

Adventist Review

OUR FIELD

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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SLIPPING AWAY.

THEY are slipping away—these sweet, swift years,
Like a leaf on the current cast,
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam,
As soft as the languorous breezes hid
That lift the willow's long, golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream,
As pure as the flush in the sea-shell's throat,
As sweet as the wood bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread,
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love.
Shall we waste them in idle strife?
Shall we trample under our ruthless feet,
These beautiful blossoms, rare and sweet,
By the dusty way of life?

There are only a few swift years; ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—National Repository.

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. CONRAD.

(Continued.)

"FIGURATIVE, INSTRUCTIVE NARRATIVE."

ZELLER's Bible dictionary judges correctly, when it places the parable of the rich man and Lazarus among the fictitious, instructive narratives of our Saviour. According to our careful investigation of the place where this event should occur, and the condition of it in the light of the Bible, it can only be such. That "the dead know not anything" must remain true; and if in Isaiah 14 and in Luke 16, the dead are represented as if they knew something, these cannot be actual, but fictitious, events. Had the persons in the realm of death, life and knowledge of the past and future, they would thus talk and act. The representation is a true one;

but the transaction is not real. These facts are still more confirmed when we investigate the whole transaction in Luke 16 somewhat more closely.

The Saviour here describes a rich man, who, while himself living in joy and faring sumptuously, overlooks the suffering and needy Lazarus at his gate. The dogs manifested more sympathy than the rich man, who does not give even a crumb which falls from his table. At death, however, a different picture of both is represented. The rich man finds himself in *hades* in torment, and from there he sees Lazarus in Abraham's bosom. This gives rise to a conversation between him and Abraham, and he desires that this formerly despised Lazarus be sent to dip the tip of his fingers in the water, that his tongue may be cooled.

Now, is this narrative a real event? Has this conversation between Abraham and the rich man ever taken place? Can the righteous and the unjust see each other and converse together after death? Have the dead in the intermediate state, eyes, fingers, and tongues? Do all the righteous lie in Abraham's bosom? Does the ungodly man in hell wish the salvation of his brethren on earth? and does he intercede for them? or is the whole a representation, as in Isaiah 14, freely sketched by the Saviour, according to a well-understood figure of speech, to heighten the impression, and to bring those for whom it was designed, sooner to understand and realize their own case? It is either one or the other. Either *all* is literally true,—a real event in the spirit-world, a real conversation between Abraham and the rich man,—or else unconscious dead persons, as Abraham, Lazarus, and the rich man, are here represented as living and acting, while in reality they are not. In case we believe that the conversation between the rich man and Abraham really took place, we must also admit the possibility that the wicked, in general, can speak with the righteous; yes, that they can blaspheme and slander, and that they can see each other! What a paradise would that be, were parents obliged to see their prodigal children for thousands of years in torment, and to hear their calls, prayers, and groanings! Yes, what a paradise, were the righteous to hear the prayers, howls, curses, lamentations, and groans of millions and millions of ungodly ones, until the resurrection! If such were really the case, none among the living need envy Abraham his place, and the righteous dead would have anything but peace. Such a paradise we must accept, if we consider the parable of Luke 16, as a literal, actual occurrence.

Luther makes this whole transaction a figurative one; but he lets it transpire in the conscience of the rich man at the hour of his death. He says:—

The other question, How does this conversation between Abraham and the rich man happen? *Ans.*—It certainly cannot be a *real conversation*, since the bodies of both are buried in the earth; just as little can the tongue be literal, concerning which the rich man laments in the heat, nor a literal finger or water, which he demands from Lazarus. Therefore, all this must take place in the conscience in this manner: when the conscience is troubled in the hour of death, then one realizes

his unbelief, and sees for the first time the bosom of Abraham, and those that are in it; *i. e.*, the word of God, on which he should have believed, and has not done it. Consequently, he has the greatest torment and anguish, as though in hell, and finds no help and consolation. . . . Then such thoughts arise in the conscience, which would hold such conversation, if they could speak, as here the rich man holds with Abraham. . . . Finally he feels that it is said to him that there is a great gulf fixed between him and the believing ones, and that they could never come together. These are the thoughts of desperation, when the conscience feels that the word of God is forever denied him, and there is no further help for him. After this, the thoughts of his conscience wrestle, and desire earnestly that the living might know that it is thus in the hour of death, and they wish that some one would tell them. But this also remains unfulfilled; for he feels the answer in his conscience, that Moses and the prophets are sufficient; they should believe these, as he also should have done.—*Luther's Sämtliche Werke*, Vol. 13, Sermon 39.

But how do modern commentators meet these difficulties? While they even seem indignant, if we, with Zeller, call the transaction a fictitious narrative, yet when they come to explain the parable, they themselves are obliged to admit that not all is to be taken as real. So, for example, we read in the German commentary of Dr. Nast of Cincinnati, editor of the German Methodist church organ: "That the seeing into paradise, the conversation between Abraham and the rich man, the dipping of the finger to cool the rich man's tongue, etc., is not to be understood in a material sense, no one will dispute." We certainly will not dispute it; we would only like to know how many, etc., there remain? Had this worthy commentator done as Luther did, and taken the whole, torment and all, as figurative, he would have stated the truth. If one part is to be figurative, and not literal, why not the whole?

In the explanation and use of this parable, many of the theologians entangle themselves in wonderful contradictions and absurdities. At first, they assert that man after death continues to exist as a disembodied being. But if any one calls this in question, and asserts that, according to the Bible, there is no consciousness without the body, they point immediately to Luke 16, as proof. One investigates this, and drops the remark that all three persons here mentioned have bodies. Abraham has a bosom, Lazarus a finger, and the rich man a tongue; but not a syllable is here mentioned about disembodied spirits; the word "spirit," or "soul," is not once named. The answer comes back: One must not think that they have bodies; it means just the opposite; the language is figurative. Just what they should prove only rests on their assumption, and whatever contradicts this must be figurative! In other words, at first, this parable is said to prove as true, the existence of disembodied, immaterial beings; then every particular of the parable which stands in contradiction to this, is represented as figurative, and of little significance, and then they boast of this so disfigured parable as a full proof of their assumption! Others may so treat the word of God if they choose; we will not take such responsibility.

If the word of God should teach that the dead know more than the living, instead of teach-

ing that they know not anything, then we should be compelled to take this parable throughout as literal, and as an actual event; but as such a view contradicts the word of God, and we have already an illustration of the same nature in Isaiah 14, we believe that the representation is true, but the event fictitious, and not real. In this latter case, not the event itself, but the moral, is the principal thing.

No more than in Isaiah 14 the dead were awakened at the death of the king of Babylon, and arose from their thrones and mockingly greeted him, is the rich man in torment, or does he talk with Abraham or see Lazarus. Worms are his bed, and worms cover him, and all rest until the day of resurrection. God's word represents figuratively, as in Isaiah and Luke, the dead as acting and talking; but in Eccl. 9: 6, and in many other places, it states literally that the dead know not anything, but sleep. The infidel may bring forth this apparent contradiction with triumph, as a support of his unbelief; orthodoxy may regard the Old Testament as of little importance because its teachings on the intermediate state do not harmonize with its heathen philosophy, and in the New Testament itself, mutilate and distort such cases as the one under consideration; but we, for our part, acknowledge the whole Bible as coming from God, and as the only rule of our faith, and we feel in duty bound to study and compare until all such apparent contradictions are solved, and the kernel found. With the help of God, we have now solved every contradiction. The evident design of the parable is not to impart instruction to us concerning the intermediate state, or concerning the continuance of disembodied spirits, or whether the unjust can converse with the righteous after death, and whether one is in torment and the other in bliss.

The real object and the moral will appear more manifest as we further investigate the parable and its connections. Four points are here to be observed: 1. The cause; 2. The direct reference; 3. The real meaning; 4. The moral for us to-day.

(Concluded next week).

THE REVELATION OF GOD'S NATURE.

BY HAROLD STEARNS, M. D.

To many good Christian people, the word "science" is so intimately associated with infidelity and skepticism that they consider it one of the greatest enemies of revealed religion; as something of which they should be ignorant themselves, and should keep their children in ignorance. It is not strange that such a feeling should exist in this age, when many of the professed leaders of scientific inquiry are openly opposed to the teachings of the Bible, and many of the hypotheses of science seem to be equally opposed to what it teaches us of the world's history.

But let us remember that these are simply hypotheses, not established facts; and while some of those who advocate them so earnestly would like to have them placed on the same plane as the admitted facts of science, it can only be done by ignoring the most essential laws of scientific inquiry, which they have themselves established. It is well for us, too, to remember that the men who have done the most for science; who have, through years of patient study and investigation, found out many of the great laws that govern the universe, have approached this study with the deepest reverence, and have been led by their discoveries to bow down in wondering adoration before that Supreme Being, of whose existence and power these laws were to them the surest proof.

There is a true science, and there is a "science falsely so called;" but shall we ignore the one because the other exists? Shall we cease to study God's word, because there are those who "wrest it to their own destruction"?

God has revealed himself to us in his works as well as in his word; and science is but the

study of his laws in the universe about us. It is the branch of knowledge above all others, with which the Christian should be familiar. The great majority of studies that demand our attention here, relate to merely temporal matters; but the study of science is eternal—as far-reaching and as lasting as are the works of God. Nor need it be confined to those of great learning; books may be a help to us, but their place is secondary. Our text-books should be field and forest, mountain and river, the sky above us and the earth beneath; our school-room the world we live in.

In this connection a great responsibility rests upon us as Christian parents; we know that infidelity abounds, and that, sooner or later, guard and protect them as we may, our children must go out to meet these influences. How often have we seen promising young men and women, brought up in Christian families, go out into the schools and colleges of our land, and, meeting these ever-prevalent influences, make ship-wreck of faith,—adopting the egotistic conceit of would-be scientists, and laughing to scorn the faith of their parents!

What can we do to prepare our children for this inevitable conflict? how bring them up so that the storm of skepticism may spend its force upon them, and leave them unshaken as the solid rock? These are important questions. We shall find, on studying this subject, that there are two great reasons for the ship-wreck of faith that so often follows the conflict: one is ignorance of God's word, the other, ignorance of his works.

The first leads us to take false positions in regard to the Bible; and as the weakness of these positions becomes apparent, infidelity gains an apparent victory, and is greatly emboldened. The second leads us to accept as final, conclusions of scientific skeptics, which a little knowledge of real science would show us were based on mere assumptions. In fact, we shall be astonished as we become familiar with scientific facts, at the arrogant assurance of infidels who claim to be scientific. Standing at a distance, it seems to us that an impregnable fortress stands before us—its walls of solid rock, its mighty guns manned by fierce warriors, and ready to open a destructive fire upon the bulwarks of our faith—but, lo! when we have plucked up courage to approach it, it is nothing but a paper shell, manned by men of straw and wooden guns!

Now if the main causes of defeat are the two enumerated, the remedy is apparent: a thorough knowledge of God's word, and a knowledge of his works, gained by a personal observation and study. Both studies should be begun early, and in both, the parents should be teachers. It is not necessary that we spend years of study on scientific subjects in order to interest our children. It is only needful that we keep a little in advance of them, so that we can take them with us into the fields and woods, and teach them to observe the wonderful things about them, and thus lead their minds up to God, even as Christ, the maker of all these things, used them as illustrations in his teachings, and taught us to "consider the lilies of the field, how they grow."

If we plead lack of time as an excuse for not becoming our children's teachers in these things, would it not be pleasing to God for us to spend some of the hours of the Sabbath—the day we keep, in memory of God's creative work—in directing the attention of our children to the love and care of our Heavenly Father manifested in these works? How better make the Sabbath a delight, a day to be looked forward to by all, than by a quiet family walk into woods and fields? Thus the restless energies of the young may be directed into proper channels, and old as well as young be refreshed by the sunlight and pure air, the songs of birds, the perfumes of flowers, the glorious colors of earth and sky, till all hearts are lifted in praise to Him who made all these, and pronounced them "very good."

And if the hours thus spent in learning of God's ways ourselves, and in teaching our

children, shall result in such immediate benefit to all, and in the salvation of our children, what Christian parent could regret having made the trial? In conclusion, let me quote the words of another in regard to this subject:—

In order to keep the Sabbath holy, it is not necessary that we inclose ourselves in walls, shut away from the beautiful scenes of nature and from the free, invigorating air of heaven. . . . During a portion of the day all should have an opportunity to be out-of-doors. How can children receive a more correct knowledge, and their minds be better impressed, than in spending a portion of their time out-of-doors, not in play, but in company with their parents! Let their young minds be associated with God in the beautiful scenery of nature; let their attention be called to the tokens of our Father's love to man in his created works, and they will be attracted and interested. . . . You can direct their minds to the lovely birds, making the air musical with their happy songs, to the spires of grass and the gloriously tinted flowers which perfume the air. All these proclaim the love and skill of the Heavenly Artist, and show forth the glory of God.—*Testimony*, No. 20, Vol. II.

Idaho Springs, Colo.

THE MILLENNIUM NOT YET.

BY W. A. COLCORD.

THE United States is called a Christian nation. That there has been a larger per cent of Christian people in this country than in almost any other in the world, is doubtless true. The principles out of which this nation grew, have been favorable for such to be the case. But that all of the people of this nation are not Christians is also quite certain. Notwithstanding the benign influences there have been in this country in favor of Christianity, they have failed to result in the Christianization of all its citizens. The religion of Jesus Christ seems to be losing its hold on the majority of the American people, rather than bringing them into conformity with its high and exalted principles.

A year or two ago, Dr. T. De Witt Talmage said, "The capture of this round planet for Christ is not so much of a job as you might imagine, when the church takes off its coat and rolls up its sleeves, as it will;" and he then made some wonderful mathematical calculations as to how it might be done. But just a little before our last presidential election, in turning his eyes to this most favored and Christian (?) country, in a sermon on "the Ballot-box," he is constrained to say:—

Bribery is one of the disgraces of this country, and there will be more money used in bribery in this autumn's election than in any previous election.

And that is to say that this country is getting worse instead of better; that its citizens are indulging more and more in a sin that in the Bible is condemned in the strongest terms. See Ex. 23: 8; Deut. 16: 19; Prov. 17: 23; Eccl. 7: 7; Isa. 23: 13-16.

Farther on in the same sermon, Mr. Talmage continues the strain. He says:—

Do you not think politics have got to a pretty low ebb in our day, when a Tweed could be sent to the legislature of New York, and a John Morrissey, the prince of gamblers, could be sent to the American Congress?

Yes; and when politics, which, in a republican form of government, are but the voicing of the people, have got to such a low ebb, the moral status of the people cannot be very high. More bribery than ever before! But true Christians will neither give nor receive bribes. And it might be added that there was more betting over the recent election than over any preceding one. But true Christians will not bet. Thus, according to Mr. Talmage's own statement, the men of this nation are growing worse and worse. Talk about capturing the world for Christ! The church would better begin its conquests at home. Though it has been with it from infancy, the church, it appears, has signally failed to capture this nation for Christ. If it is because it has not "taken off its coat and rolled up its sleeves," it is time, then, that it dismantled itself. If it has failed to capture this most favored and best of all nations, it is needless to make any great calculations on seizing the world. The temporal millennium, like the *ignis-fatuus*, is always a little way ahead, but never here. It is but a fond

dream,—a castle in the air,—born of desire rather than of any external evidences or scripture proof, and bound to be blasted by the terrible realities of the day of God that are soon to burst on the slumbering world.

WHO WILL OBSERVE ?

BY ELD. F. D. STARR.

AFTER dwelling upon the dealings of God with Israel, the psalmist says, "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107:43. God would have us cultivate our perceptive faculties; he would have us observe his works, and notice what he has done for us. If we take a view of his providential dealings with us, we shall understand the loving-kindness of the Lord.

Repeatedly, God brought ancient Israel into close places, and then, when destruction seemed imminent, he wrought wonders for them, and the impending ruin was averted. "They cried unto the Lord in their trouble, and he saved them out of their distresses." Verse 13. But did Israel have a heart to perceive, and eyes to observe these things? When Moses was about to relinquish his charge of the flock whom God had brought out of Egypt through his hand, in referring to the signs and miracles that God had shown in their behalf, he says: "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." Deut. 29:4.

They could very quickly perceive when they were in trouble; but unbelief entered their hearts, murmuring sprang to their lips, and they complained against Moses. They thought they had a very hard time indeed, and seriously questioned whether God was among them or not; but when he brought them out of their distresses, no adequate feelings of thankfulness filled their hearts. "They soon forgot his works." They did not observe that God had brought them into distress, simply that he might show his care for them in bringing them out of it.

So, we fear, it will be with many to-day. To them the ways of God's providence are dark and discouraging; they do not discern the finger of God and the wonders of his hand in leading and caring for his people. They say the prospect seems dark and gloomy. We shall not question this statement; it is doubtless the truth. God once interposed a cloud between Israel and their enemies. What was the nature of that cloud? An observer from the Egyptian side might have testified that the cloud was as black as the darkest night, and have told the truth; while another, from the opposite side, might have replied with equal truth, that it was as brilliant as the morning light, and resplendent with a glory like that of heaven. "It was a cloud and darkness to them, but it gave light by night to these."

