

# **Advent Review**

## **AND SABBATH HERALD.**

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

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"WASH ME, AND I SHALL BE WHITER THAN SNOW."

BY MRS. L. D. A. STUTTLE.

FATHER, thy grace impart,  
O cleanse my sinful heart,  
And make me as thou art,  
Pure and clean.  
I long, my Lord, to be  
Spotless like unto thee.  
O purify thou me,  
Till midst the cleansing fire  
Thy face is seen.

Father, there's so much dross,  
How heavy seems the cross—  
The turmoil and the loss!  
How dark the night!  
How can I walk, I pray,  
Along so dark a way,  
Till dawns the light of day,—  
The bright eternal morn  
Of endless light?

"My child, I know each care,  
Each grief thou hast to bear.  
But didst thou ever wear  
A thorny crown?  
Hast thou e'er borne for me  
The half I've borne for thee  
On rugged Calvary,  
While angels veiled their eyes  
Mid nature's frown?

"If thou these things endure,  
They shall but make thee pure,  
And thy reward is sure  
In that great day,  
When, like a burning scroll,  
The heavens above shall roll;  
Then shall thy fainting soul  
Rise as on eagles' wings,  
And soar away."

Bancroft, Mich.

### 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 RICH MAN AND LAZARUS.

BY ELD. L. R. CONRADI.

(Continued.)

##### THE TORMENT OF THE WICKED, FUTURE.

If, then, the fallen angels are not as yet in the lake of fire, but are free to go about on the earth, and reside in *tartarus*, or the airy regions, can the wicked dead be there already? or are they also kept in some place unto the judgment? There would certainly be no justice in torturing the misled wicked, and letting Satan, the originator of sin, go free on the earth to rule as prince. Peter answers this as follows: "The Lord knoweth how to deliver the godly out of temptation, and to re-

serve the unjust unto the day of judgment to be punished." 2 Peter 2:9. According to this, the ungodly will first be delivered unto the lake of fire in the day of judgment. In 2 Peter 3:7 we find how the lake of fire originates: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The same lake of fire is also brought to view in Isa. 30:33; 34:8-10; Mal. 4:1; and in Rev. 20:13, 14, we see how the sea, death and *hades*, or the realm of death, delivered up their dead in the second resurrection; and not until after the sentence has been pronounced upon the ungodly, are they who are here called death and *hades* cast into the lake of fire to suffer the second death.

In the original, this future place of punishment, the real hell, which is filled with fire and brimstone, is called *gehenna*. This word is used twelve times in the New Testament, as follows: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6. In these passages it is definitely stated that the whole body is cast in,—body and soul are destroyed in this hell fire. This, however, does not come to pass until the harvest time, after the resurrection, at the end of the world. Then the tares, according to Matt. 13:24-43, will be gathered, and bound in bundles and cast into the fire. The terrible words of the Saviour in Matt. 25:41 will then be fulfilled.

##### THE REWARD OF THE RIGHTEOUS, FUTURE.

As the punishment of the wicked is deferred unto the day of judgment, so is also the reward of the righteous. They must be patient "unto the coming of the Lord,"—the time of the harvest. James 5:5-7. Not until Christ, their life, appears, will the saints appear with him in glory. Col. 3:4. Then they will receive their reward, as we see from Rev. 22:12: "And, behold, I come quickly; and my reward is with me." The second advent of Christ is the day of redemption, when salvation is ready to be revealed. Eph. 4:30; Rom. 8:23; Luke 21:28; 1 Peter 1:5, 7-9. Then after he has awakened the sleeping saints, and changed all the living and the risen ones, he will take them to himself. 1 Thess. 4:15-18; 1 Cor. 15:23; John 13:36; 14:1-3.

The resurrection of the just, which takes place at the second coming of Christ, is the time of reward; therefore all the faithful ones have made these events their blessed hope. Luke 14:14; Titus 2:13. See also Job 19:25-27; Ps. 17:15; Isa. 26:19, 20; Dan. 12:13; 1 Peter 5:4; 2 Tim. 4:8; Acts 24:15.

##### THE INTERMEDIATE STATE.

Where are the dead meanwhile? Where are the righteous awaiting their reward? Where will the ungodly be kept till the judgment? According to popular opinion, the souls of the righteous dead must come down from heaven, on the great day of judgment; those of the ungodly up from hell, clothed with bodies, and again be separated, as the sheep from the goats, and finally be sent back to the place whence they came. The word of God, however, teaches no such ab-

surdities. It says: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. The prophet Isaiah foretold that the Lord would punish the ungodly in the last days: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24:22. But the righteous rest in peace, or, as Isaiah says: "He shall enter into peace: they shall rest in their beds." Therefore the Lord said to Lazarus, "Come forth." John 11:43.

But how does the word of God speak of this general place of the dead? The common Version does not always mark carefully the distinction made in the original between the place of torment and the intermediate state; but the Revised Version relieves this point of all its difficulties. We have already found that in the original the present abode of the evil angels is called *tartarus*, and the future place of punishment of the fallen angels and wicked men is called *gehenna*. So the original has also a definite word to denote the intermediate state. In the Old Testament we find the Hebrew word *sheol*; in the New Testament the Greek word *hades*. These words are synonymous; for in Acts 2:27, 31, and 1 Cor. 15:55, where the Old Testament passages (Ps. 16:10, and Hos. 13:14) are quoted, *hades* is put in the place of *sheol*; so also in the Greek translation of the Old Testament,—in the Septuagint. What, therefore, is true of one, must be true of the other also. A closer examination of both will give us much important information.

##### SHEOL IN THE OLD TESTAMENT.

The word *sheol* is found sixty-five times in the Old Testament, and is rendered "hell" thirty-one times, "grave" thirty-one, and "pit" three times. As the passages are too many to quote separately, we will only give a summary of them. We find: 1. No one can escape *sheol*. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of *sheol*?" Ps. 89:48. 2. The righteous come into *sheol*. So says the good prophet Hezekiah: "I shall go to the gates of *sheol*." Isa. 38:10, 11. There also the patriarch Jacob expected to find Joseph: "I will go down into *sheol*, unto my son mourning." Gen. 37:35. 3. But there are also the ungodly. "The wicked shall be turned into *sheol*, and all the nations that forget God." Ps. 9:17. 4. *Sheol* is the place of death. The psalmist says of the worldly wise and the fools, after death: "Like sheep they are laid in *sheol*." Ps. 49:14. 5. It is also a place of darkness, corruption, and dust, even with the righteous. Thus says the man of patience: "If I wait, *sheol* is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm: Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of *sheol*, when our rest together is in the dust." Job 17:13-16. Read also Job 10:21, 22; Isa. 14:11; Ps.

16:10. 6. It is a place of silence. "For there is no work, nor device, nor knowledge, nor wisdom, in *sheol*, whither thou goest." Eccl. 9:10. The psalmist says, "Unless the Lord had been my help, my soul had almost dwelt in silence." Ps. 94:17. And again: "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17; compare with this Ps. 6:5; Isa. 38:18. 7. Job wished to be hid in *sheol*, from the wrath of God. "O that thou wouldst hide me in *sheol*, that thou wouldst keep me secret, until thy wrath be past." Job. 14:13. 8. There lie those who have been slain in battle, with all their armor on. "And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *sheol* with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones." Eze. 32:27. We find here in this chapter the idea of *sheol*, as the realm of the dead, correctly represented. It is not the single grave; but it is the general expression for the condition of the dead, whether carefully buried or slain on the battle-field, or, as Jacob imagined of Joseph, torn of the wild beasts. The prophet sees the warriors lying in *sheol*, with their whole armor on, and the sword under their heads. How different from the modern view! Instead of disembodied souls, or spirits, it is the whole man, even together with his armor. Yes; instead of torment, silence; instead of fire and brimstone, the worm is their bed, and worms cover them. Isa. 14:11.

But we rejoice that there are some who still prize God's word. Dr. Eadie, in his Biblical Cyclopedia, says: "*Sheol* and *hades* do not mean that narrow bed in which one corpse is laid; but in this relation they signify that region of darkness and insensibility in which all corpses rest." And the German edition of Herzog's Encyclopedia says: "*Sheol* is the common abode, the confinement, the pit for all the dead, righteous or wicked, their fate without difference, the same, as colorless as possible. Gen. 37:35; Hab. 2:5; Ps. 6:6; 89:48; Eccl. 9:5. It is a quiet (Ps. 94:17; 115:17), dark place (Job 10:21 F.), a place of rest, situated in the depths of the earth. Num. 16:30, 33; Job 11:7, 8."

But notwithstanding that *sheol* can only be a place of death and corruption, a place of rest and silence, where all still await the decision of the judgment; we find in the highly figurative language of the prophet Isaiah even life and speech attributed to the dead gnawed by the worms. See Isa. 14:9-11. The king of Babylon, who severely plagued Israel; who was the scourge of the wicked nations, and through whose wrath thousands perished, finally dies, and goes down into *sheol*. The whole world rejoices over it, and even the cedars of Lebanon exclaim, "Since thou art laid down, no feller is come up against us." Verse 8. But *sheol* itself is moved, when the mighty king comes down. It stirreth up the slain; they awaken; the kings of the earth arise from their thrones. Verse 9. They all speak and say to him: "Art thou also become weak as we; art thou become like unto us? Thy pomp is brought down to *sheol*, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." Verses 10, 11.

The dead sleep in *sheol*; but in order to give life and force to the representation, *sheol* awakens the dead, the kings arise from their thrones; yes, even the dead king of Babylon himself can hear and realize, and is greeted with derision and scorn. God's word harmonizes. "The dead know not anything." In *sheol* the soul "dwells in silence," if there is ever such ascribed to *sheol*, where there is "no work, nor device, nor knowledge, nor wisdom." The inanimate is simply given life by a figure of speech, to make the impression stronger, and the representation more real and forcible. Thus we read in the beginning of Isaiah 14, that the fir-trees rejoice and the cedars of Lebanon, saying: "Since thou art laid down, no feller is come up against us." As the prophet here personifies the trees of Lebanon, in like manner he treats the realm of death. Thus also:

"The stone shall cry out of the wall, and the beam out of the timber shall answer." Hab. 2:11. But who would therefore assert that trees, stones, and beams could think and talk? Yet it is just as reasonable as for the theologians to contend that the dead, according to Isa. 14:9-11, are conscious, and able to speak.

(To be continued.)

#### ADVENTISTS AND THE BLAIR BILL.

BY W. A. COLCORD.

A WRITER to the Detroit (Mich.) *Journal* of Dec. 24, 1888, signing himself "C. T. Duffie," under the heading, "The Adventists and the Sunday Blair Bill," thus expresses himself:—

The Seventh-day Adventists, of Battle Creek and elsewhere, are much excited, fearing that the Blair "Sunday rest bill," if passed, will deprive them of the right to work on our Sunday, and thus compel them to observe two rest days, instead of one. They are therefore sending petitions all over the country to defeat the said bill, seeming thus to unconsciously vie with anarchists, saloon-keepers, thugs, and railroad monopolists, etc., to thwart the progress of Sunday observance and Christianity, and thus continue to keep millions of railroad men and others at their post of duty upon the Lord's day. These Adventists draw a good deal of inspiration from the book of Daniel, and liken the "Blair bill" to the edict of Nebuchadnezzar regarding the golden image that he had set up, fearful that God has not the same power to deliver Shadrach, Meshach, and Abednego now as then. If Senator Blair has omitted to make mention of this sect of religious people, or neglected to provide for their day (Saturday) in the bill, it will be an easy matter to make an amendment to said bill for their protection. There is no danger that these good people will be cast into the "fiery furnace" in this life or in the next, unless they succeed in defeating a bill that will, if passed, set at liberty the millions of weary toilers of our land who are kept at the toilsome grinding on Sunday as well as Monday.

Seventh-day Adventists are not excited over the prospects of Sunday legislation and the curtailing of their rights, for they have long ago predicted that these things would come to pass, and have been looking for them with confident expectation. They are, however, deeply in earnest over the matter; and while Senator Blair's "Sunday rest bill" is no surprise to them, they feel that matters have proceeded far enough, and opportunity has sufficiently presented itself, for them to make greater and more extensive exertions to enlighten the people in reference to the great moral issues before them, and the dangers of the times.

Their fears that if Congress takes it in hand to legislate upon Sunday observance, it will finally result in a law which will ignore the rights of those who regard the law of God as the only legitimate rule governing their actions in matters wholly religious, are not altogether without foundation. Their apprehensions are based not merely upon the indications they see around them, but upon the sure word of prophecy. That the country represented by the two-horned beast of Revelation 13 is to make an "image," is as plainly stated as it is that Nebuchadnezzar ever made one. That compulsion is to follow, and persecution result from, the establishment of this image, is as certain as it is that Shadrach, Meshach, and Abednego were commanded to bow down to the golden image of Nebuchadnezzar, and cast into the fiery furnace for refusing to comply. And that the United States is the government that is to do this, is evident from every specification of the prophecy. See Rev. 13:11-18.

It is not, however, that they expect to frustrate the prophecy or avert the impending calamity, that they are battling against the measures that are sure, ere long, to accomplish the prophetic declarations. That is neither their design nor expectation. Neither is it because they are "fearful that God has not the same power to deliver Shadrach, Meshach, and Abednego now as then," as Mr. Duffie expressed it. He has the same power, and has promised to manifest it. In that time of trouble spoken of in Dan. 12:1, God has promised to deliver "every one that shall be found written in the book." These

are not the motives prompting them to oppose these measures. They are doing so from principle, regardless of temporal consequences. They are endeavoring to disseminate light upon the question, so that the people may act understandingly. They are working from the standpoint of responsibility. God has said to his watchmen, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 3:18, 19.

If the people of the United States are going to enforce Sunday observance, let them do so with their eyes open. Let them know that it is in direct conflict with the law of God. Let them know that coercive measures are not God's means of getting men and women into the kingdom of grace. "My kingdom," said Christ, "is not of this world." Let them know that when they attempt to transfer that kingdom unto the powers of this world, they are uniting church and state, the inevitable results of which are to infringe upon the rights of conscience, and multiply hypocrites. Let them know that when they shall have done this, they will have made an image to the papal beast, which was a church clothed with civil power.

Of course those who are engaged in the accomplishment of this, greatly desire to be let alone. They do not wish to be disturbed, or to have any light shine in, to show the true animus of the movement. Error loves to work in the dark, untrammelled and unmolested. When opposing measures are taken, then somebody, if not excited, is greatly disturbed, and hurls, in his hate, the aspersion that the opposition are vying "with anarchists, saloon-keepers, thugs, and railroad monopolists, etc., to thwart the progress of Sunday observance and Christianity." It is true that Adventists, in common with other men, will defend their rights by all laudable means, to the best of their ability. That they have certain rights in common, not only with anarchists, saloon-keepers, thugs, and railroad monopolists, but also with Sunday-keepers and all other men, is left for Sunday-keepers yet to deny. There is one thing they all have a right to, and that is *their time*. How they use that time respecting religious institutions is a matter purely between themselves and their God. The United States has no more right to say upon what day of the week a man shall rest than it has to say what hours of the night he shall sleep. It is a great nation, we admit, but it no more owns the days of the week than it, in six days, created the heavens and the earth, the sea and all that in them is, and rested on the seventh day.

All men, whether anarchists, saloon-keepers, thugs, railroad monopolists or anything else, have the same right to Sunday that they have to Monday or any other of the first six days of the week. Whether the anarchist has a right to plot against government is a different question entirely. Whether the saloon-keeper has a right to sell his liquors is a question which does not involve what particular day or days he sells it on. If it is right on Monday, it also is on Sunday. It is mere child's play to force him to be good (?) only one day in the week. That a band of men break God's commandments by practicing robbery and murder, under pretended religious convictions, is by no means a parallel to the *keeping* of those commandments from pure motives. That railroad men, as well as many other men, have become so avaricious that they run their business the same on all days of the week, is not demonstrating the claim that it is their duty to keep *Sunday*, nor proving that Seventh-day Adventists, who scrupulously observe one day of the week, have clasped hands with them. That it is right for railroad monopolists to run their

trains on Sunday, Adventists firmly believe; but that it is right for them to run them seven days in the week, they do not believe. And here is the difference,—a difference too plain not to be seen. The saloon-keeper has a right to engage in business on Sunday, but he has no right to keep a saloon open on any day. And because some men may desire the day solely from mercenary motives, and others to carry on wicked and nefarious traffic, it is a total ignoring of motives and all principles of justice, to class with them Seventh-day Adventists, who ask for the day for the purpose God designed it,—work,—and in the place of a false Sabbath plead for the true.

Mr. Duffie speaks of "our Sunday" and "their day (Saturday)," as if the Sabbath, whichever day it may be, belonged to some set of men. We would inform him that Seventh-day Adventists do not claim Saturday, the seventh day, as *their* day. That is just what it is not. "The seventh day is the Sabbath of the Lord thy God," says the Bible; and he who uses it for his own purposes, robs God of the time he claims as his own. He perhaps did not so far mistake when he called the Sunday institution "our Sunday," for it is but a man-made institution, at best; and the great mistake its observers are making is to teach that it is anything else, and we apprehend that the great reason why they are laboring so persistently to obtain *human* enactment for its enforcement, is because they can find no *divine*. It has been a difficult undertaking for them, while claiming to go by the Protestant rule of following the Bible, and the Bible alone, to defend a practice which the Bible nowhere enjoins. When they get Congress to enact a Sunday law, perhaps they will be relieved of this unpleasant task. Then, when a man steps up to a minister of the gospel, and asks him to prove that the first day of the week is the day Christians should observe, he can cite him to the *Constitution of the United States!*

Says Mr. Duffie, "Adventists draw a good deal of inspiration out of the book of Daniel, and liken the 'Blair bill' to the edict of Nebuchadnezzar regarding the golden image that he had set up." Very truly do Seventh-day Adventists try to get out of the book of Daniel all the inspiration there is in it. In doing so, they think they are but following the injunction of the Saviour, who, in referring to a prophecy in that book, said, "Whoso readeth let him *understand*." Matt. 24:15. Had the Jews of some eighteen hundred years ago understood it as it was their privilege to understand it, their glorious city and magnificent temple might have remained, and eleven hundred thousand lives been spared. But because they refused to listen to the Saviour's instructions and his interpretations of that prophecy, those prophetic truths were hid from their eye; and misery, death, and devastation followed. The pious Christians who took heed to them, escaped the horrors of that terrible siege of A. D. 70.

