

# The Review and Herald

HOLY BIBLE IS THE FIELD 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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## JESUS WILL COME.

BY ELD. L. D. SANTER,  
(Ottawa, Kan.)

THERE is help for the tried and the lonely,  
For the ties that on earth have been riven,  
For the poor, broken hearts that can only  
Find resting and comfort in heaven.  
All the signs in the heavens are tokens;  
They are harbingers telling of home,  
When the arch of the sky shall be broken,  
And Jesus shall come.

My heart with love's melody quivers,  
There's a home and a crown "over there,"  
In the land where the sweep of life's river  
Shall banish each shadow of care;  
The home in the jasper-walled city,  
Where lives no transgression or stain,  
Where Christ in his infinite pity  
Gives joy without pain.

My way may be strewn with earth's losses,  
And dangers around me may stand,  
And my burdens be heavy with crosses,  
Still I'll follow the Saviour's command.  
The friends I have trusted may grieve me,  
And my journey may lead 'neath the rod;  
Take all of earth's roses, but leave me  
The smiles of my God.

There is healing, though life's sorrow lingers;  
There is rest, though earth's pathways are long;  
For the harps touched by angelic fingers  
Breathe only a gladness in song.  
For soon will be past every sorrow  
Where joy thrills the heart with delight,  
Where life has no gloomy to-morrow,  
And day has no night.

Love fills all the hours of my waking,  
Joy comes in the thread of my dreams,  
And praise when the daylight is breaking,  
Is borne upward on infinite streams.  
Some duties are hard, and some lowly,  
But love makes the hardest seem light;  
Thanksgiving is meet for the holy,  
And songs in the night.

Our heavenly home, with its glories,  
Is a region of shadowless hours;  
And dull are earth's magical stories,  
And the droop of earth's withering flowers.  
We wait while the seasons are drifting  
On the verge of eternity's sands;  
Our hearts with our eyes we are lifting,  
With the lifting of hands.

## ONE GOOD LIFE.

A SUNBEAM piercing the forbidden shade  
Of some drear prison cell, has often brought  
Quiet to troubled spirits, and has made  
Dark, morbid brooding change to peaceful thought.

So one good life will prove a guiding light,  
To brighten paths weak mortals oft find drear—  
A beacon in the narrow way of right,  
To lure the fallen to a higher sphere.

—The American.

## 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.

## SERVE THE LORD WITH GLADNESS.

BY MRS. E. G. WHITE.

"YE shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Those who honor God by obedience to all his requirements are free to eat and rejoice before the Lord, and he himself, as an unseen guest, will preside at the board. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom. Would that all who profess to be the children of God, who profess to keep his commandments, might bring thankfulness and rejoicing into the service of Christ. Nothing is more grievous to God than for his children to go constantly mourning, covering the altar with tears. He says by the prophet Malachi, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand."

Our God should be regarded as a tender, merciful father. The service of God should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in his work. As the people of God meditate upon the plan of salvation, their hearts will be melted in love and gratitude. When they were lost, Christ died to save them; through the gift of the Son of God, provision has been made whereby none need perish, but all may have everlasting life. God would not have his children, for whom so great a salvation has been provided, act as though he were a hard, exacting task-master. He is their best friend, and when they worship him, he expects to be with them to bless and comfort them, and fill their hearts with joy and love. The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. The Lord desires that those who come to worship him shall carry away with them precious thoughts of his care and love that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.

The children of God are called upon to be representatives of Christ, showing forth the goodness and mercy of the Lord. If they but revealed his goodness from day to day, barriers would be raised around their souls against the temptations of the evil one. If they would keep in remembrance the goodness and love of God, they would be cheerful, but not vain and full of carnal mirth.

The Lord would have all his sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have

heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." John 16:34.

When we go mourning, we leave the impression upon minds that God is not pleased to have us happy, and in this we bear false witness against our Heavenly Father. Satan is exultant when he can lead the people of God into unbelief and despondency. He delights to see us mistrusting God, doubting his willingness and power to save us. He loves to have us feel that the Lord will do us harm by his providences. O let the attitude of doubt be changed! Christ in the Old Testament is the same as Christ in the New Testament. His commands and promises are identical. When he charged his people of old to rejoice before him, it was for our comfort as well as for theirs. Happiness that is sought only from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory, and when it is over, the soul is filled with loneliness and sorrow. But when we engage in the service of God, the heart should be aglow with thanksgiving; for the Christian is not left to walk in uncertain paths, he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond. Let us never doubt God. He made us, he loves us, and in one rich gift poured out all heaven for us; and "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

God knows our wants, and has provided for them. The Lord has a treasure-house of supplies for his children, and can give them what they need under all circumstances. Then why do we not trust him? He has made precious promises to his children on condition of faithful obedience to his precepts. There is not a burden but he can remove, no darkness but he can dispel, no weakness but he can change to power, no fears but he can calm, no worthy aspiration but he can guide and justify.

We are not to look at ourselves. The more we dwell upon our own imperfections, the less strength we shall have to overcome them. We are to render a cheerful service to God. It is the work of Satan to present the Lord as lacking in compassion and pity. He misstates the truth in regard to him. He fills the imagination with false theories concerning God; and instead of dwelling upon the truth in regard to the character of our Heavenly Father, we fasten our minds upon the misrepresentations of Satan, and dishonor God by mistrusting him and by murmuring against him. When we act like culprits under sentence of death, we bear false witness against God. The Father gave his only begotten and well-beloved Son to die for us, and in so doing he placed great honor upon humanity; for in Christ the link that was broken through sin was reunited, and man again connected with Heaven. You who doubt the mercy of God, look at the Lamb of God, look at the man of sorrows, who bore

your grief and suffered for your sin. He is your friend. He died on the cross because he loved you. He is touched with the feeling of your infirmities, and bears you up before the throne. In view of his unspeakable love, should not hope, love, and gratitude be cherished in your heart? Should not gladness fill your service to God?

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents this view of religion in his own life, he is, through his unbelief, seconding the falsehood of Satan. We dishonor God when we think of him only as a judge ready to pass sentence upon us, and forget that he is a loving Father. The whole spiritual life is molded by our conceptions of God; and if we cherish erroneous views of his character, our souls will sustain injury. We should see in God one who yearns toward the children of men, longing to do them good. He gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. All through the Scriptures, God is represented as one who calls, wooes by his tender love, the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of their children as is God with those he seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaty to the wanderer than does he. O shall we not love God, and show our love by humble obedience? Let us have a care for our thoughts, our experiences, our attitude toward God; for all his promises are but the breathings of unutterable love.

#### NECESSITY OF THE NEW BIRTH

BY ELD. J. H. COOK.  
(Fresno, Cal.)

"MARVEL not that I said unto thee, Ye must be born again." John 3:7. Strange language, indeed, to Nicodemus. So it is to the philosophers and the worldly-wise of our own day. But be that even so, it is the trumpet sound of the gospel, and the key that unlocks the door and invites free entrance to all the rich treasures of the grace of God. But why be born again? "In the image of God created he him; male and female created he them." Gen. 1:27. "And God saw everything that he had made, and, behold, it was very good." Gen. 1:31. Thus man emerged from the hand of his Maker in the image of God, pure as the angels of heaven, grand and inspiring in his manhood, perfect and symmetrical in his organization, with the noble image of his Maker: a representative of God on earth, placed in the beautiful garden of God's own planting, from this favored location to hold dominion over all the earth.

For a time all went smoothly. The happiness and purity of heaven dwelt in the garden. God paid his visits to his children, who walked and talked together, happy in their new home, in God, and in each other. But a fatal day came, when Satan engaged Eve's attention, pointed her to the forbidden tree and the fruit thereon, and said to her, "Ye shall not surely die" by eating the fruit of the forbidden tree. She hesitated first, then engaged in further conversation, finally took of the fruit and did eat, and gave to Adam, and he ate also. The deed was done. Though it was only eating the fruit of one tree in the garden, that tree was forbidden, and they thus obeyed Satan and disobeyed God.

"His servants ye are to whom ye obey." Rom. 6:16. Thus by their own choice they became the servants of Satan. What a change in their relation to God, their Creator. God was rejected and Satan accepted. The commandment, "Thou shalt have no other gods before me," was violated. "Sin is the transgression of the law." "The wages of sin is death." Thus was man brought under the sentence of death. He who only a short time previous had before him the possibilities of an endless life, now, by his own action, fell under the sentence of death.

Now, what is his condition?—He has lost (1) his life, (2) his divine nature, and with it his will power for good. He is now (1st.) a servant of Satan (Rom. 6:16); (2nd.) a child of the Devil (John 8:44); and (3rd.) he now possesses a satanic nature, with a wonderful power for evil. So fully has he departed from God that he has lost his power to do good: "None that doeth good, no, not one." Ps. 14:3. Thus Adam and the race, through him, became entirely swallowed up in rebellion against God, their course thenceforward being downward to the great gulf of destruction.

In this condition Adam and his posterity began to work out their own destiny in harmony with their new nature inherited by the fall. How sad the thought that man must thus be lost! Must man, created in the image of his Maker, be thus captivated by Satan and held in hopeless bondage? From the borders of Eden, immediately after the fall, came words of good cheer: "I will put enmity between thee and the woman." Here was a promise that looked to the final overthrow of Satan. In the midst of man's hopeless despair, this promise comes. Here a new principle is introduced. The nature and affections of man are changed. In this new relation instead of love for Satan, there is enmity to Satan and love for God. Listen to the voice of Jesus (Matt. 1:21): "And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins." Save them from their sins! How is this? All have sinned. Hear the words of Jesus as he discourses with Nicodemus on this very subject: "Ye must be born again." John 3:7. Born again—stranger still! That which is born of flesh is flesh. Yes, that is a natural birth. Natural birth produces natural life. "That which is born of the Spirit is spirit."

If the natural birth produces a natural man, a spiritual birth must produce a spiritual man. Do you not understand, Nicodemus, that in the fall of man he has lost his divine nature given him in creation, and that he has become sinful, so that there is none good, no, not one? "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips." Rom. 3:12, 13. What a terrible condition of human depravity is here given!

But again (Jer. 13:23): "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Here is man with his evil nature clinging to him as close as the colored skin to the Ethiopian, or the spots to the leopard. These they must carry till they die, unless changed by a divine power. Ye must be born again. Ye must be born of the Spirit. A new life principle must be introduced. Without this new life, or change of nature, no one can be saved.

But how can this work be brought about?—It can be brought about by the joint action of the Father, Son, and Holy Spirit, and the sinner. A Saviour is provided. Matt. 1:21: "Thou shalt call his name JESUS, for he shall save his people from their sins." "No man can come to me [the Son], except the Father which hath sent me draw him." John 6:44. The Father draws him by his word, Spirit, and providence. His word calls, "Look unto me, all the ends of the earth: for I am God, and there is none else." Isa. 45:22. The word goes out with its rich promises, in loving tones of heavenly compassion to the sinner. It points to Jesus Christ as the sinner's special advocate. It promises forgiveness of sin, justification by faith in the Lord Jesus Christ, the new birth, a new nature, the love of God planted in the heart, a new character, and, finally, an inheritance incorruptible, undefiled, that fadeth not away, eternal in the heavens. It points out also the terrible results of a life of sin in *this world*, and far greater and more terrible results of the future that ends in eternal destruction.

The Spirit makes application of God's word; it convinces of sin, of judgment. The word

gives conditions of pardon: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38. Thus the sinner, under the twofold influence of the word and the Spirit, is drawn to God through Christ. He repents of his sins, turns fully to God, is baptized, receives forgiveness of sins, is justified by faith in Christ. Notice now the change at this point. Here he finds peace with God; the love of God is shed abroad in the heart by the Holy Ghost that is now given to him. The divine nature is planted in his soul. 2 Pet. 1:4. He is born of the Spirit. John 3:6. Enmity is now planted that will bruise the head of Satan. Gen. 3:15. What now?—He has become the servant of God. Rom. 6:16. Now the truth flashes on his soul: He that is "in Christ is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." 1 John 3:2. What is now the work before him?—Every man that hath this hope in him, purifieth himself, even as he is pure." Verse 3. The work, then, does not stop at conversion, or the new birth; no, but a subsequent work of purifying must be performed, till he can be said to be pure "even as He is pure."

#### A HOPE-INSPIRING ASSURANCE.

BY A. SMITH.  
(Grandville, Mich.)

It was, doubtless, never the lot of man to endure greater reverses of fortune, or greater affliction than did Job, who is set forth as an example of patience, for all succeeding time. He had, evidently, been a beloved ruler and benefactor of his people, and a heavenly guard had shielded his person and all his interests on every side. But now, bereaved of his children, divested of his authority, honor, and property, afflicted with a loathsome disease, and in expectation of death as his only relief, he yet gives expression to one of the most beautiful and faith-inspiring testimonies recorded in the Bible: "Who will grant me that my words may be written? who will grant me that they may be marked down in a book, with an iron pen, and in a plate of lead, or else be graven with an instrument in flint stone? For I know that my Redeemer liveth; and in the last day I shall rise out of the earth: and I shall be clothed again with my skin, and in my flesh I shall see my God; whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom." Job 19:23-27, Douay translation.

The blessed Redeemer, who was the inspiring confidence of Job, when in the days of his flesh declared, "I am the resurrection, and the life: he that believeth in me, though he were dead [at my coming the second time in glory, at the end of the world], yet shall he live: and whosoever liveth and believeth in me [at that day] shall never die." John 11:25, 26. Afterward, when seen in the glory of the heavenly temple, he affirmed, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18.

When in that last great day the voice of the Son of God shall call forth his people from their long repose in the dust of the earth, or from the caverns of the sea, a mighty shout of victory will arise from the redeemed millions, and the risen patriarch will join in the refrain, and declare, *Yea, I know that my Redeemer liveth, and in my flesh shall I see my God.*

—He who possesses him to whom all things belong possesseth all things.—Krummacher.

## NOT ALONE.

BY MRS. NELLIE M. HASKELL.  
(Hallowell, Me.)

ALONE, yet not alone, we climb  
The dreary steeps along life's way,  
And bide earth's dark and gloomy night  
Till dawns the bright eternal day.  
Alone, yet not alone, we walk  
The thorny paths the world beset,  
For He who walked them for our sake,  
Here by his Spirit lingers yet,  
To cheer amid the gloomy shades,  
And succor give the fainting heart;  
To chase the shadows by His smile,  
And take the edge of sorrow's dart.  
Alone, yet not alone, thank Heaven!  
For Heaven's blest companionship,  
By which, e'en in this vale of tears,  
We of celestial nectar sip.  
Blest fellowship of God have we,  
And in his love he gives us more,  
And other than himself supreme.  
To add to this abundant store.  
He sends to us his chosen ones,  
Who of his Spirit freely drink,  
And by their hand oft gives a balm  
When it seems heart and flesh would sink.  
They come and speak the tender word,  
Or send the love-imprinted sheet,  
Ablaze with thoughts and ways of God,  
And words of his, so true, so sweet,  
Which lift us up and out of self,  
And give our vision clearer sight,  
Increases faith, and stimulates  
Our strength to stand for truth and right.  
They come as messengers divine,  
Attendant spirits on life's way;  
They shed in love their influence sweet,  
Upon our lives from day to day.  
We feel their presence, though there lie  
Mountains, and vales, and rivers broad  
Between us; yet their earnest prayers  
Are ever leading nearer God.  
Yes, nearer God—their God and ours—  
Into a union more complete  
With God the Father, Christ the Son;  
More humbly bowing at the feet  
Of love infinite, wisdom full,  
Beyond our power to comprehend;  
While heart soars upward to the throne  
Of God, Creator, Saviour, Friend.  
With God and them we journey on,  
And stem the current, climb the steeps;  
Finding e'en mid the thorny way,  
Roses exhaling fragrance sweet;  
Till in the rifted cloud we see  
Our King descend to take his own  
Into his kingdom, there to share  
Eternal union round his throne.

## HIGH-PRIEST OF THE CHURCH.

BY M. WOOD.  
(Worcester, Mass.)

"WE have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. This is one of the sweetest and most encouraging declarations in the word of God. It has cheered many a fainting heart, and restored many a wandering soul to peace and hope. And that we may draw scriptural comfort and hope from these words, let us inquire, first, of what infirmities the apostle here speaks. He calls them "our infirmities." These words must be applied in their fullest sense to the true Christian only; to the person who, like Paul, has been washed, justified, and sanctified through the truth of God, in the name of Jesus Christ, and by the Spirit of Israel's God. In one sense our crucified and risen Saviour is touched with the infirmities of all mankind; he pities and often relieves them. But it is the sorrow of his beloved Church which chiefly touches his heart, and calls forth all its tenderness. However, the question recurs, With which of the many infirmities of his servants is Jesus touched? To this inquiry we may answer with confidence, that he is touched with all of them; all outward infirmities are the subjects of his compassion—poverty and want, hunger and thirst, weariness and pain, sickness and death, etc.; and not only these natural evils, but also the

calamities which a hating and persecuting world can heap upon the Church of Christ—contempt and disgrace, slander and reproach, cruel mockings and scourgings, bonds and imprisonments. All our outward infirmities are also included in the apostle's words; all trouble and perplexity, fear and terror, grief and anguish, the temptations of the world and Satan.