If we hear the statement to-day that the outlook is dark and discouraging, we shall not labor to disprove the assertion; the speaker could doubtless prove, to his own satisfaction, that such is the case, but, at the same time, he proves also another point, and that is from what standpoint he makes his observation—he shows unmistakably that he is on the dark side of the cloud. But if he would observe these things as God meant him to do, his heart would be filled with thanksgiving that the Lord had so signally manifested his loving-kindness in showing to his remnant people such tokens of love and care all the way.

Perhaps the question may arise: If God did not give the poor Israelite a heart to perceive, would he be blamed for not having such a heart?—He would; for he failed to ask for that heart to perceive. "Ask, and ye shall receive." Never was the sincere petition, "Create in me a clean heart, O God," offered to the Lord in vain; and just as surely will the earnest request for a heart to perceive the work of God for us, be heard to-day.

Shall we not observe these things? and perceive and appreciate what the Lord is doing for us now?

If our observation shows the prospect to be gloomy, let us change our location to the bright side of the cloud.

GETHSEMANE.

BY C. A. MORSE.

GETHSEMANE! thou holy ground,
Made sacred once by grief and prayer;
Angels in reverence guard the spot,
Since last the Saviour lingered there.

What burning tears of sorrow fell!
What bitter cry arose to God!
What anguish tore that loving breast!
What sacred tears bedewed the sod!

"Father, if it be possible,
Remove from me this cup of death;
Yet to thy righteous will I bow,
And praise thee with my latest breath.

"Thy will, not mine, O God, be done,"
In human agony he cries,
Till down the pitying angel stooped,—
Bright herald of the upper skies.

What comfort sweet, what peace secure,
The Father sent his suffering Son!
Thus may we win the Comforter,
When we can pray, "Thy will be done."

DEALING WITH OFFENDERS.

BY ELD. WM. COVERT.

THE aim of all church members should be to save the erring, if possible, and at the same time to preserve the reputation of the cause. To accomplish this requires discriminating judgment, and a close connection with the Lord. Says the apostle, "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." Why choose the spiritual-minded member to do this work?—Because he will do it in the spirit of meekness. He will make allowances for human weakness, and deal in the spirit of kindness. If we receive this admonition, it will be regarded by us as an occasion for deep humility and earnest pleading with the Lord, when we discover that a member has transgressed against us. This is so, because the duty would then rest upon us, according to the instruction of our Saviour, to make an effort to restore such a one.

It is contrary to carnal nature to suffer wrong and bear it meekly; but under such circumstances it is necessary so to crucify feelings of resentment that we shall be enabled to labor in gentleness, manifesting the spirit of Jesus. If the work is undertaken in a spirit of self-defense, the offender is quick to detect it; and he will be very likely to attempt to justify himself, and the matter is only made worse, because engaged in with a selfish motive, and therefore the assistance of the Spirit of God is not secured.

If a member of the church sees another going astray, it is his duty kindly to call the attention of the offender to the misdeed. This is to be done for the sake of helping the erring one, and to save the cause of Christ from reproach. But the matter should never be made a subject of conversation to others not concerned. Always understand that a person with a mote in his eye will object to having a brother with a beam in his eye, make an effort to remove the tiny object from such a tender organ. Our Saviour does not recommend leaving the mote in the eye, but first advises removing the beam from the eye of the one who has discovered the mote in his brother's eye.

The lesson is this: If we discover a wrong in our brother, the first thing to be done is to seek the Lord, being certain that every fault which could in any way be a hindrance to the erring one, is put away. Be sure that you have the Spirit of God, and that the motive which is prompting you, is not a selfish one, but that brotherly love is the moving power. If this is the case, then the blessing of God may be expected.

It is because the Scriptures are so seldom followed in these things, that so many church trials are demanded. The responsible ones live at so

great a distance from the Lord that they cannot receive the aid of his Spirit, and the eyes of their understanding are not enlightened; and for this reason many sad blunders are committed. It is often the case that after matters have become sadly tangled, the minister is called upon to straighten them out. If the Bible course is taken, a minister will seldom be called upon to engage in a church trial. It is no doubt the delight of Satan to have our ministers spend their time and strength in this very way. But is this the scriptural order? The minister is usually dependent upon hear-say evidence, and in very many cases the one who is reporting the matter to him is doing so in direct disobedience to plain, scriptural instruction. Suppose, then, that the ministering brother goes with such information to the one accused; he is required to tell who has informed him, and in doing so, he is laying the foundation for further trouble. When a minister is asked for his advice in such cases, he should give it in harmony with the word of God, and require every one to follow the scriptural teaching. If all were taught that the Bible rule must be strictly adhered to in these things, it would certainly have an excellent influence upon the cause that we love, and save much trouble and loss.

AN EXCEPTION TO THE RULE.

BY EUGENE LELAND.

It is sometimes said that a man is known by the company he keeps; and that is true. But like every other good rule, this one has its exceptions. A religious man should not be condemned because he associates with an infidel in circulating a subscription paper for the benefit of an unfortunate neighbor, or because he unites his efforts with those of an infidel in repelling the attack of a foreign invader, or the plottings of a conspirator against the government that protects them both. An infidel and a Christian standing on the bank of a river in which a man is drowning, will unite their efforts to save the drowning man, and discuss their religious differences afterward. So when one sees the life or liberty of an individual, or of the nation, in danger, it is his duty to use every means in his power to avert the calamity, and to call to his aid any one who is willing to assist, regardless of his political views or his religious profession, leaving a discussion of those questions till the danger is past.

Not long since, I noticed a statement in a local newspaper to the effect that no one was doing anything to oppose the passage of Sunday laws except Seventh-day Adventists and infidels; and then the question was sarcastically asked, "How do you like the company?"

The thought at once suggested itself, What are the rest of the Christian world doing, that they should leave to Seventh-day Adventists alone, with only the help of infidels, the work of defending the Constitution of the best government that God ever permitted to exist, against the attacks of bigoted, intolerant conspirators, under the name of "National Reformers?" But perhaps that is where the trouble lies. These good Christian people are ashamed to engage in a work with which an infidel has anything to do. Were they ashamed to stand by the side of an infidel in suppressing the late rebellion? But who is the greater traitor,—the one who openly and boldly proclaims his disloyalty, and takes up arms against his country, or the one who, under the guise of loyalty, seeks to subvert the government, and trample on the rights of every free citizen, by passing laws which will subject him to a religious test?

But we ask again, What are the Christian people doing to hinder this work of legislating on religious questions?—So far from doing anything to hinder the work, they are using their utmost endeavor to help it along. And how are they doing it?—In this way: by circulating petitions for *adult* residents of the United States, *twenty-one years of age or more*, to sign, and

then accepting the signatures of *children*; by *securing* the signature of *one* Catholic, and *counting* 7,200,000 Catholic signers, when *they* know there are not that number of Catholics in the United States twenty-one years of age or more, and when *we* know that the signatures of a goodly number of Catholics have been secured to a remonstrance; by resorting to schemes to further their designs, which, if exposed, would cause the cheek of an infidel to crimson with shame, to think that he is obliged to live in a community where such things are practiced.

And this is the class of people who, when the proffered assistance of an infidel is accepted to resist a common enemy, will ask, with cool effrontery, "How do you like your company"? If an infidel should resort to such low trickery, such vile deception, such cunning fraud, such outrageous dishonesty, even to secure a *good* object, I should certainly be ashamed of his company; but when professed Christians use such means to secure an evil object, the means are apparently well suited to the end, and both alike well worthy of a criminal.

Millington, Mich.

"BE STRONG AND OF GOOD COURAGE."

BY ELD. R. A. UNDERWOOD.

THESE words were repeated several times to Joshua, the man to whom God had intrusted the responsibility of the visible leadership of his people. They have ever been the watch-word of success in all movements that demand advance thought and action. The discouraged man is void of strength and power as a leader. Six thousand years of experience have demonstrated this truth so clearly that it admits of no argument. Courage is closely allied to faith. Courage comes as the result of faith, and when faith is waning, courage soon fails.

There is nothing that is more detrimental to the cause of God than for those who are chosen as leaders to become discouraged. This is true from the least officer in the church to the highest one. By dwelling upon the dark side of every cloud, difficulties are multiplied and magnified, till we are led to distrust God, and discouragement and defeat are the result. Ministers and church elders often fail as leaders, because they allow a feeling of discouragement to overcome them. Men who might be very useful in the cause of God become powerless for good, and a *hindrance* to the cause, because they have failed to cultivate faith and courage. Difficulties are always magnified by those who lack faith. They are apt to see and present the dark side of every question.

An illustration of this is found in the experience of the ten spies. They saw the high walls and the giants, while the *promises* of God, and what he had wrought in the past for them were all eclipsed by real or imaginary difficulties. The counsel of God to the spies was, "Be ye of good courage, and bring of the fruit of the land." Num. 13:20. This important instruction was heeded by only two of those who went to search out the land. The rest spoke of the difficulties of the undertaking as follows: "The people be strong that dwell in the land, and the cities are walled, and very great." But Caleb said, "Let us go up at once, and possess it; for we are well able to overcome it." But the men that went up with him said, We *be not able* to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Num. 13:28-33.

This kind of talk was calculated to develop in the congregation unbelief, and a spirit of mur-

muring and fault-finding against those whom God had chosen to lead his people. "And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And they said one to another, Let us make us a captain, and let us return into Egypt." Num. 14:2, 4.

When this spirit of murmuring against Moses, and charging God with the folly of bringing the Israelites up out of Egypt, to die in the wilderness, was at its height, Joshua and Caleb "rent their clothes: and they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an *exceeding good land*. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." Num. 14:6-9.

The experience and the result of the course pursued by those who distrusted God and talked darkness and discouragement are set forth as "ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Dear brethren and sisters, and especially those who are placed in charge of the church, missionary society, and Sabbath-school, *remember* that God *honors* that man or woman who talks *faith, light, and courage* before the congregation. Such testimonies lift the people higher; they bring angels into the congregation and into the home. There are some who see no good in their brethren, no prospect of success in their church. Giants are in the way, walled cities are to be taken, and other difficulties to be overcome. But let us look *above* all these discouraging features and see Jesus, the author and finisher of our faith. He is a Leader that will "not *fail* nor *be discouraged* till he have set judgment in the earth." Isa. 42:4.

Are we discouraged? Then Christ invites us to come to the fountain of courage. The spirit of Christ is the spirit of faith and courage. Will such a mighty Leader, who is "able to do *exceeding abundantly above all that we ask or think*, according to the power that worketh in us" (Eph. 3:20), leave us?—No. He is able to cause the walls of Jericho to fall, and the Red Sea to open before all who obey the command of God to Israel, to "go forward." God sets a premium upon faith.

It is when strong influences are at work against the cause, that God wants men and women who possess the spirit of Joshua and Caleb to stand on the right side. After God had said that none but Joshua and Caleb and the children under twenty years should go over into the land of promise, and that the murmuring multitude should see their words fulfilled by dying in the wilderness, they all then said, "We will go up and fight, according to all that the Lord our God commanded us." Deut. 1:41. But it was then too late to go.

And thus it may be with some who now see only the dark side, and present that to the people. We read of those who will be as anxious to be saved as the Israelites were to go into Canaan when they could not. See Amos 8:11, 12. How anxious the lost will be to talk faith and light and courage! But, alas! it will be too late. The day will be past; probation will be closed. Now is the time for all to seek the Lord, "before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:2, 3. "Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:12.

Satan knows that if we talk unbelief and those things that have a tendency to discourage the people,—although much that is said may be true,—he has gained a victory by using us to do the work which pleases the "accuser of our brethren . . . which accused them before our God day and night." Rev. 12:10. Shall we not, as ministers, church officers, and soldiers of Christ, hear the voice of the great Leader, saying, "Be strong and of good courage," and repeat the command all along the line; for surely if the Lord delight in us, we are able to go up and possess the promised land?

THE SUNDAY-SABBATH SUPPORTED BY FRAUD.

BY ELD. R. F. COTTRELL.

It was by lying and fraud that Sunday usurped the place of the Sabbath of the Lord. Witness the pretended "epistle from heaven found on St. Simeon's tomb in Golgotha," evidently brought into England with the sanction of the pope, to frighten the ignorant and superstitious into the observance of Sunday and "other feasts of my saints."

As in the past, so at the present, this child of apostasy is sustained by fraud. A "Rev. Wm. Armstrong," who has for a long time made himself conspicuous by fighting against the Sabbath of the Lord, speaking of Col. 2:16, 17, says: "There is not a particle of proof that the word 'Sabbath' ['days' is not in the Greek], in the text refers to the yearly sabbaths, which are all included in the terms 'holy-day' and 'new moon.'"

A man who talks about the Greek ought to know what he is talking about. If Mr. A. knows the Greek, he knows that the word "sabbath" in the Greek text is in the plural number, "sabbath days" or "sabbaths," and not in the singular, as he evidently intended that his readers who are unacquainted with the fact in the case, should believe. For what other purpose did he say, "'Days' is not in the Greek," but to deceive the reader of the English, causing him to think that in the Greek it reads "the Sabbath"—the Sabbath of the fourth commandment,—the Sabbath which Mr. Armstrong holds to be perpetually binding, and which he professes to keep in the literal sense, when he keeps Sunday? How the Sabbath could be blotted out, and *not* blotted out, at the same time; and taken out of the way, being nailed to the cross, and yet be binding, as ever from the beginning of the world,—is a thing which I am utterly unable to understand.

The sabbaths in the text are distinguished from the weekly Sabbaths, being defined as "the sabbaths which are a shadow of things to come; but the body is of Christ." Now Mr. Armstrong does not hold that Christ at the cross put an end to the Sabbath of the fourth commandment. Why, then, does he quote this text, and try to make it appear that the word "sabbaths" is in the singular number, and does not refer to the yearly sabbaths, but to that of the decalogue?

—How pleasant it is to turn over a new leaf, to see before us an unmarked page! How careful should we be that its unspotted surface shall not be spoiled by weak and defective things! How poor have been many of our efforts in the past! Will they be any better in the future? Unquestionably yes, if we go about it in the right way. If our peace is made with God, if we have come into living union with Christ, we have nothing to fear. As he has taken away forever, and cast behind his back, all our past errors, so surely will he guide and uphold us in the future, remedying all defects, perfecting all shortcomings. Without Christ the way is dark before us, uncertain, threatening evil; but with Christ we have nothing to fear—all is bright, clear, joyous. We need not hesitate, but fearlessly placing our hand in his, go forward, knowing that "better is the end of a thing than the beginning thereof," and that ere long we shall attain everlasting life.—*Episcopal Recorder*.

—Hope of ill gain is the beginning of loss.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

SABBATH-KEEPING.

TEXT: "Remember the Sabbath day, to keep it holy." Ex. 20:8.

I propose this morning to offer a few practical thoughts on the proper observance of the Sabbath by Christians.

And my first remark is that the Sabbath is for us a divine institution, or it is not. If it is not, then any kind of Sabbath observance is uncalled for. It is a merely human device, and is of no more consequence than Easter or Christmas, which are human institutions, and, therefore, of very questionable advantage. If the Sabbath was meant for Jews, and not for the church of all ages, then the less we keep Sabbath the better. Keeping it would be as out of place as keeping the Feast of Tabernacles. Keeping it would only lead us back into the twilight of types. The Sabbath must be a divine institution, not only for the old Jews, but for us, if we are to keep it at all. We cannot bind it on the church or the world, if it be but a human expediency.

Now, if it be a divine institution for us, then we must go to the divine word for instruction as to its meanings, and as to the proper mode of observing it. The alternative is either no Sabbath at all, or the Sabbath as God made it for us. We cannot strike an average between these alternatives and, taking God's Sabbath, shape it as we will. To divide it, and say we will use the first half as God's Sabbath and the last half as our own play-time, which is largely the theory on the continent of Europe, is illogical and absurd. God certainly did not set apart a half day. If there is any Sabbath, it is a whole day and not a half day. If play is the appropriate exercise of the Sabbath, then it should be play all day and not play only for the last half. If something else than play is the appropriate exercise of the Sabbath, then it should be this something else than play all day, and not only for the first half. The day is evidently to be of the same sort all through. There is not a hint in Scripture of two great principles in the day, one for the forepart and the other for the afterpart.

With these preliminary thoughts, let us now first answer the question, "Does the Sabbath belong to the Christian church?" and then, on finding an answer in the affirmative, see how God would have us spend the day.

The common declaration of superficial opponents of the Sabbath, is that it is a local, Jewish affair. They class it with the sacrifices and the annual feasts, all of which were done away in Christ. But these objectors fail to see the difference between the ordinance of the Sabbath and the special details of its Jewish observance. The two things are wholly apart from one another. The Sabbath came to the Jews from the ages before, and at Sinai special forms of its observance were given to Israel in its typical capacity. These forms have all expired with the ritual, but the Sabbath remains as it was before the Jews existed. And this fundamental law of the Sabbath is imbedded in the decalogue, which was wholly separated from the ritual or civil law by being written by the finger of God on tables of stone, and placed by itself in the ark in the holy of holies. The Sabbath, as such, is both a divine institution, and a divine institution for all. The Jews regarded it before they reached Sinai, and other nations also maintained its observance.

