

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD **And Sabbath**

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

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REVIEW & HERALD, Battle Creek, Mich.

"THY WILL BE DONE."

BY J. S. THEOP.

"Thy will be done," though I may not know
 The way it is best that my feet should go.
 I walk in the valley, and cannot see
 The things that before in my pathway be.
 But God from the mountain top looks o'er
 The valley, and knoweth what lies before.
 He leadeth me, and I follow on,
 Ever repeating, "Thy will be done."

"Thy will be done," blessed Lord, not mine.
 May the light of thy favor upon me shine.
 Thy fullness of peace to me impart,
 And fill with gladness my lonely heart.
 Be more than all earthly friends to me,
 And help me to trust and rest in thee.
 I know that for me thou hast victory won;
 May it be my will that thy will be done.

"Thy will be done." O Father above,
 I know that thou leadest me on in love.
 Though dark and thorny my path may be
 That leadeth me nearer, my God, to thee,
 In loving faith I would onward go
 Wherever thou leadest me here below.
 Oh, help me in patience life's race to run,
 And evermore say, "Thy will be done."

Our Contributors.

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

THE LORD MUST BE OUR LIGHT.

BY MRS. E. G. WHITE.

"BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."

The word of God is filled with precious consolation for those who walk in simplicity and humility. We may have close relationship with God, and may understand his will concerning us. We should not dishonor God in this world, and

be found doing less than our best every day; because if we do less than this, we not only suffer loss ourselves, but we detract from the glory that should be reflected to God in what we might do for humanity. We have a large field in which to labor. We cannot inclose ourselves in the four walls of our dwelling, and think that we are doing all that God requires of us. Our work is to bless others, and it is to be far-reaching in its results. Our hearts must be open to receive the Spirit of God, that we may have a constant witness that our ways please him. By living faith we are to lay hold of the promises that he has given in his word. We are to be the recipients of the treasures of God's grace, we are to drink of the living waters and be refreshed, and then we are to become the channel of the grace of God to others.

We should seek earnestly to be in a position where we can appreciate the value of souls, and realize that we are required to do the will of our Heavenly Father. I am not to look to see what somebody else is doing, but I am to see that I am doing my part faithfully. There is a blessed work for each one of us to do, but we cannot do it as we should unless we are in right relation to God. In our imperfection of character, in our great need and helplessness, we must come to the foot of the cross, and as the light shines into our hearts from Calvary, we shall be able to reveal to others the great plan of redemption. The love of God is without a parallel. It is marvelous. And if we are rightly related to God, we shall be the recipients of this love, and we shall let it flow out to others around us.

It is not the will of God that we should walk in darkness, that we should go along in a groveling way toward the kingdom of glory. We are not to feel that everything is going to destruction. We have a Father at the helm; and knowing that the hand of infinite power is over God's work, we may have living faith that it will be brought to a triumphant completion. Temptations and trials will come. The apostle says, "Though now for a season, if need be, ye are in heaviness through manifold temptations." Temptations will come in the most unexpected manner to test us, to determine what is our real faith, our real motive, our real principle. There is nothing for which I have more reason to thank my Heavenly Father than for the manifold trials I have experienced. If my course had been all smooth, without difficulty, without trial springing upon me, I might think, perhaps, that I was not a child of God. As long as the enemy lives, he will seek to cast his hateful banner over us; he will seek to eclipse our views of God, of heaven, of immortality, to becloud our minds, so that we shall not be able to discern spiritual and eternal things.

When trials come upon us until it seems that our souls will be overwhelmed with darkness and doubt, the best thing that we can do is to commit our souls unto God as unto a faithful Creator. It is impossible for us to adjust things. In my own case, I know that it is impossible for me to carry all the difficulties and trials that arise in my pathway. So what shall I do?—I will rest in the arms of the infinite One. I will believe that God will keep that which I have committed to him against that day; and if I

walk in the light as God gives it to me, difficulties will vanish, and trials will serve a good purpose. Trials have driven me closer to my Heavenly Father, and have made me feel the necessity of earnest prayer.

When trials come upon you, you have only one Source of strength. You need not pour your troubles into human ears; for it will do you little good. You may think it will help you, but there is only One who can give you comfort and strength. Jesus has said, "Come unto me, and ye that labor and are heavy laden, and I will give you rest." And how is he to give rest? He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." We are to find rest in wearing the yoke of Christ, in bearing his burden.

When we feel destitute of the blessing of God, feel there is no spiritual life in us, and we cannot understand why we are in this condition, we should not doubt the Lord, and blame him for our darkness. It is not from God, for he has promised power and fullness of joy. We should search God's word, and see if we have not allowed envy, evil surmising, and hatred to run riot in our hearts, or if we have not done something to mar the soul temple. Christ is in the heavenly sanctuary, and he is there to make an atonement for the people. He is there to present his wounded side and pierced hands to his Father. He is there to plead for his Church that is upon the earth. He is cleansing the sanctuary from the sins of the people. What is our work?—It is our work to be in harmony with the work of Christ. By faith we are to work with him, to be in union with him.

All heaven is interested in the work that is going on in this world. A people is to be prepared for the great day of God, which is right upon us; and we cannot afford to let Satan cast his shadow across our pathway, and intercept our view of Jesus and his infinite love. We should draw from Christ the very help we need. And when do we need his help?—It is in times of trial, in times when temptation comes in like a flood, when Satan would cast his dark shadow before our souls, that we may not be able to distinguish the sacred from the common. It is then that we need to flee to the Source of our strength.

The reason we do not receive more strength is, that we do not respond to the invitation of Christ. You should go right to him in your difficulties and trials, that you may find the comfort and consolation he is ready to bestow. It is because you do not seek the rest which Jesus is waiting to give, that you walk in the valley of the shadow of death.

I feel grateful to God that he is my helper in every trial, and that he will be your helper if you desire it. He is no respecter of persons. He is just as willing that you should have his consolation and peace as that I should have it. He invites you to walk in the light as he is in the light. Will you do it? Will you separate your soul from all that is unlike him, from all sin and darkness, and from all associations that lead into darkness? Will you open your heart to the living rays of light that will shine from the face of Jesus into your soul? There is no reason why you should be in a condition of de-

spair and discouragement. Come out of it, brethren; come out of darkness into light. The word of God is open to you, a field of precious promises. It is your privilege to come to the fountain of life which has been opened for you at infinite cost. Will you come? It will be refreshing to your soul. When you drink of its living waters, you will find that you no more have dismal, gloomy days; for the peace of Christ that passeth all understanding will fill your hearts. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life."

ENGLAND AND CATHOLICISM.

BY ELD. J. H. DURLAND.

(Battle Creek, Mich.)

(Continued.)

WHAT DOES ROME SAY?

WITH these strong principles of English government alienating them from citizenship, are they discouraged? and have they given up "heretic" England, with all their former cathedrals, as a lost cause?—Far from it. Dr. Manning, the Romish archbishop, has spoken the faith of that power in regard to the restoration of England, as follows:—

If ever there was a land in which work is to be done, and perhaps much to suffer, it is here [England]. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule an imperial race. We have to do with a will which reigns throughout the world, as the will of Old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. . . . Were heresy (i. e., Protestantism) conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the church of God must be gathered in its strength.—*Tablet* (a Roman Catholic paper).

This same archbishop, in a speech made in Leeds, Eng., gives us some idea of their faith in accomplishing their desires:—

I firmly believe that there was a great truth in the saying of the late cardinal, that the conversion of England would, by God's providence, be accomplished. When it might be, he could not even dream; but this was certain, that the Roman Catholic Church of England was gradually expanding and extending, and that controversy was gradually dying out. He would ask his reverend brethren present how often they were now engaged in controversies regarding transubstantiation or invocations. (Several voices, "Very seldom.") Did it happen once a year? (Cries of "No.") Should he tell why? It was because so large a number of the clergy of the Established Church had taken out of the hands of the Catholic clergy the labor of contending about the doctrines to which he had referred. The Catholics had been left to the much more happy and peaceful task of reaping the fields, and he confessed he would rather be a humble reaper or a simple gleaner than armed with the weapons of war.

Such words as these sound as though the enemy of Protestantism in England had plans laid, and was encouraged in the bright prospects of carrying them out. Yes, Rome has been laying her plans, and is now at work carrying them into effect, while Protestants have been asleep. Recently the signs and tokens of progress have been so abundant and so manifest that they begin to be recognized alike by friends and foes, by adherents and opponents; hailed with triumph and confident exultation by the one as the sure pledge of ultimate success, and lamented with dread and apprehension by the other, lest they foreshadow a flood of all those intolerable evils which experience has ever shown to accompany Romish supremacy in every land where she has set up her imperial throne.

Whether Mediæval popery, the popery of Hildebrand and Innocent III.; the popery which deposed monarchs at its sovereign will, laid whole kingdoms under an interdict, and let loose fire and sword upon all places and people which it branded with the deadly crime of heresy; burnt its victims by thousands at the stake, and set up that horrible Inquisition, which seems to have carried human cruelty and ingenious, cold-blooded, unrelenting torture to a height from which fiends might have revolted, and which none but priests could have devised or carried out,—whether popery in this form will ever be permitted to re-

gain its ancient supremacy in England is another question. Here, as elsewhere, the Middle Ages are forever gone by. They are a thing of the past which can never be revived.

But though Rome may not reappear in her ancient form (for she can accommodate herself to every age), yet we may be sure that the same spirit will ever live and breathe in her, whatever outward appearance she may assume. Let us not forget that papal Rome is essentially unchanging and unchangeable. We say essentially, since she may change her apparent form without changing her real character, disguise her movements without abandoning her intentions; for she is at one and the same time most rigid and most accommodating. In principle she is most rigid, and in practice, too, when she has the power to carry her principles into action; but she has the peculiar art of adapting her policy to circumstances, without abating one iota of her absolute claims. Thus, amid all her apparent concessions to the spirit of the times, she has never really relinquished any one of her lofty pretensions. To do so would be to renounce her claims to be the only true church. She may waive her claims for the time, but she has never renounced one of them. They may be for the present in subjection, but they lie ready to be resumed at the first opportunity, as being her divine and inalienable right. "He as God sitteth in the temple [church] of God, showing himself that he is God." 2 Thess. 2:4. And this claim to supremacy so springs from, and is so connected with, her very constitution, that never at any one period of her history, however low she has sunk, has she manifested the least disposition to lower, much less relinquish it; for to do so, she feels would be to commit suicide.

It is a most singular, and at first sight unaccountable fact that the power and influence of Rome are daily declining in countries strictly Catholic, and rising in countries hitherto strictly Protestant. Thus Italy, Austria, and Spain, in former days the three great seats of her power, when she used to reign supreme in Church and State, have to a great extent broken her yoke from off their necks; while in England, the United States, Australia, and Canada, countries hitherto strictly Protestant, she is rapidly advancing in power and influence. I have said that this was at first sight an unaccountable fact; but a little examination will explain the cause of this apparent anomaly. The reason why these Catholic countries have revolted from her dominion, doubtless, is because as the principles of liberty, which were originally introduced into them by the powerful example and influences of the great French Revolution, gradually diffused themselves more and more among the people, the pressure of her yoke was found to be more and more intolerable. It was not against her doctrine that they rebelled. Religion, simply as religion, has had little or nothing to do with this revolt; and this point, therefore, utterly separates the present movement against Rome in those countries, from that of the Reformation, when, through Luther and Calvin, it was almost wholly a religious question,—the battle of truth against error. It is, therefore, not a religious, but a political revolt; the cause of it being that Rome had crushed all civil liberty.

(To be continued.)

A SIGN OF THE TIMES.

BY ELD. F. PEABODY.

(West Valley, N. Y.)

THE *Christian Witness*, published in Boston, puts the above at the head of an article taken from the *Methodist Recorder*, published at Pittsburgh, Pa. The *Recorder* gives an account of a revival conducted by the Methodist minister of Bedford, Pa. The interest has become so great that four other ministers of Bedford have united in writing a letter to the Methodist minister, charging him with enticing their members to his services with a view to proselyting. They claim that

they are the proper guardians of their flocks in matters of religion.

Truly, this is a sign of the times. To be a sign, it must be a fulfillment of prophecy. Our Lord said, "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him." The result of saying in the "heart," "The Lord delayeth his coming," will be as above,—smiting fellow-servants and eating and drinking with the drunken. If those pastors could see that the Lord is coming, and that their flocks are in danger of being overtaken unawares, they would have no time for such child's play.

A sister working in the Philadelphia mission, created an interest among a goodly number belonging to a Baptist church. The pastor, hearing it, called them to his study to settle their unsettled minds, which task he undertook about as follows: With a closed Bible in his hand, he said: "Now, I want you to look to me. I will lead you right. I would not preach error to you." He then wished all to promise him that they would not see that young lady again for two months. This was not tempered mortar; the wall did not stand. None would promise. It only confirmed them in the truth.

Truly, these are perilous times, especially for the shepherds. Their flocks break away and find other and better pastures. Yes, these are all signs of the times. O if these pastors, instead of smiting their fellow-servants, would feed their flocks with the bread of life which the Lord has provided for them, we would not hear so much wrangling, back-biting, and threatening. So it will be on down to the end,—jealous of each other, recriminating among themselves until the present truth comes, then uniting to oppose that to save their flocks. All these attitudes must be assumed by many of the pastors of these times. May God pity the flock in these times of peril.

CRUMBS.

BY S. O. JAMES.

To be educated after the world's standard is not necessarily a great gain. A man may be brimful of facts, and yet be worth nothing to God as an agent.

True wisdom will make a little knowledge a power for good; the lack of wisdom will make a great deal of knowledge a power for evil.

There is only One who is sufficient to do great things, and his greatness is the more apparent because of the weakness of the instruments he can use.

Love will root out self-conceit and encourage discretion. She will search out many pretty ways to gain her end. Without her we are as sounding brass and as a tinkling cymbal.

"I die daily," says the apostle. He took the proper measures to prevent a terrible failure and secure "an abundant entrance."

At times it seems necessary that we be broken "all to pieces," that we may be built up symmetrically, reformed literally.

Try to see God in everything that you enjoy and suffer, in your hard couch as well as in your downy bed. Think of him in everything you do. When you attire yourself in the morning, think of the "wedding garment"; as you bathe your hands and face, think of the pure water of the river of life; but think most of the precious blood-drops with which you must be washed before you can ever feast your eyes upon its crystal flood. Break your fast and remember how your Redeemer fasted for your sake, that you might overcome even as he overcame, and that you might eat at his table in his kingdom. Try to see him in everything you do and suffer. You can extend the list indefinitely.

It is even better that you should have a few *dry crumbs* than that you should go hungry.

THE PATH OF THE JUST. PROV. 4:18.

BY E. M. VINCENT.

If the Lord shows the pathway that leads on to-day,
Fear only to turn from the light;
For our God knows the way,
And if we but obey,
He surely will lead us aright.

In the perils that gather before and behind,
He'll send thee strong help from above.
Thou shalt know he is kind,
As he tempers the wind,
And shows thee his wonderful love.

And though enemies gather in anger to smite,
Press onward in faith and good cheer;
Keep the goal e'er in sight,
And hold fast to the right,
And thou shalt have nothing to fear.

If your heart shall be strong as the heart of the wise,
Bright angels your perils will share;
Then your pathway will rise,
To the gate of the skies;
And crowns for the heroes are there.

BLOW THE TRUMPET.

BY ELD. IRA J. HANKINS.
(Grahamstown, So. Africa.)

SOME people wonder why Adventists preach and write so much about the Lord's coming. If it is a matter of so great importance, why did not the early Christians and the Reformers dwell more upon it? The prophecy of Joel 2:1 explains this, and answers the question: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

The "day of the Lord" was not near in the time of the early Christians, nor was it near enough in the time of the Reformers for a proclamation of its soon coming to be made; therefore, such a proclamation at that time would have been premature, untrue, and unscriptural. A message very similar to this was predicted by Isaiah to immediately precede the first advent of Christ: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Isa. 40:3. Time passed on, and for almost 700 years no one arose to fulfill this prophecy by announcing the speedy advent of the Messiah. But why not? Did not the prophecy point unmistakably to his coming?—Certainly. But the prophecy could have a practicable application to that generation only which would be living at the time of the first advent, and it would therefore have been out of season had it been proclaimed to previous generations.

Finally, when the time had about come for Christ to make his advent, as shown by the prophecies, God raised up a man to fulfill the prophecy of Isa. 40:3,—a man who understood his mission, and claimed to have a definite work to do. When the Jews sent out men to ask him who he was, he plainly told them: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias [Isaiah]." John 1:23. We can now understand how he fulfilled the prophecy, and that the same truths, if proclaimed before his time, would have been of no force; they would have been premature and untrue. Christ was not to come until the time specified in the prophecies, and therefore a message announcing his coming must have been based upon those prophecies. The object of his coming was, that those who lived at that time might be prepared for his coming; hence it was of the greatest importance that they should heed the testimony of John the Baptist. Christ said that those who rejected the message that John preached, "rejected the counsel of God against themselves." Luke 7:30.