With all these infirmities Jesus was exercised or tempted, and with the feeling of all these he is undoubtedly still touched. Though he was free from sin, he felt and tasted in all their bitterness many of those effects of sin to which man is liable in the present state. He knew what it was to be under the guilt of sin; not that he was ever guilty of sin, but he was, for our sakes, dealt with as though he were guilty. Says the apostle, "He made him to be sin for us, who knew no sin." Hence he was made to taste something of those sufferings which are the consequences of guilt; something of that horror of soul, that fearful, breadful sense of divine displeasure which sin brings into the mind. He was stricken, smitten of God, and afflicted; yea, it pleased the Lord to bruise him, to put him to grief, and, in the midst of his severest agonies, to forsake him, leave him to himself. If, then, Jesus, though free from sin, has thus tasted of its bitter fruits, we may reasonably conclude that he can sympathize with his suffering people; that he can feel for them even when smarting under a sense of guilt, when encompassed with a multitude of sinful infirmities, and harassed by a thousand temptations and lusts.

It becomes us, however, to speak with caution on such a subject as this, lest we should caution to make light of iniquity, and take to our hearts one of the greatest of all spiritual curses, unhallowed comfort in sin. It is true that we dare not limit the Holy One of Israel in the exercise of his mercy toward his people; it is unbounded mercy, high as the heavens and deeper than the sea. But who are his people? Who are the objects of his mercy? The Scripture tells us that they only are included in their number, who abhor sin (the transgression of God's law. 1 John 3:4; Rom. 4:15), hate it from their very souls, and daily and hourly strive to tear it from their hearts. If, then, we love iniquity, delight in it, and cherish it in our souls; if we are like mankind in general, vain and trifling, earthly-minded and sensual, preferring to associate with the enemies of the cross of Christ, then this scripture has no comfort for us. It was not designed for the proud, selfish, sensual, devilish person. The sinful heart must be changed before it can appropriate it to itself, or draw any consolation from it. John 3.

The text says that our High-priest "was in all points tempted like as we are." Are we tried with poverty? Are we sometimes so poor as to want the necessities of life? We cannot be poorer than Jesus once was, for he had not where to lay his head. Are we ill-treated in the world, misrepresented, reproached, and hated? Jesus, too, has suffered shame and hatred and reproach. He was despised and rejected of men, stricken, wounded, and bruised. Have we been bereaved because of the death of friends? Does our sorrow spring from the grave of a beloved parent, child, or companion? Jesus has stood by a grave, and groaned in spirit as sorrowfully as we, and wept as bitterly. Are we friendless in the world, standing alone, forsaken and forlorn? How many friends had Christ?—A few poor fishermen. And how did they act when he most needed their friendship?—They all forsook him, and fled. Do our sorrows flow from spiritual causes—from harassing temptations or the loss of religious consolations? The Son of God is no stranger to such sufferings as these. He was tempted; he was exceeding sorrowful; he was forsaken by his God. However diversified our trials may be, our High-priest has felt the smart of them all. He has tasted of all the sorrows of life and all the pains of death, and knows by experience how to be touched with a feeling of them. What a source of consolation, then, is

here opened to every dejected saint! In all our troubles and sorrows, Jesus is near us, and pitying us, and suffering with us. Oh, then, let us take contentedly the cup of suffering, and cheerfully drink the bitter draught. Let us take up the cross, and rejoice to bear it, though it may seem heavy to our feeble frame; for we have an all-sufficient Saviour.

This subject reminds us, further, of the duty of feeling one for another; of making each other's passionate High-priest, to have Christ for our privilege; to imitate his compassion, is the Christian's duty,—a duty which he will most assuredly be led to perform and delight in, as soon as the love of God is shed abroad in his heart. O that the meekness and gentleness and tenderness of Jesus may constrain us all to be pitiful and courteous and kindly affectioned one to another! His compassion would produce this effect in us, if we were really followers of him as dear children. The reason why we are censorious and uncharitable and selfish, is simply this: we have not the Spirit of Christ, and are none of his. Never let us deem ourselves Christians till we bear some faint resemblance to our meek and lowly and compassionate Master.

The religion of Christ, such as he puts into the hearts of his followers, softens the character, sweetens the temper, enlivens all the tender affections of the soul, and fills it with kindness and love. Individuals who possess such traits of character, invariably have an abiding trust in God, a leaning on Christ, a resting on his compassion, his faithfulness, and his power. If we rest anywhere else, we are undone. No matter how near we may seem to have ascended to heaven, we sink into hell. Where we go for pardon, there we must go for perseverance, and there we shall obtain it. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

## WHY NOT HAVE A CREED?

BY W. A. BLAKELY.  
(Ann Arbor, Mich.)

CREEDS and confessions of faith are the designations given to the authorized or official expressions of the Church at large, or of some denomination or sect of the Church. Such statements of doctrine naturally sprung out of the theological arguments and controversies of the earlier centuries.

The great creeds, as they rise in succession before us, and mark the climax of successive controversial epochs in the Church, are nothing else than the varying expressions of the Christian consciousness and reason, in their efforts more completely to realize, comprehend, and express the originally simple elements of truth as they are recorded in Scripture.—*People's Cyclopædia of Universal Knowledge.*

It is the natural inclination of humanity to desire to prevail in an argument, and this is especially true if it be in a theological controversy, where one party consider that their views are the all-important thing, and at the same time that the views of the other party are extremely dangerous, and ought, by all means, to be suppressed. "Under circumstances like these," it is argued, "where the salvation or true conversion of souls depends upon the suppression of those views [the views of the other party, of course], we certainly should use every means in our power to suppress them. And if a vote of the Church will help to do it, then a vote should be taken."

But there is another way to look at the question. A creed, or confession of faith, is the views of one or more men formally written out. Now, because the views of these certain men are endorsed by the majority of a council or any other body, does that necessarily make those views correct? If two persons, after studying a



subject, come to different conclusions, does the indorsement of one by the majority in a church make the one right and the other wrong? Is the truth to be determined by the *votes* of a majority in a conference, council, or synod, especially when a percentage, sometimes large and sometimes small, do not fully understand the subject under consideration; or is truth to be found by investigation and the individual use of the reasoning powers which God has implanted in man?

The tendency of creeds and authoritative statements of doctrine has invariably been to imbitter the controversy, to multiply sects, to suggest and foster intolerance, and to transform persons who are naturally amiable, into acrimonious and malevolent persecutors.

This may seem to be strong language, but it is nevertheless true. St. Hilary, bishop of Poitiers, describing the condition of the church in his time (the early part of the fourth century), says:—

It is a thing equally deplorable and dangerous that there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily, and explain them as arbitrarily. The Homocousion is rejected, and received, and explained away by successive synods. The partial or total resemblance of the Father and the Son, is a subject of dispute for these unhappy times. Every year, nay, every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each other's ruin."—*Hilarius ad. Constans.*, book ii, c. 4, 5.

The frequency of their synods is told in a curious passage from the Roman historian, Ammianus, who says:—

The highways were covered with troops of bishops, galloping from every side to the assemblies, which they called synods; and while they labored to reduce the whole sect to their own particular opinions, the public establishment of the posts was almost ruined by their hasty and repeated journeys.—*Ammianus* xxi, 16.

Instead of unity, they had division; instead of harmony, they had discord; instead of settling questions of dispute, they raised new points of difference; instead of brotherly love and Christian fellowship, they had hatred and animosity.

At first, as is the case with resolutions and official statements of doctrines generally, "creeds were drawn up with the greatest latitude."—*Gibbon*, vol. 1, chap. 21, par. 10, note. But the bishops were not satisfied with this. "The freedom of private judgment submitted to the public wisdom of synods; the authority of a theologian was determined by his ecclesiastical rank; and the episcopal successors of the apostles inflicted the censures of the church on those who deviated from the orthodox belief."—*Id.*, par. 10.

Following this, came the anathemas of the Church; the right of private judgment in matters of religion was denied *in toto* by the clergy; the Bible was taken out of the hands of the laity; and the doctrine of an infallible ministry, infallible councils, and an infallible pope, is the logical outgrowth of defining, at first in a very liberal way, what views some one else should take of the word of God.

It is much safer to take "the Bible, and the Bible alone." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" but it is safe to say that all creeds are not. No man on earth, the pope of Rome not excepted, has a right to dictate what others shall believe and teach; neither has any body of men, whether it be a church of two members in the back-woods of some obscure country, or an ecumenical council composed of the best and greatest men of earth.

Just as soon as freedom of thought is hindered, just so soon and to just that extent progress and development are checked. The mind of man is the greatest and most wonderful creation of God. It was created for use. Man's reason was given to him to enable him to draw proper

conclusions on all subjects. And whenever any council, synod, conference, presbytery, or ecclesiastical power whatever dictates as to what a person shall believe, or what he shall not believe, that body is assuming prerogatives possessed by no earthly power; and any such action always has hindered, and always will hinder, advancement and independent thought; and the invariable result is that people drift away from the truth, religious power becomes a dead formalism, and the aid of the State is called in to supply the power that is lost in the Church.

This is why we oppose creeds.

#### HE IS FAITHFUL AND JUST.

BY MRS. M. J. BAHLER.

(San Jose, Cal.)

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. So reads God's blessed word. We say we believe it is for our encouragement and instruction in the way to eternal life, and yet how many of us are mourning instead of rejoicing; mourning over the knowledge that we are sinners, instead of rejoicing that Jesus Christ came into the world to save sinners; mourning because we are diseased, instead of rejoicing that there is a Healer in Israel, whose touch of infinite love will cleanse the soul from the foul leprosy of sin, and who, "if we confess our sins, is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Oh, let this no longer be so. Lift up the voice in praise and thanksgiving that He hears our prayers and accepts our tears. Did you not confess your sin on bended knee, with a heart sore and aching with painful throbs at the thought of how you had grieved and wounded the blessed Lord? Did you not, with deep hatred for the sin, resolve never to commit such an offense again, and, confessing your guilt, ask forgiveness? And yet you say, "I am such a sinner; I am so unworthy; how can I hope?"

Let us examine the case a little. You confessed your sin, and if we confess, the Lord is faithful and just to forgive. Do you believe this? But you did not feel that he forgave. Your heart was no lighter when you arose from your knees than when you knelt. Well, there is trouble somewhere; but the Lord is certainly faithful on his part. Perhaps you mistake the wound your sin has left on your own soul, for a sense of God's displeasure. Every sin must leave a wound on the soul of him who commits it. Some of these wounds are deeper and more painful than others, but they are wounds which are the necessary result of transgression, and they will pain, and pain sorely. But do not mistake this sense of pain for condemnation. Sometimes, perchance in great mercy to an overburdened soul, healing may come with cleansing; but oftentimes we need the sense of pain to chasten and subdue in future, and keep us from forgetting that we can stand only by relying upon Jesus. But do not mistake this sense of pain, and think because of it that you are not forgiven, and thus sin against God by doubting his word. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

All our prayers and tears and confessions are of no value in the sight of God so long as we doubt that he is faithful to forgive. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. This is not to be understood as saying that we should ever cease to regret, yea, deeply deplore, the fact that we are sinners. This we should always feel; but while we regret, yea, mourn over, this truly deplorable condition, we ought at the same time to have so vivid a conception of the infinite love of God, that love which proclaims in tones of tenderness, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18); and "him that cometh to me I will in nowise cast

out" (John 6:37),—we ought, I say, to have so clear and vivid a sense of this infinite love that the voice of mourning shall be lost in glad songs of praise.

Even while tears of repentance dim our eyes, our faces should be lighted up with the glory which streams from the cross of Calvary, a glory which must always be reflected upon him who truly believes. Have you lost all faith in yourself? Then you are just the one Jesus wants to lead. Come to him, trusting him fully. If you are wholly unworthy of his love, you are the very one that *needs* that love, and the very one he will most gladly welcome and cleanse. Would you not be one to join that song which shall rise around the throne of God, and swell forth throughout the vast creation—"Worthy is the Lamb that was slain"? Then begin to learn it here. Believe that he is *your* Saviour, and you cannot help but sing.

#### THE SIMPLICITY OF FAITH.

BY ELD. WM. COVERT.

(Sedalia, Mo.)

Nothing else recommended in the Bible is so simple as faith. Yet the self-confident think it to be an exceedingly difficult problem to solve, and thus thinking, they attempt the solution, which attempt always hinders real faith. The simple story of gospel faith is stated in such an easy, childlike manner by the apostle Paul, that those who are making a studied effort to believe are in great danger of overlooking the real point, as they expect to find faith hidden away in some dark mystery. Faith admits of no doubt. Faith believes without asking any questions. It has full confidence in all God's promises, simply because God has promised. It is fully persuaded that God is able to do all he promises to do. It fully believes that he will do what he has promised to do. Faith is victory. This victory overcomes the world. 1 John 5:4.

Faith does not require some one to go to heaven after Christ and bring him back to earth, so that he may be seen before it believes. Faith believes Jesus is in heaven, simply because the gospel says he is there. Faith does not ask that some one explore the regions of the dead to see whether Jesus is still there. In the heart of faith there is no lingering doubt about the resurrection of the Saviour from the dead. Faith is not too high for the child to reach. It is accessible to the unlearned. The simple may believe. God brings faith right to us. It "is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

How simple is this glorious truth told. How it rejoices the heart of the sin-sick soul to listen to such glad tidings of relief from guilt, and release from condemnation and death! This theme tunes our hearts so that even the mute may sing in their soul, and make sweet music for the Lord, while those who can vocalize God's praises, sing aloud in their joy. It is by this simple faith that we taste of the sweets of a Saviour's love. It is by this that the eyes of our understanding are enlightened, and we are made to know of the riches of the glory that will be ours in the earth redeemed from the curse of sin. It is through the simplicity of faith that the Lord imparts his strength to us. It is by faith that he dwells with us. By this we can dwell with him. By this means we behold him. By the same means we are changed into his image as we partake of his divine nature. By this connection with God we are made to hate sin and to love righteousness. Through faith we have access to all the graces of God. It is in this way that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, until we shall see him as he is, and be made like him.

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

### THE BOY WHO BECAME BISHOP OF MELANESIA.

THE judgment alone will reveal what has been uncomplainingly suffered by those who have taken their lives in their hands to carry the glad tidings of salvation to the dark corners of the earth. Such work has required indomitable wills, strengthened by the grace of Christ and a love for perishing souls. With these gifts alone men are qualified to give up all for the sake of those dwelling in the midnight of heathenism.

With a few, the desire to do this work obtains in their very childhood, and constantly strengthens with their growth, until they have no rest outside of their coveted field of labor. This appears to have been the case with John Coleridge Patteson. He was born in London in 1827, of a noble family, and was trained in virtue from his infancy. His father was a judge of no mean standing at the English bar, and his mother belonged to that famous line of nobility which boasted such men as the poet and philosopher, Samuel Taylor Coleridge.

As will be noticed, the subject of this sketch received the mother's family name, though he was familiarly known as "Coley." Like most small boys, he had his angry outbursts, and was sometimes quite obstinate. He was, moreover, inclined to indolence. These faults might have proved his ruin but for the judicious training of his careful and godly mother. Instead of indulging his weakness, as many fond mothers do, she held the reins of authority with a firm and skillful hand; yet in love she swayed the scepter in her household as one who felt a responsibility in the training of her children.

At the age of eight years Coley was sent to live with his uncle and attend school. Happily for the boy, he there received the same careful training as at home. But for all that, Coley was a "regular boy." Even at that tender age, he showed some of the pluck and energy that afterward characterized him as a missionary in the islands of the Pacific. If he received a knock or a blow at any time when in the midst of exciting games, he always bore it without complaint. It is stated that on one occasion he had his collar-bone broken, and did not let his mother know of it at the time. Whether his uncle reported his case or not, is not known; but three weeks after the accident his mother went to visit him, and when she chided him for not making known to her his condition, he simply replied that he did not like to "make a fuss."

At the age of fourteen we find our hero at Eton College. Shortly after arriving there, he went to hear George A. Selwyn, then bishop of New Zealand, preach from the text: "Thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:5. As the speaker portrayed the destitution of the Melanesian field, and appealed for help in that distant land beyond the sea, where so much suffering must be endured for Christ's sake, few, indeed, of that vast crowd noticed the tears which chased each other down the cheeks of the interested school-boy. The bishop, it is said, did notice the upturned blue eyes of the fair-haired lad, as he stood in the aisle for lack of room, and gazed in rapt attention toward the pulpit. But little did the speaker think that of all that great audience, the little fellow before him would sometime give himself to foreign missionary work, and be associated with the bishop in confronting the dangers of that far-off field. But while some of the rich, on that day, gave of their gold in response to the earnest appeals of the missionary, the boy from the Eton school gave himself. On that day a seed was sown in his heart which was destined to bear fruit in after days.