That the Sunday movement now in progress in this country is not altogether unlike, in its nature and inherent results, the decree of Nebuchadnezzar, may be seen from a few considerations. That edict required all in the realm to observe a certain religious ceremony. The design of the proposed Sunday legislation is the same. That edict was in open conflict with the law of God. So is the Sunday movement. That was compulsory. So do the Sunday-law advocates intend to make Sunday observance compulsory. That knew of no exceptions. Neither do those seeking for Sunday legislation intend to grant any. The brunt of that idolatrous edict fell upon a poor, despised people who feared God and kept his commandments. So will the Sunday law. Because those few refused to comply, they madened the king, and were consigned to death. So will those who refuse to receive the badge of the man of sin, excite his wrath, and hear the decree go forth, that "as many as would not worship the image of the beast should be killed."

Rev. 13:15. God delivered his faithful servants then, who, in the face of death, served him with an unflinching integrity; and so will he now, in the last great conflict over his law, protect all those who, like the noble three, stand up stiffly for the right, regardless of what man can do to them.

This is no fairy tale nor idle dream. The conflict is before us. Unseen forces are gathering for the last mighty struggle between truth and error. Already the vast armies are beginning to appear, and form into line. It is time to enlist on the side that promises victory in the end. Eternal and never-fading laurels are before us to be won or lost. Soon the battle will be over, and deliverance will come to the weary soldiers of the cross. Then a long, long reign of triumph over the beast and his image!

#### "I WILL GIVE YOU REST."

BY ELD. L. D. SANTEE.

SOON will the mists of the valley be lifted,

That hide from our vision the home of the soul;

The clouds that o'ershadow the earth will be rifted,

That shroud the green pasture where life's waters roll.

Heaven's sweet flowers blossom beyond our dull vision,

Unseen are the angels, and pathways of gold;

But faith reaches up to the gardens Elysium,

Where the ransomed shall walk, with a rapture untold

We wait, and we wander through shadow-lands dreary,

But, sweet as a smile from the home of the blest,

Will come a repose to the feet that are weary,

And hearts, heavy burdened, beat calmly at rest.

When Christ, with his banner of love streaming o'er us,

Gives welcome and rest to the nations forgiven;

While glory-gilt mansions rise grandly before us,

Reflecting the light and the glory of Heaven

O that great jasper wall in the azure uprearing,—

That city of God with its freedom from toil,—

That home of the soul, how its beauties are nearing

Where sin cannot enter, nor sorrow despoil;

Where shadowless isles in the sunlight shall glisten,

And flowers that are fadeless, gleam warm on the sight.

To angelic songs shall the raptured ear listen,

While harps thrill the air with a speechless delight;

Where friends that we love, clad in heavenly splendor,

Shall walk in their joy where life's bright river rolls,

With fond clinging hands, and with sweet faces tender,

They'll welcome us up to that home of the soul.

Then all of our sighing, our earnest endeavor,

Our conflicts with evil, our sorrow and tears,

Will all be forgot in the joyous forever,—

The wonderful life amid heaven's bright years.

*Arcola, Ill.*

#### PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 7.

BY ELD. D. T. BOURDEAU.

AKIN to the principle which formed the subject of our last two articles, is the following:—

*V. In some prophecies God treats his people as a continuous, unbroken line of witnesses, regarding type and antitype as one subject, and making those primarily addressed the mouth-piece of the telephone by which to speak all along the line, and even at the end of the line. And so of wicked nations.*

We could illustrate this principle by scriptures already quoted from the Old Testament; but we will proceed largely on new ground, confining ourselves mainly to New Testament prophecies.

God, who declares "the end from the beginning," and to whom one day is "as a thousand years" (Isa. 46:10; 2 Peter 3:8), at times speaks through the Jews to us living in these last days. Not that all he has said to the Jews applies to us; but he views his people under both dispensations as one people,—as one continuous line of witnesses to his truth,—one grand, royal family. It is on this principle that Christ, through his disciples, speaks to ministers living in our day: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. The disciples were not to live till the end of the world, but they were to be represented by their successors in preaching the gospel, even till the end of probationary time.

On the same principle, Christ addresses his discourse on the second destruction of Jerusalem

and on his second coming, to his disciples, and through them he speaks to Christians throughout this dispensation; and thus he speaks to Christians of our times, when he says: "So likewise ye, when ye shall see all these things, know that it [he, margin, the Son of man, French translation] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:33-35. He speaks to those who have seen the signs in the sun, moon, and stars; and the thing *par excellence* which shall be fulfilled or shall transpire before those to whom he speaks (the last generation that shall live upon earth) shall pass, is the coming of Christ. See verses 29-35.

Thus it is that Paul speaks to the last church through the Thessalonians: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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; and so shall we ever be with the Lord." 1 Thess. 4:15-17. Surely Paul does not here design to convey the idea that he and the church of Thessalonica were to live till Christ should come; for in his second epistle to the Thessalonians (chapter 2:1-8), he warns the Thessalonian brethren against the idea that Christ was coming in their day. It was through inspiration that Paul wrote these two passages; and the Spirit of God cannot lie. Therefore Paul treats Christians living just before the coming of Christ as the substitutes of himself and the church of Thessalonica, as those who were to be their last successors in the end of time. As a prophet, he places himself in the last days, and identifies himself with the remnant of the true church, typifying them by the church of Thessalonica. For in some respects the experience of the Thessalonian church with regard to the coming of Christ was of a character to represent that of those who should look for Christ at the end of this dispensation.

Under this head we would also call your attention to Heb. 10:32-37: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Nothing can be plainer than the fact that in the first part of this passage Paul is speaking to his Hebrew brethren, who lived in his day, suffered with him for the sake of the gospel, and had compassion of him in his bonds. Another fact that is equally plain is this, that, ignoring the principle under examination, and shut up to the wording of this passage and to the light of grammatical analysis, we would be compelled to say, Surely the persons addressed in the first part of this passage are the same as those addressed in the last part. It is "ye" in the first part and "ye" in the last part, and tracing out these two pronouns, we find that they have a common antecedent, which stands for the very persons who had compassion of Paul in his bonds.

Did Paul therefore teach his Hebrew brethren that Christ should come in their day? If he did, he certainly contradicted himself; for we have already seen that he taught his Thessalonian brethren that Christ's coming was not near. Indeed,

he placed between the church of Thessalonica and the coming of Christ, events that have not yet transpired. Shall we claim that Paul involved himself in a contradiction, and told an untruth?—Not yet. Shall we, on the other hand, impute unto the learned Paul the weakness of violating an important rule of universal grammar?—Neither are we disposed to do this. Paul was guilty of violating a principle of universal grammar only from the stand-point of those who take a narrow and imperfect view of what he says, and shut out an important principle of the true analogy of types. Explain his words by the aid of this principle, which has already been substantiated by Holy Writ, and his veracity and scholarship are vindicated, and the teachings of the Scriptures on the second coming of Christ stand forth in their beauty and glorious harmony.

Evidently Paul treated the Hebrew Christians, who were scattered in every land, had suffered for the truth's sake, and had led others to unite with them in keeping the commandments of God and the faith of Jesus, as types of those who, in these last days, are preparing for the coming of the Son of man. And as there are points of analogy between type and antitype, he, like other inspired writers, treats them as one subject; and just as far as this principle is concerned, they can be regarded as one subject. But the points of difference between type and antitype should not be overlooked; and none but those who live in the time of the end, and have seen the signs of the near coming of Christ, can truly say, "Yet a little while, and he that shall come will come, and will not tarry."

But even though we should withdraw the idea of oneness of type and antitype in the interpretation of this passage, there would still be enough of the principle under consideration left, to solve the apparent difficulty it involves. We would still regard Paul as making the Hebrew Christians a mouth-piece,—the vehicle by which, with one electric stroke, annihilating, as it were, time and space, to speak to us who are living in the last days. There would still remain enough of the idea of unity to produce a harmony.

As the hope of early Christians centered and fastened on the coming of Christ, and as its fruition was made near by living faith, by which the things that are not, are spoken of as though they were (Rom. 4:17), and by the thought that they were to be unconscious in death, which would be unto them but a moment, the twinkling of an eye, beyond which they would, through the resurrection, see their dear Redeemer, they could easily connect, in their faith and, to a great extent, in their experience and hope, with Christians who will live to see the Saviour appear in glory.

Take, as a further illustration, the practice of acting by proxy, as in the case of voting, etc. We will suppose that a business and financial meeting of an association is to be held, at which it will be indispensable to have the votes of stockholders. Many of these cannot be present, but authorize others to represent them; and through these they vote by proxy, and it is as if they were present. So of the early Christians with regard to those who would actually engage in the religious movement based on the proximity of the second coming of Christ. Matt. 25:6; Rev. 14:6, 7; Joel 2:1, etc. Prophets and early Christians have left us a sacred legacy,—an appointment for us to do the work which it had been so great a privilege for them to perform. It was impossible for them to be present, and with joy should we work in their stead. On this principle, we say of a rich man, that he built such a mansion, yet he never gave one stroke on it, but worked through others.

We hope that, with this principle laid down, and the scriptures, thoughts, and illustrations supporting it, the reader will find it easy to arrive at the true sense of such passages as the following, and avoid falling into the error that Christ and his inspired apostles taught that the second coming of the Saviour would take place in their day:—

1 Cor. 1:1-7: "Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, . . . I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; *waiting for the coming of our Lord Jesus Christ.*" Chap. 15:51, 52: "Behold, I show you a mystery; *We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*" And writing to the Philippians, he says, "And this I pray, that *your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ.*" Phil. 1:9, 10.

Here Paul, through those to whom he speaks primarily, places himself as a prophet at the end of the gospel age, and identifies himself with those who have scriptural reasons to expect Christ in their day. The beloved apostle does the same thing in Revelation 10. There he sets forth the true Advent movement, based on the end of prophetic times and on the speedy closing up of the mystery of God,—the gospel plan and work by which men are saved,—and represents and identifies himself with those who take part in it, sharing their joys, their sorrows, and doing the very work that a wise and merciful Providence has assigned them.

#### OUR TALENT.

BY CALVIN GREEN.

To every human being is allotted a larger or smaller capacity to perform for himself and others, duties and favors that render life desirable, as it was designed to be by a just, wise, and merciful Creator. To refuse to do this, or to carelessly pass by the many calls for help,—to neglect to relieve the wants of the needy, and assuage the pains of the suffering,—is to rob ourselves of a joy and pleasure that Heaven bestows upon all who practice the principles of true philanthropy. The person who shuts himself up to himself and his own, does not believe this.

To bury one's talent in the earth, is to refuse to share the blessings Heaven gives to us in common with others, and use our powers of mind and strength of body in securing the things of this world for our own pleasures and selfish use. To put our talent out to the changers, is to use God's blessings for the benefit of others, taking only a necessary portion for our own comfort.

Our Lord has given all to understand that a day of reckoning will surely come, in which each one will be a witness for himself of the use and the abuse of the talent given him. Many, yea, the vast majority, live as though there never would be a day of settlement. A few believe and live for it. Having settled it fully in their minds that their Lord's words will not fail, they labor in hope, ignoring the applause of the world, the honor wealth might bring, and all allurements to worldly pleasure, and spend their days in a service that brings to them a joy to which the worldling is a stranger, and a peace of mind the world cannot give or take away. Indeed, they are so interested in their many plans of doing good that they seldom think of the immeasurable increase of their talent as it will be shown by Heaven's balances for weighing the deeds of men.

Their influence for good does not end with their lives here; neither does their talent cease to increase in worth when they die; but on and on will the ripple be seen and felt, borne on the bosom of human life, until probation shall end; and the day of reckoning will show that their talents have indeed brought an increase to all eternity for the glory of God, as well as bless-

ings upon them and those whom they have sought to benefit.

"Who is wise, and he shall understand these things! Prudent, and he shall know them! for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

Hebron, Wis.

#### A QUESTION WORTH INVESTIGATION.

BY ELD. R. F. COTTRELL.

THE Bible being true, the end of human probation will come sometime, and the great day of wrath will follow. And if there is even a possibility that the last warning of the near approach of that fearful event, is even now being proclaimed in the world, it is of the greatest importance to every individual to examine the evidences of it with the utmost care, because eternal consequences depend upon our obedience to the warning message. It is found in Rev. 14:9-12. Those who do not heed the warning when it is truly given, will surely suffer the unmingled wrath which it threatens, and lose the priceless gift of eternal life. This being the case, it would be reasonable to suppose that every believer in the Scriptures as a revelation from God, would be anxious to examine the evidences from prophecy and its fulfillment in history, to determine whether the present proclamation which is spreading abroad over all the earth, is in reality the genuine work of God foretold in the prophecy.

By earnest and prayerful study, the question can be decided without doubt. God meant that it should be decided with all the assurance of perfect faith. Why, then, not examine it? Have you no time for it? You find time to plan and labor for the wealth of this world. Have you no time to lay a foundation for time to come, that you may lay hold on eternal life? O, be wise while it is called to-day! The result of the search will repay the toil.

#### THE COMING OF THE LORD.

BY D. F. EWEN.

THE lapse of 1888 years gives us emphatic warning that this grand event is just so much nearer to ourselves. And every passing hour seems to call upon us to watch and pray, that we may be counted worthy to stand before the Son of man. Luke 21:36. O thrice happy day will it be to that holy, expectant disciple, who shall be caught up alive to meet his Lord. Unlike the departed believer, his soul will not be unclothed by the hand of death, but clothed upon by the power of Jesus with his new body or house, which is from heaven (2 Cor. 5:1-4); for in a moment, in the twinkling of an eye, the mortal will become immortal, and the natural, a spiritual body.

He who is kneeling under the fig-tree in secret prayer, will be translated into the presence of his Lord. He who is singing the praises of Jesus in the earthly sanctuary, will be caught up, like Elijah, to join in the worship of heaven. Happy will be the man who, without seeing corruption, shall thus inherit incorruption, and who, without tasting death, shall be ushered into life. But this happiness will not be his till the prisoners of the tomb are liberated. "The dead in Christ shall rise first." Sleeping in Jesus, their bodies will be raised, and changed into the glorious likeness of Christ's body. 1 Thess. 4:13-18.

—Avoid the two extremes. The one is to count your case so bad that Christ cannot reach it; the other makes you so good that you have no need of him at all. As Jesus hung between two thieves, so is the truth between these two extremes.

—We can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being,—our life, health, and reason,—we look upon ourselves as under no obligations.—*Seneca.*

## 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.

### SOMEWHERE.

SOMEWHERE the wind is blowing,  
I thought as I toiled along  
In the burning heat of the noontide;  
And the fancy made me strong.  
Yes, somewhere the wind is blowing,  
Though here, where I gasp and sigh,  
Not a breath of air is stirring,  
Not a cloud in the burning sky.

Somewhere the thing we long for  
Exists on earth's wide bound;  
Somewhere the sun is shining  
When winter nips the ground;  
Somewhere the flowers are springing,  
Somewhere the corn is brown,  
And ready unto the harvest  
To feed the hungry town.

Somewhere the twilight gathers,  
And weary men lay by  
The burden of the day-time,  
And wrapped in slumber lie;  
Somewhere the day is breaking,  
And gloom and darkness flee;  
Though storms our bark are tossing,  
There's somewhere a placid sea.

And thus, I thought, 'tis always  
In this mysterious life,  
There's always gladness somewhere,  
In spite of its pain and strife;  
And somewhere the sin and sorrow  
Of earth are known no more.  
Somewhere our weary spirits  
Shall find a peaceful shore.

Somewhere the things that try us  
Shall all have passed away;  
And doubt and fears no longer  
Impede the perfect day.  
O brother, though the darkness  
Around thy soul be cast,  
The earth is rolling sunward,  
And light will come at last.

—Sel.

### A HOUSEHOLD DRUDGE.

A WOMAN should never allow herself to become a household drudge; and when she finds she has no time to read an occasional good book, or write a letter to a friend, to read a story to the children, or to walk or talk with her husband, she may conclude that there is something wrong somewhere in her domestic economy, and the more quickly she recognizes and remedies the evil, the better it will be for herself and family.

If she is obliged to do her own family sewing, every tuck or ruffle she puts on her baby's clothes is a crime. The hour or hours spent in making an elaborate dress that baby will look "lovely" in, is a waste of energy that a mother who does her own work cannot afford. Baby will look quite as lovely in her eyes in a plain slip; and if he has only his elaborate dress to recommend him to the eyes of others, he might rather pass unnoticed. Give the matter serious thought, O tired housekeeper, and see if you do not daily take many unnecessary steps, and do much that you might, without injury to any one, leave undone. Rest your body and improve your mind, keeping your face and heart as fresh as possible, as you value the love of your husband and children.—Sel.

### HOW OLD MAJOR PREACHED A SERMON.

DEACON HARTLEY and his family were always faithful at the Sabbath service, and they were always in their places on time. Mr. Hartley's father had brought him up in this strict old way. "Never go late to service, James," he was wont to say. "Make it a part of your religion never to disturb the religion of others." And the pastor always knew that he could rely upon Deacon Hartley and his family. If the choir was a little late about getting there, Mr. Hartley would start the hymn, and the Hartley children would sing it with a force that made itself felt.

Regularly every Sabbath, at ten o'clock, old Major, the horse, would draw up to the church door, wait while the Deacon unloaded the heavy

carryall, and afterward go unguided to the church shed built for his special use. Rain or shine, they were always there. Deacon Hartley was no dry-weather Christian. Years before, when first married, he and Mrs. Hartley had formed the resolution never to stay home from service, unless kept by the hand of God. And they had always followed the plan.