Inspiration tells us that "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Since, as we have seen, the Lord did announce the first advent by a special message, would it not be

reasonable to conclude that he will also, by a special message, announce the second advent? We are taught in his word that the Lord has declared "the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:10. To whom has he revealed these things?—To the prophets.

God nowhere declared to the prophets the day and hour of the second advent, but he revealed to them the future history of this world, by the study of which we might know when the end is near. Thus the prophecies of the Bible are to us as a light in a dark place, and those who would understand the purposes of God and be the "children of light," must give heed to the "sure word of prophecy." 2 Pet. 1:19-21.

It is alone by the study of prophecy that we may know anything about the time of the second advent; just as it was by the knowledge of prophecy that anything was known about his first advent. A message, therefore, announcing his second advent must be based upon the fulfillment of prophecy, the same as was the message of his first advent. Such a message would be premature if given before most of the prophecies concerning his coming had been fulfilled.

It seems that some of the church at Thessalonica had the idea that Christ would come in their day (2 Thess. 2:1, 2), but Paul at once corrected this impression by telling them in the following verses (3, 4), that there would be an apostasy in the Church, and that the "man of sin" must first be revealed and accomplish his work. Protestants generally agree that this "man of sin" represents the papacy, or Catholic power; and that his exaltation has been fulfilled in the exalting of himself, assuming, as the pope does, the titles which belong to God alone, claiming the right to forgive sin and to change the law of God; and in that crowning act of the Ecumenical Council which assembled in 1870 for the purpose of deliberately decreeing the infallibility of the pope.

The history of the papacy shows its rise in the year 538 A. D., and that it continued as a political power for 1260 years, or until 1798. Paul's argument therefore would be, that it would not be in harmony with prophecy to expect the Lord's coming till after 1798, and also that a message announcing the nearness of the event could not be given until subsequent to the same date. It is a significant fact that no such general message was ever given to the world till after 1798.

Daniel presents this same thought, in stating that the prophecies were to be sealed up till "the time of the end." Dan. 12:4. In chap. 11:33-35, he shows, speaking of this same papal power, that it would continue till "the time of the end," thus locating the termination of the political power of the pope, and the limitation of the sealing of Daniel's prophecy, at the same date, 1798, which marks the beginning of the period known as "the time of the end."

Daniel represents this period as one of great light and knowledge, and also a time of running to and fro. Dan. 12:4, 9, 10. This is emphatically true of our own generation. The *London Spectator*, remarking upon the progress of mankind, etc., states that "more has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of the fifty years of our life-time, than in all the previous life-time of the race, since states, nations, and politics, such as history makes us acquainted with, have had their being."

It is generally admitted by scientific men, that the attainments of the past fifty years have been unprecedented in the history of the race. The present facilities for rapid communication and travel, afford us opportunity to learn more, to see more, to live more, in three-score years and ten, than Methuselah lived in 969 years. It is when we compare our own day with ages in the past, that we realize what a wonderful age this is! The progress, though so rapid, has been so gradual that to many who have not given the

matter especial thought, it has been almost imperceptible. And such have not for a moment stopped to consider the advantages and blessings of our day.

The progress in literary and scientific knowledge, however, has not been more marked than the advancement in Biblical knowledge. The present age is noted for its researches in Bible truths. As a result, light has shone upon the sacred page, and truths which have lain buried under the rubbish of tradition, are being unearthed, and are shedding their light upon the pathway of the humble truth-seeker. If the masses would only seek for truth and light as they do for gold and diamonds, the progress of the world would be as marked morally as it is intellectually; for those who seek the former never seek in vain.

But in the past, when God has had light for the world, he has always found persons to whom such light could be committed, to be imparted to others. Noah had a special work to do, and so had Jonah and Moses; and there was nothing of greater importance in their respective periods than the work that God had committed to them. In short, there is nothing in any period of the world that is of so much importance as the work of God. If we can understand the special work of God for our time, and be connected with it, our position will be honored of Heaven, and our service accepted. But we cannot expect the honor of the world at the same time, unless our time is an exception in the history of God's work. Bible truths and Bible reforms have had to combat their way through this world, and oftentimes their severest opponents have been, professedly, their warmest friends.

This fact is illustrated at the present day: Notwithstanding the evidences of the Lord's soon coming, many professed Christians make light of the doctrine, and ridicule those who believe and teach it. They are unwilling to hear the evidences upon which this "blessed hope" is based. Titus 2:13. This very condition of things is predicted by the prophets, and is in itself an evidence of the nearness of the end. Peter says (2 Pet. 3:3, 4) "that there shall come in the last days scoffers, . . . saying, Where is the promise of his coming?" Professed ministers of Christ will become so dark in their minds that they will proclaim "peace and safety," when "sudden destruction" is about to come. 1 Thess. 5:1-3. Paul further says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light." Verses 4, 5. They have given heed to the sure word of prophecy, and therefore have light.

When the end is near, the attention of the world will be called to the fact, in fulfillment of Joel's prophecy: "Blow the trumpet, . . . sound an alarm." This warning, too, is to be sounded among God's professed people; the terms, "Zion" and "my holy mountain," being used figuratively to represent the Church. And how appropriate! For who would be so much interested in the Lord's coming as his own people? The Saviour himself gave the promise of his coming as a consolation to his disciples, just before his departure from the earth (John 14:1-3), and it has ever been the hope of his people.

But will the world be ready to hear the sound and alarm of the watchmen? Let the prophet answer: "I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken." And so it is; but few, comparatively, even of professed Christians, love to believe that Christ is really soon coming.

Another important work is here introduced; viz., a going back and taking up duties long neglected: "Ask for the old paths, . . . and walk therein. . . . But they said, We will not walk therein." Jer. 6:16, 17. The nineteenth verse explains this by showing that those who refuse to walk in the old ways, are persons who reject God's law. But how can people reject a thing until it has been presented to them? This connection clearly shows that in the same message

which announces the coming of Christ, will be presented the law of God. And it also shows that the masses will reject both. The only point of difference in regard to God's law in the Protestant world, is the fourth commandment.

A large majority claim that there has been a change in this commandment, or else that it does not require under the new dispensation the observance of a particular day as it did under the old; while a small minority claim that it means the same to spiritual Israel to-day that it meant to literal Israel in the days of Moses. In other words, to keep the law of God is to keep every precept of it unchanged; hence to observe the seventh day of the week as the Sabbath.

They believe that this is what the prophet refers to when he says they have rejected "my law." We may as well reject the whole law, as to reject any part of it; "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James. 2:10.

What will be the result of keeping the commandments of God?—Persecution. (See Rev. 12:17). Will the man who keeps Sunday as the Sabbath and also keeps the other nine commandments be persecuted?—No. Will the man who keeps Saturday for the Sabbath, according to the letter of the law, and the other nine the same as the first man, be persecuted?—Yes. Now, what is the difference?—It is that the second man keeps the commandments of God, and suffers, in consequence, the wrath of the dragon according to this prediction; while the first man observes the commandments according to tradition, and is therefore not an observer of the commandments in the sense of the prophecy, and does not receive persecution. It is a fact which every candid man ought to consider in the light of this prediction, that the keeping of the fourth commandment *alone* brings persecution, and therefore shows that the keeping of the commandments of God, involves the keeping of the seventh day as the Sabbath. Let the reader bear in mind, too, that John was not beholding events to occur in the old dispensation, but scenes which were to occur in the last days.

In Rev. 14:12 the same characteristics of God's people are brought prominently to view: "Here are they that keep the commandments of God, and the faith of Jesus." And the event next brought to view is the coming of Christ. (See verse 14.) Another text showing the same thing may be found in Rev. 22:12-14. Here the Saviour announces his coming to bring his reward; and then he seems to pause to pronounce a blessing—upon whom?—"Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Again, in Isa. 56:1, 2, a blessing is pronounced upon those who keep "the Sabbath [making it very definite] from polluting it, and keepeth his hand from doing any evil." This shows a complete reformation, a coming back to a perfect obedience to all the commandments of God. Verse 1 locates the time of this blessing; viz., when "salvation is near to come, and my righteousness to be revealed."

Paul tells us that salvation will be given to his people at the second coming of Christ. Heb. 9:28. So we have still further evidence that the doctrine of the Lord's coming will be accompanied by a reformation on the law of God, and especially on the Sabbath.

The readers of this paper will recognize in its columns the sounding of such a trumpet, and doubtless many have heard the same thing from the pulpit. As it was in the days of Noah, so it will be in the last days. Matt. 24:37. A few will believe, but the majority will pass these things by as unworthy of their notice.

Before the reader joins the latter class, let him candidly consider the evidences upon these great questions. If it be the work of God, there is nothing more important in this world. If it be but a fraud, it will be a satisfaction to you to have proved it to be such. Again, if it be the work of God, it will go forward to a successful

triumph, and will gather the jewels of earth and prepare them for the soon-coming kingdom of earth's long-promised King.

PRAYER.

BY ELD. S. J. HERSUM.

(Bangor, Me.)

PRAYER, says Chambers, "is a universally acknowledged part of the worship due to God;" and Buck, in his Theological Dictionary, gives the following definition to the word "prayer":—

A request or petition for mercies; or it is an offering up of our desires to God for things agreeable to his will, in the name of Christ, by the help of his Spirit, with confession of our sins, and thankful acknowledgment of his mercies.

It is not only a privilege that we enjoy, but it is a duty to pray, and no one can live a life that is acceptable to God without praying. Christ has given commandment to his disciples, not to neglect this duty: "Take ye heed, *watch and pray*: for ye know not when the time is." Mark 13:33. (See also chap. 14:38; Luke 22:46.)

Prayer, to be acceptable, must be indited by the Spirit of God. The apostle says: "Likewise the Spirit also helpeth our infirmities: *for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*" Rom. 8:26.

If there was ever a time when it was especially necessary that the people of God should pray, it is now. We are drawing near the close of probation. The last days are represented as "perilous." 2 Tim. 3:1. Satan is to practice his greatest deceptions just prior to the coming of our Lord (2 Thess. 2:9, 10; Matt. 24:24), and no one, unless he is kept by the power of God, can withstand his attacks. The apostle says: "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8. Satan does not come to all with the same temptations. He understands the weak points in every man's character, and brings his temptations to bear upon those weak points; and unless we understand the weak points in our characters, and are especially guarded upon them, we shall certainly fall by Satan's deceptions. David asked this question, "Who can understand his errors?" Ps. 19:12. The Lord searches the hearts of all men, and understands all the imaginations of the thoughts (Jer. 17:10; 1 Chron. 28:9); and in order for us to understand the condition of our hearts, we must have the enlightening influence of the Spirit of God; and the only way we can obtain his Spirit, is by asking for it in prayer. The Saviour says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" and the "Father gives the Holy Spirit to them that ask him." Luke 11:9, 13. In view of the danger to which we are exposed in these last days, our Saviour has given this command: "Watch ye therefore, and *pray always*, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." Luke 21:36.

There are some of our own people who do not have family worship, and others who do not unite in family worship, for some cause. Doubtless these pray in secret. But will that always answer? It seems to me that it will not. If it would, I think Daniel would have been justified in closing his windows and offering his prayers in secret. Dan. 6:10, 11. The apostle says: "I will therefore that men pray *everywhere*, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8. "Everywhere" would include praying around the family altar.

Again, do not our brethren realize that the wrath of God is to be poured out upon the families who call not on his name? (See Jer. 10:25.) In "Testimony to the Church," vol. 4, p. 616, we read:—

The father who is the house-band of the family, will bind his children to the throne of God by living faith. Distrusting his own strength, he hangs his helpless soul on Jesus, and takes hold of the strength of the Most High. Brethren, *pray* at home, in *your family*, night and morning; pray earnestly in your closets; and while engaged in your daily labor, lift up the soul to God in prayer.

We have here instruction to pray not only in the closet, but also in the family. In "Testimony to the Church," vol. 1, p. 398, we read:—

It is the *duty* of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children.

How can parents neglect so important a duty as this? They are not only endangering their own souls' salvation, but they are also exposing their children to destruction. How sad it will be in the judgment, for such parents to see their children lost through their neglecting this important means of grace! We read in "Great Controversy, Vol. IV.," p. 341:—

Satan well knows that all whom he can lead to *neglect prayer* and the *searching of the Scriptures* will be overcome by his attacks. Therefore he invents every possible device to engross the mind.

Brethren and sisters, do we believe the "Testimonies?" The very fact that the heart is unmoved when we read these solemn statements, is an evidence of the danger we are in. If we sensed these things as they are, our very being would be aroused to attend to this important duty of seeking God by earnest prayer and supplication. The apostle says: "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:5-7.

Do we realize that we are living in the time of the investigative judgment, and that the destiny of those who have lived here on the earth is being decided? Do we believe our sins must be blotted out in this period of time? Do we believe they will be blotted out, unless we are earnestly seeking God by prayer, that this may be done? Do not let the enemy deceive us on this point. There can be no doubt that the "coming" referred to by our Saviour in Matt. 24:44 and Mark 13:35, 36, is not his personal appearance in the clouds of heaven, but refers to our cases, as they come before him in the investigative judgment. And the text quoted above from Mark 13:33,—"*Take ye heed, watch and pray,*"—applies to this time. Then how can we expect to have our sins blotted out unless we are heeding this command of our Saviour? We cannot reasonably expect it. The word "sleeping," in verse 36, does not mean our taking rest in natural sleep, but to our being careless, inattentive, and unconcerned in regard to the momentous events that are about to transpire.

Dear brethren and sisters, I ask you who do not realize the importance of prayer sufficiently to have family worship, nor to engage in it when there is family worship, can there be an event to us more important than the decision of our cases in the judgment? Do we consider that there can be no appeal from that decision? Then with what sacred regard should we heed our Saviour's command to "watch and pray," "lest coming suddenly he find us sleeping?" The apostle says: "And that, knowing the time, that now it is high time to *awake out of sleep*; for now is our salvation nearer than when we believed. The *night is far spent, the day is at hand*: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

—Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy.*

The Home.

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

TRUST IN JESUS.

BY MABEL H. ROBBINS.

I AM trusting now in Jesus,
I have found a Friend at last.
He has bade me all my sorrows
And my cares on him to cast.

Now I'm trusting in my Saviour,
In the One who died for me.
I have giv'n my all to Jesus;
He henceforth my Guide shall be.

Come to Jesus, all ye weary,
Flee now to his loving breast.
If you will but trust his promise,
He will surely give you rest.

Cast your burdens down before him;
Tell him all your griefs and care,—
He will surely help you bear them,—
Take them to the Lord in prayer.

Come, ye sinners, come to Jesus!
Seek your Saviour and your Friend.
If you'll trust and serve your Master,
He'll be with you to the end.

Time is short! the end is nearing!
Better choose the One who gave
To your body life from heaven;
He alone your soul can save.

Only trust in Christ your Saviour,
And obey the law he's given;
He will keep, and safely lead you
Through the golden gate to heaven.

A RELIGIOUS HYPO.

"I'm dreadfully discouraged; it seems useless for me to try to be a Christian."

The speaker was Kitty Thurston, a bright young lady of twenty-three. She was spending the afternoon with Mrs. Lunt, her pastor's wife. The latter was one of those sensible, motherly women, who quickly attract the confidence of young people, and Kitty always enjoyed a quiet talk with her. Kitty had joined the church about six months before, and was very anxious to lead a high and exemplary Christian life. Yesterday had been her birthday, and it was of this that she had been speaking. In explanation of the words above quoted, she added:—

"Always on my birthday I take some time for quiet meditation and self-examination. I go all over the life of the past year, and try to get some idea of my present condition. I take a sort of inventory of my spiritual possessions, or as Dr. Smith would say, I take a diagnosis of my spiritual health. But it is dreadfully unsatisfactory. Yesterday, when I thought over my life, I just about decided that I have never been a Christian at all. I am afraid I did wrong in joining the church six months ago. It is so wicked to pretend feelings that one doesn't possess. I doubt if I have a spark of genuine love to God. All that I do is through fear, or a hope of future reward, or a slavish sense of duty. I am selfish and cold and indifferent."

"How often do you examine your heart in this way?" said Mrs. Lunt.

"On every birthday and New Year's, and I mean to do it every communion Sunday besides. But, oh dear! I do it in such a formal manner. It is a task. I don't love to do it as I ought, and it seems to do me no good at all. Now, you know I want to be a real Christian. Can't you help me?"

The pastor's wife smiled kindly and replied, "I'll gladly be your doctor, if you will do just what I tell you. The fact is, you have a bad case of religious hypo."

"Religious hypo! What is that?" interrupted Kitty.

"Have you never heard any one speak of having the 'hypo?' It is a short word that many people use for hypochondria. A person is said to have the hypo when he is depressed in spirits, and watches morbidly for symptoms of disease."

"But you wouldn't advise me to be careless about my spiritual health, would you? for I suppose that is the application of your figure."