Another incident which seemed to point out the destiny of the boy, happened shortly after the meeting just referred to. Bishop Selwyn was about to leave England for his field of labor, and called on the Pattesons to say good-by. When about to leave the house, he looked the boy's mother in the face, and asked: "Lady Patteson, will you give me Coley?" The solemn seriousness of the questioner startled the mother. She had much wished that her son might become a clergyman, but the thought of his becoming a foreign missionary had not entered her mind. That implied separation for life, which to her meant the severest of trials. At first she was unprepared to answer the question; but when the boy seconded the appeal of the bishop, she said that if, as he grew up, he had the same desire, she would consent to his joining the bishop in his work.

In 1845, when young Patteson was eighteen years of age, he entered Balliol College, Oxford. There he conducted himself in such a way as to win the respect and esteem of all with whom he came in contact. After three years of constant study, however, he found himself giving way under the strain, and took a journey on the continent. But even there he could not give up his work. With an aim to better understand the Sacred Scriptures, he applied himself to the study of Hebrew and Arabic.

After a second tour on the continent, undertaken in 1852, Patteson became connected with Merton College, as one of the faculty. In this capacity he labored to reform some of the abuses of privilege which had obtained there. But even amid his zeal as a reformer, he was respected by those whom he reproved, because of his gentlemanly methods and kind-hearted manners. He treated no one as beneath him, but made all with whom he had to do, feel that he was their friend. His qualities of mind were of no ordinary character, but were just such as would enable him to go among the most degraded, and lift them to the plane of Christian companionship.

An opportunity was not long wanting in the display of his powers. The living of the church at Alphington was within the gift of the Coleridge family. In 1853 that parish was made vacant by the death of its incumbent, and Patteson was called to discharge the duties of that office. He was soon astonished to find the ignorance and superstition which prevailed there, and immediately set himself to remedy the situation. Referring to his labors, he gives in one of his letters to his sister, a history of a boy, whom he calls a "little savage." No one, it seems, had been able to control the untamed spirit of the child. He had been whipped more or less all his life, but to no avail. Patteson took this case in hand. He began on the boy by taking him on his knee, and asking him some questions in a pleasant way. The boy listened, was attracted, and finally won by the pleasant ways of his tutor. The young minister then instituted a thorough course of training for the parents, to lead them to habits of cleanliness and industry, and also to teach them how to properly instruct their children.

In the midst of these activities, Patteson was called to prepare for his ordination to the ministry, which took place near the close of the year 1853. He was then comfortably settled as the pastor of a large church, with a growing field of usefulness before him. But he was not destined to remain long at that post. There was a larger field in waiting for him. God had been training the missionary at home, but as he learned the lessons given him in that sphere, he was to be called to another. The Lord only dealt with him just as he does with all those whom he designs for great responsibilities in his cause. The work committed to him as a pastor having been well done, he was to be called hence to a more extended field of operations. J. O. C.

—Thou who wouldst give, give quickly. In thy grave thy loved one can receive no kindness.

## Special Mention.

### A TRIP ROUND ABOUT JERUSALEM.

[A NEW interest is being awakened in late years in all matters of a missionary nature, in all information concerning lands where missionaries have gone or where they may go. Will not the time come when the heralds of the last thrilling message of Revelation 14, will traverse the hills and vales of Judea, and from those historic sites present the great theme to all who will hear? At any rate our readers will be interested in the following "Letter from Syria," giving simple and life-like pictures of scenes in and about Jerusalem. It was written by Miss Mattie Wylie, from Latakia, Syria, to the editor of the Bellefontaine (Ohio) *Republican*, from which paper we copy it:—]

I have often thought of writing a letter to my friends who are readers of the *Republican*, but Syria is such a wide subject that I never knew what to select of which to write; but last spring I made a trip to Jerusalem. As that is of interest to every one, I take up my pen.

Perhaps you wonder at my being in this country eight years before going to Jerusalem. First, the trip must be taken in the spring or fall, and I could not well leave my work then; but I was able for once to supply my place; second, the difficulty in traveling here. At home you can take a shawl-strap and a portmanteau and be off for a trip of two or three days on a flying train, and do more sight-seeing than we can in as many weeks here. Here, we must take numerous articles in bundles and saddle-bags; we must have a dragoman and muleteers; we must ride strange horses, over rough roads, and under a burning sun. At night we lie down on hard beds, and awake in the morning without the refreshment "tired nature's sweet restorer" generally gives, having been awakened by the braying of the donkeys, the neighing and stamping of the horses, and the curses of the muleteers. We can get nothing done without a fight, and every night we are beset for "backsheesh" by every one who has had the kindness to give us a cup of water during the day. I do hope the fashion of "tipping" will never be practiced at home—it is so annoying to travelers; better charge enough to give employees a comfortable living. It is such a relief on leaving a hotel in America, to find no waiter standing in your way with bland smiles and pretended anxious wishes for a prosperous journey. That is what we must encounter on this side of the Atlantic, and the meaning is, to have a piece of money slipped into their hands. These things we must endure, even though we go in one of the companies organized for taking travelers through the Holy Land. If we would undertake to go by ourselves, we would risk much more.

We had chosen to go in Howard's company. Mr. Howard is a Syrian, has traveled extensively, speaks several languages, and is a close observer of people and the customs of different countries. He has an eye to making money, and therefore studies to please. As an example of him: One day at a hotel a number of Germans lighted their cigars after their dinner,—but before we were through eating,—and gave him one. He did not light it until we were through, which was in a very short time, you may imagine. He then politely offered to conduct us to the parlor. (He had learned that in America.) My experience has shown me that American gentlemen are more scrupulous than others about smoking in the presence of ladies, and I hope they always will be. As I am an American, perhaps I am too partial; but it is "my own, my native land" above all others, with me, always.

I can only describe Mr. Howard's accommodations by quoting from his guide book: "Boxes or canteens holding complete dining sets, folding

chairs, seats of various sorts, beds, tables, tents, large enough for a party of forty, small tents for a single lodger, canned provisions of all sorts, bedding, and rugs, all make one department of Howard's Hotel, a curious, veritable museum of camp life; and all these will be strapped on the backs of little animals about half the size of a horse. A whole hotel of portable comforts can be packed off at immediate notice."

We go by sea to Jaffa, the main entrance to Palestine from Europe and Egypt. As we go ashore, they call our attention to a rock, "to one point of which, Andromeda was chained, and from which she was unfastened by Perseus, who, for his gallantry, became at his death, one of the most brilliant constellations in the sky. A modern moralist interprets the myth into the tradition of a beautiful girl courted by some monster of a sea captain, who attempted to carry her away, but was prevented by a more gallant and successful rival." Jaffa is a thoroughly Oriental town, dirty and filthy beyond description. They tell you it was called Jaffa from Japheth, the son of Noah; that he contracted a taste for maritime pursuits during his long cruise in the ark, and built a sea-port here. "Jonah took shipping from this place when he fled from the presence of the Lord." "Hither Hiram sent cedars of Lebanon for the building of the temple. Here St. Peter saw visions of things common and unclean, and here Tabitha was raised from the dead." They tell us that the house of Simon the tanner still stands. If you smile at this, you will have cause to do so a great many times during the journey, as every place is turned to good account. I will confess, however, that I was more interested in Miss Arnot's School for Orphan Girls. The town is built on a rise of ground which slopes down to the sea, presenting a pretty appearance from the steamers. But it is a labyrinth of narrow lanes and dingy streets leading from one quarter to another. You not only encounter the filthy streets in your walk, but myriads of camels, mules, donkeys, horses, and swearing Arabs. Any Oriental town is bad, but Jaffa is the worst I have seen.

There is a rough wagon road from Jaffa to Jerusalem, a distance of thirty-six miles. Friday, at 2 P. M., finds us seated in a covered wagon, without springs. We are driven away, and notwithstanding the jolting, endeavor to make ourselves comfortable and determine to laugh at all difficulties. We are a party of four, accustomed to the language and customs of the country. Remember, I will tell you many things as the guides (who have their stories as pat as a book agent has his) told us. I will not undertake to be responsible for any mistakes in history or geography.

We are shown the village of Jazar, the field where Samson tied the foxes tail to tail, and the village of Lydda. We pass through the Vale of Sharon, covered with wild tulip, and almost every species of wild flower, except its own peculiar rose. We arrive at the village of Ramleh, which they tell us was the ancient Arimathea, and that here was the place where Samuel judged the people. The chief point of interest here is a tall white tower. Its history is mixed and obscured; but it is a beautiful relic of former times, and commands a most comprehensive view of the surrounding country. The grounds around it are undermined with vaults. Moslem tradition says that one of them was the tomb of the forty companions of the prophet, but Christian tradition says it is the tomb of the forty martyrs. On our way from the tower we passed through a grave-yard. We were followed by a number of the most rude and impolite women it has been my misfortune to meet. They made remarks about our clothing, tauntingly asking us for patterns, using the most obscene language about all European ladies. At last I turned and spoke to them. They stepped back astonished, saying, "Meshallah! [What hath God wrought?] they know Arabic," and soon left us.

Next we pass through the Valley of Ajalon.

About eight o'clock we reach Latroon, where there is a neat little hotel called the Half Way House. There is only one human being in or near it, and he glides through the house like a specter; but there is a most lovely view from the balcony, that makes up for the loneliness. On the one hand is the Valley of Ajalon and the Plain of Sharon, and on the other the hilly country of Judea. We rest here for the night, and Saturday morning again finds us on our way. We pass through the village of Jah, and by Job's Well. We go through ravines, over rocky ridges, near to villages, terraced fields, and olive groves, and at length arrive at Kirjath-jearim. We go to see an ancient church here. It is said to have been in possession of the Saracens, the Crusader and the early Christian. It is still in a good state of preservation. As we pass on, they point out a round hill, that *may* have been the house of Obed-edom, and away off to the left the village of Samuel the prophet, and to the other hand that of John the Baptist. The valley before it is most beautifully terraced, and is cultivated with olive, fig, and grapes.

On, and we come to a brook of clear, sparkling water, which is the stream from which David chose the five smooth stones. We sent for some, but they brought us only four.

Now we begin to ascend the mountain to Jerusalem, and we think how many have gone that way before us,—people of every tribe and nation,—to Jew, Moslem, and Christian alike sacred. "Once the city of David and God's chosen seat, and afterward the death-place of his Son." It has been the object of the world's pilgrimage ever since that event. We think of its strange history blended with holiness and crime, with prosperity and desolation, with triumph and despair. Reaching far back to where it is first mentioned in Holy Writ, until the present day, the mind dwells most upon that sublime tragedy that was enacted within it. We care not that it was said that Titus wept over it, but we know that Jesus wept and bewailed it, saying, "Oh, Jerusalem, Jerusalem, thou that killest the prophets," etc. "Behold, your house is left unto you desolate;" and it is so. My first impression is that it is beautiful for situation. Warbuton thus says of it: "The site of the city is unique. Originally selected from the strength of its position only, it offers none of the features usually found surrounding the metropolis of a wonderful country. No river nor any stream flows by it. It seems to stand apart from the world like the high-priest who once ministered in the temple. All of the other cities of the world are frequented by votaries of gain, science, and glory. Zion offers only privation to the pilgrims, solemn reflection for the soul. Her palaces are ruins; her chief boast and triumph, a sepulcher."

Monday morning we start for the Jordan, so as to have the worst part of the trip over first. The first day, we went to Jericho, a distance of eighteen miles. We were all mounted on good horses. We had a guide, two muleteers, and a horseman (provided by the government), for we were to pass through the country of the wild Bedouins, and must have government protection. We started off with many wishes for a prosperous journey from American travelers, whom we met at the hotel, they telling us they envied us our knowledge of the Arabic.

We travel a rugged, hot road, and are tired beyond measure ere we reach our resting-place; but how often our Saviour *walked* all that long, weary way! Surely, it does not become us to complain.

We pass the brook Cherith, where Elijah was fed by the ravens. It is a wild, weird place. The road is far above the stream, and it strikes one with awe to look down into the gorge. As we descend the hill, there is a beautiful landscape spread out before us. Our guide points out the Mount of Temptation, the Valley of Achor, Jericho, the valley and the river of Jordan, the Dead Sea, and far off in the distance the mountains of Moab. We lodge in Jericho, at the house of a Russian peasant.

The next morning we started for the Dead Sea, passing the house of Zaccheus, just outside of Jericho. Travelers generally complain of the intense heat, but fortunately for us the day was cloudy, and there was a fresh breeze. Our horseman galloped on ahead, putting his steed through the various motions of Arab horses of which you have read. My horse coaxed hard to have a loose rein. I would have enjoyed a canter, but would not have enjoyed the antics. I feared I would not be able to control him if he once started, so I curbed him, and we all went soberly down to the Dead Sea, as if to a funeral. Arriving, we alighted, gathered some stones, tasted of the briny waters, then sat down and meditated awhile on the fate of Sodom and Gomorrah, and then remounted and were off to the Jordan.

I was disappointed in the Jordan. They had told us there were such beautiful trees growing on its banks, and I had pictured some like our stately prides of the forest. But the Syrians know nothing about trees; and all we found would not be much more than underbrush with us. It is a muddy, swift stream, and was very high the day we were there. We lunched, drank of the renowned waters, bathed our hands and faces, pulled some leaves, gathered some flowers, cut some canes, and then turned our faces to Jericho, eight or ten miles distant. But it seems farther to travel over the road than to read of others doing it. I never imagined Joshua had so far to go, and I thought of the terror the people would feel at his coming. But Jericho is no place now, and the country round about it is utterly desolate. Yet as we look over it, we think of the promise, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose;" and we think there is help even for the Bedouin. As we passed the Bedouin tents, I felt sure that I had never seen such miserable people. But some one says "the human heart must assert itself," and so at night they gathered to give vent to their spirits in the dance and song. I can imagine nothing more wild and savage. At first I fairly trembled. The principal actress was a woman whose age was nearly sixty. She was dressed in long, flowing robes—seemingly long widths of cloth wrapped and draped around her body. She stepped majestically, and gracefully brandished a sword and waved it over her head, while those in the circle they had formed around her would bow to her and kiss her hands and feet.

On the morning of the third day, we set our faces again toward Jerusalem, passed the Fountain of Elisha, and drank of the pure, cool, sweet water. We alighted to look at some ruins, and after we remounted I came near meeting with an accident. Some men were making some excavations, and had dug a round pit about two feet deep. My horse backed and fell with his hind feet in the pit. He jumped to extricate himself, when the ground gave way, and down he fell a second time. He then whirled, leaped, and planted his fore feet firmly on the opposite side. Another leap, and we were safe on *terra firma*. It was done so easily that I did not even feel myself move from the saddle.

At noon we ate our dinner under the "shadow of a great rock," near by which, they say, stood the Samaritan's Inn.

As we neared Jerusalem, we stopped at Bethany. We saw the reputed house of Lazarus and his sisters, and went into the Tomb of Lazarus. It is a most vile village. Numbers of the most filthy, forlorn children gathered around to hold our horses, in hope of liberal "backsheesh."

It is a rough, but picturesque road to the Mount of Olives. Here on the summit they show us the spot where Christ ascended. They say he left the print of his feet in the stone, but I could not make that out. We went to the top of a tower, and had a grand view of Jerusalem and regions round about. And every rock and hill and valley visible bears some name that has rung in history. The Tomb of Mary, the



Garden of Gethsemane (which we afterward visited) the Valley of Hinnom, the Valley of Jehoshaphat, with its brook Kidron, which meets the waters of Siloam at the Wall of Job, the Tombs of the Kings and of the Judges,—all lie below us. The Garden of Gethsemane is most beautifully kept. Not far from it is the Pillar of Absalom. It is said that the Jews, in passing, stone it in token of contempt for one who would dishonor his parents. Near to it is the Tomb of Jehoshaphat and the Pyramid of Zacharias. Thus passes another day.

The next morning we start for the Pools of Solomon. There are three of them, and they were full of water. They are fed from a beautiful fountain a short distance above. There is an aqueduct to Jerusalem, which until lately was in good repair, and is so yet as far as Bethlehem. We went from this to Bethlehem. It is a pretty looking place in the distance, though when we reach it, we find the streets narrow and irregular. We visited the Church of the Nativity, and other points of interest. We passed, on our return to Jerusalem, the Wall of David and the Tomb of Rachel.

Friday and Saturday we visited noted places in Jerusalem. We went to the Church of the Holy Sepulcher. It is a cluster of churches, built on the supposed site of the crucifixion. It was first built in the time of Constantine the Great, and has since been destroyed and rebuilt several times. It is yet a magnificent building. Within its walls are condensed an array of all the events incidental to the crucifixion,—the place where Christ was scourged, the hole in the rock where Christ stood, the fissure where the rock was rent in twain, the place where the soldiers cast lots for the garments, the stone whereon the body was anointed, and, lastly, the grave wherein it was laid. There is a Turkish guard at the entrance, to keep the peace among the Christians; for each branch of the Christian Church has "its precious chapel or its humble niche." The Greek Church has the largest portion.