Religion in the Deacon's family was a very simple thing. To be a Christian was to be like Christ. And their lives in the church were useful and happy, because they kept themselves always in the warm atmosphere of God's love.

But there came at last a Sabbath when even Deacon Hartley hesitated. At day-break a cold east storm set in, and the rain fell in heavy gusts which sent a chill through the frame. As the day advanced, the storm increased, while the Deacon shivered as he viewed the weather from the kitchen window.

"What about it, wife?" he said.

"We should be under the cover of the carryall, but old Major would have to breast it, and 'a righteous man regardeth the life of his beast.'"

The result was that Deacon Hartley's family composed themselves for a quiet Sabbath at home.

"Father," said James, "old Major has broken his halter, and I cannot find him anywhere."

This was about twelve o'clock, just as Mrs. Hartley was preparing the noon-day meal.

The Deacon donned his rubber coat, and a search was instituted, but no Major could be found, and the dismayed family met in consultation as to what should be done.

"Here he comes," cried Harry. And sure enough old Major came trotting steadily into the yard, halted a moment at the gate, and then went on his way, and entered the open stable door.

"Bless my heart," said the Deacon, "if I don't believe the old veteran has been to the church in spite of everything."

And sure enough, at just five minutes before ten, as the pastor entered the church path, grasping with both hands an umbrella, old Major passed him, paused at the door, and then went to his shed, with his head down, and the water dripping off his shaggy coat.

"Well," said the deacon, "I never had a sermon strike home like that preached by old Major. Hereafter, let the weather be what it may, it shall always find me promptly seated in the house of God. Wife, this is the first and last time old Major shall attend Sabbath service alone."—*Christian Intelligencer*.

### DETERMINATION—ITS STRENGTH AND ITS WEAKNESS.

As a general rule, when anything is said of determination, there is associated with the word an idea of a strong will and perhaps an obstinate disposition. Parents and teachers not unfrequently speak complainingly of the determination evinced by certain children, as though the trait indicated mere willfulness or stubbornness. Yet there is often something akin to heroism in a fixed, persistent determination; and it is a pity to overlook the fact that this trying characteristic, if only judiciously directed and controlled, is one of the most desirable qualities a child can possess. It means perseverance, fixedness of purpose, and indomitable resolution, which, under proper guidance, has been the making of many illustrious men and many successful women. It is needed in every department of life and in both great and small matters.

We read the other day of a lady who became determined not to allow disagreeable things of any kind to haunt or worry her, if she could possibly prevent their doing so. Articles that were defaced and useless were not permitted to remain in sight; irritating events and vexing remarks were not allowed to linger in the mind to vex and try her. And just here comes in the spirit of heroism alluded to; for vigilance, strength of will, and continued purpose are all involved in shutting the eyes to unwelcome sights, and the ears to vexing sounds. But how much might be

gained in the elevation and perfecting of character through adherence to such a resolution as this!

The subject of New Year's resolves has almost become cause for banter, so easily are they formed, and so easily are they overthrown. Yet the discouraging proverb that "man resolves and re-resolves, and dies the same," need not be accepted as an inevitable fact. Thousands of men once irresolute, undecided, and vacillating, have suddenly awakened to the necessity of forming and keeping certain resolves; and a power born of the strength of the decision has made them master of themselves and of surrounding circumstances. When the resolutions formed at the beginning of the year fall through, it is not usually so much attributable to adverse events, as to a lack of sterling determination to back them. And this reveals the truth that human will is but a weak, uncertain thing at best, and merely passing resolves amount to but little of themselves.

The reason that so many men, despite their multiplied resolves, yet are the same, is because an unaided resolve, like the house of the parable, is built upon the sand. A mere promise or compact with one's self has no deep, strong foundation, making it easy to defy the assaults of inclination or to resist the storms of temptation, sure to beat against the frail net-work of mere intention; and a speedy relapse into old faults and follies shows how shallow, after all, is human will and aim, unassisted by divine power.

When Christmas bells ring clear and free, there comes a feeling of security and help with the joyous clanging; and if the lesson of the chimes is properly interpreted, it will be found that because of the Saviour's willingness and desire to aid the imperfect will, there arises a strong hope that the best resolves and most urgent determination of our lives may remain fixed and unalterable. And in very truth they will; and strength to resist evil and overcome the besetting sins of life will be given, through trust in an unchanging God.

"Weak and irresolute is man;  
The purpose of to-day,  
Woven with pain into his plan,  
To-morrow rends away.

Oh, the vain conceit of man,  
Dreaming of a good his own,  
Arrogating all he can,  
Though the Lord is good alone!

Learn, all earth! that feeble man,  
Sprung from this terrestrial clod,  
Nothing is, and nothing can;  
Life and power are all in God."

—*Christian at Work*.

### PURE READING.

THE taste for pure reading cannot be too early cultivated. The careful selection of books for the young and a watchful supervision over their reading-matter, cannot be too strenuously impressed upon parents and teachers. Books are to the young, either a savor of life unto life, or of death unto death; either contaminating or purifying, weakening or strengthening, to the mind of the reader.

If the first aim of a public-school system is to make men better workers, the second should be to make them thinkers; and to accomplish this, young minds must be brought into correspondence with the thoughts and works of the great men of the past and of to-day.

Nine-tenths of what they have learned, as arithmetic, algebra, geometry and geography, will pass away as the cares of life come upon them. But the taste for pure reading, when acquired, will never pass away; it will be of use every day and almost every hour; they will find it a refuge and a solace in times of adversity, and be happy when others are sad. It will spread from the father to the third and fourth generation.—*The Mother's Magazine*.

—Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.—*Hazlitt*.

## The Mission Field.

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

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

### FOREIGN MISSIONS.

#### THE WORK BEFORE OUR PEOPLE.

IN our Saviour's memorable discourse on the signs of his second advent, he uttered the words: "This generation shall not pass, till all these things be fulfilled." Matt. 24:34. The things to be fulfilled, included his coming in the clouds of heaven, and the gathering together of his elect from one end of heaven to the other. There were to be signs, however, to precede that work. These were the darkening of the sun and moon, and the falling of the stars. When these signs were all revealed, then "this generation,"—the one living at that point of time,—should not pass till all the things spoken of were fulfilled.

But a great work was assigned by the Saviour to the generation thus indicated. In verse 14 he says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." If the end comes as soon as all the world hears the glad message of the coming kingdom, and not before,—and yet the end is to take place in that generation which witnesses the fulfillment of the signs, the last of which took place in 1833,—then truly a great work is laid upon this generation to herald to the world the tidings of the soon-coming King.

How much greater this work is than that of ordinary missionary work, can only be estimated by looking at the differences of faith between the two classes of people who are doing the two kinds of work. The faith of the majority engaged in missionary enterprises is, that there is an indefinitely long time in which to continue these efforts. But the faith of those who look for the Lord to come in the present generation is, that but a little time is now left in which to work; and that all which remains to be done in proclaiming the truth to the entire world rests on the efforts of the very few years left to this generation.

And yet the zeal and sacrifice of our own people, who are of the latter class, are not by any means commensurate with the obligations resting upon them. They do not even seem to have the cause at heart so fully as some of the former class. The following, from the pen of Rev. A. T. Pierson, editor of the *Missionary Review*, breathes much of the spirit of those who believe that the time for work is short, and should be a monitor to us who profess to know the truth:—

This thought of a possible proclamation of the word of life to every living creature *before this century closes*, we have sought to trumpet forth by tongue and pen for twenty years; and it has never yet been shown to be either impossible or impracticable. It *can* be done; it *ought* to be done; it *MUST* be done. We must cross this Jordan of selfishness, and roll away this reproach of neglect at the Gilgal of a new consecration. We must resolutely march around Jericho and blow the gospel trumpet. Let men deride the fewness of our missionary band, and the foolishness of preaching. Let pagan priests and heathen philosophers ridicule the credulous faith that expects to see ancient systems fall before the peal of a jubilee trump. God's word is pledged. "Lo, I am with you alway." The church of Christ has but to undertake this work in the energy of the spirit and with the enterprise of a true consecration, and wonders will follow to which even Pentecost was but a prelude and precursor. Yes, the King's business requires haste. Behind that command, "Go ye into all the world, and preach the gospel to every creature," there stands the majesty of imperial *authority*. Such authority is itself urgency. He obeys not the King who does not move promptly, immediately. Celerity of movement is a necessary part of loyalty and fidelity. To move tardily at the King's command is next to open treason.

The *opportunity* calls for haste. God sets before the church an open door, great and effectual. While the command rings in our ears, "Go ye!" lo, silently but suddenly the iron gates of intolerance and ignorance, bigotry and superstition, swing open as of their own accord. Obstacles that for a thousand years have stood like walls of adamant, quickly disappear. But what is thus our opportune hour is also *Satan's*, and he appreciates and improves it, if we do not. Forward into these

new openings he pushes his obedient servants, with all their various agencies and instruments of destruction. He sends his emissaries to preach his anti-gospel, and carry on his crusade of infidelity and immorality, and sets up his printing-presses to scatter the literature of death. Satan never lacks earnestness or enterprise in his work.

Meanwhile, what are we doing?—Trifling with the whole matter of a world's evangelization,—trifling on a magnificent scale! Since our Lord on Calvary breathed his dying prayer, fifty successive generations of human beings have passed away. In this awful aggregate, twenty-five times the present population of the globe have perished without the gospel; and, as yet, the entire Christian church sends less than 6,000 laborers into the foreign field, and spends less than \$12,000,000 a year on the world-wide work!

Never yet have we been in haste to enter even the most conspicuously open door. That word "opportunity" is full of ethical suggestiveness: *ob*, over against; *portus*, the harbor. The gospel ship lies at the very entrance of the harbor whose wide-stretching arms and open gates invite entrance, and where millions of people wait to welcome the gospel. While God's breezes blow toward the port, and we have only to spread sail and speed onward, we lie at anchor as if becalmed, or move so slowly and sluggishly that the barges of the vain pleasure-seeker and the swift galleys of a piratical foe sweep past us and pre-occupy the openings. Where is the enthusiasm of the Christian church? where our zeal for God, our sympathy for a lost race, our loyalty to our Lord, our sense of duty and responsibility?

Moreover, behold the *King's couriers and posts*, furnished by his providence, ready to do our bidding in hastening the King's business! The *printing-press*—what magnificent help to evangelization, ready to multiply copies of the word in any tongue, at a trifling cost and with incredible speed! From a single steam-press thousands of copies may be produced every month, and tracts and religious books by the million pages. Here is a doubly useful messenger in the work of evangelization. It moves like a magic shuttle, to and fro. While it multiplies and scatters afar the message of the gospel, it spreads at home information of the work abroad. This courier of the King he never sent forth until the Dark Ages were giving place to the new dawn of the Reformation, and the church was prepared to attend to the King's business. This courier we must use, as never hitherto, to scatter information of the King's work among disciples, as well as to scatter the leaves of the tree of life among the heathen. Information is the handmaid of evangelization. No wonder the flame of zeal burns low when no fuel feeds its fires, and no oil fills its lamps!

In the words of the same author, we inquire, "WHAT IS THE CHURCH OF CHRIST WAITING FOR?" Are not the means at our command for doing the work assigned us, if we would expend it? But instead, many who have money intrusted to them, as stewards of the Lord, are using it for their own gratification. What account will such give of their stewardship? May our brethren everywhere ponder well this question.

J. O. C.

#### HOW TO APPROACH SAILORS WITH THE TRUTH.

HUNDREDS of coasting schooners leave our ports every day, for different ports of the United States, Nova Scotia, and Newfoundland, calling at ports where we have neither men, money, nor time to visit. Why not use the means that God has placed in our hands, for the accomplishment of his work? River steamers and canal-boats should receive the attention of the missionary, and be made the messengers of truth. Examine a map; trace the coast lines, lakes, bays, rivers, and canals, and it will be seen at once what a field can be opened up for the ship missionary.

But the question arises, How can this great work be done with only a few men? It cannot be done with a few men, but these can begin the work. All the great movements of the world have been started in a small way, perhaps by the efforts of one humble person, but soon others have been enlisted, and the movement has gathered strength as it advanced, until it has become a mighty avalanche, sweeping everything before it. Thus a lone missionary in a large seaport may find, after a while, that some honest-hearted sailor has become impressed with the truth, who will in due time manifest a desire to labor for others. Although he may not openly keep the Sabbath, yet if believing it to be the truth, he will use his influence to bring it before those with whom he is associated. These two will gain two more, and thus increasing in number, the work can, with the blessing of God, be made a complete success. In visiting a ship, the missionary must conduct himself in the same manner as if he were calling at the house of a gentleman; for the

officers of a ship are gentlemen in the same sense that the master of a house is a gentleman. Their rights are just as sacred, and must be respected just as much as though they were in their own house on land. Ship officers are usually courteous and kind, possessing, in general, the same noble traits of character as the common sailor. Indeed, many of them have come from the fore-castle, and all have been trained in the same school of hardships, which makes them of a kindred spirit. Both officers and sailors take great pride in their ship, and a modest appreciation of the neat condition of things in general at once places the visitor on good terms with the sailor.

But if the missionary has no knowledge of a ship, he must not try to show too much familiarity with details in ship matters, for officers and sailors have nothing but contempt for *affectation*. They will not attempt to appear what they are *not*, but will take delight in answering questions, and in giving all information that may be required of them. They will deal honestly and courteously with any who may call on them; and they expect the same treatment in return. If the missionary fails to place himself on the warm side of officers and crew, it is because he does not know the proper way to approach them. A foppish, beardless, consequential, youthful missionary, feeling the outside importance of his position, will not particularly affect the old sailor who has spent the best part of his life fighting the elements; but he *will* appreciate the earnest, enthusiastic worker who shows by his dress and demeanor that he is a follower of the meek and lowly Jesus.

Before going on board a ship, it is always best to obtain permission to do so from the officer of the deck, or some one who may be on board. If the captain is not present, inquire for the officer in command. Never, under any circumstances, call upon the sailors *first*, or without permission from the officer in charge. After visiting with the officer, ask permission to talk with the sailors. If the sailors are busy, ask the privilege of calling again, and leave some reading-matter for the officer to distribute among the sailors when their work is finished. It is not a good plan to insist on going forward *just for a minute* to leave the reading-matter; the officer may be too polite to state the reasons why he does not give one permission to go there, and may even suffer him to pass on. And the missionary may think that in so doing he has gained a point, but, far from it, he has simply shut the door that might have remained open for the light of truth to enter.

When the time comes to talk with the sailor, begin by inquiring about his native place, his father, mother, and sisters, which will bring to his mind his childhood; early recollections will crowd into his mind; home scenes will present themselves before him; he will hear again the church bell, and think of the Sunday-school. He will see his mother's tearful face, as it appeared when she presented a Bible to him on his departure from the old homestead; he will hear again that pleading voice, "John, be a good boy; study your Bible; love God." This will prepare his heart to receive what you have to give him. As soon as an impression has been made, appoint a time to call again. Select some reading-matter, and leave him to his own meditations. He will go to the bottom of his sea-chest, take out that old Bible with his mother's name written therein, which has remained there so long unopened, and study it with an interest never felt before. This is no *fancy* sketch, but an incident from life with which the writer is familiar.

A list of all vessels visited should be carefully kept, with the names of all on board who have become interested. When the vessel sails, see that all are well supplied with reading-matter for their own use, and also for distribution where it will do good. Keep track of the sailors when away, and meet them in port with a friendly letter. No one appreciates a letter more than a sailor in a foreign port. Welcome them on returning to their home port. Make them feel that you have an interest in them, that you are concerned about their future welfare; and the sailor may be won, heart and soul.

This is the work of the ship missionary. This

is the field that must be opened up. The ships of the world must be *missionary* ships, and the sailors must be missionaries. There are a few who have devoted themselves to this work, and are meeting with success. Bro. Tay, by his own God-favored efforts, without any expense to the Conference, was instrumental in converting all the inhabitants of Pitcairn Island. Bro. La Rue, in Hong Kong, has interested a sailor in the truth, who is now working with him among the ships which visit that harbor. Others might be mentioned who are doing good work. Truly the harvest is great, but the laborers are few. Who will respond to the Macedonian cry, "Come over and help us"? C. ELDRIDGE.

## Special Attention.

### DISCOVERY OF PHARAOH'S TREASURE-CITY, PITHOM

In the January number of the *Christian*, published at Boston, appears a representation of a portion of the wall of what is undoubtedly one of the long-buried treasure cities of Pharaoh, which the Israelites built for him as mentioned in the first chapter of Exodus. Built upon the edge of the desert, the better to subserve the purpose of Pharaoh as a depot of supplies for his army when starting forth on their numerous expeditions of foreign conquest, it has remained for many centuries buried in the sands, lost to the knowledge of the world as completely as though it had never had any existence. Relying upon the truthfulness of the Scripture narrative, however, search was begun several years ago for this lost city, and here, as elsewhere in Egyptian explorations, a patient and painstaking search has been rewarded by a discovery of great interest and value. Concerning this ancient city and the work which has resulted in giving it a partial resurrection from its desert tomb, the *Christian* says:—

"In 1883 Mr. Edward Naville, under the patronage of the Egyptian Exploration Fund, began excavations at a place called "Telel Maskhutah," or "The Mound of the Statue," about twelve miles from Ismaileh, where there stood a triple statue, representing Raamses II. enthroned, with the two Egyptian gods of the rising and the setting sun, Ra and Tum, seated on either side of him.

"Employing a hundred men, and digging for six weeks, he unearthed an enormous brick wall, inclosing twelve acres, in which he found a number of remarkable brick structures. They were chambers, or cellars, built below the surface, having thick walls, and being carefully smoothed on the inside, having no means of communication with each other, and no entrances except at the top.