"Not exactly; but you should remember that a sick man cannot cure himself by feeling his pulse."

"But the doctor generally feels it as one means of finding out what is the matter with him," Kitty replied.

"True enough, but he should let the doctor do it and not try to do it himself," continued Mrs. Lunt. "Let the strongest and the healthiest man in this village feel his pulse every two hours, carefully counting the beats each time, and within a fortnight he will be in the doctor's hands. It is just the same with the spiritual life. If you are constantly feeling the pulse of the soul, your religion will soon become unhealthy."

"Why, then, is self-examination so often recommended? Whenever I read the biographies of noted Christians, I have noticed that they devote a great deal of time to such exercises. It was so in the case of Thomas á Kempis and many others like him."

"I have often noticed the same thing myself. But do you not often feel, as you read their lives, that with all their piety, their religious life was in a measure morbid and unhealthy? It lacked the manly vigor and elasticity that we see in such lives as that of St. Paul. The longer I live, Kitty, the more deeply I am convinced that too much self-examination is a mistake. You won't find anything about it in the New Testament. It is an idea derived chiefly from the monks of the Middle Ages. If those men, instead of shutting themselves up to quiet and selfish meditation, had come out and tried to help their fellow-men, the Church of Christ would have made much more rapid progress than it did, and they would have developed a great deal healthier type of spirituality. The healthy man physically, is the man who is never conscious that he has a stomach or nerves or a liver; or, in fact, that he has a body at all. Whoever becomes conscious of his health, by that fact proves that it is ill-health. Not less truly the healthy Christian is he who is scarcely conscious that he has a soul, so earnest is he in seeking to heal the wounds of others.

"The eyes of every disciple should be turned outward, not inward. Salvation is secured by faith in Christ, not by religious exercises. Whoever has put his case in the Master's hands should cease to trouble himself any more about it. His only care should be to do the work that comes to his hand. If your blood is sluggish, and you feel dull and uncomfortable, you will not make yourself feel any better by sitting still and feeling your own pulse and thinking how miserable you are. No, you must rush out into God's sunlight, exercise in the open air, and occupy your mind with pleasant conversation and cheerful companions.

"This, then, is my prescription for you, Kitty: Think less of yourself and more of others. Forget all about your own coldness and unspirituality in searching for an opportunity to do good. Don't look too far away, but begin with the bedridden old lady in your own block; visit her once in a while and cheer her up. And there are many other openings for kindness no farther away from you. Take this medicine in frequent doses, and the cure is certain."—*Rev. Geo. H. Hubbard.*

A MINISTRY OF LOVE.

ONE cold, blustering day in December, a young girl in a pleasant, though humble home was preparing for a walk. The only other occupant of the room, a lady of about forty years of age, was tying a veil over the young girl's face, and saying, "I am sorry to have you go out on such a stormy day, Linda."

"It isn't a very pleasant day, mother, but the work must be taken back; and I shall get along nicely, I am sure," was the cheerful response.

Linda took up her bundle and descended the

narrow stairway that led to the street. After a brisk walk of about thirty minutes, she reached her destination, gave in her work, and received the amount due her. Here she heard of the illness of a young girl who worked for the same establishment, and, being somewhat acquainted with her, decided to call on her way home.

She found the sick girl, Julia Everett, confined to her room. She was an orphan, and lived alone. Linda drew a chair to the bedside, and inquired concerning her health. Before leaving, she tidied up the room, and arranged the pillows more comfortably, promising to come again and bring her mother with her.

When Linda reached home, she told her mother about her visit to the sick girl. Mrs. Morton was deeply interested, and said that they would go and see her the next morning.

Mr. Morton had been dead six years, since Linda was thirteen; but they looked forward to the time, not far distant, when the Lord himself shall descend from heaven, and the dead in Christ shall rise. So they comforted each other with these thoughts.

Mrs. Morton was a poor woman, the fancy-work which she and Linda did being their only means of support; yet she often rendered assistance to those poorer than herself. Early the next morning mother and daughter started out upon their mission of love. Mrs. Morton took a small basket, in which were several delicacies for the sick girl, and a few simple medicines which she thought might be helpful. She found Julia suffering from a severe cold accompanied by fever, and being alone, she had received no care, and had become low-spirited. She gave her a little medicine, and rightly thought that with proper treatment she would soon be well again.

The next morning Linda called to see Julia, and found her much better. Their conversation turned to religious subjects, and Linda, who was a true follower of the Lord, tried to point her friend to the world's Redeemer.

Julia had never thought much about her soul's salvation, but Linda seemed so concerned about her that she was aroused to a sense of her deep need. Linda took out her Bible which she had brought with her, and read aloud many precious promises. Julia seemed very thoughtful.

It was Friday morning, and Linda had to leave after a short call, as she had some work to do at home in preparation for the Sabbath.

Mrs. Morton and Linda came the next day after Sabbath-school, and had a long conversation with Julia about the way of salvation. Mrs. Morton let the Bible tell the old, old story. Julia was an earnest seeker, and felt that she was willing to do all that God required of her, even though she should be despised of the world. If the love of Christ made people so kind and good as these were, she felt that it was worth having. She received much help that afternoon, and decided that, in future, her life should be dedicated to God.

By the next Sabbath she was quite well again, and gladly attended Sabbath services with the Mortons. Her eyes were now opened, and she saw clearly the way, and made known to her friends her determination to walk therein.

Thus we should sow the seed, and do good, by love serving one another, and God will own and bless our efforts.

MORAL.—Seek every opportunity to manifest kindness, sympathy, and loving service to those in need of such offices, watching for a favorable moment to extend to them spiritual help also; for thereby we may be the means of leading some soul to Christ.

EMMA L. PARDON.

—There is not a single throb in a single human bosom that does not thrill at once to the mighty heart of God. You have not shed a tear or sighed a sigh that did not come back to you exalted and purified by having passed through the bosom of the Eternal.—*Robertson.*

The Mission Field.

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

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

THE SHINING LIGHT.

A FIGURE placed within a hall,
Held in her hand a light for all,
As if she said, "I bring to you
This light so dear, so bright, so true.

"When darkness settles o'er the land,
I hold my light with outstretched hand—
A beacon to light up your home,
And show the way to those who roam."

Methought then of a land afar,
Without the light, the guiding star;
The homes—how dark! the lives—how drear!
Of those who live in slavish fear.

Then stretch your hand, hold forth the light,
Not in your strength, but in His might;
Send forth the light in Jesus' name,
Till distant lands his praise proclaim.

—Sol.

A MISSIONARY VOYAGE AMONG THE SOUTH PACIFIC ISLANDS.

THE worst obstacle that has ever confronted missionaries in their work among the South Sea Islanders, has been the influence exerted by unscrupulous white traders. Wherever they have preceded the missionaries, and shown a disregard for the rights of the natives, their inhuman course has invariably provoked the islanders to a degree of resentment which made them vicious toward all white men. This, more than all else combined, has made dangerous the indiscriminate landing of missionaries on many of the islands of the Pacific.

Bishop Selwyn and Mr. Patteson were made quite sensible of this during their first voyage in the "Southern Cross." Upon landing at Belona Island, with their presents of adzes and axes, they were met with the usual Maori salutation of peace—that of the rubbing of noses. But this friendly demonstration was only calculated to deceive; for soon after the distribution of the presents, one of the chiefs, desiring Patteson's straw hat, which was fastened to him by a ribbon, reached forward, and with his adze cut the ribbon close to Patteson's ear and took the hat.

This act was for the double purpose of intimidating the missionaries, and to be the signal of attack on them at the first manifestation of fear, which is ever, to the natives, an evidence of weakness. But the bishop understanding it all, whispered courage to Patteson, and told him to be on the alert. In the meantime they both presented to the natives a bold front, while they worked their way toward the water's edge. They then plunged in and swam for life toward the boat, which had remained outside the reef.

At the island of Bauro they met a more pleasant reception. There Bishop Selwyn renewed the acquaintance of an old chief, whom he had met on a previous voyage. Being conducted to the council-chamber of the chief, a startling sight presented itself. Hanging from the roof of the hut were many human skulls, some brown with age, the whiteness of others showing them to have been more recent additions to the ghastly collection. The place was soon filled with dusky natives, all anxious to get a glimpse of the white visitors. This was an occasion not to be lost by the bishop. In a quiet way he began talking to them of the cruelty and sinfulness of war, pointing to the hideous trophies hanging about as evidence of the fact. Their attention was then called to the sufferings and death of Christ, as a token of God's love to them, and his desire for them to abandon their cruel practices. A good effect was wrought by these timely words. When they left, five native boys consented to go with them on the ship, and the chief showed his favor by wading out through the surf to bid them adieu.

Upon reaching Gera, the natives swam out to the vessel without their weapons. This indicated

their friendliness, and some of their number were allowed to climb to the deck. Moving about at will on the ship, they made a singular appearance. Besides being nearly covered with tattoo marks, their arms were fantastically adorned with shell bracelets, and their bodies with girdles of the same, while rings of mother-of-pearl hung about them in the greatest profusion. The missionaries did not understand their dialect, but the boys from Bauro were able to talk some with them, and after some persuasion two of the young men concluded to remain with the vessel.

After a call at some of the Solomon Islands, the missionaries landed on the island of Nukapu. Swimming ashore through the surf, Patteson showed an anxious desire to help the natives. But it appears that they were very treacherous. On one occasion the bishop called him away from a certain spot, only in time to save him from being shot by some young natives whom he discovered lying in ambush just beyond. But such a narrow escape did not daunt the heroic soul of the ardent missionary. The denser the darkness and the greater the difficulties to be met, the more zeal he seemed to have in the cause to which he had dedicated his life.

Arriving at Nengoné, where a work had previously been begun, they found that although the missionary left in charge had died in the midst of his labors, the natives whom he had instructed, were still carrying forward the work. Words of encouragement and exhortation were spoken to the mourning natives, and the "Southern Cross" was soon under way again, this time for Norfolk Island. Upon being landed there, the missionaries took time to rest and meditate on the goodness of God to them while on their perilous voyage. Since leaving Auckland, they had made eighty-one landings at sixty-six islands, and had been endangered by flying arrows but twice. In describing the character of the natives they met, Patteson said in one of his home letters: "They are *fond*; that is the word for them. I have had boys and men in a few minutes after landing, follow me like a dog, holding their hands in mine as a little child does with its nurse."

Seeing this side of their untutored nature, Patteson resolved that these poor creatures should trust him. In order to bring this about, he put himself entirely in their power, and when they frowned at him, he returned only an assuring smile. At Gera, where the natives seemed quite suspicious, he went inland among them, and at night lay down in a hut in common with them. Having gained their confidence, he was able to command their attention when presenting the gospel message he came to give them.

Leaving Norfolk, their next landing was at Auckland, when the first missionary voyage of the "Southern Cross" was completed. To Patteson, the voyage had been a season of rich experience, which he determined should be made of great value to him in future work. For the present, he was perfectly satisfied to again resume his college duties, where he was heartily welcomed by his old pupils. He also took great delight in training the new pupils who had returned with him from the various islands. The several dialects which they represented were made his special study, and altogether he had more on his hands than his time would permit him to complete. But he was, nevertheless, contented and happy in his mission. Writing to the head teacher of Eton College, in England, he declared that he would not exchange his position for any other. Said he: "I don't think *you* ever had pupils that could win their way into your heart more effectually than these fellows have attached themselves to me."

Patteson had the true spirit of missionary sacrifice. He was so thoroughly in earnest in his work that he did not have time to pet or pity himself. He was too deeply engaged in caring for others to think of his own discomforts. When his pupils were ill with fever, he gave up his own cot for their comfort. He watched over them night and day, charmed with their patience

under suffering, and cheered by their expressions of unfeigned gratitude. He was everything to them that it was possible for him to be. He entered into all their interests as a counselor, friend, and father, making himself one with them in their amusements and sports as well as in their duties. In this way he led them step by step to a higher plane, and molded their plastic minds into the best possible frame for their future work.

The fruits of such labor could not fail immediately to appear. The light of truth soon lighted up those hitherto darkened hearts, causing them abundant joy, and earnest yearnings for a higher life. But this was no exception to the general rule. The life of the teacher weighs more heavily in the minds of those whom he seeks to win, than all the words that can be brought to bear. If the life of Christ is manifested in the teacher, it cannot fail to attract the most unenlightened. In this fact alone is a lesson from which all may derive profit.

J. O. C.

WHAT TRUE CONVERSION MEANS.

It has been well said that every one who has been genuinely converted to God, will immediately seek to lead others to the same fountain from which he himself has drunk the water of life. A notable example of this is seen in the course pursued by two converted Mohammedans of India. They came a long way to hear a missionary preach. On leaving for home, they asked the missionary to give them each a copy of the Testament from which he had read to them. He told them at first that they could not read it. "But," said they, "we will have it read to us." On being asked how they would get it done, one replied: "When a peddler or tax man comes round, we will make him read to us before we buy anything or pay our taxes." They each received a Testament, and the incident was thought of only as one of these things common to missionary life. Four years after, the missionary visited a town not far from the one in which the two men lived, when they came to him, bringing the entire population of their village to be baptized.

This demonstrated to the missionary that they could not only get the Bible read to them, but that they could also do something to impress its truth upon others. Theirs was genuine conversion to Christ,—one which led them to imitate Him whom they had chosen for their Master. If those in enlightened lands appreciated as well what the Lord has done for them, what a change for the better would be seen!

J. O. C.

AMONG THE NATIVES OF AFRICA.

PROMINENT among the missions of this country are those of the Methodists. At the late annual meeting of the missionary society of Grahams-town District, there were present, and spoke, men who have spent years among the natives. The vastness of the field, the opportunities for work, past success, and future prospects were freely discussed. One speaker said that the greatest hope of success lies in the education of native workers. They reported a goodly number of native ministers already in the field, who are having success in laboring among their own tribes.

The possibilities of Christianity among the natives was illustrated in the person of a young Kafir minister who spoke during the evening on this special point. I will here give, in substance, his testimony:—

I am to-night a good illustration of what the gospel does for the heathen. My grandfather lived and died a heathen. When my father was a boy, he accompanied my grandfather to a mission station near them. They arrived just as the missionary was having morning worship, and he called them into the house. The general prayer was in English, but the Lord's Prayer was repeated afterward in Kafir, and my father remembered two expressions: "Our Father which art in heaven," and "Give us this day our daily bread." These expressions clung to him, and afterward when assisting his brothers in

Special Mention.

REVIVAL OF LEPROSY.

RECENT events have tended to banish from the minds of the people of Great Britain a comfortable notion that leprosy is practically extinct; and the revival of interest in this dreadful disease is shown by the publication of two articles in current reviews—Dr. Robson Roose's article in the *Fortnightly Review*, on "Lepers and Leprosy in Norway," and Dr. Morell Mackenzie's article in the *Nineteenth Century*, on "The dreadful Revival of Leprosy." As may be inferred from the title of Dr. Mackenzie's article, he believes that leprosy is not only not dying out, but that it is spreading. As to the extent to which it prevails, he says: "It is impossible to estimate even approximately the total number of lepers now dying by inches throughout the world, but it is certain that they may be counted by millions." Norway is the European country in which leprosy is most prevalent. It is estimated that the number of lepers in Norway to-day is between 1,000 and 1,100. Lepers are found also in Portugal, Greece, and Italy. In Sicily the disease has been steadily spreading for the last forty years. It is spreading to an alarming degree in the Baltic provinces of Russia, and recently a leper hospital has been established at Riga. There is an increasing amount of leprosy in France, and there are a number of cases in the British Islands. North America is by no means free from this scourge. Cases have been found in California, in some of the Northwestern States, in Salt Lake City, and in Louisiana. Dr. Blanc recently saw forty-two cases in New Orleans alone. The cases in the Lazaretto at Tracadie do not comprise all the lepers in New Brunswick. Other cases exist among the Acadians. In the Sandwich Islands the disease first broke out in 1853. There are now about 1,100 lepers in the Molokai settlement alone. In the West Indies the disease has been steadily growing. There were three lepers at Trinidad in 1805; there were 860 in 1878. Five hundred lepers were treated in 1889 in one asylum, and it is believed that in the colony there are more than a thousand, a number equal to one in 250 of the whole population. Leprosy is found in Australia and New Zealand, and it is estimated that India has a quarter of a million of these unfortunate creatures. Neither Dr. Roose nor Dr. Mackenzie attempts to give the cause of leprosy; Dr. Mackenzie says that upon that question "we are at present entirely in the dark." There has been what he calls a "stream of tendency" pointing to a fish diet as the cause; sometimes it is a certain species of fish, sometimes putrid fish, sometimes the eating of fish and milk at the same meal. Both of these eminent physicians, however, express their strong belief that the disease is contagious. Many proofs are cited. The case of Father Damien, a young and healthy European, who contracted the disease in a leper settlement in the Sandwich Islands, and died of it, is familiar to every one. Dr. Goddard, a young French physician who went to Palestine and took up his abode in a leper-house in order to demonstrate the non-contagiousness of leprosy, died a leper. Out of sixty-six helpers in the settlement of Molokai, twenty-three became lepers, and in eleven more leprosy was suspected. In the Middle Ages leprosy was one of the scourges of Europe. "So terrible," says Dr. Roose, "were the ravages of the disease, that it seemed as though some altogether new plague had been sent to punish mankind." The people of that day had no doubt that the disease was contagious. Lepers were carefully isolated, and for this purpose it is estimated that 19,000 hospitals were established throughout Christendom. "The gradual disappearance of leprosy from almost every country in Europe," says Dr. Roose, "was due to no single cause; but the measures taken for isolating the sufferers must have largely contributed

the care of the flocks, he would kneel down behind the bushes and pray: "Father in heaven, give us bread." The boys noticed him, and soon, laughing, said, "He prays." My father being ashamed, would only pray after this when he was sure no one saw him. By and by famine came, and war broke out, when my grandfather moved far up the country, near to a mission, to get bread. My grandmother was converted, and one day father heard her praying, and in great eagerness begged her to tell who this Father in heaven was, and whether he had bread to give to such poor people as they were. He was then taught that this Father had bread not only for the body, but for the soul. He was also taught that the Lord Jesus died for him. Father sought the Lord and became a Christian. I was reared by Christian parents, and have known the joy of the gospel that brings to us civilization.