We enter the church by a large hall, which is circular. They say it is supported by eighteen pillars, which are surrounded by a large dome, in the midst of which is a pavilion containing the Holy Sepulcher. It is crowded with pilgrims, the most devout of all being the Russians. I saw the tears streaming down the faces of many of them as they knelt and kissed the place where they thought the Lord had lain. The image of the Virgin Mary was covered with jewels. It is inclosed in a wire lattice, and has a guard to protect it. These jewels have been given by royal ladies and ladies of wealth. We thought how much more honor would have been done her if the money had been given to carry the gospel of her Son to those who know him not. I think it would be impossible to walk through this church without a feeling of reverence. For if not the spot, it is not far distant from where He died and was buried, and from whence He rose, whereby we have hope of eternal life.

The point next in interest is the Mosque of Omar, so named in honor of Omar, who in 637 made Jerusalem the first grand conquest of the rising Mohammedan power. The mosque is built on the site of the temple. There is a dispute about this Mount Moriah, but the Moslems and many others claim that it is the one mentioned in Gen. 22:2. The chief point of interest to the Moslem is the "Holy Rock." They tell us that it has been the chosen spot of worship from the earliest times; that Abraham, Elijah, David, Jesus, and Mohammed, all prayed there; that the souls of the dead go there to pray. They also tell us that when Mohammed was ascending to heaven, the rock arose to follow him, but was hindered by the angel Gabriel, and that it rests without a support in the place where he stayed it. At the same time you can see the arches on which it rests. They say that Mohammed drove nineteen nails into a slab of jasper, and that one falls out at the end of every

epoch. Three and one-half now remain; when they are all gone, that will be the end of El-Islam.

It is believed that relics of Solomon's temple may yet be traced. As we walk through the mosque, they show us marble pillars from it, and one window set with costly stones. They say they were dug out of the rubbish. Outside of the mosque there is a reservoir that was supplied with water from the Pools of Solomon. Down below we see the stones of the old Jewish period. We read of the foundation stones of "ten cubits" and "eight cubits" (1 Kings 7:10), but their real size never occurs to us. I could hardly believe my eyes. How they were ever placed in their positions is the greatest wonder. Our guides told us that it had been done by miracle, and I am not surprised that they think so. If there were but one or two, but they seem to be without number, besides the great pillars, and they are continually finding new ones. I referred to the prophecy of Jesus, in Matt. 24:2. They said Jesus referred neither to the temple of Solomon, nor to the foundations of the second temple. They showed us a stone basin, where they said the Virgin had washed her Son. I asked them what they thought of Christ. They said they believed him to have been a great prophet, but Mohammed was far greater; that God favored him by taking him to heaven without his enduring the pain of death, while Christ was compelled to die on the cross. They listened patiently while I told them what we thought of Christ.

On our return, we were taken by the Via Dolorosa, along which they say Christ bore the cross. They point to the different places where Christ rested, which they call the Fountain Stations. It ends in the Holy Sepulcher. We pass the house of Pontius Pilate, a government locality; also the convent of the Sisters of Zion. This is a very interesting building. They take us down below to show us old pavements, old walls, and old foundations, for the city has been rebuilt several times, and each time on the foundation of the last, so that now it seems to be in several layers. But here, as in Jaffa, I was more interested in the arrangements of their school, which were very complete, and the little girls seemed happy and contented.

We next went to visit the Tombs of the Kings, a little distance outside the city. A wall surrounds the place. We enter by a gate, and encounter a boy and a dog. A flight of broad steps cut in a rock leads down to a square chamber, also hewn from the rock. On two sides are reservoirs filled with pure water, seemingly supplied from invisible fountains. The chamber leads into a roofless court, through a wall four and a half feet thick. This court is also hewn in the rock, and is said to be thirty yards long and twenty-seven yards wide. From this we enter into what seemed the resting-place for the dead. There are niches, shelves, and rooms, all hewn out of the rock. Here we see the consummation of all earthly ambition. And we seem to hear the prophets lament, "Weep ye not for the dead, neither bemoan him," etc. Men may have their sepulchers in the imperishable rock, but that will not preserve their names. Better far to write them in deeds of love to their fellow-men, and to have them written in heaven. For "the righteous shall be in everlasting remembrance."

They say that all the hills in and about Jerusalem abound in caverns. Our guide urged us to explore further, but we had been becaverned, betombed, betempled, and beimagined until we could endure no more. It would take a long time to see all that could be seen in and about Jerusalem, and a long letter to tell of all the things that can be seen in a week even if we leave out such places as the reputed house of Mary, the place where the dogs licked the sores of Lazarus, the spot where the cock crew, the cavern where Peter wept, and a host of other things that have been invented whereby people may make a living.

Never were we more glad to welcome a Sabbath of rest. Monday morning we started for Jaffa. We had a delightful ride down the mountain. Our driver was a young boy, a Russian, quiet, but with a determined air about him, yet something pathetic and appealing in his eyes, as if he carried a burden too great for his years. Just before we reached the Half Way House, the wheel flew the wagon, and down we came. Our guide said it could be tied on; but the boy honestly said no, it could not be fixed this side of Jaffa. He tied up the axle, put the wheel on the wagon, and started slowly on, while we were obliged to repair to the hotel and await our chance. A wagon was hailed about four o'clock, which contained, besides the driver, one passenger. After we had been on our way a couple of hours we passed our broken wagon. We knew it would be far on in the night before the boy would reach Jaffa, so we handed him some pennies with which to purchase his supper at Ramleh. He seemed greatly pleased, almost as if it compensated for the misfortunes of the day. We learned next day that he reached Jaffa safely at two o'clock in the morning.

From time to time we met parties of sailors from American frigates, that were anchored at Jaffa. Some of them were quite merry, glad to be released from strict military rule—too merry, some of them. We arrived at Ramleh just at dark. Here was quite a party waiting impatiently for something. Mr. Howard was with them. He informed us in Arabic, lest he should offend them, that one of the party was drunk; that he must have fallen from his horse, as it was with the party, and he was missing. How sad we felt! They were far from home and friends, to protect us, and they needed to be defended from a worse enemy than ours. While we waited, the boys were indulging in profane language, when one called them aside, and said in a low tone: "Boys, I'm ashamed of you. What will those American ladies think of us? Have you forgotten your mothers and sisters? Can you not give up swearing for one half hour?" We did not hear another oath. But do you all at home pray enough for our boys in the navy? There is never a Sabbath when you gather together, that you do not pray for the missionaries and the heathen; but those brave boys, even in the midst of your boasted patriotism and love of our native land, I fear are forgotten. And remember, missionaries could not remain here if they did not look after them. Their souls are just as precious as the souls of the heathen. Do not forget them.

The boy was found at last, and the party proceeded. Not long after, our fellow-passenger drew forth his bottle. My heart sank within me. We were miles from Jaffa, and it was dark. To our great relief, our driver refused to drink. This is what we had most feared—that he would become drunk and not be able to drive. Although our fellow-passenger did not become boisterous, and desisted from singing when we requested it, yet the situation was far from pleasant. We reached Jaffa about eleven o'clock, our worst mishap having been that we had lost the canes that we had so carefully guarded all the way from the Jordan. The next day, after visiting the flag ship "Lancaster," we set sail for Beyrout. There came up a squall in the night, and instead of finding ourselves in Beyrout harbor in the morning, as we had expected, we were in sight of the mountains of Cyprus. But about eleven o'clock we steamed into Beyrout. Here I bade good-by to the dear friends who had been my companions, they sailing for America and I for my work in Latakia.

I have made my letter longer than I intended. I have told you several incidents seemingly egotistical, because I could in no other way as well make you understand something about travel in the East, and some of the customs of the country. But if I have interested you, and you have enjoyed the mention of familiar Bible names, I shall feel rewarded for writing my letter.

## The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 14, 1890.

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### THE DRIFT OF PROTESTANTISM.

PROTESTANTS are drifting away from their old standards. Former barriers between the different bodies are being broken down. If this was in the interest of union on Bible grounds, it would be well; but if it is in the interest of power and self-aggrandizement, the outlook is not so encouraging. But the way is, apparently, rapidly preparing for such a coalescing among Protestant bodies, as will enable them to act in unity on certain questions for particular ends.

So marked has this tendency already become that it has called forth a significant book upon the subject. One Dr. Briggs, who, in the *Boston Herald* of Sept. 30, 1889, is described as "a distinguished Broad Churchman among Presbyterians," has issued a work on this subject for the purpose of showing the tendency of present movements in the modern Protestant world. According to his view, affairs have already reached such a condition that a general movement for union among Protestant bodies would not now be impracticable. And he thinks some kind of a compromise could be effected with Catholics, by which all could work together.

Under the head of "Barriers" (which he of course thinks can be removed), he significantly mentions the point, that there must be "a genuine conviction, that valuable as is the freedom of the individual in the Protestant churches, his freedom works to the best results *under wise direction*."

We have italicized these last words as worthy of special notice. So it seems it is contemplated that under the proposed unity in the Protestant churches, there is to be some central power or authority to give "wise direction" to the "liberty" of the individual. What does the Catholic Church claim, or have, more than this? And if this was so arranged in the Protestant churches of America, what would we then have but a perfect "image of the beast"? No ecclesiastical tyrant cares a penny what the people may consider it, provided only he can dictate what he pleases, and have his word stand as law to which all must bow. And he is perfectly willing that his victims should delude themselves into the idea that they are enjoying the most unbounded individual liberty, only under "wise direction." Indeed, he would rather that they should look upon it in that light; for then they will wear their chains more willingly.

He who is guided by the light of prophecy now shining so clearly upon our times, can see very clearly what all these things mean,—they mean the approaching fulfillment of Rev. 13:14. He who sees not this light, can but look upon these movements, as it seems to us, in blank astonishment.

### PARAPHRASE OF ROM. 13:1-7.

In answer to a correspondent who wishes an explanation of Rom. 13:1-7, we present the following paraphrase of that portion of Scripture:—

Verse 1. "Let every soul," all citizens, "be subject unto the higher powers," the powers that are above them, referring, in this case, to the authority of the government under which they live and to which they are to be subject. "For there is no power but of God." God has delegated to men legitimate power to rule in civil affairs. "The powers that be are ordained of God." God has ordained that there shall be governments among men, magistrates, rulers, laws, and penalties, to secure order, freedom, and justice in the community.

Verse 2. "Whosoever therefore resisteth the power," the authority of the government, "resisteth the ordinance of God;" for God has ordained these governments; "and they that resist shall receive to themselves damnation." He who resists a wise and righteous government, does so only because it restrains him from his wickedness and evil intentions; and he sins in so doing, and will receive for it condemnation.

Verse 3. "For rulers are not a terror to good works but to the evil." This is true only of good rulers, and consequently shows what kind of governments the apostle has reference to. "Wilt thou then not be afraid of the power?" Will you rise up in opposition and resistance to the operations of a good government? None should do this. "Do that which is good and thou shalt have praise of the same." All good citizens are honored and protected by the government.

Verse 4. "For he is the minister of God to thee for good." If you conform to the good laws of a good government, the officers of the government are bound, as an arrangement which God has ordained, to see that your rights are maintained. "But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Laws must have penalties attached to them, and those penalties can be properly inflicted upon offenders.

Verse 5. "Wherefore ye must needs be subject, not only for wrath but also for conscience' sake." That is, do not obey simply because punishment will follow transgression, but make it a matter of conscience, and obey because it is right to do so.

Verse 6. "For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." The working of the government, the payment of the officers and agents employed, who give their whole time to this work, and must be supported in it, necessitates expense; and this must be met by the payment of tribute or taxes by all loyal citizens.

Verse 7. "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor." Conduct yourselves in all respects as good citizens, paying cheerfully your share of the expenses of the government, and paying all due deference to those who are filling its places of trust and honor.

That this instruction by the apostle has reference to governments which are conducted on the principles of justice, and after the fear of God, there can be no question. For when tyrants demand of us a course of action which conflicts with our duty to God, we are just as plainly instructed by both the practice and precepts of the apostles, what we are to do. Peter and John struck the key-note in this matter, who, when the highest council of the Jewish nation had commanded them to strangle the truth which God had committed unto them, made this ringing answer: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. On this point appeal may safely be made to the common sense of any one who believes that there is a God, whose authority in this world should be supreme.

For this reason we cannot unconditionally pledge ourselves to obey the authority of any human government. And we do not think this scripture, or any other, demands it. We believe in obeying it, and may safely pledge ourselves to do so, so long as it acts within its legitimate sphere. It may be answered that outside of its legitimate sphere it has no authority, and hence we do not pledge ourselves to obey it then. That is a very easy thing to say, and for us, perhaps, to believe. It is a very different thing to make people generally, and especially the government itself, see it. We do know, however, that governments are very apt to get outside of their legitimate sphere in their action; and we know that they *claim* authority to act therein; and we know further that there is a *power* behind their claim, which it is not so agreeable to antago-

nize. So it would seem better in our attitude toward all governments, to stand in the outset upon this limitation, when our position will be understood, rather than to commit ourselves unconditionally to ground wherein we make a distinction and they do not, and then when we find ourselves in a close place, begin to explain and back out.

In other words, let it be known and understood beforehand that we consider that governments do often deliberately go beyond their legitimate sphere of action, claiming a right to do so, as for instance, when they trespass upon the domain of conscience, and legislate on religious matters; and that when they do enter that forbidden domain, and assume authority therein, that authority we do not propose to obey.

### ANOTHER FALSE CHRIST.

GEORGE J. SCHWEINFURTH, of Rockford, Ill., now puts forth ridiculous pretensions to the character and work of the Messiah, whom he personally claims to be. Dr. W. R. Bachellor, one of the leading free-thinkers of Arkansas, wrote him asking the following questions: "Are you Jesus of Galilee? Are you God? If so, what is your will? Do you intend to send a mission into the South?"

Schweinfurth's reply to the Doctor's letter was seen by one of our sisters, who has forwarded a copy to this Office. In the most formal and deliberate way, and with a pitiful attempt to imitate the Biblical style, he states that he is the veritable Jesus of Galilee, the Saviour for whom the world has been so long waiting, and through whom all that has ever been promised in Jesus Christ is to be fulfilled, etc., etc.

That men should go insane is no new or strange thing; but that the insanity (for it can be called nothing else) should so often nowadays take the turn set forth above, may be accounted a sign of the times.

### THE VAIL OF HEBREWS 6.

"WHICH hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high-priest forever after the order of Melchisedec."

A correspondent asks what vail is referred to in the foregoing scripture. *Answer:* A vail of the heavenly sanctuary, which sanctuary, according to Paul in this Epistle to the Hebrews, has two vails, a first and a second. Heb. 9:3. In the typical sanctuary, as described in Exodus 25 and onward to the end of the book, we find the same two vails. The first constituted the door of the holy place, or first apartment of the sanctuary; the second divided between the holy and the most holy, or second apartment, of the sanctuary, constituting the door from the holy place into that apartment.

To distinguish between these two vails, Moses calls the first "an hanging" for the door, etc., as in Ex. 26:36, 37; 35:15; 36:37; 39:38, etc. And the second he calls "the vail," as in Ex. 26:31, 33, 35; 27:21; 30:6; 36:35, etc. But they were both vails, and both doors; for they were made of exactly the same material, as the references show, were hung in the same manner, on the same kind of pillars, and served the same purpose; one being the door into the holy place, the other the door into the most holy.

Paul, in the book of Hebrews, does not distinguish between these vails by calling one a "hanging" and the other a "vail," but regards them both as vails, and distinguishes the inner one by calling it "the second vail," showing that he regarded the other as the first vail, and that when he uses the term "vail" without that specifying adjective "the second," he must mean the first; else his writing would be illogical and hopelessly confused.

In the sanctuary every priest who ministered in the holy place went within the first vail. Christ when he ascended and commenced his work in the sanctuary above, began his ministration in the first apartment, or holy place. This he must have done



to be true to the type. To that time Heb. 6:19, 20 evidently refers, and the veil there spoken of must, consequently, be the first veil. Christ did not enter through the second veil into the most holy place, till the end of the 2300 days in 1844, when he went in to commence the work of cleansing the sanctuary. Heb. 6:19, 20 cannot be confined to this work, but must be true through the whole period of his ministry in the sanctuary above.

To our correspondent's second query—whether we know anything more of Melchisedec than is stated in the Bible, the answer is, We do not. We have the historical record in Gen. 14:18-24; the prophecy concerning Christ in Ps. 110:4; and the fulfillment recorded in Hebrews by Paul. Melchisedec was some man of whom just enough was known to make him a fit type of Christ in his kingly priesthood.

#### THE SABBATH AND THE WEEK.

A CORRESPONDENT sends us a clipping from the *Arkansas Methodist* of Oct. 30, 1889, in which is an article by one Horace Jewell, who finds fault with Seventh-day Adventists for misquoting the fourth commandment, making it read, "the seventh day of the week is the Sabbath," etc. He affirms that the commandment merely teaches the observance of one day in seven. We have never heard of any Seventh-day Adventist who misquoted the fourth commandment in this way; but we think such a misquotation would be far preferable, so far as truth is concerned, to one which would make it read in harmony with the "indefinite seventh-day" theory. It is not difficult to find a reason for this preference.