"The place where these chambers were found anciently bore the name of Pi-tum, or the city of Tum, or Pithom, otherwise called Sekut or Succoth. And among the royal inscriptions which were found upon the stones and relics there, the earliest was the name of Raamses, the great oppressor of the Israelites. Evidently these chambers once had buildings above them, and were filled from the top, and this was manifestly the ancient treasure-city of Pithom, which the Israelites built for Pharaoh, which was both a store-house and a fortress.

"It will be remembered that bricks in Egypt were not burned, burning being unnecessary in that rainless climate. The clay was mingled with straw to give it tenacity, as we mingle hair with plaster. Sometimes, in Egypt, walls were erected without mortar, but in the case of the Israelites, it is expressly stated that their labor was in 'brick and mortar.'

"Mr. Naville declared that some of these bricks were good bricks, straw being mixed with the clay; others were poorer, the clay being mixed with reeds or stubble; while others still

were simply made of Nile mud, without any straw or stubble. How accurately this agrees with the story of the oppression of Pharaoh, who refused to furnish straw for the Israelites, but still exacted of them the full tale of brick.

"The picture here presented is undoubtedly a picture of the very bricks which the Israelites made and laid, under the rule of Raamses II., the great oppressor. No one had seen them for many centuries. And yet, at this point of time, when skepticism is rampant, and unbelief prevails, here are the very bricks which the Israelites laid, rising from beneath the dust of ages, to demonstrate the truth of God's word."

### A CHEAP FRAUD AND ITS VICTIMS.

THURSDAY, Jan. 3, witnessed the collapse of a large specimen of what is known in the speculative world as a "bubble." The history of the case is a good illustration of the ease with which, even in this age of intelligence, many persons of usually good sense and judgment are sometimes duped by frauds of the simplest kind. The following we copy from the *Nation*:—

A German "professor" appeared here about four years ago with an alleged discovery for refining sugar by a new electrical process, claiming that at least twelve dollars a ton could be saved by it. He kept the process a profound secret, locking the machinery of it in a room which he connected by a shoot with a room beneath. He took raw sugar ostentatiously into the upper room, and allowed visitors to assemble in the room beneath. They soon heard the whir of machinery, and a few moments later saw beautiful refined sugar come down the shoot. They examined it, saw that it had a crystalline beauty superior to that of any sugar they had ever seen, at once went into raptures over the discovery, flooded the "street" with specimens, organized a company, and began to sell stock. The sugar-dealers of this country were shy, however, and the stock went slowly till it was taken to England, where it went off like hot cakes, until something like a million dollars' worth of it was taken. When it had been placed, the company's officers began to notice suspicious developments in the conduct of the widow of the inventor—the latter died a short time ago—who was in charge of the secret. She soon had a sudden call to the West. They broke open the door of the secret room, and, instead of a refining process, discovered nothing but some sugar-crushers, through which sugar, already refined, had been run, and sent down the shoot to the audience-chamber below. Not a particle of the raw sugar taken to the secret room had been touched. Refined sugar, secretly conveyed there, had been treated to some chemical process which gave it the admired crystalline appearance, and then it had been put through the crushers. That is all there was to the secret. And the victims of this cheap fraud are not only adults, but many of them, in England at least, experienced sugar-refiners.

### MORAL AND RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

The importance which this question is now rapidly assuming in all parts of our land, led recently to a canvass of all the States and Territories, with a view to ascertaining the present attitude of the public schools toward the subject, and the laws of the States and Territories with reference to it. A large number of replies were received, and embodied in a recent article in the *Christian Union*, from which we extract the following:—

According to the information at hand, there is moral instruction imparted in the schools of the following States and Territories: Massachusetts, New York, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Mississippi, Louisiana, Texas, Ohio, Kentucky, Illinois, Wisconsin, Minnesota, Nebraska, Arizona, Nevada, California, and Oregon. The following States and Territories have both moral and religious instruction imparted by the public schools, according to the official replies received: New Hampshire, Connecticut, Vermont, Pennsylvania, Delaware, Michigan, Missouri, Iowa, Rhode Island, and Ontario, Quebec, and Manitoba.

The distinction here made between moral and religious instruction rests wholly upon the opinions of the various school superintendents from whom the information was received. It does not seem, however, that in any free school the "religious" instruction assumes a more definite form than a simple reading or reciting of scripture, with perhaps accompanying devotional exercises.

The laws of the various States and Territories, relating to the question, are widely different. On this point we quote again:—

Here there is no uniformity whatever. In some States and Territories the law is silent, the whole subject seems to have been overlooked or forgotten by the legislators. Some of the State constitutions, in fact nearly all, mention religion and morality as necessary to the well-being of the State, and hence some provision is made for education, moral and religious. In others of the States and Territories, good moral character is required of teachers, while by the laws of most of the States, manners and morals are prescribed. The laws are silent in the following States: Vermont, Connecticut, New York, Virginia, Delaware, Georgia, Mississippi, Louisiana, Oregon, Texas, Michigan, Kentucky, Illinois, Missouri, Nebraska, and Nevada.

Moral instruction is prescribed by law in the following States and Territories: Massachusetts, Rhode Island, Pennsylvania, South Carolina, Iowa, Minnesota, Arizona, Washington Territory. Both moral and religious instruction must be given by law in Quebec, Ontario, and Manitoba.

Such is the present situation, while this vigorous agitation is being raised for more "moral and religious instruction" in the public schools. It would seem, therefore, that those who are stirring up this agitation must have in view the promulgation of some more definite kind of religious instruction than is imparted in the reading of the Scriptures, the singing of hymns, etc., as is done in our public schools at the present time.

### THE FIRST CHINESE RAILROAD

The railroad extending seven miles out of Shanghai, which the excited Mandarins tore up and pitched into the sea a few years ago, was little more than a toy concern, with an equipment almost as grotesque as the coaches on our first railroad would now look to us. The first real railroad in China is the line recently opened between Tientsin, Taku, and Tong-shan, connecting the coal-fields west of the Gulf of Pe-tsh-li with Tientsin, the seaport of Pekin. It is only eighty-seven miles long; but it may prove the entering wedge that will revolutionize China's slow methods of transportation.

This road has been built with Chinese capital by English engineers, and it has been pronounced first-class in its construction and appointments. There are fifty splendid bridges along the line, the longest spanning a river that is 600 feet wide. The rolling stock includes two luxurious saloon and sleeping coaches for distinguished passengers, and eighteen ordinary passenger coaches. The first-class fare is only \$1.30 for the eighty-seven miles, and the road is already doing a rushing business. Its commercial success is said to be already assured, and one of its most enthusiastic friends is the Viceroy Li Hung Chang, who ten weeks ago was whizzed over the line at the rate of thirty-five or forty miles an hour.

No wonder the Chinese are dumb with astonishment, as they find their goods or themselves delivered from one end of the route to the other in four hours, a journey that, with their clumsy methods of locomotion, required as many days a few months ago. The imperial edict has gone forth that the new enterprise may buy the right of way even through the graveyards, those terrible stumbling-blocks heretofore in the way of Chinese railroad building; and as new sections are added to the line, both north and south of its present terminal points, the great innovation can hardly fail to undermine the unprogressive notions that have kept China so far behind the spirit of the age.—*N. Y. Sun*.

—It has been forcibly said that "God hears the heart without words, but never hears the words without the heart." Very true. It is not the tongue, but the heart, that prays.

—I will answer for it, the longer you read the Bible the more you will like it; it will grow sweeter and sweeter, and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine*.

## The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 22, 1889.

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### SECOND CORINTHIANS 3.

#### What Does Paul Here Teach Is Done Away?

(Continued.)

VERSE 7 brings us to the citadel of this chapter around which the contest opens in earnest: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away."

This is the only verse in all the chapter that contains any expression through which the antinomian can fancy that he gets a grip on the ten commandments. Seizing on the words, "written and engraven in stones," he exclaims, "All that was engraven in stones was the ten commandments;" and then coupling that fact with the last clause of the verse,—"done away,"—he would fain consider his proposition proved; namely, that the ten commandments are done away.

But herein appears that glaring violation of the grammar of the passage with which we charge this view. This will appear from a little examination in this direction.

The words "done away" are from a participle, in the singular number, feminine gender (*katargoumenēn*), preceded by the article "the" (*tēn*); literally, "the done away." This participle must agree with some antecedent word in the passage. Which one is it?—It cannot be "ministration;" for that is too far back in the sentence; it cannot be "death;" for that is masculine; it cannot be "stones;" for that is both plural and masculine; it cannot be the "face of Moses;" for "face" is neuter, and "Moses" is masculine; it cannot be the law (*nomos*) understood; for that is masculine; it must be some noun in the feminine gender and singular number; and there is just one such word to which it can refer; and that is the word "glory" (*doxan*), in the preceding clause. Taken together, the sentence reads thus: "*Tēn doxan tou prosōpou autou, tēn katargoumenēn*—the glory of his countenance, the done away," or that which is done away. Thus when we come to the real vital point in the passage which law-phobists so greatly desire to find applying to the ten commandments, we discover that it cannot possibly be translated, "which tables of stone were done away," or "which law was done away," but only, "which GLORY was done away." Nothing here, therefore, about the abolition of the law, or ten commandments.

Taking up a direct inquiry into the meaning of the passage, we notice that the apostle refers to some particular time when the Israelites could not look upon the face of Moses on account of its glory. One such instance we find in the history of Moses. It is recorded in Ex. 34:29-35:—

"And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses's hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them. And afterward all the children of Israel came nigh; and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was

commanded. And the children of Israel saw the face of Moses, that the skin of Moses's face shone; and Moses put the vail upon his face again, until he went in to speak with Him."

Such was the scene to which Paul refers in 2 Corinthians 3; and so frequent are the allusions to it in the remainder of the chapter, that it seemed advisable to quote it in full. We can now more clearly perceive the force of the apostle's reference. He is comparing the work of the gospel minister, not with the service of the ancient priests, but with the ministry of Moses. He alludes only to Moses. He speaks only of the part he acted, the service he performed, in bearing down from the hands of God the tables of the law, to be deposited in the midst of Israel. The scene transpired at Sinai, at the time when the Mosaic system was being instituted.

As an objection to the view here suggested, the thought may arise, that Moses can be compared only to Christ, not to a minister of the gospel, even though a great apostle. This is true when we view Moses in his whole relation to that system, and as a mediator for the people. But here the apostle speaks only of a certain ministry (*diakonia*) which Moses performed in reference to the ten commandments; and this is a very different matter. In this service his work was parallel with that of the gospel minister. On this point Meyer remarks:—

"Rückert erroneously thinks that the *whole ministry of the Levitical priesthood* is meant, against which what follows is clearly decisive. The reason assigned by Rückert, that Moses as *mesitēs tēs pal. diathēkēs* [mediator of the old covenant], can only be treated as on a parallel with Christ, and not with the apostles, is not valid, since in the context the prevailing conception is not that of *mesitēs* [mediator] but that of *diakonos* [minister], and as such Moses is certainly parallel to the ministers of the new covenant."

In his comments upon this passage, Lange expresses the same view, as follows:—

"The definition: engraven in letters upon stones, shows that we must not here think of the Levitical priestly service (Rückert); and the express mention of Moses leads us to understand the ministry of Moses himself. We are to regard him not as a mediator in contrast with Christ, but as a minister (*diakonos*) representing all teachers under the law, in contrast with the apostles and ministers of the New Testament. By a bold turn of expression he combines the ministry itself with its object, and designates the whole as one which was engraven in letters upon stones (the only point upon which we can here agree with Meyer, who regards the decalogue as Moses's commission, or *matricula officii*)."

With this view, the comparison between the work of Moses and that of the apostle appears in a clear light. Moses was the instrument through whom the law of God (the ten commandments) was borne down to be deposited in the ark and placed in the sanctuary as the center of their outward worship. It was written by the finger of God, but written on stone; it erected before them a standard of life to which they had not attained, and condemned their sins; but of itself it provided no remedy, and conferred upon them no power to obey.

Under the new covenant the apostle performs a parallel ministry, but how different its nature! His ministry has to do with the same law of God, but in how different relation! As an ambassador of Christ, he offers life and salvation. "As though God," he says, "did beseech you by us, we pray you in Christ's stead be ye reconciled to God." For him who accepts the offer a gracious work begins to be wrought. The Holy Spirit reveals its presence. That Spirit takes the heart of the penitent as a tablet, and writes upon it the law of God. This writing is not done in letters, but by a transformation of the affections; not with ink, but by its own gracious influences; not on stone, but on the impressible fleshy tables. And this writing, while it erects in the heart a standard of life to which we have not attained, takes away the condemnation of all past violations of it, by the pardoning love of Christ; while the law condemns sin, the writing of it in the heart, takes away our enmity and reconciles us thereto; and while the law is shown to be

holy, just, and good, the writing of it there, confers upon us power to obey, by giving us a nature which delights therein.

Such is the difference between that arrangement which gave the people the commandments written on stone, and the present, which gives us the commandments written in the heart. And the change, so far from abolishing the law, gives it a higher position, reveals its spiritual nature (Rom. 7:14), enshrines it in the affections, and reconciles us therewith.

But were there none in the ages preceding the new covenant, who had the law in their hearts, who were converted, and were true children of God?—Yes; but all from Christ. They attained to this position only so far as they saw, in the means of service and the forms of worship revealed unto them, the coming Saviour of the world. His Spirit, like beams from the Sun of Righteousness, ran back through all time. Its influence enabled Abel to offer a more excellent sacrifice than Cain; it spoke through Noah to the antediluvians; it enabled Abraham to keep God's commandments and statutes, and become his friend; and it prompted in the heart of David the exclamation, "O, how love I thy law!" But compared with the full-orbed clearness of the present dispensation, the rays of light fell obliquely on the world in ages past. And the types and offerings and ceremonies instituted in the advancing development of the plan of redemption, were of value and efficacy only as they revealed and made known Christ and his work to the longing heart of humanity. To John it was revealed in its true light when the former dispensation was represented as the moon beneath the feet of the woman (the church), and the present, as the sun throwing its beams about her as a robe of light. Rev. 12:1.

(To be continued.)

#### A MOVEMENT TO ENFORCE THE SUNDAY LAW OF TENNESSEE.

THE following is a copy of a paper that is being circulated in the western part of Tennessee, in Dyer County, by some of the citizens of that vicinity:—

##### NOTICE!

To Whom It May Concern:—

That we, the undersigned citizens of the Texas neighborhood and vicinity, being desirous of the welfare of our community, and that peace may prevail, and that the morals of our children may not be insulted and trampled upon by willful violations of the Sunday laws of our land, do this day pledge our honor that we will individually and collectively prosecute each and every violation of our State law that may come under our observation.

This "notice" carried the date of Dec. 10, 1888, and when last heard from by one of our brethren in that vicinity, contained ten or a dozen signatures. Doubtless, ere this, the number has been largely increased.

When it is remembered that the Sunday laws of Tennessee differ from those of most other States, in that they do not recognize the conscientious observance of any other day as an adequate reason for exemption from their penalties, the real purpose of this crusade can be readily understood. It is aimed at observers of the seventh-day Sabbath. The experience of some of our brethren in that State in 1885 leaves little room for doubt upon this point. If this is not the case, and every violation of the law which comes under the observation of these Sunday champions is to be made an occasion for prosecution, whether the offender be a Seventh-day observer or otherwise, individual or corporation, then either they are blissfully ignorant of the size of the job they have undertaken, or wonderfully confident of their ability as upholders of the honor of the law.

This is what a breath from the blast of the Sunday movement as embodied in the Blair bill, will do in every locality where the law permits and where public opinion has been educated into harmony with the principles of "national reform" as complete as now seems to exist in some parts of the State of Tennessee.

From the present outlook, it seems not improbable that the dragon spirit of persecution will again show itself in that State in the near future.

L. A. S.

#### THAT WONDERFUL ROD.

ANYTHING which God uses as a channel through which to communicate divine power, becomes interesting. It may be the simplest thing in the world, yet if Divinity choose it as a medium through which to display miraculous influence, it becomes of absorbing interest. Such was the "rod of God," of Moses, and of Aaron.

A friend recently raised the query whether the rod which became a serpent in the presence of Pharaoh and his magicians, was the same one which afterward represented the tribe of Levi in the trial where it was decided which tribe should have the priesthood. Each tribe had a rod, and the twelve rods were placed "before the testimony." The one which should "blossom" was to designate the tribe to whom the priesthood should ever belong. In this trial, the tribe of Levi was selected, the rod representing it, having "budded," "brought forth buds, and bloomed blossoms, and yielded almonds." Numbers 17. Not being quite positive, at first thought, as to the identity of these rods, we were led to consult the Scripture record, and group together various statements, thus bringing to mind some rather interesting thoughts, which we will present to the readers of the REVIEW.

Moses, the son-in-law of Jethro, tended the sheep of his father-in-law in the desert near Mount Sinai, where he saw the bush burning with fire, and yet not consumed. Then ensued the conversation between the Lord (whose glory appeared like fire in the bush) and Moses, in which the latter was called to go into Egypt, and lead out the children of Israel to the promised land. Exodus 3. Moses was very fearful, and distrusted his ability to accomplish this great work. But the Lord in mercy condescended to meet every difficulty which he suggested, and provided for every emergency likely to arise, at the same time giving to Moses the assurance of his continual presence.

"And the Lord said unto him, What is that in thine hand? And he said, A rod." Very likely this was his "shepherd's crook," as he was "keeping the flock" at this time. Webster gives "shepherd's crook" as one of the definitions of *rod*, and shepherds, from time immemorial, have carried them while tending sheep. "And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." Ex. 4:2-5. At the close of the interview, the Lord said further: "And thou shalt take this rod in thine hand, wherewith thou shalt do signs." Verse 17.

From this time onward for nearly forty years, this rod (a simple piece of wood, perhaps a vigorous shoot from an almond-tree, as it "budded," "blossomed," and "bore almonds") became a medium of divine power, a "scepter or staff" (as the original word means) of Omnipotence,—a living thing, instinct, as it were, with vegetable and animal life,—a symbol of Deity.