Now I would like to tell you for your encouragement, of three Kafir men, who were heathen. They were wicked fellows—drinking, lying, and stealing—who had heard the gospel. At one time they planned a thieving expedition. They took with them many bottles of brandy, and started off up the country to steal horses from the Dutch boers, or farmers. They stole a sheep on the way, upon which they lived for four days, while awaiting an opportunity to get the horses. They were watching on an elevation, and soon the horses came. When they had caught some and were about ready to be off, they were suddenly surrounded by Dutch farmers. Two of them escaped; the third arose to run, but fell. He remembered how the missionaries had told of God's care, and he prayed earnestly that if there was a God, he would protect him, and again he rose to run. Bang, bang, went the farmers' guns. Again he fell. After a time he arose to see where he was shot, but could not find a wound anywhere. Being left by the farmers for dead, he hid in the rocks for a time, and finally made his escape. After this he was sure there was a God, because if he had not cared for him on that occasion he would have been killed; for a Dutchman is a sure shot. From that day he sought the Lord, and found pardon for his sins, and became a Christian man. He never drank, stole, or lied any more; and his master said he would not ask for a better servant, and that if his servants were all as honest and good, he would have no trouble with them.

I could give you many examples of the results of the gospel among my own people. I owe my position to-night to the missionary work. I could tell you of our work where a minister's foot was never placed, of souls being converted to the Lord Jesus, and learning to love him. My people and the natives of this country are wicked—many of them are heathen; the color of our skin is different from yours; but one thing we have in common, and that is, the Lord Jesus died for us all, and his gospel has power to make men better.

This man had been educated at one of the missions, and for several years had been engaged as a minister among his own people. He spoke very good English, and seemed sincere. He was a tall, noble-looking man, black—yes, for the Kafirs are black; his dress was in the ministerial style, and he presented a very pleasing appearance.

I enjoyed the meeting much, and learned some things of interest. Much good has been done by the different missionary societies in this country, and I believe, too, that in the kingdom we shall see representatives from these different nations of colored people. May it not be that the stations which are located all over this country are, in the providence of God, preparing the way for the final triumphs of the gospel under the third angel's message?

IRA J. HANKINS.

CONVERSATION.

CARLYLE says "conversation is generally biography or autobiography." Try it. Approach group after group engaged in earnest conversation, and you will begin to hear immediately about what "he said" and what "she said," and then what "I said." If you test the truth of Carlyle's remark a few times, you will find he has given you something that will compel you to remember him during your stay in this world.

How different all this from Paul's idea of conversation: "Our conversation is in heaven." It is a relief to get among people who are so full of the missionary spirit that their constant theme is the coming kingdom of Jesus to this sinful, suffering world. That is a subject worth talking about. Let the people take up that theme, and there will be burning hearts everywhere, and the money will come, and missionaries will come to evangelize the world.—*Sel.*

toward the production of the result." This is a strong argument in favor of the theory of contagion, and, by consequence, of the benefit of segregation. Dr. Mackenzie says:—

The whole system of medical police, by which leprosy was finally driven out of Europe, was based on the notion that it was contagious, and no measures not based on that principle have ever had the slightest effect in checking its ravages. The alarming spread of this loathsome pest in recent years is, in my opinion, due to the fact that for some time the opposite doctrine gained the ascendancy and held captive the minds of men. For this pernicious error, and for the disastrous consequences that have flowed and continue to flow from it, the Royal College of Physicians of London is chiefly responsible.

The case made out by these two eminent physicians seems to be impregnable, and no doubt their articles will have a powerful effect upon the governments of all countries in which lepers are found.—*Toronto Globe.*

SMOKELESS POWDER CHECKMATED.

THE late invention of smokeless powder caused not a little excitement in military circles. Veterans who have been under fire will readily appreciate the benefit of smokeless powder to the attacking force, always provided that the enemy is compelled to remain enshrouded in the dense clouds arising from their own explosives. Now comes a Frenchman with a smoke bomb, a huge shell containing smoke of a peculiarly offensive odor and great opaqueness, which is intended to be hurled into the enemy's ranks, thus counteracting the benefits of smokeless powder. If the latter will not envelop himself in the traditional smoke of battle, the Frenchman proposes to force upon him such a condition. Thus another ingenious provision of military science is met by a counteracting influence, and the fame of smokeless powder fades perceptibly. Trite though it be, the expression "the smoke of battle" seems destined to remain with us as useful in description of actual warfare as of political campaigns.—*St. Paul Pioneer Press.*

THE BLAIR SUNDAY BILL.

THE following lively comments on the bill now before Congress on the Sunday question, we clip from an editorial of the Scottville (Mich.) *Enterprise* of Jan. 17, 1890:—

The Blair Sunday Observance bill is again before Congress.

We would like to know from whence the supporters of the bill derive the authority to interfere with the religious opinions of the people. Who has given them power to legislate religion unto man? The world has witnessed enough of that sort of thing. The stake, the faggot, the bayonet, and the Inquisition tell the damnable story of intolerance when states used to control the consciences of men. Is fanaticism and bigotry to again become the enslaver of reason? Are the generations that have walked forth from Plymouth Rock, to be laid prostrate at the feet of a resuscitated monster—religious fanaticism? Is Religious Liberty in America to be strangled by the damnable hand of an orthodox oligarchy? What right has Congress to set up a code to regulate the conduct of men toward God? If there is any one thing in the world that ought to be untrammelled by legislation, that thing is the relation man bears to his Maker.

Congress has no right, moral or otherwise, to deal with the question. Congress is not the keeper of the popular conscience. It cannot think for the people in matters of religion.

Sullivan, the Boston blackguard, talks of entering Congress. If he does, what a sorry sight it would be to see that great bully prescribe religious doctrines and duties for men and women who occupy a plane of moral and intellectual life of which the Boston monstrosity will never see even the shadow. Political liberty is the basic principle of the Constitution, and being entrenched behind it, the people will not surrender one iota of the Religious Liberty they enjoy under it.

The trouble with some men is that they live in the past. They are "governed by the grave." They are influenced by bigotry and superstition that had their birth in the Dark Ages, ages when priests and their pimps crushed the souls of men beneath the heel of villainy—strong language to use, but not stronger than the action of that coterie of emasculated consciences in Congress deserves.

—There are three Protestant churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 28, 1890.

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THE WORLD ON WHEELS.

THE fulfillment of the prophecy, "Many shall run to and fro" (Dan. 12:4), which was to characterize the last days, could hardly be set forth in a more vivid light than is done in the following paragraph which we clip from an article in the *Scientific American* of Jan. 18, 1890. While the prophecy may refer especially to the examination of the inspired record, and the gaining of knowledge therefrom (in which direction its fulfillment is equally striking), it would certainly seem to include the more literal construction of the language, and apply to the passage of persons from one place to another, by especial facilities for such movements. The condition of the world at the present time in this respect is simply marvelous. Nothing approaching it has ever been seen. It has been brought about so gradually as scarcely to attract notice; but the strange condition will appear to any one who will bestow a moment's thought upon the subject. Under the foregoing heading, the article opens as follows:—

"In every sense of the word, we are living in an age of locomotion. A very large proportion of the people are on wheels the greatest part of their time, and traveling to an extent undreamed of by those who lived but a generation ago. If, at any given hour of the day or night, on any day in the year, every train of cars, every surface car in our cities, and every vessel on the oceans, lakes, and rivers in the world, could be stopped, and a census taken of the people on board, and if to this number were added those who were waiting at depots or docks to get on board, there would be found enough people to populate a nation. This is truly a remarkable state of things; and it means the intercourse, the intermingling of the members of the human family to an extent that has probably never been contemplated by any one who has written the history of our race."

The thought that a number sufficient to constitute a whole nation, in ever-shifting individuals, is continually on the move in the different lines of travel, is a most striking one. And it is significant that this condition has reached such a marked development as to arrest the attention of others besides the student of prophecy. Surely we have reached Daniel's "time of the end;" and another prop is taken out from the position of those who are acting the rôle of Peter's last-day scoffers, and saying, Where is the promise of his coming? for all things continue as they were from the beginning. 2 Pet. 3:4.

IS REV. 20:5, GENUINE?

WHEN a text of Scripture stands directly in the way of a person's cherished theory, his first desire is, naturally, to dispose of that text in some way; and if he can find a doubt expressed by some one in regard to its genuineness, or it chances to be omitted in some manuscript, that is enough; he henceforth throws it out as an interpolation.

Rev. 20:5 is one of the troublesome texts to certain age-to-come theories, and an effort is made to dispose of it in the manner above suggested. The text reads: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

In this passage and its context the doctrine of two resurrections is plainly taught; first, that of the people of God, and, secondly, that of the wicked a thousand years later. For though only the martyrs and such as gain the victory over the beast and his image are here distinctively mentioned, the first resurrection will include all the saved; for Paul says that all who sleep in Christ are the ones

first raised. 1 Thess. 4:16. And again he says, "Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15:23.

But age-to-come theories, which have Christ reigning on this earth, and subduing his enemies during the thousand years (a theory which we showed in No. 1, present volume, to be a whole dispensation one side of the mark), cannot brook the idea that at the end of that period a vast multitude of the wicked are raised from their graves to undo all the good work which their thousand years have accomplished. Hence the desperate efforts made to get this text, by some hook or crook, out of the way.

The author of the "Millennial Dawn" insists that the text in question is an interpolation; and the only ground he presents for the assertion is that it is not found in the Sinaitic manuscript, which, as reported to us, he claims was discovered in 1869-70.

There is some mistake about this; for as early as 1844 Tischendorf visited the convent of St. Catharine, at Mt. Sinai, when he discovered a portion of the Sinaitic manuscript. He made subsequent visits, and by 1859 had secured the whole codex for the royal library at St. Petersburg. (See Tischendorf's Sinaitic MS., published by the Am. Tract Society, 1866. Cassel's Bible Dictionary; McClintock and Strong; &c.)

In regard to the omission of the text, the Emphatic Diaglott says nothing about its being omitted in the Sinaitic, though it does notice its omission in the Vatican MS., but says: "These words were probably omitted by oversight in Vat. MS., as they are found in A. B. C.—though not in the Syriac."

Alford, in his New Testament, gives the text in full, but says nothing about its being omitted in the Sinaitic MS., though he consulted that manuscript, for he notes its variations in other places. In his New Testament for English Readers (Lee and Shepard, Boston, 1872), in notes on Rev. 20:5, after quoting the text, he says: "I cannot consent to distort its words from their plain sense and chronological place in the prophecy on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole Church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days, to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which primitive antiquity presents."

If the Dean talks thus of those who simply misinterpret the text, what would he say of those who presumptuously attempt to throw it out altogether?

But there is other evidence on the genuineness of this passage, besides the early manuscripts; and that is the writings of what are called the Ante-Nicene Fathers. These antedate any manuscript whatever. They quote and comment upon many of the passages of the New Testament; and whatever passage is thus taken up by them, is shown to be one which was accepted as genuine by them. One of these was Tertullian, who wrote about the close of the second century, having been born A. D. 160. In vol. 3, p. 431, of his writings, the text is quoted as it stands in the English version, and recognized, as a genuine portion of the book of Revelation.

It is, doubtless, such considerations as these which have led all modern critics, like Meyer, the great German commentator, and the authors of the Revised Version, to retain the passage as genuine. And for one in the face of such evidence to insist that the passage is an interpolation, and try to get rid of it that way, because it interferes with a cherished theory, is not a mark of either candor or scholarship.

But even if it be granted, for the sake of the argument, that the passage should be left out, is the matter made any better even then for the age-to-come theory?—We cannot see that it is; for it must still be conceded that there are two resur-

rections, with a space of time between them which cannot be inferred to be any other than the thousand years. It is not claimed that the last clause of Rev. 20:5 (which reads: "This is the first resurrection") should be omitted. Then we have this testimony (verse 4, last clause): "And they lived and reigned with Christ a thousand years. [Verse 5] This is the first resurrection. [Verse 6] Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. [Verse 7] And when the thousand years are expired Satan shall be loosed out of his prison. [Verse 8] And shall go out to deceive the nations which are in the four quarters of the earth," &c.

When it is said, "This is the first resurrection," it is just as clearly said that there is to be a second resurrection at some subsequent period. When it is said that those who have part in the first resurrection are blessed and holy, it is just as clearly said that they who have part in the second resurrection are unblessed and unholy; that is, the wicked. When it is said that on such (that is, those who have part in the first resurrection) the second death hath no power, it is just as clearly said that on the other class, the wicked, who have their part in the second resurrection, the second death will have power, or destroy them.

Paul, also, makes the same distinction between the two classes, the righteous and the wicked, in the resurrection, stating that only those who are Christ's, are raised at his coming, and consequently leaving the wicked to be raised at some subsequent time; for all, both righteous and wicked, are to be raised. Acts 24:15. Thus in 1 Cor. 15:22, 23, he testifies: "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." In verse 52 of the same chapter, he says: "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It is only the righteous dead who are to be raised incorruptible; therefore the resurrection at the last trump, when Christ appears, is to be confined to this class.

Again, in 1 Thess. 4:16, he says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Here the only ones who are spoken of as being raised when the Lord appears are "the dead in Christ;" and all of that class are, of course, included.

Here, then, we have the facts: 1. The righteous dead are raised at the beginning of the thousand years; the wicked dead are left to be raised at some subsequent period; 2. The righteous live and reign with Christ during the thousand years; but nothing is said about any other class living till the thousand years end; 3. The wicked then again appear as the nations whom Satan goes out to deceive (Rev. 20:8); for we cannot suppose that these are the righteous who have lived and reigned with Christ during the thousand years; they are not to be deceived by Satan at the end of that period; 4. The wicked are to be destroyed in the second death (Rev. 20:14, 15); but, 5. The second death does not come till the close of the thousand years; 6. Will, now, some one tell us what conceivable reason there could be for raising the wicked dead before the time comes for their judgment and destruction? The idea that they will be raised previous to that time is unnatural and impossible. Therefore even if we leave out all but the last clause of Rev. 20:5, calling it an interpolation, the proof still remains that all the righteous are made alive at the beginning of the thousand years, and that the rest of the dead (the wicked) live not again till the thousand years are finished.

The conclusion, then, is this: 1. That Rev. 20:5 is not an interpolation, but is genuine; but, 2.

That no one need try to throw it out on account of the doctrine it teaches; for the same facts are elsewhere clearly taught without it.

RIGHT WORDS WELL SPOKEN.

THE question of the teaching of religion in the public schools, which is one of the chief elements in the politico-theological, or Church and State sentiment, now cropping out in so many sections of the country, was set forth in its true light, some two weeks ago, by Dr. Howard Crosby, in a meeting in New York City. The notice of it we clip from the *Independent* of Jan. 23, as follows:—

“The question as to the extent, if any, to which religion should be taught in our public schools, was last week the subject of animated discussion at a meeting of the Presbyterian Union of this city. Dr. Howard Crosby made the last speech on the subject, in the course of which he said:—

“We have got into an educational craze in this matter, and the way to get out of it is to limit the work of the State to where it belongs. We should no more expect to teach religion in the public schools than to teach it in a mechanic's institute for the learning of a technical trade. We have many excellent organizations for benevolent work that are not concerned with the subject of religion. Are these benevolent institutions atheistic or irreligious? I believe it is not the business of the State to teach religion. It is the business of the Church. Before the State can teach religion, it must get a little religion itself. [Laughter and applause.] Of course, if we are to have religion taught by the State in this democratic country, we shall have it taught by the local government. What kind of religion shall we get from the aldermen? [Laughter.] The moment we go one step beyond what is the proper limit of a public school, that moment we give each sect a right to claim that its dogma shall be taught. The only safe way is not to teach any. We invite the people of all creeds and nationalities here, and we have no right to tax them to propagate our religious notions.”