The week was not a natural division of time. New moon and full moon would naturally mark epochs, but the quarters of the moon are no more natural than the thirds or fifths of the moon. The week's observance is itself a testimony to the divine origin of the Sabbath. The French felt this when they did away with the

week, and made a decade of days as the division of time, in order to be rid of the Sabbath. The story of Jacob and Laban shows us that three centuries before the law was given at Sinai, the week's division of time was known and used in Syria. The Babylonian records show the same a thousand years earlier. The fact that the Babylonians counted the week from the first of each month does not alter the testimony that they recognized the week; and their laws expressly ordered rest from labor on the Sabbath, or seventh day. The reason for the seventh day after six being established, is given in the decalogue as found in the periods of creation, and hence the Sabbath dates not from Sinai, but from the beginning of man's occupancy of the earth. That it is not binding upon the Christian church would be off a piece with a declaration that none of the laws of God which had special details of punishment given them at Sinai, are binding on us to-day—such as against murder and stealing. But again, objection is made that laws against murder and stealing are in consonance with our inner consciousness of right and wrong, but Sabbath-keeping has no inner witness at all. It is an extra law, an outside statute, and finds no natural response in the human mind or heart. The answer to this is that God has seen fit to make an outside statute for all mankind, just as, before man fell, he made an outside statute that man should not eat of the tree of knowledge of good and evil. Why should not God give law to man independently of the inner consciousness, as well as such laws as find their echo in the conscience? Nay, is not one grand external statute like this of the Sabbath a constant witness for God through all generations,—a reminder to every one that we are not under the government of conscience merely, but under the government of God, above and beyond conscience? * * * *

Now let us see how God would have us spend the holy day. "Remember the Sabbath day, to keep it holy." We may remark, in passing, that the use of the word "remember" shows that God was laying down no new law for Israel. He was only telling them to remember an old law, as old as mankind. The Sabbath was to be kept holy, to be hallowed, to be sanctified; for such are the varied renderings of the Hebrew verb *qadash*. There is a superficial interpretation which says that all this hallowing, or sanctifying, refers to an outward ceremony, or exterior rites, and that hence to sanctify the Sabbath meant only to set it apart from other days by a distinct ceremonial. And as a proof of this interpretation, those passages are quoted (like Ex. 20:21) where garments and other material things are sanctified or hallowed. Now, it is not denied that the word is often used of an outward rite, but this is always significant of an inward holiness. The clean garments of the priesthood, anointed and sprinkled, were emblematic of a pure manhood consecrated to God. The word, therefore, is never to be confined to the outward rite, but always looks to something beyond. * * * *

Now, then, if the Sabbath is God's day, appointed by him to foster our holiness, to contribute to our sanctification, we see at once that the mere abstinence from our ordinary avocations does not meet the requirement. The rest from work, by the words of the command, is to be a holy rest, not a secular rest. To stop the meaning of the Sabbath with the mere idea of cessation from labor is both against the letter and the spirit of all God's commands, which seek action in the heart.

The Sabbath day is, therefore, to be kept holy in the full sense of that word. What, then, is our proper observance of the day? First, certainly, to meet in holy convocation to worship God. This was Israel's plan. It was also the plan of the Christian church, from the beginning. The solidarity of the church was to be seen on that day, when all Christians, as brethren in Christ, should assemble before God. A Sabbath without attendance upon the public

worship of God, where it is possible, is an abused Sabbath. It lacks the church element which every Christian should sustain. The notion that we can just as well worship God at home is but an excuse for spiritual torpor. No earnest Christian ever entertained such a notion.

The special study of God's word is another necessary mark of a true Sabbath. That word is our one light in this dark world of sin. We should ever be walking in that light. And yet how lamentably ignorant of the Scriptures many Christians are! How few bend over the word as the God-given fountain of refreshing to the soul! And yet that should be the position of every one of us. We need all the helps we can get in this study; and the teachings of the pulpit, if faithful, are among the best helps to this end. But these teachings will be of small value, unless we follow them up in our retirement with careful searching of the Scripture, as did the Bereans, who received the divine commendation for so doing. The Sabbath, as a day of leisure from ordinary work, is the day specially adapted for this careful, private Scripture study. Its hours should be full of this spiritual research, with prayer for the guidance of the Holy Spirit. And this brings up another element of the true Sabbath.

It should be eminently a day of prayer and meditation. We should, with hearts of gratitude, rehearse to ourselves the Lord's gracious dealings, and strengthen our souls by the retrospect, in which exercise prayer and praise will always have a large part. Prayer need not always have a set form, either in words or attitude. We may lift up our souls to God in prayer or praise as we sit, as we read, as we walk, and so ourselves may be steeped in prayer. Now, it is very evident that a Christian who spends the Sabbath in this way that God designed it to be spent, would no more think of sitting down to read his newspaper on that day than he would think of going to his place of business and conducting it as on other days. The Christian who thus uses the sacred hours, is very far from knowing what the Sabbath is, and very far from prizing his religious opportunities. If indeed a Christian, his love to the Master is very weak, for the Master has said, "If ye love me, keep my commandments."

God does not want us to keep the Sabbath as slaves, whipped to a certain course of conduct; but he wants us to love the Sabbath, and to use it in love and because we love him. Ah! is not the trouble that we do not wish to become holy? We love folly so much that we would postpone the growth in holiness to the next world. O my dear readers, if any of you are in that case, be sure that you are not deceiving yourselves in thinking you are Christians. Be sure that you are not wearing a name that does not belong to you. If you are not seeking holiness here, how can you expect to dwell in God's holy heaven hereafter? Christ's saved ones are saints; that is, "holy ones." If holiness finds no desire in your heart, how can you be Christ's? If you are Christ's, and love and seek holiness, you will "remember the Sabbath day, to keep it holy." —Rev. Howard Crosby, D. D.

—It is impossible for that man to despise who remembers that his helper is omnipotent.—Jeremy Taylor.

—One reason why so many are not engaged in active service for the Lord is that they think they have a private understanding with the Lord that he does not tell the truth. The want of definite service by Christians is traceable to disbelief of the Bible, and for Bible teaching is substituted the "I think" of the Christian. The result is that the point is taken from both the words, "lost" and "saved," and the service is withheld because the behooving motive is gone. With these go the sense of responsibility. Then example is liable to be loose, and influence negative, if not worse.—Sel.

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.

MISSIONARY WORK IN CHINA.

It is well known to many of the readers of the REVIEW that a little more than a year ago Bro. A. La Rue sailed from San Francisco to Honolulu, on his way to China, for the purpose of extending a knowledge of the third angel's message to that distant land. We understand that through the kindness of sea-faring men whose acquaintance Bro. La Rue had previously formed while engaged in ship missionary labor, this voyage was made with little or no cost for passage. Although not in vigorous health, and well advanced in years, he undertook this long and dangerous voyage alone, to meet at his destination not the warm welcome of co-laborers and friends, but the cold reception of strangers in a far distant, foreign, and to him unknown country. But God, who is ever mindful of the wants of those who trustingly devote themselves and all that they have to his service, through his merciful providence raised him up a companion and assistant. While on the passage, through his influence one of the ship's company embraced the truth, and although not expecting to receive any remuneration, he has devoted his entire time since their arrival, to the missionary work, laboring in company with Bro. La Rue. Knowing that every one interested in the cause of present truth will be glad to hear from Bro. La Rue, we will give the following extract from a private letter from him. We also greatly desire that others may be inspired with the spirit to go and do likewise.

The Glenshiel steamer has arrived, and I received the package of reading-matter, which was very acceptable. No doubt I shall be entirely out before I can get any more, as it takes so much to supply the people here. Bro. Olsen and I went on board a vessel that came in from Australia two or three weeks ago, and we had a long talk with the captain. I sold him "Thoughts on Daniel and the Revelation," the "Great Controversy," and "Man's Nature and Destiny." At the second visit I sold him "Synopsis of Present Truth," and supplied him with an assortment of tracts. He tells me that he has already begun to keep the Sabbath. An American bark has lately come in. The captain and his wife and daughter are reading, and I have strong hopes that they will accept the truth. They seem to be an excellent family. Many others are also reading our publications. I have found three vessels here from New York, which have "Thoughts on Daniel and the Revelation" on board. I sold "Man's Nature and Destiny" and "Great Controversy" to one of the captains. He is interested in our publications. I think I have spoken of Captain —'s family before. I am in greatly in hopes that Mrs. — will accept the true teaching of God's word. They live about a mile from here, on the mountain. I have sold her "Thoughts on Daniel and the Revelation" and the "Great Controversy." I have talked with her, and shown her how near we are to Christ's coming. I would like to see the thousands of dollars that this family throw away simply to please the eye, go to forward the blessed cause of truth. If she should take her stand with us, it would open the way to get the truth before her friends, which at present is very difficult. Day before yesterday I had a visit from Eld. —, a Sabbath-keeper, and a very learned man. I talked with him about four hours, and learned some things that I am glad to know. Yesterday he took dinner with us. He dresses in the Chinese costume, and has traveled all over these heathen countries. To-morrow he leaves for Northern China.

This is a very wicked country, but I know that the Lord has some honest ones even here, who will accept this last message, and go through to the kingdom. The Rev. Mr. —, one of the leading men here, preacher in the Union church, met me on the street and talked roughly to me. He acknowledged that he was tearing up and destroying our publications, and gave me to understand that the whole thing would be stopped. But when we parted, he had mellowed down amazingly, and I have had no more trouble. They have found that threatening, coaxing, persuading, and hiring will not move me. They see that we have come to stay with them, and so it is now all right, at least with the majority. I have many friends, some even among the Catholics. I am greatly encouraged in the work here, and am trying to do it well and faithfully, leaving the results with the Lord. I know that he will take good care of every effort that is made. May he bless the work, and cause it to bring forth fruit, that his name may be glorified.

MISSIONS TO THE LEVANT.

THE success of an undertaking is often measured in a degree by the amount invested in it. The work of the American churches in the Levant, begun by the little band who sailed from Boston under the auspices of the then infant American Board, is now carried on by seven organized American societies—six representing the Congregational, Presbyterian, United Presbyterian, Reformed Presbyterian, Southern Presbyterian, and Methodist denominations, and one, the American Bible Society, representing all, and helping to unite all upon the one foundation of the word of God. There are also two colleges—Robert College at Constantinople, and the Syrian Protestant College at Beyroot—independent in endowment and management, of the societies; three more, at Harpoot, Aintab, and Marsovan, in Asia Minor, with endowments and boards of trustees, but practically under management of the societies; two more, at Oroomiah, Persia, and Osion, Egypt, under direct control of the societies. There is also the Bible House at Constantinople, connected with no society, owned and managed by a board of trustees in New York, the income from which goes toward Bible work, supplementing that of the societies. The Disciples of Christ and the Baptist Union are represented by a few native preachers, whose work has been, so far, almost entirely among the existing evangelical churches.

These different organizations are represented by 133 American gentlemen, mostly ordained and married men, and 119 single ladies. They are located in forty-two central stations, and have nearly 500 out-stations connected with them. Over 1,700 native preachers, teachers, and colporters work under their superintendence. There are 185 churches, with 15,226 communicants; 763 schools, with nearly 33,000 scholars; 43,000 copies of the Scriptures, in whole or in part, have been distributed in one year. Unfortunately, the statistics of religious and educational books are not kept distinct by the different societies. A general estimate of 50,000 books, 100,000 text-books, and 400,000 tracts would perhaps represent the work of a year. Aside from these, are the periodicals, five weeklies and six monthlies, the latter chiefly child's papers. One weekly in Bulgarian reaches a circulation of over 4,000. The medical work has assumed great proportions. Here, again, no statistics are given; but to say that 25,000 cases are attended yearly, would probably be within the truth. These all involve an annual expenditure of American funds amounting to nearly \$500,000.

How much the native communities contribute in salaries of preachers and teachers, tuition, cost of books, and general community and church expenses, it is impossible to say, without better data than are furnished as yet. The value of property in land, buildings, school, printing and binding apparatus, stock of printed sheets, bound books, etc., is very great. In Constantinople alone, it is over \$400,000. These figures indicate the amount of the investment that the American churches have made in evangelical work in the Levant. The question then comes, Is this investment so placed as to secure the widest possible returns? The forty-two central stations include nearly every city of size and importance in Bulgaria, Roumelia, Asiatic Turkey, North Persia, Syria, and Egypt. Attention has been paid especially to centers of population. There is probably no country where the annual shifting of the population is so great as in Turkey. Constantinople, Smyrna, Adana, even such interior places as Harpoot and Cesarea, are thronged by men who leave their village homes for a few months or a few years to earn a little, and then return. These are the people that are most easily reached, and there is scarcely a hamlet, from the Balkans to the Persian Gulf, from the Caucasus to Luxor, that has not some one or more of those who have been reached by preacher, teacher, or colporter in the larger cities. There

is also a regularly organized system by which the whole field is visited each year. The results are brought into discussion in native presbyteries and unions, and then into annual meetings of the missionaries, where plans suggested in the field are scrutinized most carefully, matured, and put into active operation.

Wherever the colporter or evangelist has gone, the teacher has followed. With the advent of text-books, "things new and old" have been opened up out of the store-houses of ancient history and modern science. Children have learned that the world is wider and older than they had supposed. Parents have learned from their children, and have begun to question the correctness of the views in which they have been trained. A very large percentage of the geographies, histories, and general text-books have gone, not into schools alone, but into families, and families, too, not in any way connected with the Protestant communities. The result has been a general quickening of intellectual life. The old communities found that men were beginning to think for themselves, and realized that they must guide that thinking, or it would wander far from their control. Hence, on every hand, schools have been started—Armenian, Greek, Bulgarian, Maronite, Moslem. These have been in some cases heavily endowed, furnished with the best modern appliances available; yet even so, they have not been able to keep pace with the evangelical schools, as is shown by the fact that, periodically, anathemas are hurled from the old altars against those who dare to place their children under the baneful influence of Protestant teachers.

Not long ago there was a most earnest appeal in the Turkish papers of Constantinople for teachers who could meet Protestantism on its own ground, could grapple intelligently and successfully with the questions of modern thought. They said, "The time is past when the dictum of an Imam carries with it conviction. Men are thinking for themselves; and if we would hold our young men true to the faith in which they were born, we must show them that we are the equals in thought of those who would entice them away." No one can go through even the remoter sections of Turkey without seeing on every hand the signs of an intellectual life such as has not been since the days when Byzantines fought over Greek prepositions in the baths of Constantinople; and there are few, even of those opposed to missions, but will admit that this is due primarily to them. The influence of Christian missions on the social life of the East has been most marked.

Scarcely, even under the caste systems of India, has the power of social custom been more severe than in the Levant. Fifty years ago there was little or no family life. The men during the day were at work, in the evening at the coffee-shop. The women bore children, cooked and served meals. The wife could not sit at the same table or tray with her husband, and shared in no way the responsibilities and honor of the home. Marriage was a matter of barter and sale. Social entertainments were of the lowest grade. Conversation turned almost solely on personal scandal. Personal purity had not sunk so low as in some other countries, but it was by no means high. Business was purely a matter of keen wits, never of fair profit. He who could cheat most was the best man. This has not all changed; else America might go to school to Asia. There has been, however, a wonderful improvement. There are comparatively few Turks now who would consider it an insult to receive inquiries after the health of wife or daughter, and the rigid seclusion of the harem is more and more a thing of the past. In many a home the mother shares with the father the honor of receiving a passing guest, and the daughter feels free to express her feelings toward the suitor for her hand. The evening finds books and newspapers on the table, and the Vermont farmer who astonished Dr. Hamlin with his inquiries about Fuad "Pachy," finds his counterpart in the Koordish

sheik who talks intelligently about Bismarck and Giers, Gladstone and Boulanger.

The power of Christian missions over the religious thought and life of those who do not openly declare their adherence to evangelical Christianity is shown in many ways. Up to the present year there have been distributed by the American Bible Society not less than 800,000 copies of the Scriptures. Add perhaps 700,000 by the British and Foreign Bible Society, and we have 1,500,000 copies put into the hands of the people. These have been in about the proportion of one Bible, three Testaments, and five Portions, *i. e.*, single Gospels, Psalms, and Proverbs. When it is remembered that the great majority of these have been sold, and that certainly not more than one-half, if more than one-third, have gone into evangelical families; when it is remembered, too, that book-purchasing is not in the Levant what it is so often in America,—that it almost uniformly represents a genuine, earnest interest in the book,—some idea may be gained of the unseen influence that is being exerted all over that great country.