The week had its origin at creation. The Creator worked six days in the construction of the heavens and the earth, and on the seventh day he "rested and was refreshed." The record further states that he blessed the seventh day and sanctified it, thus separating it from all other days, and making divisions of time which were marked by its recurrence. Each of these divisions is called a week, and that these facts alone account for its origin, all authorities are agreed. As it is therefore the recurrence of the Sabbath which marks the week, it is inseparably associated with the week, and it is proper to speak of the day on which it occurs as a particular day of the week. And therefore the fourth commandment, which declares the seventh day to be the Sabbath, has reference to the seventh day of the week.

Mr. J. endeavors to illustrate his idea by quoting from Lev. 23:39: "On the first day shall be a sabbath, and on the eighth day shall be a sabbath. 'If seventh day,' he says, 'means seventh day of the week, then first day means first day of the week, and eighth day means eighth day of the week.'" But his illustration fails to illustrate, for it takes but a glance at the verse in question to show that it contains no reference to the weekly Sabbath, or to any weekly division of time. Starting with the fifteenth day of the seventh month, which might fall on any day of the week, the Israelites were to measure off eight days, the first and last of which were to be sabbaths. The fourth commandment has no connection with any division of time except the week. It designates the Sabbath day as the day on which God rested after creation. That day was the seventh day of the first week. The succeeding Sabbath would be the seventh day of the second week, and so on in endless succession. The first Sabbath fixed the starting-point from which the six working-days were to be reckoned, and following this order unchanged from creation week down to the present time, as God designed should be done and as actually has been done, there is never any question as to the definite location of the Sabbath on the seventh day of the week.

With that strange inconsistency and self-contradiction for which the defenders of the first-day Sabbath are noted in controversy, the writer then proceeds to argue that the Sabbath was changed at the

resurrection of Christ to the first day of the week. It would seem that a moment's thought should convince any one that under the one-day-in-seven theory there could never by any possibility have been a change of the Sabbath, simply because that theory anticipates all the change that could in any wise occur. If the Sabbath was any one day in seven, then the first day was already the Sabbath at the resurrection, just as much as any day, and there could be no change of the Sabbath from some other day to that day. And, on the other hand, if, as the same writer says, "one day in seven meets the demands of God's law," Sunday is no more the Sabbath to-day than any other day, and consequently is no more the Sabbath than it was before this alleged change occurred. The two theories destroy each other.

The publication of such weak sophistry in one of the leading Methodist journals of the South, indicates that there is a broad field there for the proclamation of Sabbath truth. Such views must be far from satisfying to the majority of thinking minds.

L. A. S.

#### CAPE COLONY GOVERNMENT AND MISSION SCHOOLS.

In a previous article we made mention of the Wellington Seminary, as illustrating one class of schools in South Africa. In the western and central parts of Cape Colony education is carried to a higher state of perfection than in some other parts of South Africa. This is more especially among the Europeans. The difficulties under which the missionaries and the government labor in the educational interests cannot be appreciated in a land of schools like the United States.

The question was once asked an American, what they did with so many foreigners in the United States—how it was that all embraced the question of education, and became respectable American citizens? The American replied, "We put them all into one great hopper, about as sausage meat is put into a sausage-filler, and then bring on the pressure, and they all come out good American citizens." He meant that the influence was so strong for education and civilization that foreigners lost their peculiarities, and became, by force of circumstances, respectable American citizens. There is much truth in the principle designed by this illustration, and it should be remembered that all this is just the reverse in South Africa. The bulk of the people are heathen, and a large majority of the white population is composed of Dutch and French boer descendants. It is over 200 years since the East India Company encouraged the Dutch to settle in Cape Colony, that it might be a trading station for vessels going to East India. These old settlers being deprived of the educational advantages which they would have had at home, have lost, by their surroundings, the spirit of enterprise and education which they otherwise would have had. Their relation to the black population—using them for servants or slaves—has not helped the matter. These people possess but little of the missionary spirit, and as a body they are not in favor of educating the black population any more than to enable them to read or perhaps write a little; for when they become educated, they cannot be controlled by them as in former times.

In 1885 the white population of South Africa was estimated at 300,000 people, 250,000 of whom were the descendants of the French and Dutch boers. These, with the heathen sentiment, make it very difficult to retain the high standard of education and civilization among all classes that comes perfectly natural in civilized countries. The government of the colony being English, it has used every available means to encourage a high standard of education. It can be readily seen that the general tendency would be to semi-heathenize the European; and it is the work and object of the missionaries, by the aid which the government gives them, to keep the standard where it should be.

The Dutch are usually a religious people, but they do not see the necessity of educating the aborigines. Under this state of things it would be impossible to make education compulsory, or in any way to oblige an attendance at the schools. There are two classes of mission schools encouraged by the government: First, those which embrace the children of the aborigines in towns and villages; second, those under the charge of the missions, for the benefit of the heathen direct. These mission schools are under the control of religious or missionary bodies. A large proportion of these are boarding-schools, except those in villages for the benefit of the children. The aboriginal day schools embrace trade classes and training institutions. Then there are the public schools, which are undenominational in their character, and are not considered religious. The policy of the government is to aid every class of school, irrespective of its religious character, provided that they do not bring any religious test on the pupils, and that the schools be examined by a government inspector, and it be found that the pupils reach a certain standard of education. The hours of instruction in these schools are at least five per day, Saturdays excepted. Religious instruction is left wholly with the local managers of the schools. This is during the ordinary hours of instruction, but no scholar is obliged to attend for such instruction without the consent of his parents or guardians. Thus it may be seen that there is perfect freedom with all pupils in regard to religious instruction, and also with the managers of the schools to teach religion if they choose. Some religious schools which the government assists, have in them atheists that do not attend religious services of any kind whatever. This becomes necessary in order to draw the grants and aids from the government. The higher the grade of the school for whatever class of pupils it may have, the more the aid given by the government. It can be readily seen that in this way there is a premium placed on education.

To encourage native lads to become skilled workmen in those schools where various trades are taught, an allowance is made of about seventy-five dollars per annum of maintenance money for those who have one year's probation, having entered into an individual engagement with the authorities for the instruction with which they are connected, for a period of not less than two years, and not exceeding four years, as apprentices to either one of the following trades: carpentering, wagon-making, blacksmithing, tailoring, shoe-making, and book-binding. To encourage young girls to become skilled in the performance of the domestic duties of civilized life, an allowance of fifty dollars per annum is made for those who have three months' probation, having entered into an individual engagement with the authorities for the instruction. The trade teachers are usually European, but the day schools are generally kept up by natives. These have passed an elementary examination. There is perfect freedom of action in all these schools as regards religious instruction and methods of teaching, so that there is no effort for uniformity in teaching. Parents are expected to feel their obligation to educate their children, teachers have free scope for their zeal and professional experience, and the local authorities are expected to co-operate in maintaining their own schools in efficiency.

Thus it is that board, teachers, and school managers contribute to their own individual and collective interests, and the government does not interfere to hinder voluntary zeal, nor to check private or municipal effort, but to advance the progress of education; to keep alive a spirit of generous emulation among the teachers as well as the pupils; in short, to supply whatever appears to be defective in the local agencies, whether it be inadequacy of funds, weakness of control, or a low conception of the methods of true education. There is a premium also paid besides the aid the teachers

receive, not only to the students themselves who reach a certain standard, but for all teachers that may be developed by schools or seminaries.

The sum of £130,000 was paid last year to the various schools in Cape Colony. These aids reach even to farm schools and circuit teachers, where they have at least ten pupils. There are a large number of schools in Cape Colony, and it can be readily seen that there is a demand for teachers, not only to enter schools already established, but to open new schools in those parts of the colony where at the present time there are none. To illustrate more forcibly the situation in the large towns, we will take Cape Town as an example. Here are many different denominations. The city is divided in twenty districts. Then the different denominations are encouraged to take charge of the different districts, to establish mission schools for the benefit of the colored population. All who will do this receive financial aid.

Many more particulars might be given to show the encouragement that is given by the government, financially and otherwise, to promote education among all classes, and especially to keep up a high standard. If any local board wishes to make a school purely denominational, and to have all of its pupils shaped after some particular denominational mold, it has the privilege; but such schools cannot expect aid from the government. Last year there was an increase of fifty-nine private schools. There were also 178 new schools formed in different places. But at the same time there were 148 closed. Statistics of 1889 show that there are now 14,447 schools not including the fifty-nine farm schools in the colony. There are also grants made in behalf of other institutions, and for the purpose of getting furniture, blackboards, scientific apparatus, and such machinery as is required for use in the workshops, where they have them attached for the training of the natives.

At first there was great difficulty in getting the colored families to send their children to school, that is, the female children; for they are looked upon by the aborigines more as slaves or property, to be bought and sold; so that when they were encouraged to attend school, the parents would propose to sell them, but they did not see the necessity of having them educated. After repeated efforts, however, some received a degree of education. In Zululand the price for a young girl is from eight to sixteen cows, and so it varies in other districts. But it was found, in process of time, that an educated girl would bring a higher price than an uneducated one. It was thus that the spirit of educating females obtained a hold in the families of the aborigines. Still there is a prejudice against their being educated. One noticeable fact of which we were informed by the superintendent of education, was, that for certain reasons some of the male civilized and educated portion of the aboriginal community have been known to exchange the white man's clothes for the blanket, and return to the former ways of heathenism. But in no case has it ever been found that a girl would go back and marry a heathen, or in any way become one herself, after having had a taste of civilized life.

The objects to which grants are appropriated under the provisions of the higher and elementary educational acts, are these:—

1. Grant in aid of the general expenses of the university and bursaries.
2. Grants in aid of salaries of professors and lecturers in colleges which offer facilities to students to qualify themselves for degrees in the university of the Cape of Good Hope.
3. The half salaries of assistant and principal teachers in the three grades of public schools.
4. The half salaries of superintendents and teachers of district boarding-schools among the agricultural and pastoral population, and of boarding departments in connection with the public schools.
5. Capitation allowances toward the maintenances of indigent scholars resident in district boarding-schools, and aid toward the expenses of industrial departments connected with these schools.
6. Aid toward the salaries of teachers of district mission schools, under the direction of religious bodies, with a view to assisting the managers to provide secular instruction for the children of the poorer class, who are

not reached through the agency of the public schools.

7. Aid toward the salaries of teachers of day schools among the aborigines, Kafirs, Fingoes, Basutos, etc., also of trade teachers in the native training and industrial institutions.

8. Capitation allowances for part maintenances of native boys and girls resident in industrial institutions, and receiving general industrial training besides ordinary school instruction.

9. Capitation allowances to native apprentices in the trade schools.

10. Assistance in equipping schools with all necessary appliances, furniture, books, maps, blackboards, scientific apparatus, etc., sewing materials where a seamstress is employed to teach sewing and cutting out clothes; and tools for the native workshops.

11. The training of elementary teachers.

12. Schools of art.

There are some of the tribes which possess far more of a spirit to obtain an education than others, and it is not the tribes that have the keenest intellects that are the most desirous for an education and the blessings brought to them by the white man. It is said that the Kafir portion of the community of natives are the most intellectual of all the tribes. They pride themselves on independent thought, and there is among them what is considered the aristocracy. These have no desire to imitate others in their style of reasoning, thinking, or dressing, and consequently are opposed to schools, civilization, or anything of the kind. The Basutos and Fingoes seek after an education more than any of the other tribes. But the Basutos are dull of intellect, and yet, with their desire to obtain information, many of them become quite successful teachers. But it cannot be expected that the inspiration of enterprise would be found among the aborigines, or even the natives, considering the fountain from which they spring. There is a downward tendency back to heathenism, from their surroundings and the nature of the case, which is different from the tendency in a country like the United States or England, where civilization is the fountain from which all the institutions spring; therefore when we speak of civilization in South Africa, even among the old residents themselves, it cannot be looked upon from the stand-point that men would look upon it in the United States.

The old primitive threshing-floor, encircled by a mud wall three and one-half feet high, with the floor about four rods in diameter, made of mud and manure hardened in the sun, is frequently seen. Grain is threshed by means of horses treading upon it, and winnowed by shoveling it up in the air, and letting the air blow the chaff away. Wooden-tined forks are also used, and grain is reaped by the sickle. Notwithstanding all this, the threshing-machine used in the United States is also brought to the colony, but it is looked upon with suspicion, and they greatly prefer their old methods of threshing the grain. Railroads and a thousand and one other blessings of civilization are looked upon as a curse to the people, because, they say, if they were to adopt them, there would be no work for their oxen.

From the above facts it can be readily seen that American enterprise is what is needed in the colony. This is the way the most active English educators view it. While the American education is not looked upon by the leading educators as reaching to so high a standard as the English, yet the American enterprise and the practical efforts inspired by American teachers are highly appreciated in the colony; consequently, there is a demand for American teachers, by the most intellectual and leading educators in the colony.

It requires individuals of moral principle, those who will impart to the people the highest standard of learning. It is true that the gospel reaches people where they are; even be their light ever so dim, the radiant brightness of the word of God, and redeeming grace can bring them to a saving knowledge of the truth as it is in Jesus. But it is also true that the influence of civilization has a tendency to elevate society, and draw rays of light from hundreds and thousands of darkened minds that would not have been reached had a lower standard been set before the people. With the Christian, re-

ligion are found blessings of the highest type of civilization.

When we look at the work from this stand-point, and consider that there are many who have not these blessings which are so freely showered upon the most enlightened countries, our hearts are made sad to see them reject them, knowing that at last they will be left to perish. Then when we see what is being done to enlighten Africa and other heathen countries, we are forced to the conclusion that from this darkened land God will finally gather many souls,—golden sheaves to adorn the heavenly garner. We believe that not far distant in the future is the time when hundreds of young men and women who have been privileged to receive the truth in the United States, and have formed characters that can withstand dark influences, will judiciously scatter the seeds of the message to others, and will find their way to schools and missions in those fields that the Lord is specially favoring in the last generation. A short work will the Lord do on the earth. He calls for volunteers. How many are there in our ranks who will enlist and enter the harvest field?

S. N. H.

#### RURAL VERSUS CITY LIFE.

(Concluded.)

NATURE presents her greatest charms in the country. God's works in nature are higher in every sense than man's arts can rival. In the country we have an abundance of the sweet air of heaven—and what a precious gift it is! We have the bright sunshine enlivening and creating all animated existence. Here God's bounties grow. All the good things of life grow best in the country. Here one can behold the grand mountains, the green forests, the rippling brooks, the noble rivers, the lovely flowers, the luscious fruits in their greatest perfection. He can listen to the songs of the birds, behold the gambol of the lambs and the playfulness of the young creatures God has made, meditate in the quiet stillness, seek God in the retired forest, and pray where no listening ears but those of the great Eternal can ever hear. "The rest of the laboring man is sweet." Here one can eat of the finest wheat, drink from the clear spring or the pellucid brook, smell the sweet fragrance of the growing fields, eat the luscious fruits in their season, fresh from tree and vine, or dug from the earth. Here children can be reared for God, healthfully, with greatest freedom from evil influences of ungodly associates.

In the country generally congenial associations of neighbors and friends can be found. Friendly intercourse can be maintained, and yet quiet in one's own family can be enjoyed. A crowd is not constantly about, to be watched and guarded against to obviate annoyance, as in the city. How hard to bring up a family properly in a city! How hard to hold the children from evil associations! But in the country children can be taught to be useful and helpful; to learn to plant, to cultivate the soil, to run on helpful errands, and to assist father and mother in many ways. It is from our rural population that the city draws its best blood for its work. City children are not usually as many-sided, reliable, and useful as those born and reared in the country. They have not as favorable a training, because of the many limitations and lacks of city life.

In rural life there is a communion with nature, and through it with nature's God, attainable which may greatly benefit those who live in the country far more readily than those in the city. They come near to the Source of all things. Nearly all with which the farmer, fruit-grower, herdsman, and shepherd have to do, comes directly from God's works in nature. The trees, fruits, vegetables, and animals spring directly from the works of the God of nature. Not so in city life. Railroads, bank stocks, merchantable staples, money, and the product of mechanic arts, are more from man's work and more remotely from the Creator's. There is in them less of nature and more of the

man-made. It is better to come as near nature and nature's God as possible.

God originally designed man to till the earth, eat of its fruits, study its mysteries, and look through them all up to their Creator—nature's God. The patriarchs, who revered God, evidently followed such callings. The descendants of Cain took more to the man-made arts. Noah, Abraham, Isaac, and Jacob were sons of nature, dwelling in the sunlight, coming into its closest intimacy. Moses in his preparatory experience for entering upon his great God-given work, was called away from the teeming society of city life—the communion of arts of man's devising—to the grand society of the mountains of Sinai and the simple life of a shepherd. Here God could impress his mind and settle his character to stability, simplicity, firmness, and sincerity. Such traits are best learned in nature's own school. What grandeur of character he here learned! So of David. What a wonderful perception of nature do his inspired songs present! "The sweet singer" of Israel was a devoted student of nature. He had been a shepherd and had followed the flock. Solomon, with all his wisdom, delighted in nature, and "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." This king of wonderful magnificence loved nature. What a wide range of observation do these brief sentences indicate!