When cast upon the ground, it became a serpent of such proportions that even a brave man like Moses fled before it, till the Lord caused his fear to abate (chap. 4); and Pharaoh and his magicians were astonished. Chap. 7:11. But after time for consideration, these agents of satanic power counterfeited the work of God by their enchantments, and imitated the work of Moses by producing serpents; but they were speedily swallowed by Aaron's serpent, the Lord thus showing his superiority over Satan.

When Aaron's hand, holding this rod, was stretched out over the waters of Egypt, immediately they all became putrid blood. Instead of being suitable to sustain life, they were rank poison to fish and water reptiles. Streams, cisterns, pools, and every vessel alike, were filled with the putrid liquid. Myriads of dead fish floated ashore, filling the air with a terrible stench. The water itself was loathsome to the smell and taste. During seven days, in that hot climate, the Egyptians, almost perishing with thirst, were searching here and there, digging for pure water to moisten their parched lips. Ex. 7:19-25.

Again this strange rod was outstretched at the divine command; but instead of being an agency of death, this time it seemed to create life, in the form of myriads of reptiles,—the slimy frogs, hopping and croaking, came over all the surface of the country. Everywhere the people beheld their loathsome presence. In the pathways, on the door-sills, in vessels, in kneading-troughs, in their very beds, in the houses of the poor and the rich alike, yea, in the palace of the king himself—everywhere—was a slimy batrachian. No wonder the king was ready to promise anything, in order to be rid of this plague. But when relief came, he soon hardened his heart. Ex. 8:1-15.

Once more was Aaron commanded to stretch forth the rod; and immediately it appeared that the very dust of the earth was transformed into insect life, crawling, swarming everywhere, covering vegetation, beast and man alike,—in the houses, over the beds, dishes, and the very food itself. Nothing could be touched, but lo! it was swarming with these disgusting insects. The magicians could not imitate this miracle, and Pharaoh cried, "This is the finger of God." But still the obstinate monarch hardened his heart. Ex. 8:16-19.

Another exhibition of divine power must be brought to bear upon him; and again the fateful rod is stretched forth. The heavens gather blackness. Heavy, awful clouds darken the sky. At first an ominous stillness settles over the face of nature; then the heavy thunders roar like peals of loudest cannon, shaking the earth. The hail-stones come crashing down upon the houses, the crops are beaten into the very earth, the fruit trees are twisted and torn into utter ruin. The beasts of the field, the fowls and smaller creatures are tortured or killed by the descending bolts; and most horrible of all, mingling with the falling stones of ice, sheets of fiery flame are running everywhere, leaping upon and consuming everything inflammable. No wonder the inspired record declares that nothing so grievous had ever been seen in the land of Egypt since it became a nation. Yet even this was not sufficient to break the chains holding the enslaved nation. Ex. 9:22-26.

Once more Moses was called upon to stretch forth the rod. Then appeared that most dreaded Eastern plague of the locust. The very sky was darkened, the whole surface of the land of Egypt was literally covered with them. The like was never seen before, nor has been since. Every herb of the field was totally devoured; no green thing remained. "Pharaoh called for Moses and Aaron in haste," and confessed his sin, and begged for relief. And the Lord caused a strong west wind to sweep the locusts into the Red Sea. Ex. 10:12-15.

We know the sequel. One more awful plague,—the destruction of the first-born in every house, from the palace to the most wretched hovel,—remained; and then the Egyptians were glad to thrust the Israelites out. Led by the pillar of cloud and of fire, they finally came to the Red Sea, through a defile between the mountains. Pharaoh had determined to recapture his fleeing slaves, and had mustered all his forces, and followed them. As he came up in their rear, as they were shut in by the sea and the mountains, with all his chariots, horsemen, and multiplied thousands, he doubtless greatly rejoiced that he had them securely in his power; while in the camp of Israel the greatest terror prevailed. "They were sore afraid." They cast re-

criminations upon Moses for leading them out of Egypt, and forgot all God's mighty works. They were, to all appearances, in a most deplorable position. But Moses encouraged them, and called the wonderful rod once more into requisition. It was stretched out over the waters of the mighty deep; and, lo! a pathway opened up through the dark waters, and the sea stood up on either side as if congealed. Israel marched through on dry land, safe to the farther shore. The Egyptians, assaying to follow, were engulfed in the mighty waters, with Pharaoh, his chariots, horsemen, yea, all his hosts,—not one of them escaped. Ex. 14:16-28.

After many days of wandering, they came to Rephidim, and found no water there. The people wickedly murmured against Moses because of this. Great suffering doubtless prevailed; for the Lord was testing his people. Again the Lord commanded the use of this rod. Moses smote the rock with it, and, lo! a mighty stream gushed forth, of sufficient volume to supply the millions of people, with their multitudes of cattle and other beasts. What a marvelous exhibition of divine power! Ex. 17:6.

Then came the warlike tribe of the Amalekites, who long had roamed the desert, familiar with war, and accustomed to arms. The Israelites had for many years been a race of slaves, with no warlike experience. It was a trying situation indeed. Moses doubtless greatly feared that his people would flee before these fierce enemies. The battle begins. Moses, with Aaron and Hur, takes a position on a commanding eminence, where the contest can be seen. He takes the "rod of God" in his hand. He holds this emblem of divine power high in the air. As long as he does this, Israel presses back the enemy. When he becomes weary, and the rod is lowered, Israel begins to fall back, and Amalek advances. The struggle is desperate. Blood flows freely. Fierce cries rend the air. Every heart is anxious. The rod is elevated on high. Aaron and Hur hold up the weary arms, sustain the drooping hands and the "rod of God." Victory perches upon Israel's banners. What a lesson might be learned from these circumstances! Ex. 17:8-13.

For twenty years from this time not a word is said in the record concerning the marvelous rod. Doubtless it was laid up before the Lord as an object of deepest interest. There came a time when, through jealousy, ambition, and envy, the other tribes claimed the priesthood, and disputed the right of Levi to that honor. It was a terrible crisis. God had destroyed a multitude of the rebels, the earth opening and swallowing them up alive. Still many were not satisfied. The Lord permitted a trial to be made. Each tribe brought a rod, and all the twelve were placed "before the testimony;" i. e., before the ark; and the one which should bud and blossom was to be the one to whom should belong the priesthood. Aaron's rod was taken to represent the tribe of Levi. It budded, blossomed, and bore almonds. This settled the question forever with Israel. It was such a test as could not possibly be counterfeited. And what a marvelous exhibition of divine power it was! It could only be wrought through the power of a divine Creator. Numbers 17.

The rod, so far as we can ascertain, is only once more noticed in the Old Testament. In Num. 20:8, 9, 11, we find it was brought forth to be used in bringing water again from the rock. The miracle was successfully repeated, though Moses committed a sin at that time which forbade his entrance into the promised land. The rod was then doubtless returned to its proper place "before the testimony;" and we think it is not mentioned again till St. Paul speaks of it in Heb. 9:3, 4. What finally became of it, the Scriptures do not inform us, only that it was placed "before the testimony." St. Paul's language would certainly imply that the rod was placed in the ark; i. e., inside of it, where the tables of the covenant were placed. Yet there seem to be some difficulties involved in this supposition.

1. As the ark was less than four feet long, we can hardly suppose the rod short enough to permit its being placed there.

2. When the ark was placed in Solomon's temple, "there was nothing in the ark save the two tables which Moses put therein at Horeb." 2 Chron. 5:10.

3. The tables of stone containing the law of God were the tables of the testimony. Ex. 31:18. The ark in which they were placed was called the "ark of the testimony." Ex. 31:7. The rod of God was placed *before* the testimony, which would seem to be *before* the ark, and not in it. It was where all the twelve rods were placed (Num. 17:4), which was "in the tabernacle of witness" (verse 7); and we could hardly suppose that these were all placed *inside* the ark with the tables of stone. In view of these facts, would it be unreasonable to understand the word "wherein" of Heb. 9:4 to refer to the "holiest of all," rather than to the "ark of the covenant"? The language would hardly seem to permit it; yet these facts seem almost to require it.

Was this *the same* rod first noticed in Moses's hand when called to his divine mission, afterward used in the instances we have noticed, and finally laid up before the Lord,—"before the testimony"?—It evidently was. It is called in two instances the "rod of God" (Ex. 4:20; 17:9); also the rod of Moses (Ex. 14:16); and the rod of Aaron. Ex. 17:19; 8:5; Heb. 9:4. It was *the* rod through which marvelous signs should be wrought. Ex. 4:17. It was "Aaron's rod" which was to represent the tribe of Levi in the great and final trial which decided the priesthood. This must therefore have been the same as the "rod of God," through which "signs" should be done, and which was finally laid up "before the testimony."

In conclusion, it may be lawful to inquire if there is any lesson to be taught in the great God's taking this rod,—a simple piece of wood,—and making of it such a marvelous thing—such a channel of his power? We may learn from it:—

1. That he doeth great things by means of the weakest instrumentalities, if only *divine power is connected with it*.

2. God uses the simplest agencies to draw man's attention to himself. We are ever in danger of attributing too much to the agent, and not enough to the Creator. But in this case, they could hardly fail to see God's hand; for they could not attribute the mighty power manifested, to a mere piece of wood.

3. This rod, with its miracle-working power, placed in the hand of a chosen leader, plainly proved to the people, whom God had chosen to lead them. It was a symbol of God-given authority.

4. The lesson taught by the rod should serve to increase our faith in divine power. We should ever study to know where God is leading. God's enemies, the Amalekites, may swarm around us, but the elevation of a simple rod, with God behind it, will cause them to flee. If God can thus clothe an almond shoot with power to do such mighty works, can he not do great things with us, if we are filled with the fullness of his Spirit?—Yea, verily. God can use a worm to crush a mountain. How important that we be filled with the divine power, that we may do his work acceptably. "Without me, ye can do nothing." But we can, with Paul, do all things, if Christ but strengthen us.

G. I. B.

#### THE POPE OF ROME.

WITH much interest I read the article in a late number of the REVIEW on the subject of the removal of the papal chair from Rome. The statements in that article are well made. It is impossible to say to what extent the facts of history might be compelled to give way in case of emergency; the papacy has always been fruitful of expedients, and the times have been when the infallibility of to-day has found it convenient to correct the in-

fallibility of the past. But one thing is certain: the popedom cannot legally exist out of Rome. The primacy was conferred on the bishop of Rome, and on that of no other city. The only chance for evasion would seem to be this: the pope would be confessed as bishop of Rome still, but claim to be exiled from his see by force. This of course would be only a pretense, just as it is but a silly pretense that the pope has been a prisoner in the Vatican since the organization of the kingdom of Italy. He is and has been free to go and come at his pleasure, but he has refused to go, in order to impose upon the credulity of his subjects. If he were away from Rome, it would be possible for him to assume the title of king of Rome also; which he dare not do at Rome. But that would probably cause a rupture between the kingdom of Italy and the power that would give him refuge under that usurped title.

There is an important fact to be considered in connection with the location of the papacy,—a fact in direct contradiction of Catholic history, or of history as falsified by the Catholic Church. That fact is this: The primacy was not conferred by reason of any supposed or imaginary succession from St. Peter. Such an idea was never entertained by the council that established the primacy. In the organization of the Catholic Church by Constantine, the bishops were given dignity and authority according to the importance of the cities over which they were severally set. Of course the primacy was given to Rome because it was the imperial city, and for no other reason. This was decided by the Council of Nice, A. D. 325, when Constantine was at the height of his glory. It was confirmed by the Council of Chalcedon, A. D. 451, and the royal commissioners whom Marcian deputed to attend that council, though the bishop of Rome, Leo the Great, was rebuked in the action of that council for his ambition and arrogance; yet the primacy was confirmed to that see. Again it was strongly confirmed by Justinian, Emperor of the East, in his letter to Pope John II., A. D. 533, and yet again by Phocas, also emperor of the East, early in the seventh century.

The fact that the primacy was conferred by reason of the dignity of the city, and not by reason of any supposed apostolic succession, is confirmed by the action of the bishops of Constantinople, who continued to make efforts to have the primacy transferred to them, or at least to have the see of Constantinople raised to equal dignity with that of Rome, because Constantinople became the imperial city. Had the primacy been conferred upon the bishop of Rome because of the succession from Peter, as the Catholic Church now falsely claims, the bishop of Constantinople could have had no possible ground for his claim. But his claim was plausible, and might have been granted, had it not been for the exigencies of the Eastern emperors, who were almost compelled by circumstances to secure the influence of the West by favoring Rome in its primacy.

In connection with this point, there is another of equal interest, because it throws light upon the claim of that church that the bishops of Rome were men of great consistency and integrity; that they maintained the orthodox faith without wavering, through all the vicissitudes and changes of those stormy times. As for the integrity of the popes of Rome, there has probably been no class of men of prominence in all history, whose characters will not bear favorable comparison with those of the popes. The following comments on the lives of the popes are no exaggeration of facts. They are from Robinson's "Ecclesiastical Researches," page 160, and will refer as well to almost any period as to the centuries of which he was speaking:—

There were, in this period of three hundred years, about fifty bishops of Rome, who may be divided into three classes; the first saints, the second sinners, the third neutrals. The church has thought fit to canonize about twenty; to give up others as reprobates; and to record of the third sort nothing more than that they

were born of some parents, and lived in some places, and died, in due order of succession, bishops of Rome. Of the sinners, it may truly be affirmed that they were sinners of size; for it would be difficult to mention a crime which they did not commit. To obtain the papal dignity by bribery, and to lose it by being poisoned to make room for a successor; to be so wicked, and in a wicked community, as to be distinguished for multiplicity or enormity of criminal actions, are the articles that compose the lives of these very bad men.

Now what about their reputation for consistency and integrity? The Council of Nice adopted the creed of Athanasius, and condemned the faith of Arius. Had Constantine favored Arius, and had the council decided in favor of Arius, the doctrine of the trinity would have been a heresy through all succeeding centuries. We know that the opinions of the emperors often caused an entire change in the faith of the church; the opinion of Justinian caused John II. to accept that as truly orthodox, which Hormisdas, his predecessor in the papal chair, had condemned as heretical. Speaking of such changes in the faith of the church, Theodoret said it was no wonder, since they had no other rule of faith but the will of the emperor.

Constantine himself, after he professed Christianity, denied the creed of Nice, and adopted the faith of the Arians; but the bishop of Rome adhered to the faith of that council. The historian Gieseler says that even Theodoric, the Arian king of Italy, admired the steadfastness of the Roman bishops, which was in strong contrast with the vacillations of the Eastern bishops. No matter how many other bishops seceded, nor what was the opinion of the emperors, the bishops of Rome were constantly true to the doctrine of the trinity. Indeed, such was their devotion to that doctrine, that for centuries it was regarded as a sufficient test of orthodoxy. Why was this so? Why was it that the Roman see, no matter who was the incumbent, no matter what was his faith in other respects, was ever set in defense of the creed of Athanasius?

We need not go far to find the sufficient reason. As Athanasius and Arius were the two conspicuous men before the Council of Nice, the question of the unity or the trinity of the Godhead was the exciting question before the council. The council adopted the doctrine of the trinity; and thenceforth, to swerve from the Athanasian creed was to discredit the Council of Nice. But the primacy of Rome rested entirely on the decision of the Council of Nice; therefore to discredit that council was to strike at the foundation of the Roman primacy. Never was found a Roman bishop who was so unmindful of the dignity of his see as to permit a breath of reproach to be breathed against the Council of Nice. This is the great controlling reason why the church and subsequent councils were bound to conform to the canons and confession of that first general council under Constantine. Other councils were larger in numbers, and the bishops were equal in ability and dignity to those assembled at Nice, and they might contradict each other in direct terms, and the contradictions were lightly passed over, but there were the most persistent efforts put forth to keep the Council of Nice as the standard of orthodoxy for all time.

It is this that makes the Catholic Church emphatically the Church of Rome. The seat of dragonic power was Rome, and this seat was given to the papal beast; and it could not be transferred to any other city, unless, as before said, it were removed temporarily, under the pretense of the bishop of Rome being exiled. But that pretense would not receive any credit among the nations, unless the pope were restrained in the exercise of his legitimate power over the spiritual affairs of the church. But the kings of Italy have shown no disposition to interfere with him in that respect. To receive respect as the pope, he must remain at Rome.

J. H. W.

—"It matters not how long we live, but *how*."

—"Godliness is profitable for all things." It not only has the promise of the life which is to come, but also of the best things in this life.

## Progress of the Cause.

<sup>1</sup> He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." —Ps. 126:6.

### WANDERING SHEEP.

Why did we wander from the fold  
To crop scant grasses on the rock,  
Or perish in the desert cold?  
O watchful Shepherd of the flock,  
Weary and faint our steps we would retrace,  
To listen to thy voice and see thy face.

The far-off fields, they said, were sweet,  
And fresh the streams in flowery dell,  
And so we left, with merry bleat,  
The haunts and scenes we loved so well;  
From watchful Shepherd's loving glance to stray,  
Lured on and on by pleasure night and day.

The waters had a brackish taste;  
The scanty grasses were not sweet;  
No shelter found we where to rest  
The aching head and wayward feet:  
O watchful Shepherd, we would come and dwell  
Amid the haunts and scenes once loved so well.  
—John Fullerton, in *Christian Leader*.

### CANADA.

DIXVILLE.—I attended the general meeting at this place Dec. 28–31. Our people were well represented, considering the bad condition of the roads. The Lord gave freedom in preaching his word. Our social meetings were good. Some confessions were made, and some promised to obey God. A class of canvassers was formed by Bro. Owen, and a good interest was taken in this branch of the work. It has been proved that books can be sold in Canada. In one place "Bible Readings for the Home Circle" has been placed in about forty families out of sixty-five. One young sister, as soon as the drill was over, began canvassing, and is doing well. I believe the Lord will help those who go out, trusting in him for success. May God bless the cause in this Conference. J. B. GOODRICH.