A Bible Society colporter in the inn of a small village on the Black Sea coast, was challenged to argument by a group of young men thoroughly versed in European infidelity. Being an uneducated man, he found it difficult to meet them. To his utter surprise, a Turkish priest sitting by, asking him for a Testament, took up the argument, and utterly silenced the young men, who left, acknowledging their defeat. To the colporter, who expressed his thanks for the timely aid, he said: "Go tell the gentleman at the Bible House not to be discouraged. There are many, like myself, who read this good book, accept its faith, and are trying to lead the life of Christ. We do not openly confess him, for we feel that the time has not yet come, but it will come, and then you will see the fruit of the seed you are sowing."

Among the most significant facts in the religious life of the old Christian communities of the Levant are the changes that have been brought about in not a few places in the church services. Worship before pictures has been very generally discouraged, and in some cases the pictures have been taken down. It is becoming an increasing ambition on the part of the clergy to be known as good preachers, and many an earnest gospel sermon is given from pulpits where, until recently, nothing was heard but an intoned liturgy in an unknown tongue. Sabbath-schools and Bible classes have been established, and at the present time the American Bible Society is printing in Constantinople an edition of the ancient Armenian Bible, at the combined earnest request of Gregorian and papal, as well as evangelical, Armenians.—*Rev. Edwin M. Bliss.*

—To have and to use money well, is to multiply personal power a thousand-fold,—nay, to multiply one's self a thousand-fold. The giver is potentially whatever his gift is. Sarah Hosmer's frugal savings educated six young men to preach the gospel in Oriental lands; and where they were, she had her representatives, and preached through them. A man recently died in New York City whose noble benefactions had spread so far that in not less than two hundred and fifty different places he was represented by a mission Sunday-school, a church, an asylum, a hospital, a college or seminary, or some other form of beneficence; his money made him virtually omnipresent as a benefactor. Money makes the giver also immortal. It represents not what is transient, but what is permanent. The good that men do with money lives after them; it is not interred with their bones. They who use it aright hold the lever of God, and lift a whole people to a loftier plane—multiplying themselves infinitely, and rendering themselves practically present wherever their donations are doing work in their behalf; and so, even when dead, their works do follow them, and they survive themselves.—*Pierson.*

Special Attention.

VOICES OF THE PEOPLE.

"Compulsory Religion."

[THE Hutchinson (Kansas) daily *News* of Jan. 5, 1889, under the heading of "Compulsory Religion," discusses as follows the Blair bill in reference to teaching the Christian religion in the public schools. It is gratifying to know that there are many throughout the country who hold like sentiments. Let them be inculcated everywhere.]

"Senator Blair is the author of a bill now pending in Congress, having for its object the amendment of the Constitution of the United States, providing for the establishment and maintenance of public schools. The proposed Amendment is as follows:—

"SECTION. 1. No State shall ever make or maintain any law respecting an establishment of religion or prohibiting the free exercise thereof.

"SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property, or credit belonging to any municipal organization, or to any State or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials or observances peculiar to any sect, denomination, organization or society, being or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials or observances, be taught or inculcated in the free schools.

"SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments republican in form and in substance, the United States shall guarantee to every State and to the United States, the support and maintenance of such a system of free public school as is herein provided.

"SEC. 4. That Congress shall enforce this article by legislation when necessary.

"There is a clause in the Constitution which says that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Does not this Amendment violate this fundamental principle of our law, by declaring that Christianity shall be the established religion? Section two provides for the establishment of schools in which instruction shall be given 'in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.' Who would determine just what are the principles of the Christian religion? Would a national board have to be created, composed of the leading church dignitaries, in order to determine the exact doctrines which constitute proper religious principles? It would certainly be necessary to fix some standard; and how else could it be done? Is the country ready to disregard the teachings of history as exemplified by the results which followed the Council of Nice?

"The amendment is inconsistent. Section one reads:—

"No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

"And the following section proceeds to contradict this provision in the following manner:—

"Each State in the Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.

"Is this not establishing the Christian religion as the only one whose principles shall be taught? Then, to make the matter still more certain, this provision is inserted:—

"The United States shall guarantee to every State, and to the people of every State and of the United States, the support and maintenance of such a system of free public schools as is herein provided.

"Or, in other words, the United States says

that every State must establish and support the Christian religion. The adoption of such a plan would mean that the Government would have to decide as to the principles of the Christian belief, and instruct the children accordingly. We do not think the American people are ready for any such foolishness. We believe they would prefer to get their religion from the Bible, instead of from the Government. Besides, we do not believe in compulsory religion.

"This is a land of free thought and free speech. Every man has a right to have his own views, and proclaim them, so long as his utterances do not tend to incite rebellion against properly constituted authorities. While we believe that the Christian religion is the true one, we do not think it stands in need of being bolstered up by governmental support. It has existed for thousands of years without such aid, and will so continue to exist until the end of time. Besides, the place to teach religion is not in the schools, but around the sacred altar of home.

"Further than this, the principle is wrong. The attempt to force any religious belief upon the people is contrary to the very spirit which gave birth to our institutions and our laws. This is a land where Christian, pagan, infidel, or Jew is entitled to his opinions, and governmental interference in matters of conscience would only be a species of tyranny sure to be resented by all liberty-loving people. Compulsory religious education is a thing not needed in this country, and it is to be hoped that Senator Blair's bill will be gently laid away in the convenient recess of some Congressional pigeon-hole."

ROMANISTS IN QUEBEC.

THE wealth of the Romish Church in the Province of Quebec is enormous. The following statistics were presented by Dr. Mc Vicar at the recent meeting of the Evangelical Alliance in Montreal:—

The papistical church receives, on an average, annually, from 200,000 families in the Province of Quebec, the enormous sum of \$8,000,000 for the exclusive ends of Catholic worship. She owns 900 churches and the same number of parsonages, together with the palaces of the cardinal, archbishops and bishops, valued at \$900,000; twelve seminaries worth \$600,000; seventeen classical colleges worth \$850,000; 259 boarding schools and academies worth \$6,000,000; eighty convents worth \$4,000,000; and sixty-eight hospitals and asylums worth \$4,000,000—making a total of \$61,210,000. Besides, certain ecclesiastical orders are enormously wealthy. The Sulpicians, for instance, on Catholic testimony, are wealthier than the bank of Montreal, the most powerful moneyed corporation in America. The Lady Superior of the Longue Point Asylum recently informed a press representative that the nuns built that splendid building at their own cost of \$100,000.—*Primitive Catholic.*

—Lord Wolseley, in an article on the battle of the future, declares that one remarkable change will be the absence of nearly all the terrific noise which the discharge of five or six hundred field-guns and the roar of musketry causes in all great battles. The sound of cannon will be slight, and will no longer indicate to distant troops where their comrades are engaged, or the point upon which they should consequently march.

—A correspondent of the *Northwestern Rail-roader* advances a curious theory for the increasing prevalence of floods and rain-storms. He says that there are over 30,000 locomotives in use in North America, and estimates that from them alone over 53,000,000,000 cubic yards of vapor are sent into the atmosphere every week, to be returned in the form of rain, or over 7,000,000,000 cubic yards a day—"quite enough," he says, "to produce a good rain-fall every twenty-four hours."

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 5, 1889.

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AN ITEM OF HISTORY.

A LITTLE incident that transpired in connection with the close of the Civil War, sets forth in a most vivid light the fact that all the world, by the marvelous achievements of modern science and engineering skill, has been brought into kinship, and made to form, as it were, but one community. It is a condition of things exactly fitted to the fulfillment of the prophecy respecting the preaching of the gospel of the kingdom in all the world before the end comes.

During our late war, while the Southern ports were closed, England was obliged to draw its supply of cotton from other sources. India, and especially the city of Bombay, felt the impulse of the new demand. The year before the war, Bombay exported about \$26,000,000 worth of cotton; during the war the export of that article reached over \$100,000,000 annually, bringing to Bombay in four years a gain of \$350,000,000. This sudden addition to the wealth of the city, and the opening of such a channel of income, produced what, in modern parlance, is known as a "boom," and engendered every species of extravagance and speculation. Of course it was to be considered that if by any means our Southern ports should be opened again, the channel of trade would be again diverted to our shores, and India would return in this respect to its former condition. But the attitude of England, and the general voice of the English press, encouraged the residents of India to believe that the North would not be victorious; that the war would be of long continuance; and that when the South did achieve its independence, it would inevitably be many years before her industries would revive to such a degree as to interfere materially with India's new cotton trade.

But on the afternoon of April 9, 1865, Gen. Grant sat down on a stone by the wayside at Appomattox and wrote: "The army of Northern Virginia surrendered to me this afternoon." That pencil, tracing those comparatively innocent and simple words, was sounding the knell of a great industry on the other side of the globe, and of colossal fortunes, involving hundreds of millions of dollars. That telegram sped over the wires to India, and Bombay instantly collapsed. One firm of Parsee merchants failed for fifteen million dollars; and before the end of the year, not one of the hundred companies which had sprung up during the inflation, remained. "It is odd," said an Englishman, "that Bombay and Gen. Grant should be face to face, for the General ruined Bombay."

So speedy and far-reaching is it now possible for the influence of seemingly the most casual events to be. And thus God has his channels so prepared that an event in connection with the closing message of mercy, transpiring on one side of the globe, may send its impulses even to the other, in the day when the earth shall be lightened with its glory.

CHRIST'S SPIRIT AT HIS DEATH.

A CORRESPONDENT desires some light on the following question; namely, "When Christ died on the cross, did his spirit ascend to the Father, or go with him into the tomb?"

This question betrays the idea so prevalent in the Christian world, that because soul and spirit are spoken of in connection with man, they must be considered as separate entities, and each disposed of in its own individuality. This leads to

much speculation and many fanciful assumptions in order to arrive at a conclusion in harmony with this idea. The Bible, on the contrary, treats man as a unit, the different features, faculties, and phenomena exhibited in the human being, constituting only the parts which go to make up the whole. And when man dies, and this organization is dissolved, the man ceases to exist as a man, and that is as far as we need to carry the matter; we are not required to trace each separate part back to its elementary condition.

When we look at the Bible use of these different terms which are applied to man, a noticeable fact at once appears; and that is that these terms have a large variety of meanings. Thus the word "soul" sometimes means the whole person, sometimes, the breath of life, the emotions of the mind, desire, sorrow, will, etc. The word "spirit" in like manner has a large number of definitions. It sometimes means the principle of life, sometimes the breath, the rational part of man, the different emotions, as a lovely, hateful, or generous spirit, etc. The expression found in 1 Thess. 5:23, "spirit, soul, and body," evidently is used to describe the whole man, embracing his *physical, mental, and moral* endowments. But doubtless the more frequent use of the term "spirit" is to denote the vital principle of the human organism imparted to it by God through the breath of life.

The general rule relative to the disorganization of man in death is found in Eccl. 12:7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." In the original creation of man we find these two acts performed: first, the Lord formed man of the dust of the ground (this provided the body, including all its organs; but as yet there was no life); secondly, God breathed into his nostrils the breath of life, and by that process vivified and quickened that body,—the principle of life was imparted (how, of course, we do not know), and "man became a living soul."

From the stand-point of Eccl. 12:7, this wonderful process of the creation of man might be described as follows: "Man's body is of the dust; from the dust it was formed; and then there came to it from God the breath of life breathed into its nostrils; and to that body this was spirit, or life; and man thus became a living soul."

Described in this manner, the application of Eccl. 12:7 is seen at once: The body goes back to the dust of which it was made, as it was before, and the spirit that came from God, the breath of life, breathed into his nostrils, with its life-giving power, goes back again into the immediate possession and control of God, as it was before. The man is then disorganized till the resurrection brings him together again.

From these thoughts we are prepared to advance to a broader application of the subject, bearing more directly upon the query of our correspondent. As spirit often means the principle of life imparted through the breath, it is both easy and natural to extend the idea to the future life also, embracing whatever contributes to the acquisition of that life. And this would seem to be the idea in those passages which speak of committing the spirit to God. As David says, "Into thy hand I commit my spirit" (Ps. 31:5); and Christ says, "Father, into thy hands I commend my spirit" (Luke 23:46); and Stephen utters the expiring prayer, "Lord Jesus, receive my spirit." Acts 7:59. Their life, which they were about to give up, with all it involved in reference to a future reward, they committed to God, with the implied desire that he would regard their efforts with favor, take their life record into his safe-keeping, and reward them finally with new life in another state of existence. These points take in the whole range of thought which the mind would naturally follow under such circumstances, and which in few words could be summed up no better than in the expression, "Into thy hands I commend my spirit." This we believe to be the import of Christ's words. And from this point of

view, such a question as that to which these remarks are directed, could not be asked.

According to Eccl. 12:7, it is just as true of the wicked as of the righteous, that "the spirit returns to God who gave it;" but in case of the righteous, who can commend to God their life-work with a hope of a future reward, when they give up their life here, it is, as the apostle says (Col. 3:4), "hid with Christ in God," in very safe keeping, and assured to them again; for he adds, "When Christ who is our life shall appear, then shall ye also appear with him in glory." See the subject more fully discussed in "Man's Nature and Destiny," pp. 66-114.

"THE MIDST OF THE WEEK."

THE prophecy of the Messiah found in Dan. 9:27, declares that "in the midst of the week he shall cause the sacrifice and oblation to cease." This statement refers, beyond all question, to the crucifixion of Christ, which event did cause all the former typical sacrifices and offerings to cease as being of any virtue, inasmuch as he was the anti-type of them all.

But a most singular application of this prophecy is attempted by some. A reader of the REVIEW, who does not agree with the views recently set forth herein, regarding the time of the crucifixion and resurrection of Christ, appeals to this prophecy as proof that the crucifixion of Christ must have taken place on Wednesday, and not on Friday. The "midst of the week," he makes refer to the literal week, and point out Wednesday, the middle day of such week. Wednesday, to be sure, is the middle day of the weekly cycle, and if the prophecy had any reference to the literal week of seven days, the point would be well made. Years ago we noticed the same view set forth by a Seventh-day Baptist writer, and thought it not particularly strange that a people who had not made the prophecies a special subject of study, should fall into the error of such an application. But we know not how to account for the fact that one who has long been acquainted with the use made of this chapter by Adventists, and the principles of interpretation followed by them, should entertain for a moment the thought of putting the prophecy to such a use.

The fact is, the prophecy has not the slightest allusion to the literal week. It is the *prophetic* week, composed of *seven years*, of which the prophecy speaks, and of that alone. It gives the crucifixion its position as to the year of its occurrence, but not its position in the week of seven days.

A moment's thought upon the prophecy is sufficient to settle this question. Thus the subject of the prophecy is the "seventy weeks" of verse 24 (Dan. 9). These weeks, being connected with the symbolic vision of Daniel 8, are prophetic weeks, as expositors generally agree. In seventy literal weeks there would be four hundred and ninety literal days; and in seventy prophetic weeks there would be likewise four hundred and ninety prophetic days. But a prophetic day signifies a literal year (Eze. 4:6; Num. 14:34); and the whole period therefore consists of four hundred and ninety years, and each week of the seventy consists of seven years.

The prophecy goes on to apply these seventy weeks. Seven of them are allotted to the building of the city; sixty-two more from that point reach to the Messiah the Prince; that is, to the beginning of the ministry of Christ, who, at his baptism, was anointed with the Holy Ghost (Acts 10:38; Luke 4:18) to be a Saviour and Prince to Israel. One week more, of seven years, remains to complete the whole period of seventy weeks. This is the "week" during which Christ was to confirm the covenant with many, and in the midst (middle) of which he was to cause the sacrifice and oblation to cease by his own crucifixion.

Christ began his ministry in the autumn of A. D. 27; and there this last week of the seventy began. We go forward three and a half years to the middle of this week of years; and we find our-

selves in the spring of A. D. 31; and there the crucifixion took place. The disciples carried on the work of confirming the covenant the last half of this week (Heb. 2:3), to the autumn of A. D. 34, when the period specially allotted to the Jewish people, expired, and the gospel thereafter went to the Gentiles also.

Such are the events with which alone the prophecy deals. It has nothing to say about a literal week at all, much less to tell in what part of such a week any event occurred. And he who can persuade himself that verse 27 means that Christ should be crucified on Wednesday, the middle of a literal week, thereby shows that his own mind has fallen into utter chaos in reference to the prophecy itself.

THE SABBATH BETWEEN.

THE friends of a sinking first-day Sabbath, clutching wildly about for some support for their cause, often seize upon supposed aids that prove utterly weak and worthless for their purpose. But about the flimsiest straw with which they endeavor to sustain themselves is one which they imagine they find in Acts 13:42, in the words, "the next Sabbath," called in the margin, "the week between, or the Sabbath between." The passage reads, "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath."

The word "next," in the passage, is from the Greek *metaxu*; and the primary definition of this word is, "between." That seems to be enough for the first-day advocate, and forthwith he spreads himself out for a grand argument. Thus he reasons: "These Gentiles did not regard Jewish customs, and they requested Paul to preach to them in the Sabbath between. They doubtless understood that the Jewish Sabbath had passed away, and their request had reference to the Christian Sabbath on the first day of the week."