Our Saviour loved nature and felt most at home in its communion. All truly great minds do. Various instances are mentioned in history where great statesmen have resigned the cares of office, after many and great achievements, to retire in old age, to spend their lives in quiet and retirement, cultivating nature and enjoying its communion. Our own Washington loved his country home, and came forth from it with regret to enter upon public duties, and gladly dropped the cares of state to enjoy its privileges again. We are pained to see so many of our own people who seem to have little attachment to rural life, but throng to the seething, feverish, crowded city life. We can highly appreciate that principle of sacrifice which impels some of our young people to leave pleasant country homes to work in the cause of God. But many leave such homes for far different reasons. They have little taste for the quiet of country life. They love the excitement and pleasure of city life. This we regret. The blessed new earth, the final home of the redeemed, will be the perfection of holy, peaceful, happy, country life. There the curse will have forever passed away. The trees and flowers and fruits will ever thrive and bloom and ripen in beauty and eternal loveliness. It is proper to cherish the remnant of paradise left from the fall, best seen in the beauties of rural life, and cultivate more and more a love for God and his works.

G. I. B.

## RELIGION IN AUSTRALIA.

WHILE it is technically true that there is no established religion in Australia, still there is among other powerful ecclesiastical bodies, one which for prestige and influence overtops all others,—the church of the nobility and royalty "at home," the Anglican, or Church of England, known more popularly in the United States as the Episcopalian. Other churches are more or less powerful. The Presbyterian body ranks next; and after this the Wesleyan, or, as we are used to calling them, the Methodist churches, are most numerous and influential; then rank the Baptists. The ministry of these churches is generally composed of men of marked ability, and toward weaker sects of arrogance. In some respects the observance of religious duties is attended to more strictly than in America. The people are more regular in their attendance at church, and more reverent in their demeanor while there. Many kneel before taking their seats upon entering the place of worship, and there are but few who do not at least bow the head in silent

prayer. Sunday, too, is more strictly observed by religious people. A large portion of them will not ride in a public conveyance upon Sunday. But upon the subject of temperance they are far behind. Many of the ministers use intoxicants. One of our canvassers told me that he had frequently canvassed ministers of the denominations I have named, who were decidedly intoxicated. Ale, beer, and wine are freely used by a large portion of the members of the churches. It will not be wondered at when it is said that the drink habit has assumed terrible proportions here. Saloons are found more frequently than in the American cities, and that which renders them extremely seductive is that the bars are attended by young women of attractive appearance.

One of the wealthiest blocks of land in Melbourne is owned by the Church of England. In the center stands the church, while the four sides of the square are lined with business places. At one side is an immense brewery, owned and rented by the church. Geo. C. Miln, the celebrated actor, complains to one of the daily papers that the cathedral authorities would not permit his theater posters to be stuck on the extensive board around their building in process of erection, though the same boards are largely covered with flaming bills showing the wonderful merits of different kinds of beer, ale, whisky, and tobacco.

As showing the drift of popular religion in the English churches, two features of the late Congress of the Anglican Church which sat at Cardiff, England, are very suggestive. One was the appearance of Edward Terry, a celebrated theatrical performer, who was invited to read a paper on the relation of the church and the drama. He was received with the greatest enthusiasm and applause, and was required to read his address the second time before an overflowing meeting. He argued in favor of the stage as an educator of public morals, and the church received the sophistry to their hearts with open arms. The other circumstance was the celebration of "high mass" in the exact form of popish pomp and foolery. When a church gets so low down in her aspirations that she courts the favor of the theater and the "mother of harlots," she has departed far from her privileges, and fallen from the high place to which she is called of God. It is remarkable that the same churches that can do this, can clamor for Sunday laws and for religious instruction by state agencies. As they depart from God's word and truth, they clasp the feet of Caesar, and implore his assistance to give vitality to their empty work. And while many of the churches sit as queens with the great men of earth, and their establishments are enshrouded with human grandeur and glory, God has sent his angel to write "Ichabod" upon their lintels.

Catholicism has made a deep impression upon the customs of the people here. Christmas and Good Friday are very religiously observed. The cities are as quiet as upon Sunday, and it is considered as profane to do work or business upon these days as upon the first day of the week. They are designated by the law as holidays. But the success of this great church is seen in the more tangible evidences of prosperity. Its members and establishments are reaching vast proportions, and he who looks into the future of the colonies for a few decades can easily perceive the form of this colossal religious incubus standing astride of the laws and instructions of the country.

I say these things of the churches as bodies, and not of the members which compose them, many of whom fear God and reverence his work. But it presents a strange spectacle when we see churches which are basking in the sunlight of worldly favor, as are the great churches of Australia, far from God in many of the requirements of his word, yet manifesting a fiery zeal and an unflinching determination to push and uphold such institutions as the papal holy days. They are dormant and nearly dead to the great evils of intemperance and gambling, which cause great suffering, but alive to those questions which pertain to the polity and prowess of their institutions.

G. O. T.

## 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.

## THE LORD'S TEST QUESTIONS.

AWAKE! my soul, He saith to thee,  
"Lovest thou me? Lovest thou me?  
If thou lovest in very deed,  
My sheep and lambs make haste to feed.

"By strangers led, they lose the way,  
In darkness dread to wolves a prey,  
Meet blinding storm and bitter cold,  
Far from the covert of the fold.

"Go forth and seek, My lost ones find.  
My maimed and weak, My halt and blind,  
My tender lambs, My chosen sheep,  
Beset with peril, wail and weep."

His word is sounding, "Feed the lost,  
At home, abroad, whate'er the cost.  
In city, country, hamlet, cot,  
Ne'er be the Shepherd's charge forgot.

The field's the world, earth's wilderness;  
Toil in His strength, for He will bless.  
He'll win with thee, nor wand'r'er chide,  
But loving, draw him to His side.

He'll shield from danger and alarms,  
He'll bear the feeble in His arms,  
The wounded lambs, the suffering sheep,—  
He'll bring them in and safely keep.

O Thou, so wonderful in love,  
To save Thou camest from above.  
Haste, of Thine own the gathering,  
Make haste Thy coming, glorious King!

Till then, we hear thy voice, O Lord;  
We would obey thy precious word.  
Lead forward in this hour of need,  
Thy sheep and lambs help us to feed.

—Emily Clemens Pearson.

## LOUISIANA.

NEW ORLEANS.—I spent the week of prayer with the church in this place, and I am glad to report that we had an excellent meeting. Nearly all were faithful in attendance, and seemed greatly strengthened in the truth. The readings were just what we needed, and we will try to profit by them.

The meeting Christmas eve was well attended, and the children's exercises were carried out in a beautiful and impressive manner. All seemed anxious to do what they could in helping forward the good work, but felt that their ability was very limited. The offerings were considerably more than last year. May the Lord accept the offerings, and bless the hearts of all who gave or even had a good will to give. We hear of some who will try to add to this list in the near future. One member was added to the New Orleans church by letter. We expect there will be some Christmas offerings sent in from other parts of this State.

Jan. 6.

B. F. PURDHAM.

## MISSOURI.

OAK HILL AND ENYART.—I closed a four-weeks' meeting at Oak Hill church, Nodaway Co., Oct. 19. The attendance was good from the beginning, although the opposition was quite strong. Four precious souls decided to keep God's holy commandments, and signed the covenant. I sold three dollars' worth of publications. The friends paid all the expenses of the meeting.

At Enyart, Gentry Co., I preached twenty-five discourses. The truth was strongly opposed by a Christian minister, who asserted that I was misleading the people; but he failed to give any Scripture proof, and the audience became disgusted with his efforts.

My stay at Enyart was pleasant. The good people supplied my temporal wants, paid the expenses of the meeting, donated six dollars to the good cause, and, better than all else, nine precious souls signed the covenant, and three others began to keep God's holy law as revealed in his word. Many others are convinced, and I believe great good will yet be done at Enyart in the name of Jesus. I expect to spend the winter in this part of the State. I go from here to Atlantus, where the use of the Baptist Church has been offered. I pray that I may be baptized with the Holy Spirit, to enable me to perform acceptably the work that is before me.

H. K. WILLIS.

Dec. 23.



## INDIANA.

**AMONG THE CHURCHES.**—Since General Conference I have been laboring constantly among the churches. I have visited Hartford City, Waldron, Mechanicsburgh, Brookston, Mt. Olive, and Idaville. All these churches seem to be in earnest in the work, and I left them greatly encouraged. I never have seen the outside interest so good. At every place the house of worship has been crowded. When we advertise to speak on the subject of Religious Liberty, the houses are invariably full, and in places where the people *have been canvassed with petitions*, we get from ten to twenty-five names after speaking on the subject. At Idaville some who had signed a petition in favor of the Blair bill said they had been blinded in regard to the nature of the petition, and asked the privilege of signing our petition. I am sure that what the people need is to be educated on the subject of civil government and religion, and they will stand out against religious legislation as strongly as do seventh-day people. And while the winds are being held, I want to do what I can for my fellow-men.

Jan. 2.

J. M. REES.

## WISCONSIN.

**MACKFORD.**—I came here Dec. 16, to spend the week of prayer, and then hold some German meetings. This is the second church ever organized by Seventh-day Adventists, and here Elds. J. N. Andrews and J. H. Waggoner and other faithful pioneers of this cause spent some of their days of strength and vigor. The church has been very much reduced by deaths and removals, but the few remaining members are faithful at their posts, still loving the truth very dearly.

We had a very excellent week of prayer, the Lord manifesting by his free, tender Spirit, that he still loves and cares for his tried children here. Though in none of these meetings could we get more than twelve attendants, yet the Christmas donations amounted to \$38.50; and last Sunday, when we organized for the work of the present crisis, we received \$16.40 for *Sentinels*, etc. May God bless this faithful little company until the war fare is over. The community here is now almost entirely German. We began German meetings Dec. 27, and the interest is good. Will the friends of the cause pray that God may bless this effort.

Jan. 1.

S. S. SHROCK.

## RHODE ISLAND.

**SOUTH FOSTER.**—I came to this place and began meetings Dec. 5, notwithstanding the heavy rains and muddy roads. There were forty persons present at our first meeting. The interest has steadily increased, and the attendance has ranged from forty to 150, several walking a distance of four and one-half miles to the meeting. Though the work has been bitterly opposed, the opposition has been in an underhanded manner, the ministers working privately, from house to house, never openly taking a position against us. Before presenting the Sabbath question, I spoke on the perpetuity of the law, and after the discourse I asked if there was any one present who believed that the law of God was abolished, and if so, to make it manifest by raising the hand. There was not one hand raised. I then asked all who believed the commandments of God immutable and their precepts binding upon all, to rise to their feet. Nearly the whole congregation arose. After the meeting the ministers told the people that they had really committed themselves. The following evening I presented the Sabbath question to a full house. I never saw such opposition as was manifested there that evening. Those who had stood in favor of the binding obligations of the law, now said it was simply the principles of the law which they believed were binding upon us. Quite a difference, surely. From this point the attendance greatly decreased, and opposition to the work was very marked; nevertheless, some souls there, like the noble Bereans, are searching the Scriptures for themselves.

Last Sunday afternoon one of the ministers, after preaching a good sermon on faith, gave out an appointment for a social meeting in the evening. This was, seemingly, to mislead the people, as he knew that I had an appointment out for either a preaching service or Bible-reading. I immediately arose and reannounced my appointment. Owing to ill health, I was obliged to close my meetings the 29th. On my way to the station I was informed that after my departure they had determined to

send for some one to come and quiet the people. I left two here who said that henceforth they should keep the Sabbath. One of them is a minister who has preached for forty years.

Jan. 1.

M. WOOD.

## MAINE.

**AMONG THE CHURCHES.**—I met with the Deering church Nov. 23, 24. The outside attendance was good, and the people seemed interested in the truth presented. Three were received into the church by vote. I was with the Crotch Island church Nov. 25-28. Our meetings were good, and I obtained four subscriptions for the REVIEW. I met with the church in Portland Dec. 1. Three were received into the church, and three have promised to canvass in the city this winter. I also visited Bath, Brunswick, and Lewiston. The brethren and sisters are of good courage. Dec. 5 I was at South Paris. One united with the church there.

The general meeting at South Woodstock, Dec. 7, 8, was very well attended. The Lord gave liberty in speaking. One united with the church, and two have just begun to keep the Sabbath. Dec. 9-12 I was with the church in Milton. On account of sickness and death, they did not hold meetings for nearly one year; but they have started them again, and organized a Sabbath-school.

I came to West Sumner and began meetings Dec. 13. About ten years ago I was here, and held meetings, and some who embraced the truth then are still holding on; others have signed the covenant to keep the commandments of God, and walk in the light of the third angel's message. The enemy has been very busy in trying to hinder the work. (Read Jer. 18:18; 20:10, 11.) We praise the Lord for what he has done here, and for a truth so clear and plain that he who will may understand. We have established meetings and organized a Sabbath-school. The minister in the place attended nearly every meeting, and seemed much interested. May God grant him the guidance of his Holy Spirit, and lead him into all truth. About ten new ones have begun to keep the Sabbath, and still we hope for others. Bro. Davis was with me during most of the time here.

Jan. 6.

J. B. GOODRICH.

## MICHIGAN.

**NORTH STAR.**—In company with Eld. I. H. Evans, I came to this place, thinking we would spend one week with the Ithaca church. But such an interest to hear has been awakened, that we have remained over four Sabbaths. We have held most of our meetings in private houses where our brethren live, because the roads have been nearly impassable on account of mud. Some fifteen have made a beginning in the Christian life. Most of these are sons and daughters of our people, and some are advanced in years. We see an interest springing up among the neighbors, to come out, and some of them are taking hold. Our people are arranging to circulate the petitions. I now leave Bro. Evans to go to another field. We have experienced much of God's blessing while laboring here.

A. O. BURRILL.

**TYRONE (KENT Co.), KENT CITY, ETC.**—A few meetings were held at Tyrone during the time our tent was pitched in Kent City last summer, and quite an interest was awakened. In answer to repeated calls, I came to this place and began meetings Dec. 13. The interest since the first has been good, and the attendance fair, considering the fact that we are located in a thinly settled district. The whole community seems wonderfully stirred, and since the Sabbath question has been presented, some have expressed themselves convicted, and that they ought to obey. We have met with some opposition, but the truth as a sharp sickle has cut its way through, and we are hopeful for a glorious victory.

I have never witnessed so much of the Spirit and power of God attending his word as during the last few weeks. The week of prayer was a precious season to the brethren in Kent, and has since been followed by many tokens of divine favor. Last Sabbath was spent with the little company of commandment-keepers there, and was a day not soon to be forgotten. A sister belonging to that church, who has for years been a great sufferer, said to me on Friday afternoon, "I believe the Lord will heal me!" and she wished to have the instruction in James 5:14 carried out. We brought the matter before the brethren at our prayer-meeting that evening, and after making the case a

subject of prayer, we were sure the Lord would put forth his healing hand. When the meeting closed, I went over to her house, and the first words she spoke were, "Haven't some of you been praying for me? I feel so much better!"

The next day we met at her house, and with prayers of faith anointed our sister in the name of the Lord, and claimed his promise; and, praise his name! he did not fail us. That hour was the most solemn and impressive I ever experienced, and all present were most profoundly impressed and affected by the presence of the Lord. Thus from a life of almost constant suffering, our sister is restored to the best condition of health she has enjoyed for years. The circumstance was one which greatly strengthened the faith of our brethren there, most of whom were present at the time, and is the subject of conversation and astonishment among many not of our faith.

I have held a few meetings at Ashland, fifteen miles north of Kent, and quite an interest has been awakened. Two families, I feel quite sure, will decide to keep the Sabbath. Truly, the Lord is good. May he help me to do more and better work for him during 1890.

Jan. 8.

O. F. CAMPBELL.

## DISTRICT MEETING AT LUCAS, WIS.

At our good State meeting held at Plainfield Nov. 12-18, it was decided that a meeting should be held at Lucas for Dist. No. 10, and help from the Conference furnished, that, with the blessing of God, the affairs of the district might be placed on the best possible footing to meet the demands of the issues now pressing upon us. Accordingly, it was advised that I should visit all the societies in the district, as far as possible, and stir up an interest in the important measures to be considered and instructions to be given, as well as a desire to share in the much-needed spiritual help to be gained from such a meeting. This I did, and the results, as we are able to note them now that the meeting is in the past, are very gratifying indeed. This district meeting was held Dec. 12-16, and was the largest and best ever held in this part of the State. Bro. M. H. Brown gave a series of discourses on justification by faith. Bro. Breed, President of the Conference, gave a discourse on Religious Liberty, and also some stirring practical sermons. The preaching all through the meeting was accompanied by an unusual degree of the power of the Holy Spirit, and this, with exhortations and our visiting at the homes of the brethren in addition to careful counsel and earnest supplication for grace and wisdom, softened all hearts and brought them into such harmony that the work for the district was made comparatively easy. Bro. Sanders, the State agent, was present, and did faithful work for the canvassing interest, with a prospect of good results.