### NEW YORK.

AMONG THE CHURCHES.—After attending the General Conference at Minneapolis, I returned to this State. I have since held meetings with the churches at Adams Center, Mannsville, Auburn, Watertown, Roosevelt, and Williamstown. I have spent considerable time at Mannsville and Williamstown in labor for those churches, as they have been in trial, and in great need of help. The labor in the latter place has been greatly blessed, and a much better state of things exists. From all parts of the Conference, I hear good reports from the week of prayer. It was quite generally observed, and our ministerial help was distributed among the churches so as to accomplish the greatest good for the greatest number. Many have sought and found the Lord more precious to them than ever before, and some have experienced a new conversion. Cases of trial and hard feelings between brethren were, in several instances, happily removed, and an improved state of things has resulted.

I think from reports received, that the Christmas offerings were considerably more this year than last. Our laborers and our brethren generally seem to be of good courage, and an increased interest is manifested in the work. We look forward with much hope to the work in our Conference during the year to come. M. H. BROWN.

### INDIANA

HARTFORD CITY.—In harmony with the decision of the Conference Committee, I came to this place and began meetings Dec. 14, continuing for seventeen days. Marked attention was paid to the Readings for the week of prayer, and they had a good effect upon all. The brethren seemed to come nearer to the Lord and to one another, and an excellent spirit was manifested. The Christmas offerings amounted to \$151.31.

I spoke once to a very large and attentive audience upon the National Reform movement, at the close of which some came to me and said that they had heard that preached thirty years ago, and now it was being fulfilled. During the meeting, two were added to the church, and officers chosen for the coming year. The ordinances were celebrated; and harmony and love prevail. Book sales amounted to

\$3.65; donations to \$5.90; tithes collected, \$30.84.  
Dec. 31. F. M. ROBERTS.

MECHANICSBURG, WALDRON, NOBLESVILLE, ETC.—Since the State meeting at Rochester, I have visited these and other churches. It was my privilege to spend the week of prayer with the Mechanicsburg church. A good degree of faithfulness was shown by most of the members of this church in attending both day and evening meetings. I was also present at Northfield Christmas evening. Commendable efforts were made to carry out the program recommended for the occasion. Many not of our faith took a lively interest in the practical lessons taught by the recitations of the evening.

The brethren and sisters of the various churches seem generally quite willing to share in lifting the financial burden now resting upon the Conference and upon the mission at Indianapolis. We trust that all will take hold and lift together, and that we may see every discouraging feature removed, and the work receive a new impetus throughout the State.

Those who have been engaged in securing signatures to the petitions for the preservation of the Constitution as it is, find that a vast missionary field is thus opened up, and their own interest in the work aroused as never before. Calls are coming in for help; but where are the men fitted and ready to enter the field? We fear many openings must be neglected. F. D. STARR.

Jan. 14.

### INDIANA AND GEORGIA.

BIG CREEK, GA.—After leaving Fleming, West Virginia, where I spent a few weeks, aiding Eld. Stone in a series of meetings, I went to Indiana. While there, I had the privilege of visiting several churches; namely, Waldron, Homer, Rochester, Indianapolis, and Mechanicsburg. I found in all these churches some who are making progress in divine life. I felt to praise the Lord for the privilege of meeting with those with whom I had labored in the past, and who still have a deep interest in the truth.

At Homer the interest of those not of our faith was good, and many were convinced that we have the truth. If a series of meetings could be held there soon, some good souls would, no doubt, be added to the number who are already keeping the commandments of God. I held a few meetings at Indianapolis, also spent a few days with the brethren and sisters at Waldron, where we had some excellent meetings.

From this place I started for Georgia, my new field of labor, Dec. 26, and reached Atlanta the 27th. Friday, Dec. 28, in company with Eld. Lane, I came to Big Creek, some thirty miles northeast of Atlanta, where we began meetings Friday evening, with about forty in attendance. The best of attention was given to the word spoken. Bro. Lane returned to Atlanta Monday morning, to prepare to go to the field assigned him. I remained here to hold a series of meetings. The weather is fine and warm. I hope, by God's help, to find some honest souls in this great field. I would like to hear from every Sabbath-keeper in both Georgia and Florida; and if there are any who would like to have help, or know of any good openings where meetings could be held, they should write me at once. May the Lord help us all to so humble ourselves that he can bless the efforts in this field for the advancement of his cause. My address is corner South Boulevard and Bryant St., Atlanta, Ga.

Jan. 1.

M. G. HUFFMAN.

### MINNESOTA

STOWE PRAIRIE AND CROW WING.—The district meeting held at Stowe Prairie began Jan. 3, and continued over the 6th. There was a good attendance from surrounding churches, and those not of our faith seemed greatly interested. Elds. A. D. Olsen and F. L. Mead were present, and labored earnestly to instruct in the tract and missionary, the Sabbath-school, and the canvassing work. The duties of church officers and members were taken up, and instruction given. Lectures were given each evening, on church and state. Quite a good many books were sold. All seemed encouraged by the meetings.

The meetings at Crow Wing began Monday evening, Jan. 7, and continued over the 8th. Elds. Olsen and Mead were present here also, and gave instruction in the different branches of the work. There was a good attendance of our brethren, as well as of those not of our faith, and the meetings

were excellent from the beginning. As a result, four began to keep all of God's commandments, and others are interested. Three joined the tract society. C. M. EVEREST, *Director*.

Jan. 11.

DODGE CENTER.—Our meeting at this place has just closed. It was appointed to begin Wednesday evening, Dec. 12. There were very few of our brethren in the district present during the first part of the meeting. Eld. Breed, of Wisconsin, had come to assist Eld. Olsen; also Bro. Mead, our State agent, was present. But their hearts were made sad because so few had interest enough in so important a meeting, held at such a time as this, to attend. Our ministering brethren had come with important instruction for us, and plans for future labor were to be presented. It was indeed discouraging to the servants of God; for they had left pressing duties, to attend this meeting for our benefit.

Some more came in on Friday, and others Sabbath morning. Those who did come felt well paid. The Lord came near, and hearts that had grown cold and careless were warmed into life and activity again. How good the Lord is to grant us his blessing, when we put forth so little effort to draw near to him. The instruction given was timely, and just such as we are in need of; and our great regret was that all our people in Dist. No. 1 should not have had the benefit of it. Sunday was devoted to instruction in the various departments of missionary work; the Sabbath-school work also received its share of attention. Our meeting closed in the evening, with a discourse by Eld. Olsen on the duties of church officers, and a praise service. Many were the expressions of praise to God for the good meeting, and all felt to thank him and take courage.

All felt glad for the visit of Eld. Breed, whom many of us met for the first time; and although his stay was short, it was very profitable to us. We sincerely hope that the work may rise, and our people wake up to the fact that there is earnest work to do. We are living in no ordinary time; and if we sleep now, we may be left to slumber on, and be swallowed up in the storm that is just about to sweep over our land.

ALLEN MOON.

### MICHIGAN.

MIDLAND COUNTY.—I began meetings here in Win-dover school-house Dec. 27. The attendance and interest have been good. Many come several miles, and attend regularly. Much of the blessing of God has seemed to rest upon me as I have presented before them our country in the light of prophecy. It has been manifest that the Spirit of God was impressing these truths upon their minds. Some are already quite deeply interested. The seeds of truth were first dropped here by tracts and papers. God is blessing the missionary work; may all our missionary workers take courage, and continue to sow the good seed. J. C. HARRIS.

### KANSAS.

AMONG THE CHURCHES.—Since my last report, I have enjoyed working for God more than during all my past experience in the message. During twenty-four days, beginning with the 10th of Dec., I labored at seven different places, holding forty-three meetings in all. Two of these were quarterly occasions. The Christmas donations at these places amounted to considerably over \$100. I now return to Neodesha to organize the company there. Brethren, let us live out our vows made during the week of prayer. Let us catch the real spirit of the message. Now is the time to impress it on minds, and to show up the dragon spirit in the National Reform movement. W. W. STEBBINS.

Jan. 7.

### MAINE.

DEERING.—The general meeting held at this place Dec. 15, 16, was well attended. The churches at Portland, So. Norridgewock, Cornville, Hartland, Bangor, Richmond, Lewiston, Auburn, Brunswick, Bath, Windham, and N. Gorham were represented. The preaching was practical. Some confessions were made, and a good, free spirit came into the meetings. The attendance of those not of our faith was very good, and on Sunday excellent attention was paid to the word spoken. Some acknowledged that we have the truth, and one man said that he should keep the Sabbath. May God help others to obey.

One sister went home from the meeting, and in a day and a half spent in canvassing for "Bible Readings for the Home Circle," took eleven orders. Others can do the same, if they will only try it,

trusting in the Lord for success. "We expect to see our people take a deeper interest in the canvassing work in this State, and we shall labor to bring it about. We have only a short time in which to work before the message will bear off the victory. Shall we triumph with it? Our faithfulness in the work will decide this. J. B. GOODRICH.

## NEBRASKA.

SPRING RANCH.—I began meetings near this place, at the Antioch school-house, Dec. 6, with a good attendance. The interest has seemed to deepen from the first. Many have acknowledged that we have the truth on the Sabbath question. There has been quite a prejudice raised against Seventh-day Adventists in this locality, but I am laboring to change this sentiment. One man has given up the use of tobacco, and one woman said she was going to give up tea and coffee. All are becoming anxious to know about the "Testimonies." I hope and pray that the good work may go on till the truth in all its beauty shall shine forth from honest hearts. H. A. JENKINS.

Jan. 4.

## OHIO.

NORWALK.—Since our little room and church property were burned in the fire of Sept. 14, we have held our meetings at the private residences of brethren and sisters who have kindly opened their doors for us. The week of prayer was observed, meetings being held each evening, which were well attended by most of the church; and from the first the interest continued to increase. An opportunity was given for those who wished to seek the Lord, to come forward. One young lady witnessed to the love of God shed abroad in her heart; and another lady arose, and, with deep emotion, asked the prayers of the church. A number of others, who have been more or less lukewarm, have renewed their vows and zeal; and though we have had no ministerial help, the Lord has come very near to us all by his Holy Spirit. We trust this is but a foretaste of what he will yet do for us. J. N. WATROS.

## THE GENERAL MEETING AT DIXVILLE, P. Q.

THERE was quite a good attendance of our brethren at this meeting, considering the unfavorable weather at the beginning. We were all glad to welcome Bro. Goodrich again to our Conference. The meeting began Dec. 28, and continued over two Sabbaths. The preaching was upon the practical truths connected with the third angel's message. The blessing of God attended the word as spoken, an earnest spirit of seeking God was manifested, and the courage and faith of our brethren were greatly revived. The attendance of those not of our faith was not large, yet those who came manifested a deep interest in the truths presented; and a few decided to obey.

The time was well filled between meetings, in giving instructions in canvassing to a class of twelve who are preparing to engage in that work. The prospect for this branch of the work never looked more encouraging for Canada than now. A wide field is open before us. Recent experience has shown that our books can be sold. Quite a number of our young people, we believe, will soon develop into successful canvassers. With God's assistance, they may go out and sow precious seed of truth, which sooner or later will spring up and bear fruit for the kingdom of God. R. S. OWEN.

## THE BASEL CHRISTMAS EXERCISES.

BASEL being the center of one of the missions which receive assistance through the Christmas exercises of our Sabbath-schools, all over the world, the church and Sabbath-school at this place felt it to be a special privilege to share in the good work of helping to carry the truth to others.

The custom of having a Christmas-tree, fancifully arranged and decorated, in both families and Sunday-schools, is a very prevalent and long standing one in this country. Connected with the Sunday-school Christmas-tree, it is universally the practice to have gifts for the members of the school, and especially for the children. In harmony with the true spirit and object of our work, and the instruction which has been given upon this point, it was thought best by the church and Sabbath-school here to inaugurate a change in this custom, so as to turn the gifts and the entire influence of the occasion in the direction of help for the spread of the truth. As

custom in this old country has a peculiarly strong hold upon the people, even in such matters as this, it was feared by some that the occasion would lack interest unless, at least, there should be a tree and some little presents for the children. However, it was decided that one trial should be made without these, in the hope that it would prove satisfactory to all, and that thereby a point would be gained in teaching the lesson of self-denial and sacrifice for the good of others. For this purpose, and as a substitute for the tree, the exercises described below were planned and carried out.

A large concave of blue was erected over the platform, to represent the vault of the sky; this was sprinkled over with stars made of white card-board covered with a substance which glistened in the light. At the left stood a building to represent the birth-place of the Saviour in Bethlehem, and a star with an electric jet in its center gave a brilliant light over it. At the right stood a cross. In the center was a globe about five feet in diameter, slowly revolving by means of water-power from below. On the globe were marked out the various countries and islands, with brilliant spots to denote the location of our several missions. An especially brilliant spot pointed out Pitcairn's Island, as the only place in the world where every inhabitant keeps the Sabbath of the Lord. Above the globe, in the vault of blue, were suspended three flying angels with their messages, to represent Rev. 14: 6-12.

A Bible exercise recited by twenty-four children, in answer to questions asked by the superintendent, presented the creation of the heavens and the earth, the fall and the curse, the leading points in the plan of redemption, and the proclamation of the gospel down to its special features given in the three messages. At this point the Scripture exercise was suspended, and a brief explanation of the messages and a history of the progress of the work they symbolize, were given. As the various missions were mentioned in the order of their establishment, a small boy came forward bearing a branch of evergreen, on which appeared a banner with the name of the mission plainly printed upon it. A set of plainer banners upon dry standards represented the great divisions of the world where we have no missions. Following this, the Bible exercise was concluded, bringing to view the complete restoration and perfect condition of the earth in the future, and the final ascription of praise to God from every creature of the universe.

Contributions for the missions were collected by the boys bearing the mission banners. These amounted to nearly 850 francs. The principal exercises were in the German language. Appropriate singing enlivened the whole, which continued just two hours. Altogether, it was interesting and instructive to both young and old. It gave a far better knowledge of the true nature, importance, and extent of our work than could have been imparted in any other manner. The children entered into the spirit of the occasion, and could not possibly have seemed better satisfied with a tree and gifts to themselves. The attendance was large, those being present from the city who had never before attended our meetings. Some of these donated of their money, while all manifested their interest and evident enjoyment of the occasion by their good attention. We have reason to believe that good was accomplished by this pleasant gathering, in more directions than one. E. W. WHITNEY.

## THE H. AND T. WORK IN DAKOTA.

THE interest in the health and temperance work has been very encouraging here of late, and many seem to feel that a step in advance must be taken, and that we must heed the light God has given us in this respect, if we would have the favor of Heaven. Wherever the teetotal pledge has been presented, it has been readily signed, and thus we are uniting our forces for a general move. This is as it should be. How inconsistent it seems for us to come together, and plead with God for some of the droppings of the latter rain, when at the same time many of us are disregarding the light God has given us, which, if followed, would enable us to arouse our benumbed sensibilities, and quicken our intellectual powers, so that we could comprehend the requirements of God, and thus be enabled to worship him intelligently.

I am often reminded of a passage in "Great Controversy, Vol. II.," p. 604, which reads:—

You have been calling upon God to do your work. Had you followed the light which he has given you, he would cause more light to shine upon you. But while you neglect the counsels, warnings, and reproofs that

have been given, how can you expect God to give you more light and blessings to neglect and despise? God is not as man; he will not be trifled with.

Again, in "Great Controversy, Vol. IV.," pp. 515, 516, 569, we find the following:—

Daniel's clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due, in a great degree, to the plainness of his diet, in connection with his life of prayer. . . . His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach.

In view of the warnings and encouragements held out in the above extracts, and the great crisis just upon us, shall we not unite even more firmly in pushing this branch of the work, and thus, by following the good resolution passed at our last General Conference,—to make the "Testimonies" the foundation of this work,—"understand the health reform in all its bearings, follow the light it brings, and by rightly relating ourselves to life, have health, that we may glorify God and be a blessing to others?"

J. J. DEVERAUX, Pres. Dak. H. and T. Soc.

## CANVASSING IN DECATUR COUNTY, KAN.

As we work through this part of the country, we find the people very poor, living mostly in sod-houses and dug-outs; but we sell a book at nearly every house. Crops have been almost a total failure the last two years, and it is almost impossible for the people to get money to pay for reading-matter.

Those having our publications in the English, German, Danish, Swedish, or French language, can put them to a good use by sending them to us. As we speak these languages, we can put them where they can do much good, as we travel from house to house. Let those sending, pay the postage, for we are poor, and the publications are wanted for free distribution. Address me at Traer, Decatur Co., Kan. J. W. CROUSE.

## CANVASSING IN DENVER, COLO.

SINCE my last report, I have been canvassing for "Bible Readings for the Home Circle" in Denver, with good success. I believe this is just the book for the times, and that it will have a great deal to do in bringing about the loud cry of the third angel's message. I am sure that our brethren and sisters everywhere could not do more effectual work than in getting this work before the people. I find it the easiest selling book that I ever handled. Try it, brethren, and pray for the blessing of the Lord, and persevere; and you will have success.

May the Lord help us all to see the importance of laboring as we never have done before. O that we could all realize the times in which we live! We see that great efforts are being put forth to make the image to the beast. All things show that what we do must be done quickly. The meetings during the week of prayer were well attended by our brethren and sisters here in Denver. Many of those not of our faith attended, and seemed much interested. The Lord came very near and blessed his people. All seemed to be strengthened and encouraged. We are now earnestly engaged in circulating the petitions to Congress, and are having good success in obtaining signatures.

Jan. 6.

GEO. W. ANGLEBARGER.

## REMAILING OUR PERIODICALS.

MY attention has just been called to the importance of remailing our periodicals, especially the *Signs*. Some years since, this was much more practiced than now. Not seeing immediate results, some grew weary, and gave up the work. As an incentive to further work of this kind, the following incident is given:—

The writer, in canvassing for "Great Controversy, Vol. IV.," met a lady too busy to listen to his canvass. Promising not to exceed fifteen minutes in the canvass, she consented to see the book, when the following conversation took place:—

*Lady.*—Who is the author of the book?