This is the claim set up by the "Rev. Dr. Sunderland," of Washington (the man referred to by Bro. Corliss in last week's REVIEW, who do not want any exemption in the Blair Sunday bill for seventh-day observers); and he undertakes to defend it against the authority of the translators of our Bible, against Dean Alford, who supports the common translation, and against other commentators who take the same view, all of whom he deliberately sets aside as authority on the subject, because they "did not understand the allusion of this passage, and consequently resorted to a conjecture wholly unnecessary." Doubtless they did not feel in such a strait as Dr. S. in reference to the necessity of some support for the first day of the week; and so they simply took care of their reputation as critics, and left their theology to take care of itself.

1. Let it be noticed, first, that "between" is not the exclusive definition of the word *metaxu*; and that being the case, any and every argument based on such exclusive definition, falls to the ground. Liddell and Scott give it also the meaning of "afterward." Parkhurst defines it to mean "after, following, succeeding." He translates the expression in Acts 13:42, "On the following Sabbath," and adds that "this expression is plainly equivalent to *erchomenon sabbaton*, the next Sabbath" (verse 44), and then quotes a passage from Josephus in which the word, *metaxu*, is used in the same sense. Robinson, in his Greek lexicon of the New Testament, gives a like definition supported by additional references to Greek writers. So far, therefore, as the definition of the word is concerned, no argument can be made against the idea conveyed in the common translation, and reproduced in the Revised Version.

2. If we grant that the word should be translated "between," in this instance, the question arises, "Between what?" The answer is, "Between two Jewish Sabbaths." But the text says nothing about two Jewish Sabbaths. That is all assumption. But if we even concede this point, then the question will still recur, "On what day?" There are six days

between two so-called Jewish Sabbaths, and what one of these is to be taken as "the Sabbath between?"—Oh! of course, the first day of the week. Yes, it would no doubt be very convenient if this could be taken as a matter of course; but we would like a little proof. There is absolutely nothing in the whole New Testament to show that during any of the time covered by its records, any one ever thought of making the first day of the week anything more than any other working day. Thus this point is simply another assumption.

3. The third consideration, and one which is absolutely conclusive in the matter, is, that verse 44, which records how Paul complied with the request mentioned in verse 42, says that "the next Sabbath day came almost the whole city together to hear the word of God;" and here the word "next," is not from *metaxu*, as in verse 42, but from *erchomenos*, which never has the signification of "between," but always of next in order, following. And this shows conclusively what is meant by the expression in verse 42. So Meyer, on these passages, quotes the Greek of verse 42 and translates it thus: "On the next following Sabbath." In reference to the other idea he remarks that if we give *metaxu* the sense of "between," then we must translate *sabbaton* by the word "week," and it would then be in the "week between," without reference to any Sabbath day. He then adds: "But the evident connection in which verse 42 stands with verse 44, gives the necessary and authentic explanation."

Even Mr. Sunderland admits that it was on what he calls the Jewish Sabbath when the Gentiles made the request mentioned in verse 42, and that the Sabbath of verse 44 was likewise the Jewish Sabbath; but he will have it that the Gentiles had requested a meeting on the Christian Sabbath which came in between these two, on the first day of the week. At the same time he is obliged to admit that the record does not state whether Paul complied with the request of these Gentiles or not.

How aggravating such a course on the part of the apostle must be to the Sunday-keeper! If he did hold such a meeting with the Gentiles on the first day of the week, the Christian Sabbath, why could not he have just said as much, and thus shown what his belief and practice were in this respect? But no! he has not a word to say about it. How the Sunday-Sabbath man must be tempted, as his bosom is lacerated with the thoughts of such neglect, to exclaim, "O stupid and hard-hearted Paul! to hold such a meeting on the Christian Sabbath, and yet tell us nothing about it! to have so fair and splendid an opportunity to bring in this new institution and give it a place in the inspired records, and yet pass it by in silence! to come into circumstances when it would hardly be possible to omit the mention of such a meeting, if such an one was held, and yet studiously avoid the slightest allusion to it, when we need it so badly, and leave us to rest all our fondest hopes on mere inference and assumption!" And then they might very appropriately retire to some convenient corner, and spend the rest of their days brooding in sullen and resentful mood over the ways of an inscrutable providence.

NATIONAL REFORM ITEMS.

THE rumble of the approaching car of the National Reform Juggernaut is growing louder every week. The air is full of it. We gather from the *Christian Statesman* of Jan. 31, 1889, a few items relative to the progress of the movement.

The *Herald and Presbyterian*, of Cincinnati, says:—

Even in this city there are signs of coming reformation. In conversation lately with a brick-mason, he said that his craft was becoming alarmed at the growing demand for Sunday labor. He said it was becoming quite general to work carpenters and masons in hotels, bakeries, elevators, and various places where employers think the work could be more conveniently done upon the Sabbath; and the labor unions were considering the question of putting a stop to it. A week ago a very worthy colored carpenter was killed by the descent of an elevator where he was working, against his inclinations, on the Sabbath, upon the requirement of the contractor. A prominent and influential Hebrew gentleman told us the other day, that his people by no means kept their own Sabbath as they ought, and he felt it was high time to take the Christian Sabbath, on the principle that the majority should govern, and, on economic and business grounds, make it the day of universal cessation from work. These things, and many others that might be mentioned, lead us to believe that the time has come for rapid progress. The important problem is to unite all

these forces in a harmonious movement to the desired end.

The *Western Christian Advocate*, of the same city, says:—

The brewers and saloon-keepers are greatly excited over the activity of the Law and Order League in pushing new bills before the Ohio Legislature. That body, it is said, contains a large majority of temperance men. Four strong temperance bills have been prepared. One of them makes the neglect or refusal of the mayor to enforce the Sunday or any other law a malfeasance in office. The object is to prepare the way for impeaching the city's chief executive in the county courts just as soon as it is notoriously known that he is not enforcing the laws.

The *Statesman* says:—

The bakers of Philadelphia held a meeting on the 23d inst. to protest against the present provision in the law which makes it legal for them to serve their customers before 9 o'clock in the morning and after 5 o'clock in the evening on the Lord's day. While this provision stands, they say, it operates unfairly against those who desire the whole day as a day of rest. Petitions in favor of prohibiting all baking and delivering of bread on the Sabbath were presented from seven-eighths of the trade, including 700 master bakers. These petitions will be forwarded to the legislature.

The same number of the *Statesman* contains this allusion to Seventh-day Adventists:—

The Seventh-day Adventists indulge in frantic apprehensions of the persecution which they feel is sure to follow the enactment of a national Sabbath law. They misconceive the whole spirit and temper of their fellow Christians. . . . Covenanters and Puritans and Huguenots and other descendants of the Reformation have learned in many a fiery trial the lessons of religious liberty. While not all entirely free two hundred years ago from the fault of intolerance which was the fault of their age, they quickly purged themselves of this error, and the institutions which they established are the only free institutions of the world to-day. No persecution has resulted from the Sabbath laws on the statute-books of the American people for the last two hundred years.

The *Statesman* knows very well that the authors of "the only free institutions of the world to-day" were not the Puritans of our colonial days, but their descendants, as represented by such men as Washington, Jefferson, and the framers of the United States Constitution, and the words with which Dr. Herrick Johnson, a prominent "reform" worker, gave vent to the universal sigh of his party—"O, for a breath of the Puritan!"—were not inspired by any ignorance of the intolerant nature of the Puritan and his times. If the *Statesman* has such veneration for the men who gave us the only free institutions of the world to-day, and such regard for these institutions, why is it not willing to let the American Constitution, the great conservator of our free institutions, remain as those men framed it?

The closing sentence of this extract would be quite instructive to us, had we not had opportunity to become pretty well acquainted with National Reform logic. The *Statesman* cannot be ignorant of the trials, imprisonments, and fines to which observers of the seventh day were subjected in Tennessee and Arkansas under the Sunday laws of those States in 1885. Why, then, does it say that "no persecution has resulted from the Sabbath laws on the statute-books of the American people for the last two hundred years"? Simply that the logic of the *Statesman* and of National Reform does not recognize what was done in those States as being religious persecution at all! Their impressive and voluble assurances that no religious persecution is contemplated in their work, sound very well to the one who has never studied National Reform logic, but are cold comfort to the one who has.

In a communication to the *New York Mail and Express*, Senator Blair makes a very lucid comment on the vital statement in his proposed Constitutional Amendment, till now somewhat obscure in its meaning. As our readers will remember, that document provides for the instruction in our public schools, of all children between the ages of six and sixteen years, in "virtue, morality, and the principles of the Christian religion." What do the "principles of the Christian religion," as Senator Blair conceives of them, include? The Senator thus explains:—

There is a great deal of old-style total depravity in the alleged apprehension that our liberties will be endangered by informing the otherwise heathen Anglo-Saxon child of the contents of the Ten Commandments, the Sermon on the Mount, and even teaching him to recite the Golden Rule.

This clears up the matter beautifully.

L. A. S.

Progress of the Cause.

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

STAND FOR THE TRUTH OF GOD.

BY TORIA A. BUCK.

"LET not mercy and truth forsake thee." Prov. 3: 3.

Stand for the truth of God!

Stand! be thy footsteps ever up and onward,
Where the stars shine, and where the skies are bright;
And let thy course be like the eagle's, sunward—
The stars are brightest in the noon of night—
Stand for the truth of God!

Stand, for the years roll on!

Down the dark ages swiftly they are gliding,
Still and resistless as the falling sand;
But with a courage steadfast and abiding,
Look up! He guides thee with his strong right hand—
Stand, for the years roll on!

Stand for that holy day!

What though the cold world scorn thee and assail thee?
Thy Captain leads thee through the thickest fight;
His light is on the hills, he will not fail thee.
Then, brothers, wake! clasp hands for truth and right—
Stand for that holy day!

Stand for the truth of God!

Stand up erect! unfurl thy red-cross banner,
With soldier-front and bearing, sword in hand;
Beat the loud drum, and sing the glad hosanna,
While waiting on the Christian's border-land—
Stand for the truth of God!

Stand for the truth and right!

Ah! how the fire is blazing on the altar!
And how our hearts with joy and gladness thrill!
Press onward, on! and fear thou not, nor falter,
But, changeless as the everlasting hills,
Stand for the truth and right!

Stand for the truth of God!

Suppose he comes to-morrow? ah, my brother,
I know the way is dark and lonely now;
But then, what does it matter? when 'tis over,
There shines thy star-gemmed crown upon thy brow!
Stand for the truth of God!

East Randolph, N. Y.

NEW ZEALAND.

THE last month has been a busy one for us at the tent. At the time of my last report, the interest was excellent, and the ministers had just begun to manifest strong opposition. Three of them began at the same time—two in their pulpits and one through the papers. We reviewed the sermons preached against the truth, and wrote one reply to the letter in the paper. But the next letter from the minister was so personal and bitter that we thought best to remain silent. He stated that we had set the time for Christ to come, prepared robes, consigned all other churches to the flames, washed one another's feet, etc. This made quite a stir, and aroused the bitterness of many, but it also aroused the sympathies of many, so that our tent has been well filled the most of the time. We can see, however, that it has frightened people, and they are slower to take their stand for the truth than they would have been, had they not heard these things. At present, twenty-four have signed the covenant, and at least six more have begun to observe the Sabbath. Our Sabbath-school numbers between fifty and sixty. We feel quite sure of about a dozen more good substantial persons.

The minister who wrote against us laid great stress on the corrupting influence of our literature. He had read the tract on the second angel's message, and was horrified at the contents; so he thought it a Christian duty to warn the people of the danger of our books. To show how this tirade against our publications affected the people, I have but to state that during the last four weeks we have sold \$144.24 worth of books at the tent, and \$281.32 worth in all, during the eight weeks the tent has been up. Our Bible worker has sold \$23.16 worth, and we have taken in forty-five dollars for subscriptions to the *Good Health* and the *Bible Echo*, making the total receipts for our literature \$349.48.

Another indication of the interest the people feel in our work is the financial help they have given. We have taken a collection but once, and yet they have placed in our little baskets fastened around in the tent the sum of \$206.40. When we consider the hard times, the opposition, and the fact that

we came here strangers to every one, we cannot but feel that God has worked for us. We surely could not have moved upon the people to leave with us the sum of \$555.88, without help from above. I would not convey the idea that we are interested in the financial part of the work only. I simply present this side as an evidence of the interest the people feel in the truth. We want to save their souls; we want to see them rejoicing around the throne of God in heaven; and it pains our hearts to see them so slow to obey, when they are so kind and willing to help.

The wrath of the dragon is beginning to manifest itself in New Zealand. It broke out first in Auckland, where I labored so long. While I was there, the ministers were very quiet, but soon after I left, they began a very heated discussion of the Sabbath question, both from the pulpit and through the papers. The Jewish rabbi and some of our brethren took it up and gave the truth in reply. One popular denomination went so far as to pass a vote of censure on the proprietors of the largest daily paper in Auckland (who were members of their church), for working their printers Sunday nights to get out the Monday morning issue. The battle has been a hot one, and we expect it will grow more so until the end. We expect that this bitter spirit will follow us wherever we go; but if God will only keep it behind us, and so give us a chance to get the truth before the people in advance, we shall be thankful. We can hardly expect it, however. We feel truly that our time for work is short, and we long so to labor that everywhere we go the people will be stirred mightily.

A. G. DANIELLS.

ILLINOIS.

ARCOLA.—As the result of our meetings thus far, four in this place have begun the observance of the Lord's Sabbath. May the Lord bless them and add others to their number.

L. D. SANTEE.

MAINE.

SOUTH WOODSTOCK.—I came to this place and began meetings with the church Dec. 22. There has been a growing interest from the first. The brethren have taken hold to help in the work. As a result of this effort, ten have started for the first time to serve the Lord, and five new ones are keeping the Sabbath. There is a good attendance at the meetings, and we look for others, as a number seem to be much interested.

Jan. 25.

GEO. W. HOWARD.

OHIO.

APPLETON.—This is one of the churches in Ohio that I have been unable to visit until a few days since. It was raised up about twenty years ago, under the labors of Elds. Van Horn and Lawrence. Deaths and removals have reduced their number to eight members. Some of these are aged, and unable to meet together every Sabbath. In company with the director of the district, Bro. G. A. Irwin, I spent Sabbath and Sunday, Jan. 19, 20, with them. We held three meetings at the house of brother and sister Bowers. Our visit and meetings were a source of much encouragement to all. Several hundred dollars were pledged to help advance the cause of God. Some had become much discouraged, but as we prayed around the family altar of some of these, new courage and faith seemed to spring up in their hearts. We felt sorry that we could not remain longer.

The Lord came near to us while we visited and labored with those who had in a measure lost their courage. My soul is drawn out for our brethren and sisters who have long known the truth, and have sacrificed years in the past to help the cause. There is a better place for many of them. They may enjoy the sunlight of God's Spirit day by day. Sin may be exchanged for Christ's own righteousness. Unbelief may be exchanged for a cloudless faith. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

R. A. UNDERWOOD.

MINNESOTA.

LUCE, GRESHAM, AND VERNDALE.—The first three days of the week of prayer I spent at Luce; the last three at Gresham. There was quite a general attendance, and we had most excellent meetings. There seemed to be a general desire to move for-

ward in the work of God. The leading desire seemed to be to get right before God. At Gresham two of the young members of the Sabbath-school made a start for the first time. The Wednesday and Thursday following the week of prayer, I was at Verndale, and held two meetings. This little company had meetings every day during the week of prayer. Two old gentlemen who were in the first message, attended some of these meetings, and became interested. I also made them a visit. They received the truth gladly, and at our last meeting took a public stand for the Sabbath. At the next Sabbath meeting a third person took his stand. This greatly encourages the believers.

I attended the meetings held at Stowe Prairie and Crow Wing, by Brn. Olsen and Mead. The good Spirit was present to help. By request, I attended the quarterly meeting at Gresham, Jan. 12, 13. The first of the meetings were not all that we desired, but at the last the clouds broke away, and a spirit of labor took hold of fathers and mothers. The sweet melting Spirit of God came in, and two more, a husband and wife, made their first start toward Mt. Zion. May these souls prove faithful is my prayer.

H. F. PHELPS.

PENNSYLVANIA.

CHERRY FLATS, WILLIAMSPORT, READING, ETC.—It was the recommendation of the Conference Committee at our late State meeting, that I should, after spending the week of prayer at Cherry Flats and Williamsport, go to Reading. Accordingly, I remained at Cherry Flats during part of the week of prayer. The brethren and sisters there seem to be of good courage; and I trust their faithfulness and devotion to the cause they love, will result in bringing others to the light of present truth.

Friday, Dec. 21, accompanied by my family, I went to Williamsport, where we spent a few days very pleasantly and profitably. The outlook for the progress of the work there in the future is encouraging. The building, which is about completed there for the head-quarters of our Conference and T. and M. work in this State, is certainly an investment that will never be regretted. The building gives evidence of careful thought and planning, it being well adapted to our special work. Tuesday, Dec. 25, we went on to Allentown, where I held two meetings with the brethren and sisters. All seem determined to go forward.