To the foregoing quotation the *Independent* appended the following pertinent remarks, which we are glad to chronicle from that source. It would find it difficult to harmonize them with some of its previous utterances on the question of Sunday legislation. It says:—

“This hits the point exactly. What the State should do for reasons of public policy in which all the people have a common interest, is to afford an opportunity for education in secular knowledge which all alike need. Confining itself to this sphere in its common school system, it should have nothing to do with the teaching of any religion, whether Catholic or Protestant, denominational or undenominational, pagan or Christian. Religious teaching, as such, belongs to the family and the Church, and can be much better managed by these agencies than by any system organized, conducted, and governed by the State. The moment the State passes beyond its legitimate province on this subject, it discriminates between the people on religious grounds, and in effect becomes a religious propagandist at the public expense; and this is sure always to be oppressive to somebody. Let the State mind its own business, and then there will be no conflict between the two.”

These words, “Let the State mind its own business,” are worthy of being emblazoned as a motto over the entrance of every legislative temple in the land. The State has no more right to compel one to be idle on Sunday who believes in working on that day, because it is a part of the religion of some one else to rest on that day, than it has to force one in the public schools to listen to the teaching of the theology of some one else, in which he does not believe.

HOW THEY MUST READ IT.

In No. 1, present volume of the *REVIEW*, we showed that every age-to-come theory is fundamentally off, one whole dispensation, on the “reign” of 1 Cor. 15:25: “For he must reign, till he hath put all enemies under his feet;” because these theories make this a reign of Christ for a thousand years, to follow the present dispensation; whereas it is a reign that takes place and is wholly accomplished by the time this dispensation ends and the thousand years begin.

Yet one correspondent insists that it follows the coming of Christ, because this reign is spoken of

in verse 25, and the coming of Christ is brought to view in verse 23. Such a conclusion is not logical; for verse 25 is evidently only an explanation of the situation brought to view in verse 24. This will appear when we read the passage the way all age-to-come theories must read it, and then in the way it should be read in harmony with other scriptures.

If the reign there spoken of is a future reign of Christ on his own throne, verses 23-28 must be read as follows: “But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then [that is, 1,000 years thereafter] cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father; when he [Christ] shall have put down all rule, and all authority and power. For he [Christ] must reign [during the thousand years] till he [Christ] hath put all enemies under his [Christ's] feet. The last enemy that shall be destroyed is death. For he [Christ] hath put all things under his [Christ's] feet. But when he [Christ] saith, All things are put under him [Christ], it is manifest that he [Christ] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ, at the end of the thousand years], then shall the Son also himself [Christ] be subject unto him [Christ] that put all things under him [Christ], that God may be all in all.”

The essential absurdity of such a rendering must be apparent to any one. But we have never seen an age-to-come theory which was not obliged to read this scripture in this manner. And this shows the groundlessness of all such theories; for any state of things which they may try to prove with such a perversion to start with, is an utter impossibility.

Let us now read the passage in the light of what Paul designed evidently here to teach, remembering the promise of God to Christ, as given in Ps. 110:1: “Sit thou at my right hand, until I make thine enemies thy footstool;” and Christ's own words (Rev. 3:21), “I also overcame, and am set down with my Father in his throne;” and Paul's declaration (Heb. 10:12, 13) that Christ is there “expecting,” or waiting, “till his enemies be made his footstool,” according to the promise in Ps. 110:1.

In the light of these facts, 1 Cor. 15:23-28 will read as follows: “But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then [at that time] cometh the end [of this dispensation], when he [Christ] shall have delivered up the kingdom [which he now holds with the Father] to God, even the Father; when he [the Father] shall have put down all rule, and all authority, and power. For he [Christ] must reign [on the throne of the Father to which he was taken when he ascended, Eph. 1:20], till he [the Father] hath put all enemies under his [Christ's] feet [according to the promise in Ps. 110:1]. The last enemy [of Christ and his people] that shall be destroyed is death. For he [God] hath put [in purpose and promise] all things under his [Christ's] feet. But when he [God] saith, All things are put under him [Christ], it is manifest that he [God] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ, by the Father], then shall the Son also himself be subject unto him [God] that put all things under him [Christ], that God may be all in all.”

This is harmonious, and preserves the relative positions of God and Christ throughout, and is in accordance with all the other scriptures bearing on the subject. The trouble with age-to-come expositors is that they fail entirely to understand the position and work of Christ in the present dispensation; and it is utterly vain to suppose that any one can give a consistent and scriptural view of the future, who has no sort of comprehension of the present.

—When we cannot do what we would in religion, we must do as we can, and God will accept us.

A SIGNIFICANT MEETING IN BOSTON.

RELIGIOUS agitation is in the air. There are evidently stirring times just before us. In the agitation and discussion, Catholicism will be set forth in a light that all can see, if they will. Our readers know something of the travesty of history set forth in the speech of Daniel Dougherty before the Baltimore congress. The Loyal Women of America held a meeting in Music Hall, Boston, Jan. 19, in which Mrs. M. L. Shepard reviewed that speech, and other matters bearing on the conflict upon which our country is entering. Let the agitation go on. The more the minds of the people are stirred up, the more favorable will be the time to let the light of truth shine forth. Our readers will peruse the following report of the meeting with interest:—

“The regular Sunday afternoon service in Music Hall, yesterday, partook of a double character. From two o'clock to three o'clock the exercises were under the auspices of the Loyal Women of American Liberty, a very large number of whom, wearing the badge of the organization, occupied seats on the platform, and at three o'clock the usual service in connection with the series of patriotic discourses was begun. The woman's hour was presided over by Mrs. M. L. Shepard, who was also the speaker of the occasion. Prayer and a song by Mrs. Shepard, and the reading of Scripture by Mrs. Lemon, preceded the address. Mrs. Shepard's speech was in the nature of a reply to the speeches delivered by Daniel Dougherty before the Baltimore congress, and, more recently, in the Globe Theater in this city. She said, substantially:—

“Daniel Dougherty has made, recently, two remarkable speeches. One was in Baltimore, before the Roman Catholic Congress, and the other in the Globe Theater in Boston. A great similarity between the two speeches is noticeable. Before the congress he said that the Roman Catholics had suffered the severest outrages for opinion's sake, and were the only religious martyrs whose life-blood had been sacrificed. From Mr. Dougherty's standpoint, he told the truth. The Roman Catholic Church teaches that no one is saved, or can be a religious martyr, who is not in that Church. As we look at it, he told a falsehood. [Loud applause.] He said that the Roman Catholics had been persecuted for opinion's sake. The fact is, they have experienced more toleration in this country than in any other under the sun. [Applause.] They have taken too much liberty. [Applause.] They have obtained a foothold in our State legislatures, in the National Congress, and in a majority of our large cities they exercise a most potent influence, while in the city of Boston, under a Protestant mayor, ninety per cent of the persons employed under the city government are Roman Catholics; and yet Daniel Dougherty says the Catholics have not had fair play. In the city of New York \$11,000,000 in four years have been given to the Catholics, and they have received \$400,000 for their schools in the South, while no other denomination has received more than one-third of that sum. We find their churches and convents scattered all over the country, and they have their 100,000 nuns and monks in this land, and yet we are told that they are the victims of intolerance. [Derisive laughter.]

“Daniel Dougherty says that the Roman Catholics have been persecuted for opinion's sake. Let me give you a case that occurred in East Boston, and you will see who was persecuted. In East Boston there lives a widow who used to keep a small bakery. She had three children, and lived with her mother. From the small income of her bake-shop she managed to maintain herself and children. She was a Catholic, and used to send her children to a public school. Rev. Fr. O'Donnell went to her, and, as a result of his visit, she withdrew the children from the public school and sent them to a parochial school. The first day of their attendance at the parochial school the children were sent home with a request to their mother to send thirty cents by them. The next day the request was for twenty-five cents, and on the day following it was for twenty cents. Thus it went on. Every day brought a request from the school for money. The woman found she could not afford this method of procedure, so she took her children out of the parochial school and returned them to the public school. As soon as Fr. O'Donnell heard of this, he stood in his altar one day and

said to his congregation, that there was a woman who lived opposite his house; she was a widow, had three children, lived with her mother, and kept a store. Without calling her by name, the priest described her so that her identity was fully established. He said: 'I do not go into that store, and where I do not go, do n't you go.' Little by little the woman lost her custom. A regular system of boycotting her was carried on, and finally she was compelled to close up her bakery. The ladies of our organization heard of the case, called upon the woman, heard her story, and we are going to aid and back her up. Instead of doing what Fr. O'Donnell wanted her to do, she went into court the other day, swore out a complaint against the priest, and the papers have been served on him. [Uproarious applause.] That is a genuine case of persecution for opinion's sake. [Applause.]

"Daniel Dougherty says that the laymen of the Roman Catholic Church are not priest-ridden. How was it, then, that at the Baltimore congress, every layman who read a paper had to first submit it to Cardinal Gibbons, who, if he came across anything that he did not want to appear in public, drew his pen through it? [Applause.] Mr. Dougherty spoke of the *Magna Charta*, and boasted that it was the Roman Catholic barons that compelled King John to sign it; but why did he not also tell us that it was Pope Innocent III. who issued a bull annulling that charter? The Baltimore congress sent resolutions to the President of the United States expressing sympathy for our schools and other institutions. In reply to this, the speaker read from the platform of the congress, protesting against the presumption of any government that shall control the acts of the Holy Father, and protesting that no act of legislation shall be passed until it has first received the approbation of the pope. This, she continued, is bringing America to the pope of Rome. Are we ready for such a step? [Shouts of "No! No!"] Daniel Dougherty said that New England was fast becoming, if not a new Ireland, a new Rome. I deny it. [Applause.] Mr. Dougherty has thrown down the gauntlet, and I'll pick it up. New England will never become a new Rome as long as a loyal son or daughter remains on this earth. [Loud applause.] In 1892 there will be a crisis in this country. A world's fair is to be held, another Roman Catholic Congress is to be held, a Presidential election is to take place, and indications point to the death before that time of the present pope, and the selection of Cardinal Gibbons as his successor. I firmly believe that in 1892 a Roman Catholic President will be elected in this country. [Loud expressions of disapproval.] I said a Catholic would be elected President, but I did not say he would be allowed to remain so. The crusade against slavery ended in blood. If a Romanist is elected President in 1892, there will be such a protest go up from loyal America that he will have to come out of his chair. The Romanists will claim that there is nothing in the Constitution to prevent a Catholic from being President, and then will come bloodshed. We are to have no rulers over this nation but Americans, and Americans alone. [Loud applause.]

"Mrs. Lemon, Vice-President of the Loyal Women of American Liberty, was the next speaker, and spoke briefly on woman's work, the word of God, and the way that God looks upon the poor and fatherless. In the course of her remarks she created a decided sensation by relating how a woman had shown to her, enclosed in a glass case, the charred remnants of a Bible that, said the speaker, 'had been burned by the order of the son of an ex-mayor of Boston, Fr. O'Brien.' Continuing, she related an account of a visit to a boys' mission, where Bibles were distributed. They were accepted by the boys, but for a quarter of a mile the way was strewn with leaves of the Bible, which had been torn out and scattered to the winds. 'Young Rome has the same spirit as old Rome,' said the speaker, and she closed her address amid hearty applause.

"It was now three o'clock, and Mr. B. F. Bradbury took charge of the meeting. After reading a few notices he introduced Rev. Leroy L. Vernon, of Syracuse, N. Y. He said: As I listened to the story of the tearing out of the leaves of the Bibles, I was reminded of the same scenes that repeatedly occurred during my sojourn in Italy, and I queried whether, in this country, the thing would stop there; whether the time would not come when, in America, not only would the leaves be torn from Bibles, but constitutions and even the stars and stripes would be torn into shreds by that papal power that is to-day plotting

the overthrow of our American institutions. Catholicism is the same in every country. We are here to-day acting in the spirit of defense.

"Our country and its institutions, which are so dear to us, have been insidiously as well as openly attacked, and we are here in defense. [Applause.] Romanism is a foreign power. In Italy it had its birth and growth, and its representative body is a foreign institution. It sets itself up with all the mannerisms of a foreign institution. While Romanism claims to respect our flag, and to recognize the power of this country, it has two faces, political and religious, that presume to interfere with our national life. And so the adherents of the Roman Catholic Church to-day are representatives of a foreign power, and seeking by their foreign spirit to control our Government. [Voice, "And they are all Irish, too." Laughter.] The Roman Catholic Church has had centuries to develop improvements, and has failed according to true history. In America we have only recently witnessed a call for the establishment of the temporal power of the pope. Here, then, we have American citizens appealing in behalf of a foreign power for the restoration of the pope's temporal power. What means this? In the same breath they extol the liberties of this nation. But this is two-facedness. To call for the temporal power of the pope and to praise our institutions are a contradiction. [Loud applause.] Its two faces mean a divided heart. No true Roman Catholic can be a subject of any other power than that of the pope, and so when great men stand up and demand the restoration of the pope's temporal power, they give utterances that are anti-American, and they are practically traitors to the country that has welcomed them. [Vociferous and continued applause.] Their guilt is greater than that of an Arnold. [Applause.] Roman Catholicism has not changed. It would deny its own formula and be false to its own history, had it changed. The Roman Inquisition is in as full force to-day as it was 100 years ago. Who believes this generally? We do not hear the creak of the wheels of torture, but they are still torturing in Rome. The church has made no change in its spirit or its offices, but the same are in force to-day as far as they can be exercised. The unconditional censure of books remains the same in the Roman Catholic Church as of old, and there is the same throttling of the press. The papacy has peculiar views of history. I have read about your contest over history here in Boston, and I have been surprised to learn that any man who writes history can do so in any other way than in accordance with facts. [Loud applause.] At one time a pope wanted three cardinals to rewrite a history of the world, because what had been written was prejudicial to the interests of the church, and he informed them that vast stores of wealth were awaiting them for doing the work. Romanism does not like history written in the light of facts. Another characteristic of the Roman Church is the harshness and cruelty of its spirit. This is shown in her treatment of the poor and in her deeds. The speaker then read an extract from a Roman Catholic organ, in which the most intemperate language was used to those who are outside of that church. Continuing, he said: That language smells strongly of the Inquisition. [Applause.] I am glad that no other power on earth gives us such examples of intemperate language. The same superstitions exist in Italy to-day as in the past, and another characteristic of the church is seen in the continued influence of the Jesuits. United Italy has furnished a lesson in dealing with Romanism that is to be commended to America.

"The speaker said that the power of the Roman Catholic Church in Italy has been based largely on the ignorance and subserviency of the women, but he did not believe that the women of America would be the servile tools of the papacy, and so degrade themselves as to be the habitues of the confessional. In conclusion, he said he hoped that as an alarm fire had been lighted in Music Hall in Boston, it would be followed by similar ones in New York, Philadelphia, Baltimore, Washington, Pittsburgh, Cincinnati, Chicago, and St. Louis, till the whole country is aroused in patriotic enthusiasm against that papal foe that is plotting for the destruction of American institutions."

NATIONAL REFORM CONVENTION IN CINCINNATI.

AN effort has been made during the past week, in the city of Cincinnati, to further the interests of National Reform in that section, by the holding of

a "Christian Convention," in the First English Lutheran Church. A call had been issued for such a convention, signed by a large number of local ministers, and a program arranged, announcing papers to be read on leading National Reform topics. Secretary J. M. Foster presided, and other prominent apostles and sympathizers of the movement were in attendance, among whom were D. McAllister, Editor of the *Christian Statesman*, W. K. Brown, President of the Cincinnati Wesleyan College, Judge M. B. Hagans, of Cincinnati, W. F. Crafts, Sylvester Scovel, and others whose names are less conspicuously associated with National Reform work.

Cincinnati, it will be remembered, is the city in which a great effort was made some time since for the closing of the saloons on Sunday, under the provisions of the Owens Sunday law, which provides for the closing of all saloons and places of amusement within the city on that day. For a brief period the effort was fairly successful, and a near approach was secured to the ideal Puritan Sunday; but the tension was too great; a relaxation followed, and at the present time no difficulty is experienced by the frequenters of the saloons in procuring drinks on any day of the week. Theatrical performers and managers, however, having fewer sympathizers on the police force, are regularly arrested and fined.