*Canvasser.*—Mrs. E. G. White.

*L.*—That Adventist lady?

*C.*—(Trembling for result.) Yes ma'am.

*L.*—My mother is an Adventist, and she has been sending me a paper, and I have seen some of Mrs. White's writings in it. I like them very much.

C.—All her writings are excellent, but this book is her best.

The *Signs* had done its work, and in less than fifteen minutes she had subscribed for "Great Controversy," and bought a "Social Purity" pamphlet. Let the good work of sending out our periodicals go on, and the day of God will reveal a rich reward.

R. M. CAVINESS.

## Special Notices.

### TENNESSEE, NOTICE!

WILL the S. D. Adventists of Tennessee who do not pay their tithe to any church treasurer, please send it to J. B. Yates, Cross Plains, Robertson Co., Tenn.? Money-orders should be sent to Springfield, Tenn., as Cross Plains is not a money-order office. Express-orders and bank drafts should also be sent to Springfield. Let all do their duty in this matter.

WM. COVERT.

### NOTICE FOR TEXAS.

At the State meeting just held at Peoria, it was decided that I should go to Austin to work with the petitions, and attend to the newspaper correspondence of the State relating to the matter. The legislature has now assembled, and it was thought that while we could work there with the petitions as well as elsewhere, it would afford an opportunity at the same time of becoming acquainted with the leading men of the State, which would probably be a help to us in the future, and also enable us to watch the movements of that body during the present session.

With regard to the newspaper correspondence, I wish to say a word. It was not designed that I should do all the writing for the State; but if any articles should come to the notice of our brethren to which they do not wish to undertake to reply, they can send them to me; and I, in turn, can appeal to the committee at Battle Creek, Mich., if further help is needed. This will save the committee at Battle Creek much work. The papers are now beginning to agitate the question; but the brethren can answer many articles themselves. Remember, I am to the State only what the committee is to the general field. Send only such articles as are necessary. Address me at 210 East 17th St., Austin, Texas.

W. A. McCUTCHEN.

## The Sabbath-School.

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

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

### OLD TESTAMENT HISTORY.

#### LESSON 5.—GOD'S CARE FOR HIS PEOPLE.

(Sabbath, Feb. 2, 1889.)

INTRODUCTION.—Beginning with several review questions, the present lesson next considers the institution of the Passover, and its significance as a type. A comparison is then instituted between the plagues that came upon Egypt, and the seven last plagues. The lesson closes with a consideration of the troubles during the infliction of those plagues, and the distinction that God will then show between his servants and the wicked.

Questions, with Scripture Texts, Notes, and Comments.

1. Tell, in their order, what plagues were brought upon the land of Egypt, because Pharaoh would not let Israel go.

2. State the particulars of how God discriminated between his people and the Egyptians.

3. What was the last plague?

"And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."

4. How safe were the Israelites to be?

"But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel."

5. Before this plague was inflicted, what instruction did the Lord give his people? Ex. 12: 1-10.

"This month shall be unto you the beginning of months. Not only first in order, but highest in estimation; the chief and most excellent month of the year. This month had formerly been reckoned the seventh, but was henceforth to stand the first, of the ecclesiastical year, while the civil year remained unaltered, commencing in Tisri,

or September. . . . This alteration of style was the special appointment of God, whose prerogative antichrist usurps when he thinks to change times and laws."—*Bush*.

In speaking of the slaying of the paschal lamb, the expression is, "The whole assembly of the congregation shall kill it." The meaning of this is that any member of the general congregation was authorized to kill the lamb; it was not necessary that special individuals should be selected to perform that act.

6. What was this feast declared to be?

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." Verse 11.

7. What were they to do with the blood of the Lamb?

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning." Verses 21, 22.

8. Why were they to do this?

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Verses 13, 23.

9. What did this simple act indicate? Ans.—Faith in God.

"The sprinkling of the blood was typical. It was not enough that the blood of the lamb was shed, but it must be sprinkled, denoting the application of the merits of Christ's death to our souls; we must receive the atonement [reconciliation]. Rom. 5: 11. . . . It was to be sprinkled upon the door-posts, denoting the open profession we are to make of faith in Christ, and obedience to him, as those that are not ashamed to own our dependence upon him. . . . It was to be sprinkled upon the lintel and the side-posts, but not upon the threshold; which cautions us to take heed of trampling under foot the blood of the covenant. Heb. 10: 29."—*Henry*.

10. What took place at midnight?

"And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead." Ex. 12: 29, 30.

11. What part of the previous record warrants us in believing that the Egyptians might have availed themselves of the protection afforded the Israelites?

"He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses. And he that regarded not the word of the Lord left his servants and his cattle in the field." Ex. 9: 20, 21.

12. Of what was the lamb whose sprinkled blood saved the Israelites from death, a type?

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 1 Cor. 5: 7.

13. From what are we saved by his blood?

"But God commended his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5: 8, 9.

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1: 4.

14. Just before God's people are finally delivered from this evil world, what will come upon the earth?

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15: 1.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Chap. 16: 1.

15. Which of the seven last plagues will be similar to the plagues upon Egypt? See Revelation 16.

16. Mention some of the things that are said as to the trouble of that day. Dan. 12: 1; Isa. 2: 20, 21; 13: 6, 7, 9; 24: 1, 3-6, 17-21.

17. What distinction will God then put between his servants and the wicked? Ps. 91: 1-10.

### Suggestions for General Exercise.

1. What is the principal topic dwelt upon by this lesson? 2. State the facts in the case regarding the institution of the Passover, taking into account (1.) The time of its celebration; (2.) The manner of its celebration; (3.) Its signification as a type; (4.) Signification to us of its several features. 3. What evidence did the Israelites have that the placing of the blood upon the door-posts of their houses would exempt them from the work of the destroying angel? 4. What considerations were cal-

culated to inspire them with perfect confidence in the word of the Lord? 5. Could not the Lord have instructed the destroying angel to pass over the houses of the Israelites as well without as with the marks of blood upon the door-posts? 6. Why, then, did he require the Israelites to thus designate their dwellings? 7. Give some scriptural injunctions regarding the necessity and importance of faith. Mark 11: 22; Rom. 4: 5; Eph. 6: 16; Heb. 11: 6. 8. Name two of the most important essentials, a lack of which caused the suffering of the Egyptians, and the possession of which, gave safety to the Israelites. 9. What will constitute the two leading characteristics of God's remnant church, as distinguished from the wicked world? Rev. 14: 12, last part.

### FAITH AND OBEDIENCE.

FAITH and obedience are two very important essentials that God would have manifested by all who seek to be his children. While faith naturally precedes obedience, it is also augmented and strengthened by obedience. God has never required of his creatures, nor does he expect of them, the manifestation of faith and obedience, without good and sufficient reasons therefor—reasons that they can and ought to comprehend, and accept as valid and sufficient. The command of Christ to his disciples, "Have faith in God," was preceded by an object lesson of a nature calculated to secure the unreserved assent of their minds to the reasonableness of his injunction. There stood the fig-tree, withered and lifeless, which, on the previous day, was as green and thrifty in appearance as others. The argument presented to them was this: By the incident here presented, you behold the power of God; and having his power thus miraculously manifested before you, it is eminently reasonable and just that you should have unbounded faith in him.

It was so with the Israelites. By the miracles that had been manifested by the hand of Moses, the most conclusive evidences had been presented, calculated to show the supremacy of Jehovah, the falsity of Egyptian objects of worship, and the kindly care of the Lord for the Israelites. By these means, the Israelites had been given ample reasons for the development of unwavering faith in God, and were now prepared to receive and act upon a direct command from Jehovah, relative to the observance of the Passover. It is evident that, had the directions pertaining to the Passover been given them at the first, before the performance of any of the miracles, they would have been poorly prepared to obey; they would not have understood the importance attached to the words; the directions would not have inspired them with that confidence in God that they were prepared to exercise subsequently to the miracles. By those miracles, the Lord left them without excuse for not obeying any direction that he might choose to give them. Hence, when he gave instructions pertaining to the Passover, they were prepared to exercise implicit faith in the same; and that faith incited to cheerful and hearty obedience. Their faith, accompanied with corresponding obedience, resulted in their salvation. The Egyptians, refusing to give assent to the claims of Jehovah as the supreme object of worship; refusing to acknowledge the validity of the directions pertaining to the Passover, and to comply therewith, suffered the infliction of dire disaster.

Thus, in the matters of faith and obedience, are seen the distinguishing characteristics between the Egyptians and the Israelites, resulting in disaster to the former, and safety to the latter. In Rev. 14: 12 we read of the remnant church, "Here are they that keep [obey] the commandments of God, and the faith of Jesus;" thus showing that faith and obedience will be the two leading characteristics that will distinguish the remnant church from the wicked world.

It is noticeable, also, that the blood that the Israelites placed upon their door-posts, was typical of the blood of the "Lamb of God," that will be applied to the blotting out of the sins of those who are finally saved.

In the final conflict that is coming, the interests involved will be far more momentous than those that were involved at the time of the deliverance of the Israelites from Egyptian bondage. The fate before the disobedient will not be simply the death of the first-born—it will be the destruction of all; the prospect before the righteous will not be simply a temporary deliverance from earthly servitude and suffering—it will be final, full, and complete salvation from sin and its effects. It is reasonable to conclude that the tests calculated to develop faith and obedience in God's remnant church, will be of a character to correspond to the important interests involved. Knowing that the Israelites stand as ensamples to the remnant church, and seeing what experiences they passed through, we may learn lessons of great value therefrom, that will be helpful to us in our Christian life.

G. W. M.

## News of the Week.

FOR WEEK ENDING JAN. 19.

### DOMESTIC.

—Small-pox prevails at Minneapolis, and fears are entertained that it will become epidemic.

—The public schools at Albert Lea, Minn., were closed Tuesday because of the prevalence of diphtheria.

—An explosion of dynamite at Duluth, Monday, wrecked one building, damaged others, and caused one woman to lose her reason.

—The World's Arbitration League invite a convention of the world's philanthropists to meet at Washington, D. C., Sept. 1, 1889.

—Owing to mild weather, a part of the ice palace in process of erection at Montreal collapsed Thursday afternoon, the thermometer registering 55° in the shade.

—A man about sixty years of age was captured while running wild near Jamestown, Ky., Saturday. He lived on roots, nuts, and berries, and could not tell his name.

—The New York World has sent the bicycle rider, Thomas Stevens, to Africa to look for Stanley and Emin Bey, with the design of publishing from time to time accounts of his adventures.

—A sacrifice to the Haytian expedition is Lieutenant Charles Richards Miles, of the navy, who died of yellow fever on the "Yantic," Monday. He was appointed to the Naval Academy from Utah, in 1868.

—A bill making the legal rate of interest not to exceed six per cent per annum, which shall not be increased either by oral or written contract, was introduced in the Illinois senate Monday, by Mr. Higbee, of Pike.

—Near Tallmadge, Ohio, Monday morning, a New York, Pennsylvania, and Ohio passenger-train dashed into a freight-train, the baggage and smoking cars telescoping. Eight persons were killed, and a dozen injured. The wreck caught fire, and the victims narrowly escaped cremation.

—In parts of Massachusetts and Connecticut, this remarkable winter, violets are in blossom; columbines, crocuses, and other plants are starting up, and the buds on fruit-trees are in an exceptionally forward and dangerous condition. The Kennebec River, in Maine, is open from Augusta to the sea, and the ice men have not harvested a pound.

—In the Illinois senate, Wednesday, Mr. Fuller introduced bills for reducing railway fares to two cents a mile; making it unlawful, with a fine of from \$1,000 to \$5,000, for elective or appointive officials to accept or use railway passes, and declaring it a felony for any employe of a railway company to pass any person on trains, or to receive for fare anything except the regular ticket or its equivalent in money.

—It is reported that the remains of the famous Confederate ram "Merrimac," which was once such an object of terror to our northern sea-ports, and which the timely appearance of the "Monitor" only prevented from striking a paralyzing blow at the Northern cause, have just been disposed of as old iron. The vessel was run ashore and blown up to prevent her capture by the Federal forces, and has remained a relic of the war until overtaken by this inglorious fate.

—The great lumber raft which was broken up in a storm while being towed from Nova Scotia to New York, over a year since, is making itself useful in a way never contemplated by its builders. The floating logs, which are making their way eastward and southward in great numbers, are often sighted by vessels, which make an exact note of their position and send a memorandum to the Hydrographic Office at Washington. A chart has thus been made of the various ocean currents, which probably could not have been obtained in any other way.

—The bitter county-seat contest which has been in progress in Gray County, Kan., between the towns of Cimarron and Ingalls for the past year, broke out afresh Jan. 12, and resulted in a bloody battle between the people of the two towns. A party from Ingalls came to Cimarron and obtained possession of the clerk's records at the points of their revolvers, meanwhile shooting in cold blood two unsuspecting citizens who approached too near the vicinity. The inhabitants of the latter town quickly organized and attacked the Ingalls party, who then retreated precipitately, having wounded several. The Cimarron party pursued, and regained possession of the stolen county-documents.

### FOREIGN.

—The Eiffel tower, in Paris, will be finished in seven weeks.

—Kilanea, a volcano on one of the Sandwich Islands, is reported to be in eruption.

—The monster 111-ton cannon recently manufactured in Germany throws a projectile twenty miles.

—Twenty-five persons were killed in the Hyde colliery, Manchester, England, by an explosion of fire-damp, Jan. 18.

—A new Panama Canal company has been formed, of which De Lesseps is president, and his son Charles vice-president.

—A wild horse in Argentine Republic is worth his hide. Last year 700,000 horses were slaughtered in that country for no other reason.

—Plants hitherto unknown have been recently discovered in the Philippine Islands, with flowers almost a yard in diameter, the petals, five in number, being oval and of a creamy-white color.

—A dispatch from Munich, dated Jan. 15, says that Dr. Kruss, a chemist of that city, has succeeded in decomposing cobalt and nickel, both of which have hitherto been supposed to be elementary substances.

—Minister Phelps, whose return from England is due to the Sackville incident, will sail for the United States on the North German Lloyd steamer "Lahn," Jan. 31. Preparations are being made for a friendly departure. It is said that a successor will be appointed to Lord Sackville after March 4.

—The *Christian Register* states that two Bagdad Jews have bought the entire site of Babylon, with the ruins of Nebuchadnezzar's and other palaces upon it. We had supposed that the exact site of this once great city was a matter only of conjecture, but it is certain that a more worthless piece of real estate, wherever it is, does not exist in the world.

—A letter has been received by Tippe Tib from Henry M. Stanley, dated Aug. 17, and stating that the latter had met Emin Pasha and had returned to a station on the Arwhimi River. It seems from the dates and circumstances mentioned in this letter that Stanley could not have been captured at Lado in October, as reported by the Arabs under Osman Digna.

### RELIGIOUS.

—The third anniversary of the organization of the "Daughters of a King" society was celebrated by 50,000 members of the order, Jan. 13.

—The Evangelical Alliance of Ministers, of Boston, adopted a resolution Monday, expressing its conviction that, out of respect for the principles of President Harrison, liquors should be dispensed with at the inaugural ball.

—A curious eccentricity in church building is reported from Baltimore, where it is said that the First Methodist church has built a structure at a cost of \$250,000, in the dome of which is a reproduction of the heavens as they appeared at three o'clock on the night of its dedication.

—A new feature has developed itself in the Calvinistic churches of Hungary. A resolution has been passed by the convention of the Reformed churches to the effect that all members of the lower clergy who have married shall henceforth be ineligible to be appointed to any living. The resolution was not passed without a severe struggle.

—Miss Stirling, the Salvationist and latest "Prisoner of Chillon," after an imprisonment of fifty-nine days, has been released on bail, pending the hearing of her appeal against the sentence of her imprisonment for one hundred days. Miss Stirling's only offense against the law was that of exercising the rights of a female teacher and preacher. Her case has awakened much sympathy beyond Salvationist circles.

—The seventh annual meeting of the Citizens' Law and Order League of the United States will be held in Tremont Temple, in the city of Boston, Mass., on Monday and Tuesday, Feb. 18, 19. Sunday, Feb. 17, is designated as Law and Order Sunday of 1889, and the ministers of the various churches throughout the United States are requested, as in former years, to hold a special service on that day to promote the cause of Law and Order, and present to their respective congregations the relations of civil and religious liberty to law and good government. It is perhaps unnecessary to state to our readers that these "Law and Order" leagues are among the most active upholders of Sunday laws in the United States.

## Appointments.

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

MEETINGS will be held in Dist. No. 6, Ohio, as follows:—

Dunkirk, beginning Friday evening, Feb. 1, to continue till Feb. 6.

District meeting at Lima, beginning Friday evening, Feb. 8, to continue over Sabbath and Sunday.

Vaughnsville, beginning Thursday evening, Feb. 14, to continue over Sabbath and Sunday.

I will also meet with the friends at Piqua, Wednesday evening, Feb. 20.

These will be important meetings. We hope our brethren in surrounding churches will make special efforts to attend. Every church in the district should have a good representation at the district meeting at Lima. Those coming who are not acquainted in Lima, should

correspond at once with E. J. Van Horn, at Dunkirk, Ohio, that they may know the place of meeting, and the whereabouts of our people there.

R. A. UNDERWOOD.

### BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A good, strong, Adventist girl to do general house-work on a farm. Will pay good wages, and would like to hire for a year, at least, if good satisfaction is given. For further reference, address W. E. Tong, State Centre, Iowa.

### ADDRESS.

THE address of Eld. J. F. Hanson, until further notice, will be 327 W. Indiana St., Chicago, Ill.

## Obituary Notices.

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

### THE FAIREST FLOWERS.

BY ADDIE ADEEN HANDY.