We reached Reading Dec. 27, and found the work in need of help. Since coming here, I have been holding meetings and visiting, besides holding a few meetings at Pricetown, with a good attendance and some interest. The work in Reading seems encouraging. One more has just decided to keep all the commandments. We have lately organized a tract and missionary society of twelve members, and others will unite soon. E. W. Snyder, our general agent, recently made us a visit in the interests of the canvassing work, and as the result, we expect a company of six to enter the field immediately after the church organization, which will take place as soon as Eld. Raymond can come here and attend to it. The work of circulating the petitions is being engaged in with interest by several in this section, and the results thus far have been very encouraging.

K. C. RUSSELL.

VIRGINIA.

AFTER the General Conference, I spent a few days at Clyde, Ohio, with friends at home, and then started for my field in Maryland, but stopped at Mount Vernon, O., where I enjoyed a pleasant visit with the kind friends at the Sanitarium, to whom I had the privilege of speaking.

I also stopped in Virginia to assist in the dedication of a church, by the request of the president of that Conference; and such an interest resulted from a few days' meetings, that we were prevailed upon to stay several weeks. Only two families of our people lived in the neighborhood, and there was no organization. The church was built largely by one or two brethren, as the result of Bro. Fultz's having been shut out of the school-house where he was preaching. As a result of our meetings, eight signed the covenant, and a Sabbath-school of twenty-five members was organized. I see no reason why a good society cannot soon be formed there.

By request, I also visited the churches at Quicksburg and Marksville. Our meetings began in the old Liberty church near Quicksburg, but Sunday we were invited to occupy the M. E. church in the

town. The meetings here were well attended, and a good interest was manifested.

From here, I passed over the mountains, by private conveyance, to the Marksville church, where we celebrated the ordinances, and had a most precious meeting. The Spirit of the Lord was present, and all hearts were softened. The meetings closed with a crowded house, and a most remarkable desire to hear further. I felt as though I could hardly leave, but the work in my own field was in great need of help.

I spent one night in Washington, where I met Eld. Corliss, who is now engaged in a series of meetings there. I spoke to the friends there once. Arriving at Baltimore Jan. 11, I found all things ready for the quarterly meeting. I never attended a meeting where there was a more tender spirit manifested. All the absent members wrote good letters to the church. I feel hopeful, and shall try to do all I can for the work here. My address is 750 West Lanvale St. Ext., Baltimore, Md.

Jan. 14.

D. E. LINDSEY.

INDIANA.

INDIANAPOLIS.—Although we find some difficulty in creating an interest here after mission work has been dropped for so long, yet we are thankful to be able to report some progress. The attendance at Sabbath-school and meetings has nearly doubled of late. Our Sabbath-school now numbers over sixty. The S. S. donations have also greatly increased. The Sunday evening services have been quite well attended, considering the almost invariable Sunday rains. As many as 150 have been present, even when the weather has been unfavorable.

One week ago, we observed the ordinances for the first time in this church. All participated with readiness, and many who had never witnessed the celebration of all the ordinances, experienced the truth of Christ's words, "If ye know these things, happy are ye if ye do them." One lady has fully embraced the truth since the new year began, and six united with the church last Sabbath. For these tokens of mercy, our hearts overflow with praise to God.

Three sisters are now engaged in mission work here. Bible readings are being held with success, and we are also canvassing for the new volume of "Bible Readings for the Home Circle." Many have also signed the petition to Congress, and we are glad to learn that much earnest work is being done with the petitions throughout the State. We certainly ought to be as zealous as our enemies.

The Indiana Legislature, now in session here, has expressed its opinion upon the Blair Sunday bill by a formal vote. A resolution was introduced Jan. 17, in the House, urging Congress to pass the Blair bill. The vote was strictly partisan, all the Republicans voting in its favor, and all the Democrats against it; and as the Democrats are in the majority, the vote was lost. But this shows that we are acting none too soon in our efforts to enlighten the people upon this question. It shows also that politicians will deal with the question solely along party lines, without reference to the Bible or the rights of conscience. It is quite evident that some who had signed our petitions against the bill voted with their party in its favor. We shall do what we can to circulate proper literature among these men.

We expect other Bible workers to enter the mission here soon; and we ask for the prayers of God's people in this State, in behalf of the cause at this important point. We acknowledge with gratitude the provisions some of the churches have generously sent us, and trust others may be moved upon in like manner. Our family will be large, and any donations of fruit, flour, or vegetables will be acceptable at any time.

Jan. 22.

W. C. WALES.

GEORGIA.

ATLANTA AND BIG CREEK.—Just before I left the South, to attend the General Conference, I assisted in organizing a church of eleven members at Atlanta. Some of them have embraced the truth as the result of the work of the mission established by the General Conference in the city some two years since. Several others are living out the truth, and will soon unite with the church. A large amount of reading-matter has been distributed in the city by the mission workers, and the book sales have been of a very encouraging nature. Many precious seeds of truth have been sown, some of which have already borne fruit, and others will, we believe, yet do

so before earth's harvest is gathered into the heavenly garner. Soon after the General Conference, I returned to this State, and held some more meetings. During my absence, five had united with the church, and one family of three had embraced the truth.

During the week of prayer, profitable meetings were held each day, with one exception. On Christmas night all convened to make free-will offerings to our foreign missions. Nearly forty-five dollars was donated. All took a lively interest in the exercises of the occasion. One family living at Marietta, who are much interested in the truth, but who have not as yet begun to live it out, sent a donation of five dollars. May the richest blessings of Heaven rest upon them, and all others who have donated to the support of our foreign missions.

From Dec. 28-31, Eld. Huffman and myself held meetings at Big Creek, thirty miles from Atlanta. Two Sabbath-keeping families have moved there of late—one from Atlanta, and one from Michigan; and they have distributed reading-matter, and held Bible readings, which have been the means of awakening an interest. We held four meetings, which were well attended. Two young men were baptized. They united with the Atlanta church. As there seemed to be some interest manifested, Eld. Huffman remained to hold a series of meetings. Jan. 5, 6, I attended the quarterly meeting of the Atlanta church. The meetings were good. The ordinances of the Lord's house were celebrated for the first time with them. Four united with the church. It now has a membership of twenty-one.

I am thankful to have had the privilege of laboring in the States of Georgia and Florida for the past year, and also that the cause has made some advancement. Tents have been run in both States. Some have embraced the truth, and are rejoicing in it. Sabbath-schools and churches have been organized. Both a Sabbath-school and a health and temperance organization have been formed. A successful camp-meeting was held in the State of Georgia. Through the efforts of the State agent, Bro. C. F. Curtis, the canvassing work has been more perfectly organized, and thus made more effective for the accomplishment of good. Thousands of our books have been sold; the tithe has been materially increased; and the brethren and sisters are more thoroughly educated in every branch of the work. We cheerfully ascribe all this advancement in the good work to the blessing of the Lord; and as I leave the field to labor in the State of New York, it is with the earnest prayer that the Lord may more abundantly bless the work in the Southern field.

S. H. LANE.

LOUISIANA.

NEW ORLEANS, HAMMOND, AND PORT VINCENT.—

I came to this State Dec. 5. My first place of labor was at New Orleans. My desire was to become acquainted with the people, and to learn their standing in regard to the truth, in order to labor to the best advantage. It did not take me long to learn that the enemy had been at work, and some evil influences had been brought to bear upon the little company here. Some who had apostatized from the faith had sought opportunity, in the absence of our laborers, to introduce an "easier way," and some had been drawn away after them. My coming was none too soon, and I trust that by the help of the Lord, a check has been put to some of these evil influences. I labored from house to house, and held a few public services, in order that we might be better prepared for the week of prayer. Regular meetings were held every evening during the week of prayer. The attendance was not large, yet the Lord seemed to bless those who came out. The week closed with a precious season and a larger attendance than at any previous meeting. A good praise service was held. The Christmas offerings were not large, but were perhaps as much as could be expected under the circumstances. All present seemed willing to do what they could.

We had a good quarterly meeting the first Sabbath and Sunday in the new year. The Lord came especially near as we engaged in the celebration of the solemn ordinances. All present seemed blessed and strengthened. Jan. 2, 3, I visited an aged brother and his wife near Hammond. They came to this State from Iowa, a little over a year ago. They embraced the truth about thirty-three years ago, at Burlington, Mich., under the labors of Elds. Bates and Waggoner. I held one Bible reading with them, besides having much pleasant conversation on the subject of present truth.

Jan. 7-15, I held seven public services in the neighborhood of Port Vincent, besides per-

sonal labor from house to house. The meetings were well attended, considering the locality and the condition of the weather. I spoke on religious liberty, and nearly all who were old enough, signed the anti-Sunday petition. There are some honest souls here, who love the truth, but they need much instruction to prepare them fully to appreciate the third angel's message. In my experience in this field, I realize more fully than ever before that the Sabbath is by no means the only, nor in many places the most, testing point of truth for this age of the world. I find it very difficult at this time of the year to hold meetings in country places in this low, wet locality. In connection with other work, I am trying to do what I can with the petitions, but the strong Catholic element makes it somewhat difficult to press this work. I am thankful to hear encouraging reports from our canvassers in this State. May the Lord bless this good branch of his cause.

Some of the same obstacles are to be met here as in all parts of the Southern field, and sometimes it is hard to decide what steps are for the best; but the work is the Lord's, and surely he has a people here to be gathered at his coming, and he will direct in the cause, if we move in his love and fear.

Jan. 22.

B. F. PURDHAM.

MICHIGAN.

AMONG THE CHURCHES.—According to appointment, I met Eld. Ballenger at Muskegon, Dec. 14, where we spent Sabbath and Sunday. The brethren were much encouraged by the good meetings. Sunday night Eld. Ballenger spoke upon the National Reform question and the Blair Sunday-rest bill. After the meeting was over, a prominent citizen of Muskegon requested the speaker to come back to the city again, and he would procure a hall for the meeting to be held in. This request was complied with, and the result was good. The petitions are now being circulated in the city with marked success.

Monday morning we went to Montague, where we visited and encouraged the scattered brethren. Bro. McFarland and family are of good courage. They are laboring on in the missionary work at Montague, feeling sure that in due time they will reap the fruits of their labor, if they faint not. From Montague we went to Rothbury, where a good interest was manifested, and many signed the petition.

We next went to Shelby to spend a few days during the week of prayer, where we had some of the best meetings I ever attended. There had been some discouragements resting upon the church, but the stirring truths for our times seemed to arouse the people; the Spirit of God came in to a marked degree, and all melted before its influence. We had a meeting long to be remembered. All felt that it was good to be there. The Christmas offerings were three times the amount of last year. We left Shelby Monday morning, to meet with the Denver church on Christmas. On arriving there, we found all things ready. The exercises were very interesting. A large number of neighbors and friends not of our faith were present. Good order prevailed, and the exercises made a good impression upon all. The offerings were double those of last year.

From Denver we went to Scottville, Mason Co., where we had excellent meetings with the company that came out last summer. We left the brethren there of good courage, and anxious to be organized as a church. They have a very convenient house for meetings at Scottville, which is a central place for the members. We arranged to meet with them two weeks later for organization. We then returned to Shelby, to be present at their quarterly meeting. On this occasion the Spirit of God manifested itself in a marked degree. Eld. Ballenger spoke to the church upon many important points of our faith, and it was well received by all. There was no spirit of accusation present, but many good confessions were made, which brought the blessing of God into the meetings. Officers were elected, and the ordinances of the Lord's house were celebrated,—a duty which had long been neglected. The blessing attending this service will long be remembered. Hearts were melted, and confessions made. Three souls were baptized in Crystal Lake, three miles from Shelby. Fourteen united with the church, and we believe the company at Shelby is now better prepared to stand against the devices of Satan than ever before.

We went from there to Montague, where we had an appointment to speak on the National Reform question. The meeting was held in the city hall.

There was a good interest manifested, and many signed the petitions. We then started on our return to Scottville, stopping on the way at Muskegon, where Eld. Ballenger addressed the citizens of that place upon the Blair Sunday-rest bill. On arriving at Scottville, we found the brethren ready for organization. The Baptist people at Ludington kindly granted us the use of their church and baptism for this occasion, for which we were very grateful. A church of twenty members was organized, to be known as the Scottville church, also a tract and missionary society of fourteen members, after which the ordinances were celebrated. This was a very solemn occasion; the love and union which should characterize the church of God seemed to prevail in large measure. There seems to be an interest to hear further on present truth in this vicinity. Some are almost ready to fall into line. May the Lord help them to make the decision before it is too late. May the Lord bless the efforts put forth in this place, and may precious souls be garnered in as the result.

We next met with the church at Denver, where there was an excellent interest to hear. The hearts of the brethren seemed to be encouraged. Some from the Fremont church were present. All seemed to drink in the words of truth, and to partake of the good spirit that manifested itself in the meeting. Sunday Eld. Ballenger spoke upon the Blair bill at Hesperia, in a hall, which was offered free of charge. The interest was good. The following day Bro. Ballenger took his leave to visit the brethren where he labored before coming to this district. May the blessing of God accompany him in the future as it has while with us. We all feel that his presence and labor in this district will leave a lasting impression for good.

J. D. GOWELL.

AN APPEAL TO THE ARKANSAS CONFERENCE.

DEAR BRETHREN AND SISTERS: Ministers are needed in our Conference. You would like to have them visit you, and preach in your neighborhood, and bring to your door the message of present truth. How this shall be done, is a perplexing question to the officers of this Conference, as well as to yourselves.

Ministers require food, raiment, and shelter, the same as other men. Their wives and children depend upon them for the necessities of life; and their time is their money. It is bread and clothing to their families. God has said that "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8.

A minister is never excused from this duty. If he sows unto you spiritual things, is it not right that he reap your carnal things? "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." 1 Cor. 9: 11, 14. Even Paul robbed other churches, taking wages of them, that he might do the Corinthians service. 2 Cor. 11: 8.

Would it not be very wrong for us to ask service of our ministering brethren, for our benefit, and, in return, not give them, from our material things, a just compensation for their services? An "equal exchange is no robbery."

The tithe of the Conference for the first two quarters, ending June 30 and Sept. 30, was a little less than \$300, and if it should not exceed this the coming quarters, it would not meet current expenses, without additional help. The last quarter's report showed a membership of 241 in our Conference, with about fifteen organized and unorganized companies which require ministerial labor, besides many isolated Sabbath-keepers.

We should have at least three efficient ministers, —one to labor in the northern part of the State, one in the southern part, and one to superintend the general work. Their traveling expenses, as well as a proper compensation for their services, must be paid. In order to supply these needs and other wants of the cause, we should have a sum of not less than \$1,500 a year. Where is this to come from? Does not every brother and sister hold a part of it? Has God excused you from bearing your part in this message? Has he not specified that every man shall give as the Lord hath prospered him? Is not the tithe the Lord's (Lev. 27: 30)? and does he not still require it? Even the little things of the garden, such as mint and cummin, are required to be tithed. Matt. 23: 23. It is not sufficient that one should simply tithe the money that may come into his hands.

The tithe is the means with which God has said the ministry should be paid, and when it is withheld, he says that he is being robbed. Mal. 3: 8. James says (chap. 5: 4), "Behold, the hire of the laborers who have reaped down your fields, . . . crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." We may plead poverty, but not even the widow with two mites, was excused from giving. • In doing so, however, she received in return the blessing of God, and just so may we all. It is sacrifice that God accepts (Ps. 50: 5) in this great work. It is not so much the amount given as the sacrifice made in giving it.

We have men in Arkansas who, like the Levites (Neh. 13: 10) have returned to their fields to labor with their hands, because the tithe is not brought in. These men must be sent out to labor in the cause. The need is great; the laborers are few! We have the ministers; but where is the means with which to support them? May God help you, brethren and sisters, to weigh well your duty in this matter. If you are near your church treasurer, hand to him the Lord's tithe, or send it to Wm. Martin, Springdale, Washington Co., Ark., and answer God's call in this good work.

CONF. COM.

THE GERMAN INSTITUTE AT MILWAUKEE.

OUR Institute has now been in session since Dec. 11, and over fifty scholars from the various parts of the East and West are enrolled. The forenoons are entirely devoted to instruction, as were also the evenings, until we lately began a series of lectures in a hall near by. Most of our students employ the afternoons in canvassing, and thus not only get exercise, but also gather experience, and earn something toward paying their board. Thus far, 421 orders have been taken for the "Life of Christ," and about eighty of them are already delivered. Besides, over 400 pamphlets of "Matthew 24" have been sold, and sixty dollars received on them.

Our public meetings are well attended, and many seem to be interested. Our collection last Sunday amounted to \$4.06. We hope that not only much good may result for the workers in attendance, but also for the German work in this large city, and that for the seeds of truth sown, some souls may be garnered in. We expect to close our school Feb. 24.

L. R. CONRADI.

THE MEETING AT MT. VERNON, OHIO.

A MINISTERIAL institute was held in connection with the stockholders' meeting of the Mt. Vernon Sanitarium, also the quarterly meeting for Dist. No. 2. These meetings occupied the time from Jan. 8 to 16. Besides the presence of all the ministers in the Ohio Conference, we had the valuable assistance of Elds. W. C. White and D. T. Jones, during a part of the meeting. Eld. J. D. Rice, of California, and Bro. A. R. Henry, of Battle Creek, Mich., were also with us, and rendered valuable assistance.