Among the topics of the various papers presented were, "The Civil Sabbath," by Judge M. B. Hagans; "The Sabbath Movement in Cincinnati," by Rev. W. H. French; "The Saloon: What Shall We Do with It?" by Pres. W. K. Brown; "The Sabbath and the Working-man," by Rev. G. W. Lasher; "A Legal Argument against Secular Common Schools," by Rev. D. McAllister; and "The National Sabbath," by Rev. W. F. Crafts. But an unnamed topic, upon which a large amount of oratory was expended, might have been named, The Religious Sabbath, and Its Enforced Observance. It is a noticeable fact that the advocates of a "civil" Sabbath gravitate easily and naturally to a religious stand-point in their arguments upon the question. Thus Judge Hagans, who essayed to treat this anomalous subject, took his hearers back to the time of the prophet Nehemiah, and read from the Bible the account of Nehemiah's measures against those who were violating the Sabbath in Jerusalem; as if there were in that any argument for a "civil" Sabbath! The arguments of other speakers were not much more to the point. It is, indeed, a singular thing that an assembly of D. D.'s should be so earnestly demanding the observance of the Sabbath from a civil stand-point. If the Sabbath as a mere day of rest is so essential to the well-being of the individual and the prosperity of the State, why do not our statesmen generally make it a primary object of their attention? If it is so important as a sanitary regulation, why do not our State medical associations have something to say on the subject? If the working-men themselves feel its importance so deeply, and sigh for it so earnestly, why do we never hear of their various organizations taking any action in the matter? Why among all the strikes that they have inaugurated for a thousand and one minor reasons, has there never been a strike for Sunday rest? Why do they not draw up a petition to Congress on the subject, instead of waiting for the W. C. T. U. to prepare one, and then being petitioned long and earnestly by some D. D. before indorsing it? Why is it that the importance of Sunday rest as a civil and sanitary measure should occur alone to the preachers, and then only as an after-thought to its importance as a religious institution? There is but one solution of all these queries: The "civil Sabbath" is a myth, a spectre materialized by the oratorical sleight-of-hand of a certain class of religionists, to make an impression upon the civil authorities, by whose carnal power they seek to have done what the spiritual power, in their lax hands, has been unable to accomplish.

D. McAllister, editor of the *Christian Statesman*, read a paper advocating the teaching of the Christian religion in the public schools. The State required an oath of its jurors and public officers, he said, and must therefore teach its citizens concerning the religious obligation of an oath and the nature and authority of God. He even affirmed that a secular common school would have to banish Webster's Dictionary from its halls because of the religious ideas contained in its definitions. He was not surprised at the doings of a mob which a number of years back burned the city court-house. They were boys who had grown up without being educated to piety in the public schools! Both in appearance and language the speaker showed himself to be thoroughly qualified to edit such a journal as the *Christian Statesman*.

Rev. W. F. Crafts had for his theme "The National Sabbath," in support of which he produced his usual arguments. His allusions to the "seventh-day people" were few and respectful, perhaps owing to the presence of Rev. Sylvester Scovel, by whom he had been severely criticised on a former occasion for his lack of courtesy. He could not refrain from saying, however, that the exemption made in the Sunday laws of most of the States, for seventh-day observers, permitting them to do private work, was an exercise of great public generosity toward them, going beyond the bounds of justice!

The practical work of the convention was the drafting of four resolutions, recognizing the amenability of civil governments to the law of God, calling for the removal of such ambiguities from our laws as permitted a chance of evasion, for the strict enforcement of existing Sunday laws, the reconstruction of police court juries, and for public execration upon juries which should fail to bring in a Christian verdict for transgression of a Christian law. These will be presented in due time to the General Assembly of the State.

The *Cincinnati Commercial Gazette* and *Inquirer* gave reports of the convention, but their comments were not especially favorable. Its real effect will be determined by the action of the legislature.

L. A. S.

TOO MUCH ASSUMPTION.

THE attention of the *Michigan Catholic*, published at Detroit, was called by Bro. Ballenger to an extract from a sermon delivered by Father Enright at Harlan, Ia., not long ago, the greater part of which appeared in the REVIEW of Jan. 14. In doing so, Bro. B. stated that "the move now being made by some Protestant ministers to enforce Sunday observance by law, is calling attention to the foundation of the religious observance of the day." In commenting upon this, the above paper, under date of Jan. 23, states that what Father Enright says has been said a thousand times, and is true, and then inquires:—

But what good will the knowledge of this fact do Mr. Ballenger? It may enable him to charge Sunday-sabbath Protestants with inconsistency, in protesting against the Catholic Church while adopting one of its institutions and following one of its laws. But Mr. Ballenger might just as properly charge them with inconsistency in using the Scriptures, which they received from the Catholic Church. Indeed, he might as properly charge them with inconsistency in being Christians; for all the Christian truth there is in Protestantism is received from the Catholic Church.

There is altogether too much assumption here. This implies that the Sunday-sabbath, the Scriptures, and the truths of Christianity, all rest upon the same foundation, a statement which we are by no means ready to admit. That professed Protestants are inconsistent in claiming to ignore the authority of the Catholic Church while clinging to one of its institutions, is true; but that there is a like inconsistency in their using the Scriptures or professing the truths of Christianity, we deny. The Catholic Church may lay claim to everything high and holy on earth and in purgatory (?) and out of it, but we have yet to see its patent on truth, or its copyright, with "all rights reserved," on the

Holy Scriptures. It is one thing to institute a claim, and quite another to sustain it.

With the apostle John, we believe that "grace and truth came by Jesus Christ," and not by the Roman Catholic Church. With Paul, we agree that "all Scripture is given by inspiration of God," and not by an apostate libel upon a once true church. The Roman Catholic Church is neither the author nor the sole preserver of the Scriptures. No doubt it would gladly have assumed a monopoly of these sacred writings, and shut out their pure light from the world by obliterating at one fell stroke every copy of God's word except those under its immediate control, as is evident from its well-known efforts in this direction, martyring thousands for reading it or being found in possession of a copy of it, and pursuing to the death those who dared translate it for the common people to read, as the ashes of a Tyndale and others testify. But God had ordained it to be otherwise. Though so dangerous was Wickliffe's translation thought to be to the interests of the Romish religion, that a bill was brought into the House of Lords for the purpose of suppressing it, and so great was the opposition to its publication by the Roman Catholic clergy as to cause the bishop of London to endeavor to buy up whole editions as fast as they were printed, to burn them, still Tyndale's translation survived; and well for the world has it been that the preservation and propagation of the Bible and Bible truths have not depended on the Roman Catholic Church.

Indeed, the world would have had the Bible had there never been a Roman Catholic. Surely it is not dependent upon the Catholic Church for the preservation of the Old Testament. The Jews have preserved that with jealous care. Nor is it any the less true of the New Testament. Very early were the Gospels and Epistles copied, manifolded, and scattered throughout the various countries of Syria, Egypt, Greece, and Italy. The Syriac version of the New Testament which was made before the close of the second century, a translation which is still extant, is of too early origin and not in the right language for Roman Catholicism to lay claim to. Other ancient manuscripts of the Bible with which the Latin Church has had little or nothing to do either in their transcription or preservation, are still extant, such as the Codex Alexandrinus, or Ethiopic version, written in Greek fifteen hundred years ago, and now in the British Museum, having been brought from Alexandria by Cyril Lucar, who was patriarch of that city, and later of Constantinople, and presented in 1628 to Charles I. of England. The Waldenses, who date back as far as the third century, and whose devotion to truth was characterized by their secretly copying and circulating the Scriptures at the peril of their lives, have been another means, independent of the Catholic Church, of preserving in the world a knowledge of God's word.

It is therefore evident that the statements of the *Michigan Catholic* are altogether overdrawn, and that its conclusion based upon them is by no means a true one. Of the fact that seventh-day observers can charge Sunday-keeping Protestants with inconsistency, it says:—

But this kind of attack will result as disastrously for Mr. Ballenger's people as for the Sunday-sabbath Protestants. If these accept the Scriptures from the Catholic Church, so do Mr. Ballenger and the other Seventh-day Adventists. If the Sunday-sabbath Protestants accept their Christian truths from the Catholic Church, so do the Saturday-Sabbath Protestants.

The facts are that Protestants of no kind are dependent upon the Catholic Church for Christian truths. They have learned them from the Bible, which has been preserved independent of that church. But the same is not true of Protestants and the Sunday institution. For the authority to keep this, they are wholly dependent upon the Catholic Church, because, as a supplanter of the true Sabbath in the Christian dispensation, it originated with that church, and not with the Scriptures.

The Bible says nothing about keeping the first day of the week. Herein lies the inconsistency of Sunday-keeping Protestants.

But should it be admitted that all are indebted to the Catholic Church for the preservation of the Scriptures, there is one fact that should not be overlooked, and that is, that inconsistency is to be charged upon all Sunday-keepers, whether Protestant or Catholic; for these very Scriptures which have been preserved, by whomsoever it may be, say the *seventh day*, and not the first, is the Sabbath. Had Catholics desired to appear consistent, they should have changed the Scriptures so as to agree with their change of the Sabbath; but for some reason they failed to do this, perhaps because there were in existence too many copies over which they did not have control, to expose so impious a fraud. By that, therefore, which they claim to be particularly their own, are they condemned.

W. A. C.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

"MAKE FULL PROOF OF THY MINISTRY."

THESE words contain Paul's solemn and impressive charge to Timothy, his son in the ministry, who lay very near his heart. He remembered him in his prayers night and day, called to remembrance the unfeigned faith that dwelt in him, which first dwelt in his grandmother Lois and his mother Eunice. "Wherefore," says he, "I put thee in remembrance, that thou stir up the gift of God, which is in thee."

There always has been on the part of true and faithful aged ministers a feeling of deep interest in behalf of young men entering the work of the ministry. God has put great honor upon this, the highest and most noble employment; hence the great importance of being qualified for so sacred an office. There is great danger in these days of scholastic attainments and abstract speculation, of the Christian ministry being imposed upon. Human learning is important, and also a bright intellect, but these alone are not sufficient; more satisfactory testimonials are demanded: "Make full proof of thy ministry." How are we to do it?

First, by giving unmistakable evidence that we have been called of God, and put into the ministry by him. The outward separation by ordination is man's work, and supposes the previous appointment of God. The Holy Ghost separated Paul and Barnabas unto the work to which they had been called. Acts 13:2.

"Our sufficiency is of God; who also hath made us able ministers of the new testament." 2 Cor. 3:5, 6. "Take heed to the ministry, which thou hast received in the Lord, that thou fulfill it." Col. 4:17. There are many other proofs given, showing beyond doubt that he whom the Lord would have preach the gospel, is called and put into the ministry by him. He who has not been the well-trying friend of God, and has not been inwardly moved by the Holy Spirit to take this sacred office, and whose heart has not been filled with the compassionate love of Jesus, is not worthy of a place in his ministry.

While we do not contend that an audible voice is heard calling us to labor as ambassadors for Christ, we do insist that necessity is laid upon every one whom he counts worthy, so that he feels intensely from the very depths of his soul, "Woe is unto me, if I preach not the gospel" of Christ. 1 Cor. 9:16.

We should make full proof of our ministry by preaching the truth God bids us. When Jonah was sent to preach to the inhabitants of Nineveh, the command was strictly given, "Go . . . preach . . . the preaching that I bid thee."

We are not to proclaim creeds and doctrines instituted and taught by men, nor proclaim a cher-

ished belief, as the result merely of our long investigations or our extraordinary experience, but upon a "thus saith the Lord." So spake the hoary-headed Joshua, when a prophet came forth in Gideon's days, and spake to rebellious Israel: "Thus saith the Lord God of Israel." If we turn to the sacred pages of Isaiah and Jeremiah, we cannot fail to notice how often they quote the divine authority. Our line of duty is clearly prescribed, and we have no right to go beyond it. When a tabernacle was to be built, the command as given to Moses was, "See . . . thou make all things according to the pattern showed to thee in the mount." Christ, in giving the great commission, said to his disciples, "Go ye into all the world, and preach the gospel." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Paul earnestly advises Timothy to preach the word, and in addressing his Ephesian brethren tells them to take the sword of the Spirit, which is the word of God. It is a fearful thing beyond expression to preach any doctrine or teach observance of any ordinance that cannot be sustained by the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

There are some who would pervert the gospel. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 8.

We should make full proof of our ministry by a devoted, exemplary life. No brightness of talent, no superiority of intellect, no extent of knowledge, no display of oratory will prove a substitute for these essential qualifications. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." "Moreover he must have a good report of them which are without." 1 Tim. 3: 2, 7. When the rulers of the people and elders of Israel "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." The meekness, wisdom, and firmness of these holy men were a strong confirmation of the Christian faith.

It is recorded of Barnabas, that "he was a good man, and full of the Holy Ghost and of faith: and [as the result] much people was added unto the Lord"—a noble testimony, a sacred influence, extending through all time.

Very much depends upon the example of the minister in his walk among the people of his charge. On a certain occasion as Elisha passed to Shunam, a great woman said to her husband: "Now, I perceive that this is a holy man of God." How important in all our journeyings that we leave the impression that we are God's ministers, and, like Jacob, declare that we have power with God and men.—*Rev. W. R. Northrop, in Christian Herald.*

—After all, the most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection.—*Shaftesbury.*

—The cause of Christ needs wise workers. There is a best way to do everything. If slipshod work is not good enough for yourself, it is not good enough for God. We should realize that it is not only our duty to do what God sets us to do, but to do it in the very best possible way. There is no excuse for ignorance where intelligence is possible. The Christian who can sit at Jesus' feet and learn of him has no excuse for ignorance of his will and way. To do less than one's best is a crime against one's self and one's Maker.

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.

"GATHERING HOME WITH JESUS."

BY MRS. LAURA L. TEEPT.
(Logansport, Ind.)

Air: "Gathering Home in the Morning."

WE 'LL all gather home with Jesus,
And sing the new song of the blest,
When we walk with the Lamb on Zion,
In garments of purity dressed.

CHORUS:

What a gath'ring, gath'ring,
Joyful gath'ring we shall see!
What a gath'ring, gath'ring,
Glorious gath'ring that will be!

We'll gather all free from sadness,
For Jesus shall dry our tears;
We'll gather with hearts of gladness,
To live through eternity's years.

CHORUS:

Then with the redeemed triumphant,
We'll touch the harps of bright gold,
And join in the praise of the ransomed,
Safely gathered within the fold.

CHORUS.

NEBRASKA.

ANSELMO.—The meetings three miles northeast of this place have been in progress nearly two weeks. In a short time we expect to present the truths concerning the Sabbath and National Reform. As the struggle to secure religious legislation increases, I am constrained to praise the Lord anew for the third angel's message, and for the privilege of heralding its warning to the people of to-day, in addition to the message of great love wherewith Christ has loved us. There are none of our brethren living at this place; but I am kindly entertained at the homes of the people, who also furnish fuel and light. My prayer is, that they may receive their recompense in the truths of God for this day. The times are truly perilous, and it becomes us to watch unto prayer.

Jan. 20.

J. E. JAYNE.

COLORADO.

DELTA, SURFACE CREEK, AND CRAWFORD.—Dec. 8, I left my home and went to the southwestern part of Colorado, to further the interests of the canvassing work. My first stop was at Delta. I first visited the two families of Sabbath-keepers two miles south of there, and found them firm in the truth. They ordered some copies of the "National Sunday Law," and promised to do some canvassing in that line. I next went to Surface Creek, nine miles north of Delta, my old home. Here are three families of old Sabbath-keepers, Adventists from Michigan. I found them in a backslidden state. Two had entirely given up the truth. I induced the rest to meet together, and talked to them about keeping up meetings and Sabbath-school, which had been discontinued, and succeeded in reorganizing both. It seems sad to see old Sabbath-keepers dropping out so near the end, but so it is. I next went to Crawford, where we have a church, and held meetings during the week of prayer. Friday, the 20th, Eld. Gates, the president of our Conference, came with the Delta brethren. Bro. Gates remained one week, holding meetings daily. His words were appreciated by the brethren and sisters, and all regretted that he could not remain longer. I remained with the church until Jan. 12, holding meetings and visiting some who had commenced keeping the Sabbath through Bible-readings. At our quarterly meeting two were received into the church, and others soon will join.

Our people in the East know but little of the difficulties that beset us here in Colorado. This church numbers twenty-five, and they are scattered nearly all through the Gunnison Valley, two living at Tomichi, over 100 miles away, others forty miles distant in another direction. In the summer many of those here take their cows and go up into the mountains, which nearly breaks up the meetings. Notwithstanding all our discouragements, the truth is steadily gaining ground. During my stay here, my work was for the church, the preaching being

largely practical, as our people needed to appreciate more the sacredness of the work. I held drills in the canvassing work all through my meetings, and the brethren and sisters seemed to catch the spirit of the work. Three are planning their business to dispose of ranch and stock to enter the work, not to experiment, but to labor till the work shall close. I go from here to Montrose, to canvass for "Bible Readings" and the petitions. I expect to remain in this field all winter, and I hope to hear at once from all our canvassers in this field, and from many who may wish to engage in the work the coming season. Letters directed to 812 19th Ave., Denver, Col., will always reach me.

GEO. O. STATES.

SOUTH DAKOTA.