The different branches of the work received their share of careful attention from Bro. Brown, and especially was his help needed and appreciated in the accounts and work of the T. and M. society. The librarian's accounts were corrected and audited, as far as they were accessible and adapted to the cash system, which was adopted by the district for the future. Librarians, district secretary, and church officers were instructed in the keeping of their books. The plan of each member paying monthly installments to meet the indebtedness of the societies was suggested, and adopted as far as was possible at this meeting; and we hope to see the district out of debt by the time of the next annual camp-meeting. We believe that the work in the district is established on a basis which, under wise direction, will bring very satisfactory results.

The members of the Lucas church gave a glad welcome to the sixty-five persons who came from abroad to share their hospitality and the privileges of this good meeting. The dedicatory service for their new meeting-house, held on Sunday, the 15th, was an interesting and profitable occasion. Meetings with the Lucas church were begun by the writer two days before the district meeting, and were continued after its close, by Bro. M. H. Brown and myself, until Christmas eve. The benefits of these meetings to this church are beyond estimation. Hearts long estranged were reconciled; mutual and affecting confessions were made, resulting in cementing together in bonds of brotherly love the whole membership of the church, which produced a scene for angels to contemplate with joy; and the Lord approved by the presence of his Spirit in great power. Six were received into the church by baptism, others were reclaimed,

and several were received by letter. In all, eleven were added to the church. A full organization of the church was effected by the election of two elders, a deacon, and a clerk. The ordination of the elders and deacon was an especially impressive occasion. The ordinances were celebrated; the "Readings" for the week of prayer were not neglected; the Christmas exercises were engaged in heartily, and were very entertaining and instructive; and all testified at parting that the meetings had been the best ever held here, and the results more than they had dared to hope for.

We feel very grateful for what the Lord has wrought for us at Lucas, and are confident that the influence of this work will be felt throughout the district. There are many interested ones in the vicinity of the Lucas church, and if the Spirit of the Lord is cherished by the members of that body, we expect to see many more added to their number at no very distant day. As we left them on Christmas morning, our hearts were full of thanksgiving to God, "who giveth us the victory through Jesus Christ our Lord," and we felt constrained to say that the work is the Lord's, and to him shall be all the glory; and to pray for the same blessing on our labors in the fields next to be visited.

CHAS. A. SMITH, *Director.*

#### TENNESSEE TRACT SOCIETY.

*Report for Quarter Ending Sept. 30, 1889.*

No. of members.....	108
" reports returned.....	51
" letters written.....	14
" " received.....	11
" missionary visits.....	105
" Bible-readings held.....	40
" persons attending readings.....	79
" subscriptions obtained for periodicals.....	8
" periodicals distributed.....	710
" pp. books and pamphlets distributed.....	15,014
Cash received on sales, \$1.75; on first-day offerings, \$22.02. Dists. Nos. 1 and 2 failed to report.	

J. H. DORTCH, *Sec.*

#### AUSTRALIAN TRACT SOCIETY.

*Report for Quarter Ending Sept. 30, 1889.*

No. of members.....	185
" reports returned.....	95
" members added.....	15
" " dismissed.....	1
" letters written.....	413
" " received.....	72
" missionary visits.....	542
" Bible-readings held.....	186
" persons attending readings.....	539
" subscriptions obtained for periodicals.....	19
" periodicals distributed.....	4,726
" pp. books and tracts distributed.....	120,899
Cash received on accounts and sales, \$336.14; on home missions, \$35.40.	

J. L. BAKER, *Sec.*

#### VERMONT TRACT SOCIETY.

*Report for Quarter Ending Sept. 30, 1889.*

No. of members.....	304
" reports returned.....	84
" members added.....	2
" letters written.....	150
" " received.....	36
" missionary visits.....	620
" Bible-readings held.....	90
" persons attending readings.....	194
" subscriptions for periodicals.....	12
" periodicals distributed.....	3,006
" pp. books and tracts distributed.....	101,532
Cash received on books, tracts, and periodicals, \$267.62; sales of subscription books, \$615.36; fourth Sabbath donations, etc., \$9.79; membership and special donations, \$2.36; first-day offerings, \$112.48; other donations to foreign missions, \$45.	

LIZZIE A. STONE, *Sec.*

#### TO THE SCATTERED ONES.

It has been my privilege of late to visit some of those who are either entirely isolated or almost disposed, through fewness of numbers, to discontinue their public services and organization. To all these lonely children of God who but seldom see or hear the living preacher, I desire to address a few words of cheer.

We have many very small churches, some so small as to render even an organization impracticable. Why is this? It has been urged by some that we have insufficient ministerial help, and that our churches would thrive as do those of other denominations had they the needed pastoral labor. But all churches do not prosper who have a resident

pastor. Often those who hear the most preaching are the weakest. It has been demonstrated that people can live godly in Christ Jesus, developing pure and holy characters, without any ministerial help whatever. Instance Joseph living alone more than a score of years, surrounded by immoral companions and heathen corruption, and yet maintaining a life of living faith and spotless integrity. The Christian's hope has often shone in brightest luster from the couch of a life-long invalid, and the totally deaf have been among the most heavenly-minded of God's saints.

To the Christian who has God's word to read, and constant access to the throne of grace, hearing a preacher is not absolutely indispensable. We may be deprived of the services of God's house, of the encouraging words of the living messenger, of even the fellowship of another of like faith, and yet experience daily the fullness of God's love, and the unsearchable riches of his grace. All the wealth of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost," is within the reach of the humblest child of God. The door to all its vast resources may be opened by the key of faith. There is no mystic lock whose secret combination the minister alone understands. There is no reason why each of us may not feel the same unspeakable joy, possess the same spiritual power, and realize the same daily growth in grace that the minister does who has approached nearest to God. Many cherish feelings of discontent at their lonely lot. They think if they only lived in Battle Creek, or some other place where there is a large church, they would have no difficulty in living a life of pre-eminent piety. But surely the Lord knows best. Could we but view things as he does, we would all realize that our present circumstances are the very best for us.

The lonely brother or sister reasons thus: "While living in such cheerless isolation, my feeble light scarcely glimmers amid the moral gloom." But, dear lonely Christian, I have observed that stars which are too dim to be visible when the moon shines at the full, sparkle in cheerful brilliancy when the orb of night has entirely disappeared from the heavens. So our lesser lights may disappear in the presence of those of greater magnitude. Now our feeble torch may direct the feet of some benighted traveler, if we cheerfully remain where Providence has placed us. God surrounds us with personal friends—our own loved ones—and with neighbors, that we may diligently labor for their salvation. If we fulfill this divine mission, we shall be too busy for loneliness or repining.

The statements of the Bible force the conclusion that just before Christ's second coming God's true children will but very sparsely dot the land. There can be but few in a place, and they may be fewest where earth's population is most dense. In Noah's time there must have been populous towns without even one righteous person. And "as the days of Noe were, so shall also the coming of the Son of man be." If there can be but two or three in our town or neighborhood, are we not willing to be one of these, and endure faithfully till Jesus comes? If we are among the remnant of the church, we must be willing and able to stand alone, with God for our helper and friend.

We are engaged in a life struggle; and if we sense the gravity and peril of the situation, we shall not faint when trifling obstacles are to be overcome. Jesus knew there would be very small assemblies of his people. "Where two or three are gathered together in my name, there am I." Most of our gatherings are larger than this; but if only two or three assemble for worship, should we absent ourselves if Christ does not? We surely cannot be lonely in the society of one so amiable and entertaining.

During the week of prayer I visited an isolated sister, the only one of our faith in the town where she lives. Four small children prevent her attending meetings at the distance she would necessarily have to go. But alone as she is, there is no apparent sense of loneliness in either heart or home. Upon her table are the *Review*, *Signs*, *Sentinel*, *Good Health*, *Home Missionary*, and *Instructor*. Here, surrounded with these most congenial companions, she holds refreshing converse with the most spiritually minded and edifying of the Church on earth. The choicest products of Christian thought come as meat in due season to supply her spiritual needs. The Sabbath, a day too often dreaded by the little ones of isolated families, has only delight to this mother and her four children. She not only acts as superintendent of the family Sabbath-school, but also as teacher to the three

older children, who constitute as many divisions. And in few schools are the lessons better learned, and the interest and order better maintained.

If one mother, all alone, can do this, why may not others? There may be a way where there is a will. And, dear friends, you may find by examining the quarterly reports, that there are smaller schools and companies than your own. Jesus says, "Fear not, little flock," not large flock. "Strait is the gate, and narrow is the way, . . . and few there be that find it." Let us, then, not marvel or murmur at the smallness of our number, but rather let us rejoice that this evidence of our discipleship is so apparent.

W. C. WALES.

#### THE IMPORTANCE OF PRESENT OPPORTUNITIES.

First impressions are usually the strongest, and hence the necessity of activity on the part of the workers for the truth. Three years ago, in Greeley, Colo., a series of articles appeared in the three papers there on the prophecy concerning the two-horned beast and the third angel's message. The probable action of the United States was freely discussed. No immediate results were seen, but a few weeks ago a brother canvassed the place for signatures opposing religious legislation. All the editors, all in connection with their offices, and all the judges, lawyers, and some of the ministers, readily gave their signatures; and, in fact, scarcely a man was approached who did not sign the petition. It ought to be stated, perhaps, that following the articles in the papers, the *Sentinel* was placed in the hands of the leading men, which taught them at once upon which side of the controversy they ought to stand.

Last summer the Field Secretary of the American Sabbath Union came to Denver. Before his coming, a special edition of the *Sentinel* was prepared, and 5,000 copies were placed in the hands of the leading citizens. At the same time a special canvass of the city was made for the "National Sunday Law," and several hundred copies were disposed of. The city council had a bill under consideration which looked to the closing of all business on Sunday. It had passed the Board of Supervisors, and had come before the Aldermen. A copy of the "National Sunday Law" was placed in the hands of each, and a copy of the special edition of the *Sentinel*, also the Seventh-day Adventist Year Book for 1889. The result was a mighty stir in the city. The dailies opened their columns to us to discuss the merits of the question, a thing they had never done before. Thus in a very short time there was more publicity given to the truth than it had ever before had.

Agitation affords opportunity. From the days when Felix and Agrippa listened to the burning words of the apostle who was in chains, until now, every effort to oppose and break down the truth has only afforded opportunity for its advancement. The chains which the apostle wore doubtless helped to introduce the truth then into the palaces of kings, and thus the apostle was privileged afterward to send his salutation to "the saints . . . of Caesar's household." Phil. 4:22.

Mr. Crafts published appointments for Colorado Springs, Pueblo, Canon City, and Ft. Collins. At once a sufficient number of *Sentinels* was distributed in each of these places to give the people a general idea of his work. At Ft. Collins each minister's family was visited, and furnished with "Thoughts on Daniel and the Revelation," with special passages marked. The result was that the appointment was canceled, and Mr. Crafts did not appear.

The present is the best opportunity that God's people will ever have in which to do effectual work, and why not now with united effort stand ready to fill the openings which are all about us?

J. D. PEGG.

—One thing, and only one, in this world has eternity stamped upon it. Feelings pass, opinions change; what you have done lasts.—*Robertson.*

—The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—*Froude.*

—To have one poor sinner own thee in the day of judgment, as the instrument in God's hands of plucking him as a brand from the burning, will be greater joy than the reputation of being the greatest orator in the world.

## The Sabbath-School.

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

### LETTER TO THE HEBREWS.

#### LESSON 17.—HEBREWS 8: 8-13.

(Sabbath, Jan. 25.)

1. With whom was the old covenant made? Jer. 31: 31, 32.
2. With whom did the Lord say he would make a new covenant? Heb. 8: 8.
3. Have Gentiles any part in the covenants? Eph. 2: 11, 12.
4. What were the promises of the old covenant?
5. What did the people really bind themselves to do?
6. Wherein was that covenant faulty?
7. What made the promises faulty?
8. In what was the second covenant better than the first? Heb. 8: 6.
9. Repeat the promises of the new covenant? Verses 10-12; Jer. 31: 33, 34.
10. Who makes these promises?
11. What is the order of their fulfillment? (See note.)
12. What is meant by putting the law into the minds of the people? Ans.—So impressing it upon their minds that they would not forget it, and causing them to delight in it, and acknowledge its holiness. Rom. 7: 12, 22.
13. What is meant by writing it in their hearts? Ans.—Making it the rule of their lives, the spring of all their actions. In other words, making it a part of them.
14. What is said of those in whose hearts the law of God is? Ps. 119: 11; 37: 31.
15. Whom will such a one be like? Ps. 40: 7, 8.
16. What will be the characteristic of those who have the law written in their hearts? Titus 2: 14.
17. Is not this the object set before the people in the first covenant? Ex. 19: 5, 6.
18. Then wherein is the great difference between the first covenant and the second? Ans.—In the first covenant the people promised to make themselves holy; in the second, God says that he will do the work for them.
19. In order that this work may be done, what must men do? James 4: 7, first clause; 1 Pet. 5: 6; Rom. 6: 13.
20. Why is it that many who profess to desire righteousness do not obtain it? Rom. 10: 3.
21. If they would humble themselves and submit to God, what would he do for them? Isa. 61: 10.
22. Through whom alone can this righteousness be obtained? Rom. 5: 17, 19.
23. What is the condition on which it is given? Rom. 3: 22.

#### NOTES.

The first of the blessings of the gospel is the forgiveness of sins. The term for this in the quotation in Hebrews is, "I will be merciful to their unrighteousness." The next is the writing of the law in the hearts of the people. Then comes the final blotting out of sins: "Their sins and their iniquities will I remember no more." And then comes the close of probation, and the eternal inheritance, when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31: 34. Then all the people will be taught of the Lord. Isa. 54: 13.

Israel were indeed called the people of God; but his dealings with them abundantly prove what the New Testament plainly declares, that only the faithful are really Israel, and no others were truly his people. The Lord sent word to Pharaoh, saying, "Let my people go, that they may serve me." Again he said, "Israel is my son, even my first-born." He also said he had seen the affliction of his people, and had come to deliver them, and to bring them into the land of Canaan. He did indeed deliver them out of Egypt, but of all the host that went out, only two were brought into the land of Canaan. The rest fell in the desert because of their unbelief. When they rebelled against God, they cut themselves off from being his people. And as he said in the prophecy, and in the text we have been considering, when they refused to continue in his covenant, he regarded them not. To be the people of God in truth, we must have his law in our hearts.

## News of the Week.

FOR WEEK ENDING JANUARY 11.

### DOMESTIC.

—During its trip to Pittsburg, Monday, the mail train on the Pennsylvania Road killed five men.

—The full-rigged ship "Rappahannock," the largest vessel ever built in Maine, was launched, Monday, at Bath.

—Frank Mahon, a lineman, was thrown from a building at St. Louis, Monday, by receiving electric shocks, and sustained fatal injuries.

—At the municipal election, Monday, at Jackson, Miss., the negroes were not allowed to vote, and the Democratic ticket was elected.

—The principal hotel at Hiawatha, Kan., was burned early Monday morning, many of the guests being obliged to jump from the windows. A number received serious injuries.

—The treaty of the United States with Cœur d'Alene Indians has been signed, and the Government becomes possessed of 22,000 acres of the most valuable part of the reservation.

—By the sudden collapse of a caisson in the Ohio River between Louisville and Jeffersonville, Thursday, fourteen men were drowned. Four others who were in the caisson succeeded in escaping.

—A broken electric light wire caused a fire at St. Louis, Wednesday morning, resulting in the destruction of the Western Union Telegraph building. Many of the employees had narrow escapes. The total loss is about \$150,000.

—In the course of an oration at Charleston, S. C., on Emancipation Day, Rev. J. S. Lee, a prominent colored minister, declared that the ultimate solution of the race problem would be negro emigration, which would come from necessity if not from choice.

—Ed Church, aged seventeen, fled from Guyandotte, W. Va., after poisoning his father, mother, brothers, and sisters, Sunday morning. A girl aged thirteen is dead, two other children are reported beyond recovery, and it is feared that the entire family will die.

—The grand total of money embezzled from corporations, private firms, and the United States Government during 1889, was \$8,562,753,—enough to meet the total expenses of the War Department for three months. Twenty-four persons were defaulters to the amount of \$100,000 or more.

### FOREIGN.

—The first authentic record of an epidemic of influenza was made by Hippocrates, 420 B. C.

—The infant king of Spain, who was recently thought to be lying at the point of death, is now said to be recovering.

—Probably owing to the unsettled state of things in Brazil, the export duty on coffee has been increased eleven to fifteen per cent.

—Russia still continues to send companies of exiles to Siberia. More than 200 were sent off together last week, in a most wretched condition.

—The dowager empress Augusta, wife of Emperor William I., of Germany, died of Russian influenza on the afternoon of Jan. 7. She was born in 1811.

—Prof. S. W. Burnham, of the Lick Observatory expedition, has telegraphed that their observations of the solar eclipse in South America were entirely successful.

—The latest news from the scene of the England-Portugal dispute over their African possessions, leads to the hope that an amicable settlement of the difficulty has been reached.

—Dispatches from Berlin dated Jan. 1, report the receipt of three letters from Dr. Peters, who is at the head of the German expedition in Central Africa. The suspicion prevails that he intends to seize the province abandoned by Emin Pasha in behalf of Germany.