Our ministers' institute was somewhat interrupted by the district meeting, and the stockholders' meeting of the Sanitarium; but I am certain that all the laborers in the State felt that the meeting was one of great value to them personally, and to the cause in the State. Eld. H. H. Burkholder was selected to attend the special course at Battle Creek College. Steps were taken to provide a corresponding secretary for our State T. and M. society; also to unite our State depository with the city mission in Cleveland. It was decided that our ministers should, during the year to come, labor principally among the churches. Many of our churches are very small, and very much in need of labor.

The present movement in regard to Sunday legislation has awakened much interest in the communities of our old churches; and it was thought that at some of these places, where a church building is not owned, a tent-effort would be productive of much good. Doubtless the most of our tents will be pitched the coming season in the localities of our old churches. Those churches which feel anxious to have a series of meetings with the tent at their place, and will do what they can to sustain such an effort, should correspond with the Conference Committee.

The Mt. Vernon church took steps to secure a suitable place for worship. Twenty-five hundred dollars have already been subscribed for the erection of a building that can be used for church purposes, and at the same time be of great value to the Sanitarium.

Much of the blessing of God was with us during the entire meeting. Our ministering brethren and the T. and M. directors present seemed to feel, more than ever before, the importance of knowing for themselves that the Holy Spirit was with them in their work. The harvest is ripe, but the laborers are few. Never before in the history of our work in Ohio, were there so many opportunities for the people of God to improve, both by their personal labor and the use of their means, as at present.

We found some very interesting cases at the Sanitarium, who were anxious to hear the truth. Several have already embraced our views who first learned of them through this institution at Mt. Vernon. Nearly all the stockholders of the institution have signed over their stock, making it a benevolent institution. Thousands of people are suffering all around us, who would be greatly benefited by such treatment as can be obtained at the Sanitarium at Battle Creek, Mich., the Sanitarium at Mt. Vernon, O., or the Rural Health Retreat, Cal. The stockholders of the Mt. Vernon Sanitarium are desirous that this institution shall co-operate in every way with the work of reform and with all our other institutions, in their one great object,—that of saving and blessing humanity.

Our brethren go from this meeting with new courage and faith in the cause of the last warning message of truth.

R. A. UNDERWOOD.

THE WEEK OF PRAYER IN OHIO.

REPORTS have come in from different churches in Ohio concerning the meetings during the week of prayer. These have been very encouraging. The majority of the churches held meetings. Some were unable to meet each day, owing to the roads being very muddy, and the members much scattered. In a few places no meetings were held. In every case, so far as reported, where meetings were held each day, much good was accomplished. In some instances, those not of our faith became much interested, and were deeply moved upon by the Spirit of God. The Readings led to careful searching of heart, and confession of sins. In proportion to the effort made to seek God and carry out the work recommended by the General Conference, were blessings received.

The elder of one church writes: "Our church is very much scattered. We have held meetings at three or four points during the week. I have traveled sixty-four miles, over very muddy roads, to meet with two or three families in a place. We have had much of the blessing of God. We could not carry out the program in all its points, but Christmas donations were given at each place." Another elder writes: "A few weeks ago we were in great need of ministerial help on account of difficulties of a serious nature in the church. The week of prayer has proved a great blessing; sins have been confessed, and wrongs made right between brethren. We do not need a minister now. The Lord has come near to us, and we praise his holy name."

We might give other reports showing that much of the blessing of God has rested upon those who have put forth an effort to labor in the Lord's own way. Some of our churches are very anxious for ministerial aid, and we should be more than glad to furnish it to them, but we cannot always do so. But if our brethren would call upon God with brokenness of spirit, and confess all their sins, they would find that God would do for them what ministers cannot. Brethren, try the plan adopted during the week of prayer by the church before mentioned. Then, when the minister does come, he can labor for the world, and you can be a *help* to him, rather than a hinderance. It is not too late now, even though the week of prayer has passed, for our brethren to do as the one did who went from place to place holding meetings, because the church was so much scattered that they could not get together. Much of this kind of work ought to be done by the elders of scattered churches, and on other occasions than during the week of prayer. It would prove a blessing both to the elder and those he visits. How can you be good shepherds of the flock unless you watch for the souls under your care? So far as we have heard, the Christmas offerings were an increase over last year, also the spiritual blessings enjoyed were greater than at that time.

We hope, if God shall spare us to see another return of this season, that there will not be a church or a company in the Ohio Conference that does not improve the week of prayer in the best

and most profitable manner. Such occasions are fast becoming numbered. May God awake each slumbering soul; for the Lord is soon coming.

R. A. UNDERWOOD.

Special Notices.

NOTICE FOR MICHIGAN.

We desire to make a special effort during the months of February and March to advance the third angel's message in the State of Michigan, by instructing our people upon civil government, and our duty in view of the impending crisis. We have decided to hold several general meetings in different parts of the State, in places most convenient for all to attend. (See appointments.) We wish to make these meetings seasons of special instruction on the duties and responsibilities of the officers of our churches and tract societies. We shall therefore expect all these officers to attend the meetings.

Our people need arousing on the main points of our work. All the churches need labor. We have not the men or the laborers in the Conference to more than half supply the demand. We want all our people to come out to these general meetings, and help plan what can be done to meet this great need. We expect one of the General Conference Committee to attend most of the meetings, and it is quite probable that sister White will be present at some of them. Important questions concerning foreign missions and other branches of the work will be considered. Let there be a general rally; and let all move forward with the advancing light of the message. I. D. VAN HORN.

GEORGIA, FLORIDA, AND SOUTH CAROLINA, ATTENTION!

It is expected that a company of lady canvassers will begin work in Jacksonville, Fla., the second week in February, and we want the hearty co-operation of all who are interested in starting the missionary work in this great city. Brethren, as provisions are high and expenses large, we want practical demonstrations of your love and ardor for the cause of God in the way of donations to these faithful workers. Let your donations consist of money, vegetables, and fruit,—in fact, anything that can be used to aid in supporting this company. Those having anything to send, should address me immediately, at Corner of South Boulevard and Bryant St., Atlanta, Ga., so that I may give instructions in regard to shipping. Heretofore, the brethren and sisters have been prompt to respond to the needs of our workers, and we are confident that they will now use every means to aid all they can, even though it be but the "widow's mite" that they can offer. Jacksonville has been much afflicted during the past year; and now that the situation is more favorable, and the plague removed, we want to work with energy. Each week brings us nearer to the time when the image to the beast will be made. Let there be a steady advance all along the line until we hear the final shout of victory!

Our canvassing company at Quitman, Ga., has done good work during the past year. We have lately started a company in Barnesville, Ga., who will canvass Pike County before our Southern camp-meeting, which, it is expected, will be held there. Bear the camp-meeting in mind, and begin to prepare for it now. Let me hear from all in these States who have any desire to engage in the canvassing or missionary work. It has been thought best to call the name of our canvassing field "the South Atlantic Branch of the International Tract and Missionary Society," instead of "the Georgia, Florida, and South Carolina branch of the International Tract and Missionary Society." I am anxious to get the names and addresses of all the isolated brethren and sisters in these States.

CHAS. F. CURTIS, *State Ag't.*

—He who lives for himself alone, lives for the meanest man in creation.

—Not to enjoy life, but to employ life, ought to be our aim and aspiration.—*Macduff.*

—Slowness of speech is sometimes a painful defect to the one who suffers it; but swiftness of speech is a still more painful defect, and the pain is usually suffered by other people. "I will take heed to my ways," says the psalmist, "that I sin not with my tongue."

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 7.—THE DEPARTURE FROM EGYPT. (Sabbath, Feb. 16, 1889.)

INTRODUCTION.—In this lesson the Scripture narrative is again resumed, which the previous lesson interrupted by a brief recapitulation of the ten plagues, showing the bearing of each upon the process of hardening Pharaoh's heart. It covers the period from the falling of the last of the plagues to the departure of the Israelites from Egypt.

Questions, with Scripture Texts, Notes, and Comments.

1. What was the last plague upon Egypt?
2. What were the Israelites required to do in order to escape it?

3. On what day of the month was the passover?

"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." Ex. 12:6.

4. At what time in the night were the first-born slain?

"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." Verse 29.

5. When this great calamity came, what did Pharaoh do?

"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. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." Verses 30-32.

6. Of what word of the Lord was this a fulfillment?

"And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterward he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether." Ex. 11:1.

7. How did the people of Egypt feel?

"And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." Ex. 12:33.

8. What did the Israelites receive from the Egyptians?

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians." Verses 35, 36.

"And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." Ex. 12:35. It may be noticed, in passing, that the word rendered "jewels" more properly signifies "vessels," "instruments," etc. But the object of this note is to disabuse the minds of any, of the idea that the Israelites, according to the word of God, borrowed from the Egyptians that which they knew there was no possibility of repaying. They did not borrow these things, but demanded them, as the Hebrew word indicates. The Hebrew word here rendered "borrowed" is the same that is rendered "require" in Deut. 10:12. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways," etc. Here it will be readily seen, the idea is not of asking something which should be returned, but of asking that which is justly due. So is it in Ex. 12:35. The Revised Version has it, "They asked of the Egyptians." The Israelites had been working for the Egyptians for many years, without compensation. They had added immensely to the wealth of Egypt (see Ex. 1:11); indeed, the Egyptians owed their very existence, under God, to the Hebrews, for if it had not been for the wise counsel and vigorous action of Joseph, they would have perished by famine. And now, when the Israelites were about to leave, they demanded of their former oppressors some little compensation; and the Lord had so moved upon the hearts of the Egyptians that they could not refuse. Just as his judgments had made them willing to let the Israelites go, so they had made them willing to pay something of what they justly owed. Dr. Clarke says that our common English version is almost the only transgressor in representing the Israelites as borrowing; that the Septuagint, the Vulgate, the Samaritan, the Coptic, and the Persian, are the same as the Hebrew, and that the European versions are generally correct.

9. With what word of the Lord was this in harmony?

"But every woman shall borrow of her neighbor, and of her

that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." Ex. 3:22.

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:13, 14.

10. Explain the seeming discrepancy between Gen. 15:13 and Ex. 12:40.

Gen. 15:13 says: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Ex. 12:40 says: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Mark that this latter text does not say that the children of Israel dwelt in Egypt four hundred and thirty years; but that the sojourning of the children of Israel, "who dwelt in Egypt," was so long. Their sojourning was not alone in Egypt, but in Canaan, as Paul says of Abraham: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:9. And in harmony with this is the reading of the Samaritan Pentateuch, and the Alexandrian copy of the Septuagint, which are believed to exhibit the most correct copy of the five books of Moses. They read thus:—

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years."

This four hundred and thirty years of sojourning dates from the promise to Abraham; for Paul speaks of the giving of the law, which was immediately after the deliverance from Egypt, as four hundred and thirty years after the promise. Gal. 3:17, 18. But while the sojourning was four hundred and thirty years, the affliction was only four hundred years. Gen. 15:13; Acts 7:6. Therefore, since the four hundred and thirty years of sojourn began with the giving of the promise, the affliction must have begun thirty years after the promise; and this was when Isaac was about five years old, for he was not born until twenty-five years after the promise. Compare Gen. 12:1-4 and 21:5. So the affliction dates from the time when Ishmael mocked Isaac (Gen. 21:9, 10), for Paul refers to this as the persecution of him that was born after the Spirit, by him that was born after the flesh.

11. How large a company went out from Egypt?

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children." Ex. 12:37.

"If we compute the whole number of Israelites, male and female, adult persons and children, and allow the proportion of four to one, between the number of the whole nation and those who were fit to bear arms, it will give an aggregate of two million four hundred thousand souls which went out of Egypt with Moses and Aaron."—*Bush.*

12. What did Moses take with him?

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." Ex. 13:19. See Gen. 50:24, 25.

"From the speech of Stephen (Acts 7:16), it is to be inferred that the bones of all the rest of the patriarchs were also at this time conveyed out of Egypt, each tribe doubtless taking charge of the bones of its own patriarch."—*Bush.*

13. In exacting this promise, by what was Joseph actuated?

"By faith Joseph, when he died, made mention of the departing of the children of Israel: and gave commandment concerning his bones." Heb. 11:22.

14. What precaution did the Lord take against causing the Israelites to become discouraged?

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt." Ex. 13:17, 18.

15. What protection and guidance did he give them?

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Verses 21, 22.

This pillar of cloud had three distinct offices. 1. It went before the children of Israel to direct their journeyings by day; 2. At night, it served to give light to the Israelitish camp, and thus prevent that confusion which must otherwise have arisen; and 3. It served as a covering to the Israelites, a shield from the burning rays of the sun, without which their journey through the

scorched and barren desert would have been attended with great suffering. Dr. Clarke says that "from what St. Paul observes (1 Cor. 10:1, 2), we are led to conclude that this covering cloud was composed of aqueous particles for the cooling of the atmosphere and refreshment of themselves and their cattle; for he represents the whole camp as being sprinkled or immersed in the humidity of its vapors, and expressly calls it a being under the cloud and being baptized in the cloud."

16. What confidence may God's people ever have?

"The angel of the Lord encampeth round about them that fear them, and delivereth them." Ps. 34:7.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. 125:1, 2.

17. Then what should ever be their song?

"Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." Isa. 12:2.

18. What sustained Moses all through the contest with Pharaoh, and the departure from Egypt?

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them." Heb. 11:27, 28.

News of the Week.

FOR WEEK ENDING FEB. 2.

DOMESTIC.

—A rain-storm that continued thirty days is reported to have entirely destroyed the sugar crop of San Domingo.

—Four prospectors in Wayne County, W. Va., are alleged to have taken out \$400,000 in gold in the past few months.

—Ohio has now followed the example of New York, and passed a bill providing for the execution of criminals by electricity.

—The Nebraska Legislature, Thursday, voted to submit the question of prohibition or high license to the people of the State.

—A joint resolution for submitting a prohibitory amendment to the people of Pennsylvania was signed Thursday by Governor Beaver.

—Seven inmates of the Tonondago Poor House, near Syracuse, N. Y., are sick with small-pox, and many others have been exposed. The institution has been quarantined.

—The Union Iron Works at San Francisco have received a dispatch from Secretary Whitney, ordering them to get the new cruiser "Charleston" ready for sea within twenty days, at no matter what cost.

—The Grand Opera House and the post-office at Duluth, Minn., were burned Monday morning, a half-dozen firms and a number of tenants losing heavily. The total loss is placed at \$250,000, with about \$150,000 insurance.

—Between three and four hundred men, employed by the Carbon Limestone Company at Youngstown, Ohio, struck, Tuesday, for an advance of five cents a ton for quarrying stone. They had been receiving fifteen cents a ton.

—Reports from Oklahoma are to the effect that since the soldiers returned to Fort Sill, fifteen families have crossed the Canadian river and entered Oklahoma. A number of settlers are breaking ground, and preparing it for cultivation.

—Thursday night, at Mount Horeb, Wis., G. G. Mandt, editor of the *Sun*, a prohibition paper, was summoned to his kitchen door by loud rapping, and upon opening it, was shot and mortally wounded by some person unknown.

—Two parochial schools were recently closed by the school authorities of Massachusetts, for the reason that they failed to show a degree of proficiency equal to that of the public schools of the same grade in the same locality, as required by law.

—A dispatch from Washington states that leading Republicans, after hearing from President-elect Harrison, have decided that an extra session of Congress cannot be avoided, and that the date of assembling should not be later than April 1.

—Five miles of the St. Croix and Penobscot Railway, running from Calais to Princeton, Me., have been seized by Canadian custom officials, as being in Canadian territory, on a claim of \$30,000 for duty on material used in constructing the Canadian portion of the road.

—"Sterilized air," the use of which will remove the danger now attending surgical operations from subsequent inflammation, is said to have been discovered by T. E. Tinsley, an architect and inventor of Kansas City. It is believed that the discovery will revolutionize the present way of treating wounds.

—In view of the recent assassination, in Arkansas, of Colonel John M. Clayton, which is thought to have been

prompted by political motives, the Kansas Legislature passed a resolution that Congress be asked to grant all citizens perfect protection in the exercise of all political rights, even though it be necessary to place the State under military authority.

—Citizens of Western Kansas have asked the legislature for an appropriation for the purpose of experimenting in the matter of producing rain by artificial means. They say that it is a well-known fact that after each battle of the late war, where there was heavy cannonading, a rain-storm followed; and they think it might be possible, during a drought, to produce rain by some such means.

FOREIGN.

—Joseph Black, American Consul at Buda-Pesth, has been recalled for imitating Lord Sackville-West's example, in writing a letter criticising the Austro-Hungarian Government.

—Dispatches from Greece announce that the town of Delphi, the site of the famous oracle so often sought in ancient times, is offered for sale at \$75,000. There is some talk of purchasing the place in American interests.

—A dispatch from Vienna dated Jan. 30, brings word of the sudden death of Archduke Rudolf, the Austrian crown prince and heir to the throne, the cause being either suicide or assassination, probably the latter. The intelligence has caused the greatest excitement and grief throughout the empire.