CRESBARD, COPP, HIGHMORE, ETC.—Since my last report in the summer, I have been constantly at work in the blessed cause. After tent season closed, I visited Cresbard, Copp, Highmore, and Taopi, before our State meeting. I found all doing quite well, and growing in the truth. The company at Highmore had begun to pay tithes, and the members of the T. and M. society were beginning to bring in their fourth-Sabbath donations. They believe in getting first some means with which to work. At Taopi we organized a T. and M. society of eleven members. Nov. 4, I began a series of meetings near Fort Sisseton, Marshall Co., but soon stopped to attend the State meeting, after which I returned and labored about a week, when I was obliged to close the meetings again to visit the Spring Lake, Madison, and Badus churches during the week of prayer. Some of these meetings were precious seasons. I then returned to finish up the work at Fort Sisseton. I have held, in all, about forty meetings. Eight are keeping the Sabbath as the result. My aged father and mother, who have been in the truth many years, live at this place. The little company of believers here numbers about thirteen. They have a good Sabbath-school.

As I look back over the past year, I feel like praising the Master for his blessing and saving power. I start out this year resolving to live near to God, and with Christ, our "elder Brother," work on for the salvation of souls.

GEO. H. SMITH.

LABOR AMONG THE SCANDINAVIANS.

AFTER our good State meeting in Wisconsin, I went to Poy Sippi, and labored there and at Saxe-ville some five days. I then went to Clintonville, in company with the director, Bro. Fisher. Here we partially organized a small Scandinavian church, the membership of which will soon be increased one-half by some Danish brethren now belonging to the English church at Clintonville. Next we visited the Neenah brethren, and here, as at the other places, we had good meetings. This church, though small, has one of the neatest houses of worship in the State. It seems that the believers here are entitled to an increase in their membership. May they thus be blessed.

Dec. 5 Eld. Nielsen and I went to Swan Lake, Dak., where, Dec. 10, Eld. Farnsworth joined us in labor one day; then we all, in company with some of the brethren, proceeded to Sunnyside to fill the appointment for a Scandinavian general meeting. For four days we held meetings in both languages, after which Bro. Farnsworth went to Big Spring, and visited the Swedish brethren there. Bro. Nielsen and I remained one day longer, and held two meetings, and then proceeded to Bowman's Grove, Iowa. Our meetings at Sunnyside were well attended by our brethren; there was also a good interest manifested by the Scandinavians not of our faith. The church here, if faithful, stands in a fair way of having its membership increased. I trust that at other places we may be blessed with the labor of our American brethren among our foreign-speaking people; for I am convinced that it has a good, salutary effect.

In Iowa we labored at Bowman's Grove, Elkhorn, and Exira, and during the week of prayer we enjoyed the good Spirit of the Master. Our meetings were well attended. At Exira, especially, we enjoyed good meetings, but more particularly on Friday, at our business meeting, when church officers were elected. A house of worship is much needed here, and it is hoped our brethren will soon execute their plans to build one. May we not hope that all along the line our dear Scandinavian brethren, who seem to listen with such eagerness to the present truth, will take a step forward in the divine

life, and come up more fully to help the cause at this present time? We need men and women who will try to live the present truth every day, in all of its requirements, so we may be a telling power for good against all the evil darts of the enemy. I am thankful to God for the blessings we have enjoyed while trying to give God's children "meat in due season." Leaving Eld. J. C. Nielsen to work among the Scandinavians in Iowa, I came to Chicago Jan. 1, where I am now laboring. My address at present is 29 Samuel St., Chicago, Ill.
Jan. 17. H. R. JOHNSON.

ORGANIZATION OF THE ATLANTIC S. S. ASSOCIATION.

A MEETING called for this purpose was held in Washington, Sept. 26, 27, 1889. Bro. J. E. Robinson was appointed Chairman, and W. H. Saxby, Secretary *pro tem*. It was moved as the sense of this meeting, that we take steps to organize a Conference Sabbath-school Association.—Carried.

It was also moved that the Chair be empowered to appoint the usual committees.—Carried. Said committees were as follows: On Resolutions, D. C. Babcock, D. E. Lindsey, J. W. Rambo; on Nominations, J. Karlstrom, J. F. Jones, N. Webber. Adjourned to call of Chair.

SECOND MEETING, AT 1 P. M., SEPT. 27.—The Committee on Resolutions made the following report, which was unanimously adopted:—

Believing the Sabbath-school to be an important auxiliary to the church, and that our children can be saved only at the price of "eternal vigilance," and faith in God, we recommend the organization of a Sabbath-school association, to be called the Atlantic Sabbath-school Association. We further recommend the adoption of the constitution submitted in the Year Book for 1889, p. 142.

The Committee on Nominations made the following report, which was also adopted:—

We recommend, The election of H. E. Robinson as President; D. C. Babcock, Vice-President; sister H. E. Robinson, Secretary; and as additional members of the Executive Committee, Chas. Parmele and J. F. Jones.

Adjourned *sine die*.

J. E. ROBINSON Chairman.

W. H. SAXBY, Sec. *pro tem*.

WHAT CAN WE AMERICANS DO FOR THE FRENCH-SPEAKING PEOPLE?

THIS question has been asked me by several of our American brethren and sisters, which indicates that they are anxious to help the French work. We appreciate this very much indeed, and thank God for such timely help in this branch of the cause, which is many years behind. Knowing that there are many others who would like to help us if they only knew how, I will mention some of the immediate needs of the French work, and invite all to help while the opportunity presents itself.

1. *French Settlements.* Send to Bro. C. Eldridge or myself, care of REVIEW AND HERALD, Battle Creek, Mich., the names of villages, towns, cities, or counties where there are French-speaking people, giving as nearly as possible the number, the religion, the proportion adhering to the different creeds, whether they are educated in their own tongue, facilities for that purpose, etc. Some workers will go out as canvassers after the French course is finished, about the first of April, and we want to know where to send them. By doing this, you will help us find the French settlements all over the United States, thus making a directory for our work. It is useless to tell you that this is important, and will save the cause much expense, and lighten the task for us who are workers.

2. *Addresses for the French T. and M. Society at Battle Creek.* The few who speak the French among us as a people, are making special efforts to concentrate all the strength they have upon their own nationality. Some tracts are being prepared which are especially adapted to the French Roman Catholics, and the Battle Creek French T. and M. Society needs all the addresses that can be obtained, in order to send out the aforesaid literature, and also to labor with the people in regard to National Reform legislation.

It is very encouraging to hear the reports of the workers with petitions,—of the success they have had among Catholics, by presenting to them the religious education in public schools. The addresses for the French T. and M. Society should be sent to Bro. Fred Robert. Please state to what denomination the persons whose addresses you send,

belong. May the Lord bless all who put forth efforts to help us in this branch of the cause.

E. P. AUGER, Gen'l French Canvassing Ag't.

GRASPING THE HAND OF ROME.

THE evening of Jan. 9 was the occasion of great excitement in the city of Duluth, Minn. The papers made the announcement several days before, that Bishop McGolrick, of Minneapolis, had been appointed bishop of the Catholic diocese of this vicinity, and would arrive in the city at the above date. Elaborate preparations were made for a great reception by both Catholics and Protestants. A special car was gorgeously decorated to convey the Bishop and his accompanying priests to the new charge. The engine and the interior of the car were draped with the stars and stripes.

A large concourse of Duluth's citizens gathered at the depot, awaiting the arrival of the train. Among these were prominent Protestants, representing nearly every denomination in the city, all seemingly vying with one another in paying honor to the Bishop. Handkerchiefs waved, cheers went up, after which a band of music struck up a lively air, and a long procession, headed by Catholics and followed by Protestants, marched to the church of the Sacred Heart. The route of the procession was decorated with evergreens, Chinese lanterns, and flags. Stretched across the street, a little way from the church, was the word "Welcome," in evergreen, flanked on either side by three wreaths, the whole outlined by incandescent lights.

After the ceremonies at the church were over, the people who were desirous of meeting the Bishop, repaired to the Spalding hotel, where an informal reception and hand-shaking took place, lasting until nine o'clock. Then the dining-room doors were thrown open, and the clerical dignitaries were seated around tables profusely decorated with flowers, and loaded with the richest viands. After the banquet, speeches of welcome were made. Col. Graves (Protestant), who introduced Bishop McGolrick, said:—

We always insist that every Duluth enterprise must be a success, and we are going to make the church in Duluth a success, if we all have to join Bishop McGolrick's church, and make it the biggest congregation in America. It has been my pleasure to participate in almost every celebration which marked events in the development of our city. . . . Now, in the course of our development, the great Catholic Church, which rules over 200,000,000 people, and of which it may be said far more truly than of the English Empire, that the sun never sets on her dominion, has decided to make Duluth the seat of one of her bishops. We feel the debt we owe to the church in the past, and we are assembled here to-night to express our sympathy for her welfare and to welcome her representative into our midst. I shall call upon the various speakers to-night with a view to calling forth these sentiments.

C. O. Baldwin, in behalf of the mayor of the city, made a short welcoming address, as follows:—

It will doubtless be gratifying to you to learn that this honor to your worth to-night, does not come from any single sect or creed, but from all classes of people and from all sects and denominations. We recognize that with our marvelous growth in the material world, there should be a corresponding growth in the moral world. It is known to us that in all development the Catholic Church is in the front rank. May peace attend your labors and success attend your efforts, is the earnest wish of every Duluthian.

After these speeches, Bishop McGolrick spoke briefly, saying, among other things:—

People to-day do not look on that grand, old man at Rome, ruling over so many people, as the dragon with seven heads and ten horns of the Apocalypse. I believe that a priest ought to take hold on the world about him, and not confine himself to his own sect. He should mingle with all peoples.

The banquet ended with three cheers for the Bishop, which were given with a will. Had the Bishop cited the seven-headed and ten-horned leopard beast of the Apocalypse, he would have referred to the one that all true Protestants apply to the Roman Church. When Protestants give utterance to such "great swelling words of vanity" as the above, can we wonder that the bishops of Rome recognize that Protestants of to-day are changing their views respecting the character of the Roman See and the Catholic Church?

The words in praise of the Bishop, the lauding of the Catholic Church, and the rhetorical utterances exalting her priesthood, clearly indicate that Protestantism is stretching her hand over the abyss to clasp the hand of the Roman power. When this union is fully effected, then the rights of con-

science will be ruthlessly trampled upon. The true Christians, scattered among the various denominations, must look upon such movements by the Protestant world with amazement and perplexity. They see the work of the great Reformation of the sixteenth century being undone, and may well ask, "What is truth? Where are its defenders?" The literature of present truth that is being scattered by agents, the papers and tracts that are being sent out, must soon take root in the hearts of those seeking for truth. Let us be faithful in sowing the seeds of divine truth, and thus be true to the Protestant name we bear.
E. HILLIARD.

Special Notices.

MEETING AT LIGONIER, IND.

THERE will be a general meeting at Ligonier, Ind., Feb. 6-10. This meeting will be for all the churches in the northeast part of the State. We hope for a good attendance. Important plans formed at the recent State meeting will be considered. We hope that we may have some help from abroad. We expect the director of the district and the State canvassing agent will be present.
F. D. STARR.

CHURCH CLERKS AND LEADERS OF COMPANIES IN NEW ENGLAND, ATTENTION!

I HAVE as yet received but a very few church reports for the last quarter, ending Dec. 31, 1889. Will the clerk in each church please see if his duty in this direction has been performed, and if not, forward the report as soon as convenient? Also will the leaders of companies that are not fully organized as churches, please send me their own address, and the number of persons composing the company? Address reports to me at So. Lancaster, Mass., or Battle Creek, Mich., care of REVIEW AND HERALD.

S. A. WHITTIER, Sec. N. E. Conference.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 19.—HEBREWS 9:1-7.
(Sabbath, Feb. 8.)

1. What does the apostle say that the first covenant had? Heb. 9:1.
2. Were these a part of that covenant? (See Ex. 19:3-8; 24:3-8.)
3. What is meant by ordinances of divine services? Ans.—Ceremonies of divine appointment. There is no divine service without divine appointment.
4. What is meant by a worldly sanctuary? Ans.—A sanctuary of the world, in distinction from the one in heaven.
5. Where is the only real sanctuary? Heb. 8:1, 2.
6. What relation did the worldly sanctuary and its services sustain to the heavenly? Verse 5.
7. How many apartments were in the tabernacle? Heb. 9:2, 3.
8. What were the two apartments called? *Id.* (See note.)
9. What was in the holy? Verse 2; Ex. 40:22-27.
10. What was in the holiest of all? Heb. 9:4.
11. What was in the ark? Compare Ex. 25:21; 1 Kings 8:9. (See note.)
12. What was the cover of the ark called? Heb. 9:5; Ex. 25:21.
13. Why was it called the mercy-seat? Ans.—It was there that mercy was dispensed. The sanctuary was God's dwelling-place; the ark represented his throne; and from his throne he dispenses grace, or favor, or mercy. (See Heb. 4:16.)
14. How often did the priests go into the sanctuary? Heb. 9:6.
15. How often was there service in the most holy? Verse 7.
16. Why was this service performed?
17. What alone is sin? 1 John 3:4.
18. What was the basis of the old covenant?
19. What, then, was it that made it necessary for

that covenant to have ordinances of divine service connected with it?

20. Does the new covenant have ordinances of divine service? Heb. 9:1. The word "also" indicates that it had already been shown that the second covenant had ordinances of divine service. This was done in chapters 7 and 8.

21. Then what must be the basis of the second covenant?

NOTES.

Hebrews 9:1 is a text that hinders many from seeing that all of God's blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: "Thou verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This, together with the fact that when men complied with these ordinances of divine service, they were forgiven (Leviticus 4), seems to some conclusive evidence that the old covenant contained the gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (Heb. 9:15), the mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second, or new covenant, that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old, or first covenant.

Moreover, those "ordinances of divine service" formed no part of the first covenant. If they had, they must have been mentioned in the making of that covenant; but they were not. They were connected with it, but not a part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the Mediator of the new covenant.

In brief, then, God's plan in the salvation of sinners, whether now or in the days of Moses, is: The law sent home emphatically to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom; then the acceptance of Christ's gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted Christ, and being justified by faith, the manifestation of the faith, through the ordinances of the gospel, and the living of a life of righteousness by faith in Christ.

News of the Week.

FOR WEEK ENDING JANUARY 25.

DOMESTIC.

—Ex-Senator Riddleberger died in his home at Woodstock, Va., early Friday morning.

—At Hallowell, Kan., Wednesday, the boiler in the flouring mills exploded, demolishing the mills and mortally wounding two men.

—The bodies of three more victims of the Conemaugh Valley flood were found at Coopersdale Wednesday. None of them could be identified.

—Severe weather seems to be causing no diminution in the number of influenza cases throughout the country, while it increases the fatality of the disease.

—Chinamen are being put to work as laborers at Pittsburg in place of Italians. Twenty-five have arrived from San Francisco, and fifty more are on their way.

—An explosion of natural gas at Pittsburg blew a frame dwelling to pieces Wednesday morning. One man was killed, and several persons were seriously wounded.

—Five Indians were drowned in Flathead Lake, Mont., Sunday, while trying to cross the lake on horseback. They were riding close together, and the ice gave away.

—A Missouri Pacific suburban train was wrecked at Omaha, Neb., Tuesday morning. One man was killed and several persons were injured, of whom half a dozen are fatally hurt.

—The snow blockade of roads between San Francisco and Portland still continues, and the situation is said to be discouraging. There is no immediate prospect of getting trains through.

—Two freight trains on the Baltimore and Ohio Railroad collided at Glenu Easton, W. Va., Tuesday morning. Conductor William Kiug was killed, and two others were severely injured.

—Adam Forepaugh, the well-known circus manager, died at Philadelphia, Thursday morning, of pneumonia, resulting from influenza. He was sixty-eight years old, and leaves a fortune in excess of \$1,000,000.

—While returning from a funeral, a carriage containing Mr. and Mrs. George Comstock, of Waltham, Conn., was struck by a train near South Walton, and both were fatally injured, together with the driver and a lady.

—Official announcement is made that the loss by the fire in Boston on Thanksgiving Day, was \$3,841,388, that the insurance involved amounted to \$5,395,533, and that the loss to insurance companies aggregated \$3,173,438.

—Monday night at North Troy, Vt., Hardy's lumber mills and thirteen dwellings were burned. A brick block at Boston was destroyed Thursday morning. It was occupied by half a dozen firms, who lose in the aggregate \$100,000.

—Six lives were lost and thirty people injured by an explosion of natural gas, which demolished a two-story brick building, at Columbus, Ohio, Friday afternoon. The street near the building was crowded with people at the time, who had collected to view the havoc caused by a similar explosion a short time previous.

—Monday morning, at Newburgh, N. Y., an electric light wire sagged and got in contact with an iron awning post. A horse that happened to touch its nose to the post was knocked insensible; Thomas Dawson, who ran to help the horse, was instantly killed, and Thomas Saltz, who went to aid Dawson, received a shock that stunned him.

—An engineer and a fireman on a Long Island Railroad were arrested, Wednesday, for criminal carelessness. The day previous they drove a train at full speed over the Dutch Kill Creek bridge, which was only closed in time by the draw-tender, by desperate exertions, to prevent the train, with its hundreds of passengers, from plunging to destruction.