—Cholera, which is raging in the Tigris and Euphrates valleys, has made inroads on Persia, and is increasing alarmingly in Central Persia. The disease has reached the Turkish frontier. The people are flying northward, and the leading doctors fear cholera in Europe.

### RELIGIOUS.

—The receipts of the Home Missionary Society in November were \$33,386.

—Kansas City has eighty-four churches, representing twenty different denominations.

—The Peter's Pence for 1889 yielded to the pope \$30,000 less than in 1888. The legacies bequeathed to the pope during the year amount to \$800,000.

—The Presbyterian Church is being greatly agitated over the question of a revision of the "confession of faith." Twenty of the 211 presbyteries of the Church have pronounced upon the question, twelve of which favor revision.

—The numbers of cloisters and monks in Spain have increased with astonishing rapidity in the last few years. Spain has now 29,220 monks and 25,000 nuns, in 1380 cloisters and 179 orders. In Barcelona alone there are 163 cloisters for women.

—Two thousand one hundred and twenty-nine converts were received into the churches of the American Board in Japan during the year ending April 30, an average of more than forty-three to each church. Forty-three of the forty-nine churches are self-supporting.

—The Prudential Committee of the American Board of Home and Foreign Missions, in their annual report, state that for the Home Department the number of missionaries sent out last year was fifty-two. This is larger by twenty-two than the annual average for the last fifteen years.

—There are now sixty-five cardinals. Seven are over eighty years of age; twenty-one, between seventy and eighty years; twenty-two, between sixty and seventy years; eleven, between fifty and sixty years; and four between forty-two and forty-eight years. Cardinal Newman is the oldest member of the Sacred College, having been born on Feb. 21, 1801.

## Appointments.

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

### GENERAL MEETINGS FOR MINNESOTA.

We expect to hold two general meetings in Southern Minnesota,—one at Good Thunder, beginning Jan. 24, and the other at Byron, beginning Jan. 31. These meetings will continue over first-day. The first meeting in each case will be at 10 A. M., Friday.

ALLEN MOON.

### LABOR BUREAU.

A GIRL sixteen years old would like to find a place in a Sabbath-keeping family, to take care of children or do light housework. Address Mrs. E. G. Barnard, Spencer, Ia.

## Obituary Notices.

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

HAMILTON.—Died of lung trouble, at Nevada, Mo., Dec. 8, 1889, Ollie, infant daughter of Edward and Dora L. Hamilton, aged thirteen months. Words of comfort by the writer, from 2 Kings 4: 26. J. W. WATT.

ENGSTROM.—Died of typhoid fever, at Tacoma, Wash., Sept. 18, 1889, after an illness of five weeks, Bro. Andres Engstrom, aged 38 years, 2 months, and 24 days. He was born in Karlarn, Sweden, June 24, 1851. He leaves a wife and many friends to mourn his loss. Words of hope and comfort were read by the writer from Job 15 and 2 Corinthians 15. F. H. SMITH.

PHILMON.—Died in Taylor County, Ga., Dec. 20, 1889, little Cloe, daughter of Bro. J. W. Philmon, aged five years. She was badly burned on the 10th of November. She told her parents that she went to the fire-place to get a potato out of the ashes, and her clothes caught fire. She ran out-of-doors, thinking that she could put it out. Her loud screams caused her father, who was in the house, to hasten to her and extinguish the fire. Everything was done that could be done for her by loving and untiring parents and friends, under the direction of a skillful physician; but after nearly six weeks of very great suffering she passed away. Little Cloe had been taught the Scriptures from her infancy, and she was a very bright child. We laid her away expecting to see her again with a glorious new body, in the first resurrection. W. F. KILLEN.

SHERMAN.—Died in Harvard, Neb., Dec. 2, 1889, sister Agnes Sherman, in the thirty-ninth year of her age. She accepted present truth under the labors of Eld. R. S. Hart, of Iowa, some five years ago. She was baptized by Eld. Hoopes, of Nebraska, three years ago, at the Lincoln camp-meeting. She leaves a husband and two little boys to mourn her loss. Her sufferings were very severe, but she bore them with patience. The last week of her sickness she found great comfort in singing and praying, admonishing those around her to seek Christ now. She greatly desired one of our ministers to preach her funeral sermon, but we failed to secure one. The funeral was held in the M. E. church, conducted by Rev. S. M. Jones, a very large congregation of sympathizing friends being in attendance. ADDIE HEBARD.

NAY.—Died at Blair, Neb., Sabbath, Oct. 19, 1889, sister Mary B. Nay, wife of Bro. A. L. Nay, aged 31 years, 1 month, and 2 days. Bro. and sister Nay formerly belonged to the Congregational Church, but about three and one-half years ago they embraced present truth, and were baptized by Bro. O. A. Johnson, and united with the Greeley, Neb., church. On removing to Blair, their membership was transferred to this church, of which sister Nay remained a consistent member till death removed her. Her death was most sudden, and sad in the extreme. She leaves a husband, seven small children, one only a babe, and a large circle of friends to mourn her sad loss. Sympathizing friends and neighbors were in attendance at the funeral. Remarks were made by the writer, from 1 Thess. 4: 13. The bereaved family have the sympathy of the church and many in the community. W. N. HATT.



THORNTON.—Died at Hamlin, Sargent Co., N. Dak., Vada Thornton, youngest daughter of Mr. and Mrs. D. Thornton, aged 3 years and 5 months. These loving parents are called to mourn the loss of their darling, but they sorrow not without hope, as they are cheered by the words of comfort, "Thy children shall come again [from the land of the enemy]" to their own border." Little Vada died Sept. 5, 1889, but as there were none of like faith near to conduct funeral services, the sermon was not preached until Dec. 10, when words of comfort were spoken from Jer. 31:17 and 1 Thess. 4:18, to a large and attentive audience. These parents are looking forward with hope to the time when the trump shall sound, and their treasure shall come from the enemy's land, and, borne by the angels of God, be restored to their embrace. May we all be faithful, and join the happy throng when Jesus comes.

BYRON TRIPP.

BARDWELL.—Died of stomach trouble, Sept. 29, 1889, at the home of his daughters, at Onkama, Manistee Co., Mich., our beloved brother in Christ, George B. Bardwell, aged seventy-six years. The deceased was born in Madison, N. Y., June 13, 1813. He was married at the age of twenty-one, and moved to Ann Arbor, Mich., at the age of twenty-nine, and from there to Edenville in 1862. His wife became interested in the present truth by reading in the summer of 1865, and embraced the faith of the Seventh-day Adventists. She was baptized by Eld. Cornell in the summer of 1867, at which time the church at Edenville was organized. Bro. B. then began a candid and thorough investigation of the truth, which soon resulted in his union with the church. Sister B. remained in the faith until her death, which occurred May 6, 1871. Bro. B. has been in poor health for the last two years. He leaves two sons and two daughters to mourn his loss. The church has full confidence that he sleeps in the arms of Him who will soon rend the bars of the tombs, to bring up all the Lord's jewels from their dusty beds, to join the triumphant company in his glorious and everlasting kingdom.

ALVIN MARSH.

COLLINS.—Died at the home of his brothers, near Ord, Valley Co., Neb., my brother-in-law, Johnathan Hawley Collins, aged 56 years, 9 months, and 28 days. Bro. Collins began the observance of the Bible Sabbath in 1859, but was not fully identified with our people until 1865, when he joined what was then known as the Fish Lake church, of Waushara County, Wis. He was one of the earliest settlers of Valley County, Neb., and became a member of the Ord church at the time of its organization; but the last few years he lived near Taylor, Loup Co., Neb., and although isolated from all church privileges, he still maintained his integrity and tried to live out the truth. Last June he went to Mississippi, intending to send for his family; but his health failing, he determined to return, and the Lord heard his prayers and spared his life to see his family once more. He lived only five days after his return. He leaves a wife and five children to mourn their great loss. The funeral services were conducted at the home of his brothers. As there was no minister of like precious faith near, Eld. Hilton (Methodist) officiated. "He sleeps in Jesus, blessed sleep!"

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Arrangements have been made with the State tract societies to furnish the tracts and pamphlets to the workers at a liberal discount, so that in many cases the work will more than pay expenses; but it must be borne in mind that this is missionary work, the full recompense for which will not be received this side the final reward.

A. F. BALLENGER, Ass't Sec. N. R. L. A.

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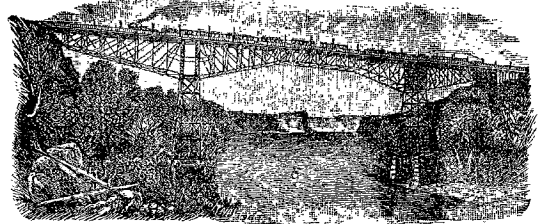
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am	pm	pm	pm	am	pm	pm	pm
5.55	4.10	12.45	8.55	7.45	10.20	1.05	7.35
7.25	5.40		10.20	9.08	8.31		10.00
8.05	6.20	2.25	10.50	9.45	9.05		9.17
9.45	6.55	2.50	11.25	10.35	9.55		8.35
10.30	8.25	3.45	12.37	11.35	10.55		7.40
10.37	9.00	4.18	1.03	12.08	11.00		6.35
11.30	10.00	4.55	1.55	12.55	11.45		5.02
1.49	am		2.50	1.48	12.48		4.05
2.00				1.58			
2.52		6.19	3.45	2.45	1.42		3.15
6.50	4.25	8.35	3.25				2.35
5.00		4.52					
5.20		8.10	6.55	5.10	4.00		1.15
		10.10	8.10	7.30	6.25		11.00
		pm	am	am	pm	pm	pm

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# The Review and Herald.

BATTLE CREEK, MICH., JANUARY 14, 1890.

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The International T. and M. Society of Hongkong, China, has our thanks for copies of China and India papers.

All communications for the secretary of the N. R. L. Association should, until further notice, be addressed to A. F. Ballenger, Assistant Secretary, Battle Creek, Mich.

A beautiful illustration of the benefit which the Church derives from an alliance with the State is presented in the case of the English Marquis of Ailesbury, who is the patron of twenty-one church livings in the Established Church, while at the same time he is debarred from all English race-tracks for cheating.

The article, "A Trip Round About Jerusalem," in our Special Mention department, will appear somewhat lengthy at first sight. But it will not seem so on perusal, there are so many facts of interest brought out, and so well stated. The subject is an entertaining one to those who are interested in Bible places and missionary work; and the article will well repay a careful reading by all.

While it is quite well known that England has attained an advanced stage of retrogression toward a union with the papacy, we were hardly prepared for the statement that the eminent Wm. E. Gladstone, ex-premier, in an article contributed to a Roman Catholic magazine, advocates the revival of the confessional in England. It is hard to believe that England is ripe for such a proposition as this, even from one so eminent in political counsel and reputation.

The anticipated Breckenridge bill calling for a Sunday law for the District of Columbia has been introduced in Congress, but as yet we have not been apprised of its wording. It is understood, however, that it will be similar to the National bill of the same nature. The efforts of the Sunday-law forces are now to be concentrated on this local measure, by which they hope to commit Congress to Sunday legislation, which once secured, the passage of a National Sunday law will become an easy matter.

By a law which is part of the new Italian penal code, all so-called pious establishments in Italy are to be suppressed or transformed, especially those for the dowering of girls without portions, those regarding girls entering convents, and those by which it was provided that masses should be said for dead souls. Thus the "grievances" continue which have drawn forth such frequent wailing protests from the occupant of the papal throne, fulfilling, meanwhile, the prophecy of Dan. 7: 26: "They shall take away his dominion, to consume and to destroy it unto the end."

Sabbath forenoon, Jan. 11, the Tabernacle pulpit was occupied by sister White, who made a solemn and powerful appeal to the congregation, based on the parable of the call to the supper, found in Luke 14:16-24. When the urgent invitation was sent out, saying, Come, for all things are now ready, they all with one consent began to make excuse. One had bought a piece of land, another had bought five yoke of oxen, another had married a wife, and so one had one reason to urge, and another, another, why he could not come; and all alike prayed to be excused. This illustrates how the gracious invitations of the gospel will be rejected by many because they make a god of their business or their pleasures, and heed their claims in preference to the voice of God. How many will, alas! thus excuse themselves at last from heaven. Such appeals cannot pass unheeded by those who heard them, and they be blameless.

Italy is still moving on in its path of progress. Thereat the pope makes lugubrious contortions and wry faces, but has to content himself with such demonstrations, as happily he can do no more. He complains that the temporal power which he has not, is necessary to his independence, and such liberty as he must have in order to carry out his mission. He considers himself insulted by the honors lately paid to Giordano Bruno, and is wounded by the new Italian penal code just coming into operation. And now he is further aggrieved by the law regarding charitable trusts, about to be enforced, by which all pious establishments are to be suppressed or transferred. Other blows, he says, have been leveled at the church by the invasion of the civil power forcing itself into sacred things. If he does not read, others do, the prophecy which says that "they shall take away his dominion to consume and to destroy it unto the end." But Italy seems disposed to listen quite complacently and unmovedly to the grumblings of the old man; for the *Riforma* says: "The violence of the language used in the pope's allocution will not prevent Italy from being governed in harmony with the necessities of progress, and the aspirations of her people." These facts we gather from a dispatch from Rome, dated Dec. 31, 1889, and published in the *Chicago Daily News* of Jan. 1, 1890.

## A BOLD UTTERANCE.

That is what we call the following from M. A. Gault, National Reform Secretary, in reply to a letter from Bro. J. S. Washburn, of Iowa, and reported in the *Worker's Bulletin*:-

Blanchard, Iowa, Nov. 22, 1889.

DEAR BRO: Yours of the 20th inst. received, also pamphlet, for which accept my thanks. I read in *Sentinel* replies from your side. I see most of your literature in my travels, and am convinced that your folks will die hard. But we are helping Bro. Crafts all the time to set stakes and get ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work.

Yours very truly,

M. A. GAULT.

We can imagine that had Mr. Gault been addressing the public on this point, he would have used language which savored less of the methods of conversion in vogue in the Dark Ages. As it stands, the utterance is plain and to the point. It comes from one who, so far as the intentions and aims of his party are concerned, is well qualified

to know whereof he speaks. Seventh-day observers will "die hard," but "we will make sure work." This is from the same man who said in a discourse at College Springs, Ia., that should other measures fail to secure their object, it might be necessary to resort to the sword and the bullet. The two fit together perfectly. The National Reformers, by their own confession, will not scruple to inaugurate religious persecution when they deem such a step expedient.

## FATHER ENRIGHT AGAIN

He Continues His Offer of \$1,000 for a Sunday Text.

The *Industrial American*, published at Harlan, Iowa, in its issue of Dec. 19, 1889, contains a notice of a sermon in the Catholic church of that place on Sunday, Dec. 15. After stating that his remarks on Sunday observance created something of a sensation, it presents what was said on that subject, from which we make the following extract. A Catholic on such a subject does not speak at random. What he says is the voice of the Catholic Church, and Protestants have to meet it. Will they pay heed to it? He said:-

Take, for instance, the day we celebrate—Sunday. What right have the Protestant churches to observe that day?—None whatever. You say it is to obey the commandment, "Remember the Sabbath day to keep it holy." But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any scripture for it, I will to-morrow evening publicly acknowledge it, and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema.

Which church does the whole civilized world obey? Protestants call it every horrible name they can think of,—antichrist, the scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible; and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says: "Remember the Sabbath day to keep it holy," but the Catholic Church says no, keep the first day of the week; and the whole world bows in obedience.

## APPOINTMENT WITHDRAWN.

The general meeting appointed to be held at Wright, Mich., Jan. 16-21, is indefinitely postponed in order to secure the labors of Eld. O. A. Olsen at some future time. I. D. VAN HORN.

## A DARK PICTURE.

The St. Louis *Globe-Democrat* of Jan. 10 publishes the following, which it heads, "Sensational Scene in a Church." It seems too scandalous to be true; but it is given by the paper as a genuine dispatch from the place named. If it is half true, it shows a terrible condition of degeneracy on the part of those churches:-

FLEMINGSBURG, KY., JAN. 9.—The Methodist, Baptist, and Presbyterian churches of this place decided to observe the week of prayer in a series of union meetings. The third meeting of the series was held at the Methodist church, Monday night. A very large congregation was present, and after short addresses by the pastors, the prayer-meeting was held. During the progress of this service the Rev. Mr. Hughes, Presbyterian, was called on to pray. In the course of his invocation he introduced the articles of faith of his church, which offended the Baptist, and, on their knees, the two preachers fought over the doctrines of their respective churches, while the congregation in confusion rose to their feet and crowded about the two disputants, who bombarded each other with Bible quotations, denominational arguments, and sharp retort. The audience was becoming noisy; there were indications of more serious trouble, which might have ended in blows if nothing worse, when the Methodist pastor took the pulpit, denounced the proceedings as disgrace to the place, the occasion, and the religion all present professed; and ordering the congregation out, he declared he would not permit such shameful scenes in his church. The congregations of the two disputant preachers stand by their respective pastors, while the sinners on the outside are wondering if the church members of Flemingsburg don't need to be converted.