—A dispatch from Auckland, N. Z., dated Jan. 31, brought word that the German Consul had declared Germany at war with Samoa under martial law. Prince Bismarck, however, has condemned the hasty action of the Consul, and ordered the German commander there to immediately withdraw his command.

—Civil war still continues to devastate Hayti. At last reports, the insurgent leader, Gen. Hyppolite, who seems to be having the best of the fight so far, was waiting for the perfection of some naval arrangements before making an attack on Port au Prince, a short distance from which place his army is encamped.

RELIGIOUS.

—The young Emperor William has prohibited horse-racing on Sundays in Germany.

—Letters from Rome suggest the probability, on what is claimed to be good authority, that the next pope will be none other than Cardinal Gibbons, of the United States.

—According to recent statistics, the Lutheran Church in America now numbers nearly 1,000,000 communicants. Of these, less than one-fourth are entirely English, more than one-half are Germans, and about one-fourth are Scandinavians, Finns, and others.

—The ministers of Sioux City, Iowa, formed a league Tuesday for the enforcement of the Sunday law, its specific object being the suppression of Sunday base-ball games. A number of business men have threatened to withdraw their subscriptions to the buildings and churches being erected by the Y. M. C. A.

—Speaking of the presentation of the petitions in favor of the Blair bill in the Senate on Wednesday, the 16th, the *Christian Statesman* says: "Some of the senators presented them with evident reluctance, others with unseemly exhibitions of fun, and Senator Riddleberger announced that though he presented the petitions, he should oppose the bill."

Appointments.

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

I EXPECT to be with the Brookston (Indiana) church, Feb. 23, 24, and with the Ligonier church March 1, 2. Meetings to begin at both places on Friday evening.
J. S. SHROCK.

No providence preventing, I will meet with the church at Smithland, Woodbury Co., Ia., Feb. 9, 10, and if thought best, will continue through the following week. We hope that all will arrange their affairs so as to attend all these meetings, and seek the Lord earnestly for his help and favor. We expect Eld. A. P. Heacock will be with us in these meetings.
C. A. WASHBURN.

No providence preventing, I will meet with the churches of Iowa, as follows:—
Sutherland, Feb. 9, 10
Ruthven, " 16, 17
Milford, " 23, 24

We trust all the brethren living near these localities will esteem it a privilege to be present.
J. H. MORRISON.

THERE will be a general meeting for the State of Indiana at Indianapolis, Feb. 21-26. We have received assurance that sister White will attend this meeting. It is

also expected that Eld. Kilgore or other General Conference help will be present to assist in the meeting. We shall look for a large attendance of brethren and sisters at this meeting. We hope all the workers will be present. Bring bedding and food, that all may care for themselves as far as possible. There will be facilities for heating food in the basement of the meeting-house. Extra room for lodging will be rented, so that none need stay away for fear of not having a place to stay. An effort will be made to obtain reduced fare on the railroads entering the city. Further notice of the meeting will be given in the REVIEW.
F. D. STARR.

GENERAL meetings will be held in Michigan, for the encouragement of our people, the instruction of church officers, tract and missionary workers, and canvassers, and for the consideration of other important matters pertaining to the cause, as follows:—

Vassar,	Feb. 7-12
Ithaca,	" 14-19
Hillsdale,	" 21-26

These meetings will begin on Thursday evening of each week, and close on the Monday night following. We hope to see the officers of the churches and of the tract societies, in the part of the State where the meetings are held, all present. We expect sister White or some one of the General Conference Committee to attend these meetings. We hope all will avail themselves of the privileges and blessings of these occasions.

I. D. VAN HORN, Pres. Mich. Conf.

WANTED.—By the Scandinavian T. and M. Society, the names of any Scandinavians who would be willing to read our publications. Address Lars Nielson, Battle Creek College, Mich.

Obituary Notices.

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

GREGORY.—Died at Granbury, Texas, Aug. 6, 1888, sister Sarah Gregory, aged about fifty years. She was a devoted member of the Granbury church, and beloved by all who knew her. She leaves a husband and five children, all of whom love the present truth.
H. B. COUNTS.

WILSON.—Died of typhoid fever, at Granbury, Texas, Dec. 18, 1888, Bro. Andrew Wilson, aged thirty-eight years. He embraced the present truth some eight years ago, and was ordained elder of the Granbury church. He bore his long illness without a murmur, and his last words were of his strong hope of a part in the first resurrection. He leaves a wife and five children, with many friends, to mourn. Words of comfort were spoken on the occasion of the funeral by Eld. A. Clark, (Christian).
H. B. COUNTS.

BROOKINGS.—Died in Sioux City, Ia., of heart disease, Jan. 13, 1889, sister Jane Brookings, aged 67 years, 5 months, and 2 days. She was converted in early life, and joined the Congregational Church, of which she remained a member until 1878, when she accepted the truths of the third angel's message, and has ever since remained a firm and faithful believer. She was always very charitable, and it can be truly said of her that "her works do follow her." Discourse to a large gathering of friends, from 2 Tim. 4:7, 8.
S. W. BIRD.

WILLIAMS.—Died at East Liverpool, O., Jan. 14, 1889, of pneumonia, Lucy M., only child of Ira N. and Alice Williams, aged 11 years, 2 months, and 29 days. Lucy was converted and baptized at the Salamanca (N. Y.) camp-meeting, in 1887. She took great delight in studying her Bible and Sabbath-school lessons. At the last quarterly meeting, she bore an earnest testimony for her Saviour. Although her sufferings were intense, she was patient throughout. While her parents are bowed with grief, they sorrow not as those without hope. The remains were taken to Corydon, Warren Co., Pa., for burial.
C. H. KESLAKE.

BUCK.—Charles E. Buck, of Millis, Mass., died of consumption, Jan. 8, 1889, aged thirty-seven years. He had observed the Sabbath for many years, and was the elder of the Boston church. He felt that his sickness had accomplished much for him spiritually, but he longed to live to assist in carrying forward the work that seemed to be opening up there in a special manner. For some time before his death, he felt the abiding assurance that the Saviour had forgiven his sins. He was noted for conscientiousness in all he undertook. Words of comfort by the writer, from 1 Thess. 4:13-17.
S. N. H.

BROWN.—Sister Caroline Brown, of Roxbury, Mass., aged eighty years, died Jan. 7, 1889. She was a believer in the second coming of Christ, and met with the disappointment of 1844. For many years she had been a consistent Christian, observing the Sabbath of the Lord. She had been a member of the Boston church from the time that it was organized. Though poor in this world's goods, she was rich in faith, and looked forward to the resurrection with that buoyancy of spirit which characterizes those who have a well-grounded faith in Christ. Words of comfort were spoken at the funeral by Bro. Chas. L. Kellogg.
S. N. H.

HENDRY.—Died Jan. 15, 1889, at Sheldon, Indiana, Bro. James Hendry, aged 79 years, 8 months, and 17 days. The immediate cause of his death is supposed to have been a stroke of paralysis, although for more than a year he had suffered from Bright's disease. Bro. Hendry had been an observer of the Sabbath for about fifteen years. He came to the knowledge of the truth mainly by reading the Bible, and was expelled from the communion of his former brethren (the Baptists) because he persisted in keeping all the commandments of God. An aged

F. D. STARR.

E. VAN DEUSEN.

W

U. S.

S. N. II.

(Signs of the Times please copy.)

DAN. T. JONES, *Sec. Gen. Conf.*

W. J. SPICER,
General Manager

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 5, 1889.

CONTENTS OF THIS NUMBER.

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

Poetry.

Slipping Away, <i>National Repository</i>	81
Gethsemane, C. A. MORSE.....	83
Stand for the Truth of God, TORIA A. BUCK.....	90

Our Contributors.

The Rich Man and Lazarus (<i>Continued</i>), ELI. L. R. CONRADI.....	81
The Revelation of God's Nature, HAROLD STEARNS.....	82
The Millennium not Yet, W. A. COLCORD.....	82
Who Will Observe? ELI. F. D. STARR.....	83
Dealing with Offenders, ELI. W. M. COVERT.....	83
An Exception to the Rule, EUGENE LELAND.....	83
"Be Strong and of Good Courage," ELI. R. A. UNDERWOOD.....	84
The Sunday-Sabbath Supported by Fraud, ELI. R. F. COT- TRELL.....	84

The Sermon.

Sabbath-keeping, Rev. Howard Crosby.....	85
--	----

The Mission Field.

Missionary Work in China.....	86
Missions to the Levant, Rev. Edwin M. Bliss.....	86

Special Mention.

Voices of the People, <i>Kansas News</i>	87
Romanists in Quebec, <i>Primitive Catholic</i>	87

Editorial.

An Item of History.....	88
Christ's Spirit at His Death.....	88
"The Midst of the Week".....	88
The Sabbath Between.....	89
National Reform Items, L. A. S.....	89

Progress of the Cause.

Reports from New Zealand—Illinois—Maine—Ohio—Minnesota— Pennsylvania—Virginia—Indiana—Georgia—Louisiana— Michigan.....	90, 91
An Appeal to the Arkansas Conference, CONF. COM.....	92
The German Institute at Milwaukee, L. R. CONRADI.....	92
The Meeting at Mt. Vernon, Ohio, R. A. UNDERWOOD.....	92
The Week of Prayer in Ohio, R. A. UNDERWOOD.....	92

The Sabbath-school.

Old Testament History. Lesson 7.—The Departure from Egypt.....	93
---	----

Special Notices.

.....	93
-------	----

News.

.....	94
-------	----

Appointments.

.....	94
-------	----

Obituaries.

.....	94
-------	----

Editorial Notes.

.....	96
-------	----

See report of the first-day offerings, as reported by Bro. D. T. Jones, on p. 15 of this paper.

We chronicle with pleasure the fact that a small printing-press has been shipped to our brethren who have charge of the mission in South Africa. It will soon, no providence preventing, be in active operation in the interests of the message, in that far distant field.

See appointment in another column from Eld. Van Horn, for special meetings in Michigan. The notice came in too late for the Memphis meeting, which was one of the series, commencing Jan. 1, and reaching to Feb. 5. We hope the call of the committee will be heartily seconded by a general rally to these meetings.

In the sermon on the Sabbath, by Howard Crosby, given in this issue, he of course wrote on the supposition that Sunday is the Sabbath. But the true principles which are applicable to the Sabbath are so forcibly stated in his remarks, that they cannot but be read with interest and profit by every lover of the scriptural institution.

A correspondent wishes us to request all the readers of the REVIEW to read again the article from Eugene Leland in the issue of Jan. 15, 1889, entitled "A Test of Fellowship." They will do well to do so.

The comments of the Italian press on Mr. Gladstone's letter to the Marquis de Riso, concerning the pope's relation to Italy, show clearly that the Government and the people will not agree to arbitration touching any point involving the relations of Italy to the Vatican. That is to say, they will not countenance the idea of a resumption of temporal power by the pope.

The work of holding meetings in districts and territory adjacent to Battle Creek, in reference to the Amendment movement, is progressing in a lively manner. On the evenings of Jan. 25, 26, and 27, Eld. A. T. Jones spoke in the Academy of

Music in Kalamazoo. The audiences were large, and the interest intense. On Thursday evening, Jan. 31, at the same place, he reviewed a discourse which one of the ministers of the city had given against him. The workers in different places are securing many signatures to the petitions.

CORRECTION.—In the notice of "the New Mexico Field" in the last REVIEW, p. 76, instead of reading, "The Kansas Conference Committee have decided, with their advice, to accept the proposition, and the recommendation that Bro. Smith Sharp go to that field;" it should read, "Have decided . . . to accept the proposition; and recommend, etc.; that is, the Kansas Conference makes the recommendation, and not the General Conference.

NEW MEETING-HOUSE IN ENGLAND.

By letter from Bro. A. A. John, who has been laboring in Ulceby, Eng., we are informed that their new church edifice has been completed, and was dedicated Jan. 6, 1889, Bro. J. H. Durland and D. A. Robinson assisting in the services. Thus the message is securing a permanent foothold in the British Isles.

BEGINNING EARLY.

THE Illinois Legislature has been in session only about two weeks, but Bro. Tait informs us that already a Sunday bill is introduced. The bill is presented by Mr. Brokoski, and provides for the closing of all business houses, factories, and other places of employment on the first day of the week. Cigar and tobacco stores and barbershops must be closed; but Sunday papers, street-cars and railway trains, and drug-stores, are permitted to go on with their business.

THE BRANCH OFFICE IN TORONTO.

OUR readers are aware that since the action of the last General Conference, the Trustees of the Publishing Association have had in contemplation the establishing of a branch office in the city of Toronto, Canada, as a supply-point for our various publications in the Dominion. Bro. G. W. Morse, who has been in the REVIEW Office for the past three years, has been chosen to take charge of the enterprise, and has now left for that field. While we shall miss his society from the Office, we trust he will find a wider sphere of labor in the good work, where he has gone. Correspondents will please make a note of this change, and not address him at this Office, nor write on any matters pertaining to the REVIEW, in his name, to this place. As soon as he secures a permanent location, his address will be given more definitely.

DISTINGUISHED FOR DOLLARS.

THE United States Government possesses some marked features which distinguish it from all other nations, ancient or modern. Thus it is now conceded to be the most powerful nation on the globe; it is the richest nation; it has the most unlimited resources, and now it appears that its Senate is composed of a body of men representing a larger amount of capital than pertains to any corresponding body of to-day, or than has pertained to any such body in any preceding age of the world. Whether this is a matter over which to be proud, or not, in a government like this, is a question for statesmen to consider; but the fact is set forth in the following item:—

According to the *Brooklyn Citizen*, the Senate of the United States is the richest legislative body the world has ever known. It is richer in the aggregate than the British House of Lords, much richer than the French Senate, and far richer than the corresponding bodies in Venice or in Rome.

We clip from an exchange the following, which recently appeared as a dispatch from Montreal, in the *Philadelphia Ledger*. It needs no comment:—
Parliament opened yesterday. Cardinal Taschereau

and his clergy had been sent invitations to attend, being assigned the first seats on the floor. His Eminence resented this, and demanded a position on the throne, and claimed, as a prince of Rome and according to the rules of the church, precedence over even the representative of the queen in the person of the Lieutenant Governor of the Province. Speaker of the Senate Bibert and Premier Mercier held a hurried consultation, and word was sent to his Eminence that what he demanded would be given. An apology for any seeming discourtesies was also sent. A hastily constructed throne was erected on the dais beside the queen's throne, and directly under the royal arms, and this was occupied by Cardinal Taschereau and his body-guard of prelates yesterday when Parliament opened.

A MORE STRICT SABBATH.

THE following is from an editorial in the *Catholic Columbian*, Columbus, Ohio, Jan. 26, 1889. It is excellent reading for our friends who are laboring so earnestly in the interests of Sunday:—

A meeting of all denominations in Ohio is called to be held at Columbus, Feb. 20, 21, to consider the advisability of a thorough organization "in the interest of a better observance of the Christian Sabbath." We Catholics are always in favor of that day being kept sacredly and strictly, though without the gloomy countenance or the ashes of woe; yet the first thing the members of this convention ought to do, would seem to us to be to show any scriptural command whatsoever to observe the "Christian Sabbath." There is authority for the change from the Sabbath to Sunday—ample authority; but it is the authority of the Catholic Church, the only one reaching back to the time of Christ. Fallible churches could make no such change.

AN item of news in the *Detroit Journal* of Jan. 31 states that Richard Gatling, inventor of the famous and deadly gun which bears his name, is experimenting to design a gun which will utilize the high explosives known to modern science, and which he believes will be the coming destructive force in warfare. If he is as successful in this attempt as in that which resulted in the Gatling gun, military science will have at its command a weapon whose destructive powers can only faintly be imagined. Mr. Gatling's latest invention is a police gun which will fire 1,200 shots a minute in any direction.

A NEW YORK journal announces that a club has been established in that city called "The Kindly Club," and that its object is the suppression of "evil-speaking, lying, and slandering." This follows close upon the organization of the "Hand-shaking Club," and takes its place among numerous other mushroom organizations which satisfy the cravings of the public mind for novelties with a religious flavor. In the midst of this "club" craze, it seems time for some one to suggest that a great deal of effort is being wasted in this way, which might better be turned into some other channel; and the same might be said of two-thirds of the "benevolent" and "charitable" organizations which sprout up so thickly all over the land, after the fashion of Jonah's gourd. There is one legitimate institution which God has established in this world for the purpose of coping with the evils to which its inhabitants are subject; namely, the Christian church; but it is the device of God's great adversary to cause people to divide up their energies in such a way as to make them the least effective, and he seems to be very successful in putting it into effect. Let the members of this and other similar organizations find such a church and join it, and they will then belong to a "club" which not only aims at the suppression of "evil-speaking, lying, and slandering," but of other evils equally dangerous, and has a power to back it up which it is very doubtful if many of these modern society organizations possess. Perhaps if a little of the energy which is expended in this direction could be turned over to the institution of God's own planting, there would be less heard about the lukewarmness and inefficiency of the church to-day.

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