FOREIGN.

—"La grippe" is increasing in Mexico and developing into pleurisy.

—Extensive improvement will be made on the railways in Southern Russia in the spring.

—The dispute of France and England over their Newfoundland claims is to be submitted to arbitration.

—Cholera is raging in Mesopotamia, Asiatic Turkey, and 3,000 deaths are reported to have occurred from the disease.

—The cable from Mombasa to Zanzibar is completed. There is now direct communication between Europe and East Africa.

—Southwestern France has been devastated by a hurricane, so severe as to cause a suspension of telegraph communication.

—At St. Johns, N. F., Monday night, John Gorley and three children were burned to death. Gorley perished while making a third attempt to save his children.

—Twelve bodies have been washed ashore at Bridgeport, on the English coast. It is surmised that they are part of the company of some ship that has foundered in the recent gales.

—The Portuguese ambassador at London has been transferred to Paris, and his place will be filled by a man who understands better the feeling in Portugal which has led to the present crisis.

—The Cunarder "Gallia," which arrived at Queenstown early Tuesday morning, experienced terrific weather on her trip from New York. Five life-boats were smashed, and at one time the waves flooded the state-rooms and caused a panic.

—The new Brazilian Republic is to be divided into three great banking districts, each containing one national bank with a capital of \$250,000,000 in government stock, the circulation of each bank's notes to be confined to its own district.

—At a Portuguese meeting held in Rio Janeiro, Jan. 21, it was resolved to suspend business with English people, and to send a telegram to Lisbon, stating that the members of the colony here are prepared to make any sacrifice for their native country.

—It is reported that in the past two years certain persons in Mexico have coined about 5,000,000 United States dollars, which have been shipped across the border, and circulated in Texas, New Mexico, and Arizona, and in other districts, and that the counterfeiters made a profit of about twenty-eight cents on each of the spurious dollars disposed of.

—The National Line steamer "Erin," with a crew of about sixty men and fifteen cattlemen, is supposed to have foundered at sea in the recent storm, her life-boat and a quantity of wreckage having been sighted by the British steamer "Creole." The "Sardinian," of the Allau line, and the "Servia" of the Cunard line, also suffered severely from the violence of the waves.

RELIGIOUS.

—Prayers have been ordered by Archbishops Corrigan and Gross in their respective dioceses, to ward off the scourge of influenza.

—At Montreal, Monday, the superior court decided that the legislature of Quebec did not exceed its powers in incorporating the Jesuit order.

—Lymau Abbott has been formally installed as the successor of Henry Ward Beecher, his theology being pronounced satisfactory by a distinguished Congregational Council.

—The Hon. George D. Robinson, commissioner in the case of Prof. Egbert Smyth, appellant, vs. the visitors of the theological school at Andover, decided Monday in favor of the visitors and against Mr. Smyth.

—Rev. T. De Witt Talmage, who has been absent for some time in the Holy Land, sailed from Liverpool last Wednesday. In a letter to his trustees he says: "I will bring home with me for our new church, a stone from the Jordan, to be sculptured into a baptismal font, and for the corner-stone of our church a stone from Mount Calvary (I rolled it from the Hill Golgotha, or 'place of a skull,' with my own hand), and a stone from Mount Sinai. These two will preach the law and the gospel from our church walls long after our lips have ceased to preach. The stone from Mount Calvary will, of course, be put on the top of the one from Mount Sinai. I bring also from Mars Hill, Athens, where Paul preached, a stone for a pulpit table."

Appointments.

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

NOTHING preventing, I will attend the general meeting at Wright, Mich., Feb. 13-17. We hope to meet a large attendance from all the churches in that part of the State. The first meeting will be held Thursday evening, Feb. 13. O. A. OLSEN.

THERE will be a four-days' meeting at Lakeview, Montcalm Co., Mich., beginning Feb. 7, at 7 p. m. Elds. VanHorn, Balleuger, Horton, and Burrill are expected to attend. Eld. Olsen, also, is expected to attend, if he can do so consistent with other duties. This will be a very important meeting. Let all who possibly can, attend it. Valuable instruction will be given. Come and remain to the close. M. B. CYPERS, Director.

LABOR BUREAU.

WANTED, TO RENT.—A small place of four or five acres of land, among Sabbath-keepers; family of three, no small children. Would rent a farm if team was furnished. Address Chas. H. Brisbit, Portland, Ionia Co., Mich.

ADDRESS.

My address until further notice will be 250 Champion St., Battle Creek, Mich. R. C. PORTER.

Obituary Notices.

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

HAYSNER.—Died at Crystal Valley, Oceana Co., Mich., Oct. 10, 1889, of spinal difficulty, Sadie Elnora, infant daughter of Albert and Dora Haysner. LUTHER WARREN.

CORNISH.—Died Jan. 15, 1890, of *la grippe*, followed by pneumonia, Cyrus Cornish, in the forty-sixth year of his age. Bro. Cornish was the elder of the Bradford church, and will be greatly missed by them. I visited him the Thursday before his death, and found him able to be about the house. He sent in his title and an offering, which was forty-eight dollars. The funeral services were held at Alfred, N. Y. Discourse by the writer, from 2 Sam. 14:14. He leaves a wife and three children to mourn their loss. D. A. BALL.

DUNHAM.—Died at Akron, Erie Co., N. Y., Jan. 8, 1890, Bro. Luke Dunham, aged seventy-two years, 3 months, and 5 days. Bro. Dunham embraced the present truth about fifteen years ago, and since that time has been striving to hold up the light of truth before those around him. He was a consistent Christian, and was respected by all who knew him. He leaves a wife and one son, who mourn their loss, but who confidently look forward to the time when the Lifegiver shall come, believing that he who has lately fallen asleep will then receive a crown of life. The funeral services were conducted by the writer, assisted by Eld. Stevens (Methodist), of Akron. Remarks from Titus 2:11-13. H. L. BRISTOL.

RICH.—Died at Pleasant Lake, Ind., of a complication of diseases, Dec. 28, 1889, sister Eunice C. Rich, aged 40 years, 4 months, and 17 days. Sister Rich made a profession of religion at the age of thirteen, and united with the M. E. Church, remaining in that connection until 1863, when Bro. J. H. Waggoner and Bro. Ingraham gave a course of lectures at South Bend, Ind., and she, with her parents, embraced the truths of the third angel's message, from which time she lived a consistent Christian life, and for the last few years was an earnest worker in the cause of her Master. The stroke falls heavily on her aged parents, but they sorrow not as they that have no hope. Words of comfort were offered by Eld. McConuel, pastor of the Baptist church of Pleasant Lake. H. L. DOTY.

BROWN.—Benjamin K. Brown (a deaf mute) was killed by accident on the railroad, at Melrose, Mass., Dec. 31, 1889. He was fifty-two years of age. Bro. Brown was born in Hartford, Me. He and his wife came into the truth through the labors of Bro. E. M. Kimball, and were baptized by Eld. Haskell in 1877. It was difficult for him to obtain work on account of his infirmities and because of keeping the Sabbath, and he had often been urged to give up his faith, as he could command a much better position. But he was firm and unmovable. He belonged to the Haverhill church, but his small means would not allow of traveling, and being at some distance, he did not attend meetings. Those who have attended the New England camp-meeting, will remember his pleasant face and genial smile. Scripture texts were read, and prayer was offered by Rev. Mr. Cleveland (Baptist). W. S. RANDALL.

SMITH.—Died in Unity, N. H., Dec. 22, 1889, my father, Stephen Smith, aged 83 years, 1 month, and 18 days. In early manhood father was converted and joined the M. E. Church, where he remained an active member until he embraced the doctrine of the near coming of our Lord, under the labors of Eld. J. V. Himes, in 1842. He immediately engaged in helping forward the cause by adding it financially, and giving himself to the work of publicly proclaiming the second coming of Christ. He always took an active part in all the moral and religious reforms of his day, and was known far and wide for his radical temperance ideas, being one of the first to advocate total abstinence. Especially were his sympathies early enlisted for the enslaved of our race, and he never feared to befriend them, although to do so brought opposition, and many times persecution. But never daunted by friend or foe, he stood firm for the right. He had been an observer of the Bible Sabbath for about forty years, being one of the first in our State to embrace it, under the labors of Eld. Joseph Bates; and with his usual fervor and zeal he labored to bring the Sabbath truth to the attention of his brethren. During his last sickness, he felt to regret that he had not always cherished a Christian spirit toward those from whom he conscientiously felt called to differ, and he desired their forgiveness. His sickness was short, and his end peaceful. We lay him away in sweet hope of a better life beyond the grave. An aged companion, with whom he had lived sixty years, and six children survive him. Words of comfort were spoken by Eld. C. E. Fletcher (first-day Adventist), from Rev. 14:13. MRS. LANORA JONES. (Signs of the Times, please copy.)

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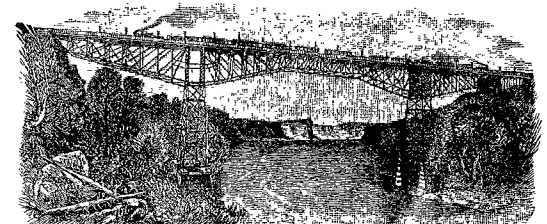
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The Review and Herald.

BATTLE CREEK, MICH., JANUARY 28, 1890.

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To the many inquirers who are writing us concerning the new theological departure in the Sabbath-school lessons, we would say that, according to the profession we make, the Bible and the Bible alone, is our only rule of faith and practice; and any view presented should be tested and decided by that word. None need feel bound to accept any doctrine simply because it appears in the S. S. Lessons or REVIEW. The lessons are sent out under the auspices of the General S. S. Association; and it is not necessarily to be understood that the REVIEW, in acting a part in spreading them before the people, indorses all that they may contain; especially, in view of the fact that when it was decided by the REVIEW AND HERALD Board to open a Sabbath-school department in the REVIEW, and publish the lessons therein, it was not known what the lessons would be. It would, of course, be greatly to be desired that all propositions advanced should be such as would commend themselves to the acceptance of all thoughtful Bible students as in accordance with both reason and Scripture; but if in any case they do not seem to be such, it is not only the privilege but the duty of those who detect their disagreement with the Scriptures, to reject them without scruple and without reserve.

From some facts which have come to our knowledge, we deem that a word of caution would not be out of place in reference to positions taken and claims set up by some concerning the National Reform movement. We are coming into a great contest; and as we enter it, it is desirable to occupy ground which will commend itself to all reasonable, sober-minded people, to secure as far as possible the moral support of that class for the position we are called to defend. But this we cannot gain if we get ahead of the prophecy, and take positions which are extreme and ultra. For instance, no mere passage of a law for the enforcement of Sunday observance can be a complete fulfillment of the prophecy of Revelation 13. The passage of the Blair Sunday Bill would not be a consummation of

the iniquity involved in the formation of the image, and giving it power to issue its oppressive decrees. The success of the measures now before Congress would be a long step in the fulfillment of the prophecy relative to the *worship* of the beast; but the image must be a separate ecclesiastical organization, which will owe its formation ultimately to wonderful manifestations of power through Spiritualism. Verse 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an *image*," &c. Now, if we take something to be the formation of the image, which is not, and oppose it on that ground, we put ourselves in an indefensible position. Let us go as fast as the prophecy goes, but no faster.

These are stirring times in W. C. T. U. circles. The new organization, at its late convention in Cleveland, voted to adopt the name of National Non-partisan Women's Christian Temperance Union, and carried a motion introduced by Mrs. Aldrich, to make war on the old organization. Resolutions were adopted, of which the following are the most important sections:—

We recognize the many moral and political reforms of the age which are the outgrowth of the gospel of Christ. These reforms are directly or indirectly related to the temperance reform, and their success will hasten the triumph of the principles to which we are devoted. Nevertheless, we believe our work in this national organization will be more effective if wholly free from any alliance with these movements upon which our members widely differ in opinion.

That we fully and freely recognize the right of every member to her own individual religious and political opinions and preferences, and declare that no majority should ever interfere with these inalienable rights.

That we approve laws being made in Congress so to amend the interstate commerce laws as to prohibit the importation of liquors into States having prohibitory laws, and to subject the sale of revenue stamps in such States to the laws of those States; also that Congress appoint a commission of inquiry to investigate and give to the people a complete report of the facts ascertained of the effects of the traffic in intoxicating liquors.

THE LAST ENEMY.

"The last enemy that shall be destroyed is death," says Paul in 1 Cor. 15:26. From this language believers in the age to come argue that verse 25 must refer to the future thousand years; for death is still inflicted at the end of that period, and is then cast into the lake of fire. Rev. 20:14.

But Paul, in 1 Corinthians 15, from verse 23 and onward, is speaking exclusively of Christ and his people. It is as an enemy of the righteous that death is spoken of in verse 26; and when, as their enemy, is death destroyed?—At the first resurrection, when all the righteous are delivered from its dominion, to die no more. It is then they raise the shout of triumph and defiance, "O death, where is thy sting?" 1 Cor. 15:51-55. It has no more sting for them.

But it is asked if the Devil is not an enemy, and how it can be said that the last enemy is destroyed at the beginning of the thousand years, when he is not destroyed till the close of that period. True, in his own nature, Satan is an enemy, but at the beginning of the thousand years he becomes a captive enemy, shorn of his strength, and having no power to inflict any further evil upon God's people. Rev. 20:1-3. So far as the righteous are concerned, he is as effectually out of the way then, as though he perished personally at that time.

Death considered in relation to the wicked, could hardly be called an enemy; but if it could be, it is, in their cases, never destroyed. For they fall beneath its power in the second death, and are never released therefrom.

NEW VIEWS IN PLYMOUTH CHURCH.

JAN. 16, Lyman Abbott, D.D., was installed pastor of the Plymouth church, Brooklyn, N. Y., as the successor of Henry Ward Beecher. In the presence of the Council of Installation he made a

lengthy statement of his religious belief, which was published in full in the *Independent* of Jan. 23. On the subjects of the immortality of the soul, and the final disposal of the wicked, his views were not only quite pronounced, but of such a nature as to render his installation something of a surprise from the stand-point of the popular theology. On the subject of the immortality of the soul, he said:—

"On this and on every other spiritual theme, more and more distrust the vaunted 'scientific method,' and more and more rest upon personal faith in the Christ of God, bearing a witness confirmed by the experience of God in my own soul. And I more and more incline to believe that immortality is not the universal attribute of humanity—that God alone hath immortality; and that we have it only as here or hereafter we are made partakers of the divine nature."

On the question of the future state, he believes that the time will come when all things will be subdued to Christ, and a song of rejoicing will go up to God from every creature; but whether this condition is reached by giving to those who die impenitent a second probation and finally recovering all to holiness, or by the destruction of all who will not be saved, he does not state. However, he certainly repudiates the idea of eternal conscious misery; for he says:—

"And when that glad day comes, the song of rejoicing will rise from every creature in heaven, and on earth and under the earth, and such as are in the sea. If there are then any voices not joining in that choral of redeeming love, I believe it will be because they are silent in that second death from which there is no resurrection."

The only member of the council who is reported as objecting to the installation, was Dr. T. B. McLeod, and among his objections he included his views on "the nature of the soul, and future rewards and punishments."

DANGER TO THE REPUBLIC.

The danger most imminent to the Republic to-day, is a union of Church and State. The Christian party in politics was never more defiant, never more certain of success than at present. This party is not composed of any especial religious sect; it is neither Protestant nor Catholic—it is both, it is all. It is the old spirit of religious tyranny which, during the Middle Ages, sent thousands to the rack and the stake, which binds human will, which destroys the spirit of investigation, and calls independent thought a crime.

The proceedings of the Catholic Congress, recently held in Baltimore, is an evidence of its spirit; the Woman's Christian Temperance Union is an equally dangerous one. The National Reform Association, the American Sabbath Union, the various bills which have been introduced into Congress, looking toward uniform and restrictive divorce laws, toward religious education in the schools, toward compulsory Sunday rest,—in other words, a return to the Puritan Sabbath, are all indications of danger. The Plenary Council, held in Baltimore in 1884, passed many restrictive decrees, which were to be made public at the option of the dignitaries of the church. These decrees were upon education, marriage, legislation, and similar vital interests of the community.

As the danger of the hour is the union of Church and State, so the necessity of the hour is that woman should take intelligent thought upon this subject. Her influence is vast; let it be exerted in the right direction.

The above vigorous protest is from the last issue of *The Housekeeper*, the able and well-known journal of domestic economy published at Minneapolis, Minn. The writer, Matilda Joslyn Gage, seems wide awake to the dangers now threatening our country, and which, ere long, if not providentially held in check, will result in the union of Church and State, with the attendant horrors of religious oppression. The wise man says "there is a time to speak;" and for those whose eyes are open to the folly and sin of uniting religion with the State, it would seem that the time for raising a protest as broad as our land was never more opportune than to-day.

G. W. A.

PAPERS WANTED.

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