BEHOLD how, 'neath the cheerless winter snow,  
The flowerets lie within the earth's embrace,  
Safe sheltered from the stormy winds that blow—  
They are not lost, though vanished each sweet face.  
When spring, returning, bids them bud and blow,  
They shall arise in beauty everywhere,  
To praise the Father who hath loved them so,  
And watched o'er them with tender parent-care.

Old earth is holding many a lovely bloom  
That late has passed beyond our earthly sight;  
The flowers have vanished, but a rich perfume  
Pervades the spots their presence made so bright.  
Ye who by lonely firesides sigh and weep  
For those who made the home a heaven below,  
Rejoice! He giveth his beloved sleep;  
They are not lost—these blossoms 'neath the snow.

The loving Father knoweth where they lie.  
Lift up thine eyes! He guards with tender care.  
His voice shall bid them waken by and by,  
And they shall rise immortal, wondrous fair.  
Our Father, God, who feeds the sparrow's fall,  
And careth even for the humble flowers,  
Desireth these, the fairest flowers of all,  
To bloom within his own elysian bowers.  
*China, Me.*

BRAMEN.—Ida E. Bramen, daughter of C. A. and Esther N. Bramen, died of inflammation of the bowels, near Humbird, Wis., Jan. 6, 1889, aged 3 years, 10 months, and 13 days. Words of comfort were spoken by the writer, from 2 Cor. 1: 3, 4. I. SANBORN.

SHINKLE.—Died at Lyons, Colo., of consumption, Dec. 24, 1888, sister E. J. Shinkle, in the fifty-sixth year of her age. She embraced present truth fourteen years ago. Sister Shinkle was an earnest Christian, trying to do her duty in all things. She gave evidence of her acceptance with God, and died with the blessed assurance of a part in the first resurrection. Funeral sermon by the writer. GEO. W. ANGLEBARGER.

WATERS.—Fell asleep in Jesus, in Patten, Me., Dec. 7, 1888, our dear mother, Eunice W. Waters, aged 73 years and 5 months. Her disease was chronic bronchitis, from which she had suffered more or less for years. Thus has passed away another one of those whose "works will follow them." She had been a Sabbath-keeper nearly thirty years. We believe it will be well with her when "Jesus shall gather the nations." D. A. GRANT.

GILES.—Died near Campbell, Texas, Dec. 17, 1888, Mary Virgil, daughter of W. S. and Agnes Giles, aged 4 years, 9 months, and 10 days. Five weeks previous to her death, she, with her little sister and some neighbors' children, was burning weeds near the house, when her clothing caught fire, and she was severely burned, which caused her death. She was scarcely in her right mind from the day she was burned until her death, yet she bore her sufferings patiently. Our hope is in Christ. A few words of comfort were spoken by the writer from John 14: 19. W. S. CRUZAN.

COON.—Died of diphtheria, at Boulder, Colo., Aug. 27, 1888, Arthur T., son of E. B. and E. S. Coon, aged seven years. He was very patient and thoughtful through all his intense suffering, and prayed to the Lord to help him bear the pain. He was a sweet little singer, and one of his favorite hymns was, "I Am Jesus's Little Lamb," which we believe was true. The bereaved mourn not without hope; for they fully believe that when the Saviour comes to make up his jewels, little Arthur will be among them, and that if they are faithful, they will meet him in the earth made new. S. B.

MORE.—Sister Charlotte More died at Lenexa, Johnson Co., Kan., Dec. 18, 1888, of pneumonia, after an illness of seven days, on her seventy-first birth-day. She began the observance of the Sabbath of the Lord about eight years ago, and joined the S. D. A. church at Lawrence, Kan., four years since. Sister More had been a widow for some twenty-one years. She was the mother of eight children, five of whom live to mourn

their loss. Words of comfort from Rev. 14:13, were spoken by the writer to a large congregation at the M. E. church.

D. T. SHIREMAN.

**ALDEN.**—Died at Allegan, Mich., Jan. 10, 1889, of cancer, sister Sarah J. Alden, wife of O. M. Alden, aged 58 years, 11 months, and 24 days. With her husband, she embraced the truths of the third angel's message about fourteen years ago, at Pontiac, Ill., under the labors of Elds. T. M. Steward and R. F. Andrews. Removing to Michigan six years ago, she united with the church at Allegan, since which time she has been a faithful member. For about a year previous to her death she was a great sufferer; but as her strength became less, her faith grew stronger, and amid all her pains she could look up and say, "O, how good the Lord is to me." She leaves a husband, two sons, and one daughter to mourn her loss. Words of comfort by the writer, from Eccl. 7:2. W. A. COLCORD.

**BRIGGS.**—Died at Fayette, Ia., Jan. 4, 1889, Elisha Briggs, aged 89 years, 6 months, and 23 days. Bro. Briggs, from childhood, had firmly believed Jesus to be his Saviour. About twenty-one years ago he accepted the truths of the third angel's message, under the labors of Elds. Butler and Bourdeau. A few years later, he was baptized and united with the West Union church, of which he has since been a worthy and much esteemed member. A wife and six children deeply mourn their loss, but not as those who have no hope, being comforted with the thought, that after a long and well-spent life he has cheerfully lain down to rest, with a bright hope of rising in the first resurrection. Words of comfort were spoken to the bereaved family by Eld. Mumby (Congregationalist). E. W. CHAPMAN.

**HATCHER.**—Died, after an illness of one year, at her home in Yellow Springs, Ohio, sister Carrie Hatcher, aged 52 years, 7 months, and 11 days. Though a great sufferer, she endured it with Christian patience. She professed religion when twenty-seven years of age, and united with the M. E. Church, of which she remained a worthy member until the summer of 1884, when she received the light of present truth, under the labors of Elds. H. A. St. John and R. A. Underwood. She accepted it joyfully, lived a consistent Christian life, and died a triumphant death in Christ. The church has verily lost a worthy member. She leaves a husband and a large circle of friends to mourn their loss, but they mourn not as those without hope. Discourse by the writer, from Ps. 116:15. H. W. COTTRELL.

**MORSE.**—Jennie S., wife of my eldest brother, F. W. Morse, died at her home at Mankato, Minn., Dec. 16, 1888, in the forty-ninth year of her life. For years she had been frail and often feeble, from inherited heart disease, which at last caused her death. Her life was beautiful with kind and cheering words. She was a most devoted daughter, sister, wife, mother, and friend. In fact, she was true to every one; ever seeking to obey the Golden Rule toward all whom she knew. Her brave, unselfish, and lofty spirit was ever manifest in life's narrow places and at the "narrow pass" of death. During the last days of her life she frequently spoke, with radiant countenance, of the great change before her, and of the welfare of the bereaved. As she came down to the borders of the dark valley, the angels of God bore her up, and pointed her fainting spirit across the dark waters, even to the tree of life, and the realities of that "last lovely morning" that will soon dawn upon the waiting saints of God. Among her last words were these: "It will be but a little while before the Saviour will come, and we shall all be together again." Her very last words were from that beautiful hymn, "Gleams of the Golden Morning." So dieth the righteous. The funeral sermon, by Eld. H. W. Gregory, was one of much comfort and profit. G. W. MORSE.

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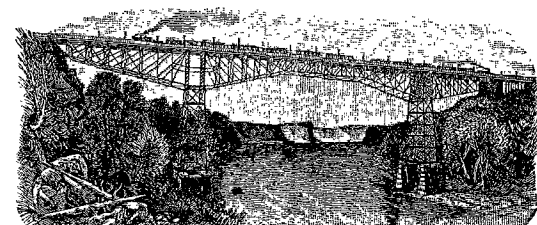
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Michigan City.....	7:20	11:08	4:54	12:23	11:27	6:57	.....		
Niles.....	8:37	12:10	5:49	1:50	12:55	8:20	.....		
Kalamazoo.....	10:20	1:40	6:58	3:35	2:27	9:00	5:30		
Battle Creek.....	11:15	2:18	7:38	4:25	3:15	9:40	6:25		
Jackson.....	1:20	4:15	8:49	6:15	4:45	9:35	8:20		
Ann Arbor.....	2:43	5:37	9:41	7:50	6:00	10:40	.....		
Detroit.....	4:10	6:45	10:45	9:20	7:30	11:50	.....		
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Ann Arbor.....	7:30	9:10	1:20	10:15	8:00	4:00	.....		
Jackson.....	8:50	10:40	2:24	11:35	9:15	5:40	.....		
Battle Creek.....	10:18	11:45	3:27	12:54	10:55	7:10	6:25		
Kalamazoo.....	12:09	1:16	4:38	2:15	12:27	8:52	7:55		
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Michigan City.....	2:27	3:20	6:27	4:32	3:07	8:40	.....		
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GOING WEST.									
STATIONS.	Mail.	Day Exp.	Atto's Exp.	Sum. Pass.	P'ville's Exp.	Chgo's Exp.	Dep.	Arr.	
Chicago.....	am	am	pm	pm	pm	pm			
Port Huron.....	5:55	7:15	7:55	4:00	10:20	1:15	7:35	10:50	
Flint.....	7:25	8:31	9:31	6:40	11:50	2:45	9:15	9:17	
Durand.....	8:03	9:10	10:10	6:20	12:40	3:15	8:40	9:40	
Lansing.....	8:45	9:35	10:58	7:15	1:00	3:45	9:15	10:00	
Charlotte.....	10:00	11:30	12:10	8:28	2:10	4:40	9:40	10:30	
Battle Creek.....	10:37	11:45	1:15	10:05	4:22	5:37	9:55	10:50	
Valparaiso.....	11:30	1:45	2:15	10:55	5:15	6:30	10:45	11:40	
Chicago.....	6:30	12:05	1:20	pm	5:45	6:55	11:45	12:40	
	7:15	12:50	2:21	.....	6:30	7:45	12:30	1:25	
Valparaiso.....	1:00	2:32	3:02	.....	7:25	8:40	1:15	2:10	
South Bend.....	8:13	1:50	3:19	Acc.	7:50	9:15	1:45	2:40	
Cassopolis.....	8:55	2:30	4:07	.....	8:30	9:55	2:25	3:20	
Haskell's.....	10:05	3:41	5:30	am	11:54	1:00	3:30	4:25	
Valparaiso.....	10:20	4:00	6:50	.....	11:40	1:30	4:00	4:55	
Chicago.....	12:40	11:00	6:25	9:10	9:05	3:25	8:15	9:10	
	pm	am	pm	am	pm	pm	pm	pm	

†Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

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# The Review and Herald.

BATTLE CREEK, MICH., JANUARY 22, 1889.

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The *New Era*, published at Parker, Dakota, in its issue of Jan. 12, 1889, admits into its columns a strong article from A. W. Appleby, against the Blair Sunday bill. One passage in the article reads as follows: "Make the Blair amendment a law, and from that hour the eclipse begins, to end in Egyptian darkness."

Sabbath-keepers who are thrown out of employment on account of keeping the Sabbath, and are seeking an opening for labor, or Sabbath-keepers in business who desire to secure help of the same faith, should make known their wants to the Labor Bureau; and the Bureau will see what can be done for them, either by making their wants known through the REVIEW, or otherwise. This will be better than individual action in the matter. The manager of the Bureau is C. Eldridge, REVIEW AND HERALD Office, Battle Creek, Mich.

It was recently stated in the *New York Independent*, that one of its correspondents had received no less than eight hundred letters from different readers, expressing the pleasure they had derived from reading a certain article which he had contributed to the paper. Then the query arose whether the contributors to the REVIEW ever receive encouragement in a similar way from those who are encouraged and benefited by reading their articles. They take pains to bring out their best thoughts both in prose and poetry; and we think that all that appears in the paper will well repay a careful and thoughtful perusal. And when some thought is expressed that is especially instructive and helpful to you, do you ever make any response for the same? A few words occasionally addressed personally to our correspondents, showing that their efforts are appreciated, would, we believe, encourage them in their efforts to supply the paper with good reading-matter.

THE meager dispatches which the outside world have received from explorer Stanley since his disappearance in the wilds of the Dark Continent nearly

two years ago, and the absence of any definite announcement as to his intentions in what he is known to have written, gives rise to considerable conjecture as to the real object of his so-called "relief" expedition, and seems to imply that he has another purpose in view which is being carefully concealed from the public. Two facts which corroborate this theory are: first, that there seems to be no good reason why, if the design of the expedition was to rescue Emin Bey, it should not have proceeded by the Eastern route from Zanzibar instead of the much longer route up the Congo; and second, that it has come to light from Stanley's own letters that Emin is in no particular need of being rescued, both himself and his province being in a very fair state of prosperity. The *Chicago Inter Ocean* hazards the conjecture that Stanley is working wholly in the interests of the British Government, and is preparing to descend the Nile with the possible view of surprising and retaking Khartoum. "It may be taken for granted," says that journal, "that Stanley is silent as a part of a plan which he is pushing forward to a startling denouement."

## THE WORLD REBUKING THE CHURCH.

THE first of the following extracts is a scathing rebuke upon the popular churches for the scandalous practice of church lotteries indulged in in so many places. Bro. L. C. Chadwick, who sends it in, says that he clipped it from a secular paper. It reads as follows:—

A Philadelphia judge recently alluded to the following curious but suggestive fact: "At the present day lotteries are held only by two classes of people—very religious people and very bad people; and, strange to say, the most difficult thing is to eradicate them among the first-named class." A story told of the late Dean Richmond illustrates the observation of the learned judge. He attended a church fair, and after looking with baffled wonder at all the "grab-bags," "ring-cakes," "wheels of fortune," "fishing-ponds," and similar devices, called one of the deacons into the minister's study and said: "Now, look here, I don't understand any of these games you are playing at this festival, but if you will sit down and play a game of old sledge with me, the winnings shall go to the church."

A few moments after clipping out the foregoing item, he took up one of the dailies of his own city (Williamsport, Pa.) and in that found the following item:—

A gold watch, bed-chamber set, and many other valuable articles will be chanced off to-night at the A. M. E. church, on Hepburn St.

Such facts need no comment. But we may be assured that churches which foster such iniquitous practices will find themselves set "off" at last on the left hand, and not by any "chance" process either.

## SUNDAY IN THE DOMINION.

Has the Called-for Text yet Been Found?

SOME seven weeks ago notice appeared in the daily *Ontario* (Belleville, Ont.), that J. Brown, of St. Catharines, offered to pay Rev. John Mordy, president of the Law and Order League, Niagara Falls, \$500 to assist in the work of putting down Sabbath desecration, on this condition: That he (Mordy) will produce a Scripture text from the beginning of Genesis to the end of Revelation which teaches that God requires us to keep Sunday as the Sabbath, or as anything else than an ordinary working day; or one text in the whole Bible that teaches that God, Christ, or the Holy Spirit ever blessed, sanctified, or in any way set apart any other day to be recognized as the Sabbath save that which he blessed and sanctified in Eden; namely, the seventh day of the week commonly called Saturday.

The report stated that the challenge had been accepted, but we have received as yet no information that the text has been found and the money claimed.

Another item to show that the Sunday question is assuming an active phase in Canada as well as in the United States, is the fact that one of our brethren, Robert Mc Cormack, of Belleville, was recently prosecuted and fined for carrying on his business on

Sunday. His business is such a public disturbing and noisy occupation as running a photograph gallery! But notwithstanding his work was of such a quiet nature, somebody, it seems, was greatly disturbed by it, with the results above stated. In the daily *Intelligencer* (Belleville, Nov. 17), Bro. M. had the privilege of presenting his reasons for keeping the seventh day, and quietly following his business on the first day.

To this article, the editor appended a note, stating that he would not enter into any discussion of the question, but that Mr. Mc Cormack could not fail to understand that the law was there, and its penalties would be inflicted, no matter what a person's religious opinions might be, whether he were "Christian, infidel, Jew, Gentile, Mohammedan, Buddhist, Confucian, or even Seventh-day Adventist."

## THE FOURTH SABBATH.

NEXT Sabbath, Jan. 26, will be the fourth Sabbath in this month. The address for this day, by Eld. A. T. Jones, will be of especial interest to all of our people. We trust that all will have the privilege of either hearing it read or of reading it themselves. The distribution of the *American Sentinel* and other reading-matter in connection with the circulation of petitions, has brought an unusually heavy expense upon the tract societies during the past few weeks, and this expense will of necessity continue. It is hoped that these considerations will be borne in mind by all, when making the usual monthly contributions to their local tract societies.

M. L. H.

## HOW THEY DO IT.

YESTERDAY (Wednesday) the W. C. T. U. made another desperate attempt to have the "Sunday rest" bill brought to the notice of Congress. When the senators took their seats, there was found on the desks of nearly all of them one huge bundle, or more, wrapped in red cloth. These all proved upon examination to be petitions, praying for the passage of the Blair Sunday bill.

They were the same petitions which had festooned the Foundry M. E. church at the time of the National Sabbath Convention. They had been classified by States, and the signatures from each State laid upon the desk of the senator from the State where the names were procured. This was done to show each member what his respective State is doing in the matter, and to induce him to use his influence for the passage of the bill. As these petitions were presented to the Senate by the various senators, they were carried, and piled up before the president's desk, until it was nearly hidden from sight. The signatures on the petitions were said to represent 14,174,734 people.

This shows the desperate measures which that party are prepared to take, in order to secure what their hearts are set on. Our people are far behind in meeting this thing. Had we but a single million of names at hand to present whenever such demonstration is made, these men in the Senate chamber would learn that there are some, at least, who do not favor religious legislation. Let our people everywhere arouse to the importance of the present time. The enemies of religious liberty have money at their command, and are able to keep men at work where their efforts will count the most. All may rest assured that they will not slacken their hand until they have secured some kind of recognition at the hands of national legislators. Now is the time to show our activity in behalf of the third angel's message. Momentous times are just upon us, when all will be called to meet just what we have so long told the world we believed was coming. Let all buckle on the armor, and "at the work," for the times demand that every one should now do his duty.

Washington, D. C., Jan. 17.

—It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.

J. O. C.