

Adventist Review



AND SABBATH HERALD.



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

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PETITION.

FATHER, perfect thy work; I am the clay, thou art
The sculptor wise.

Mold me by any plan to something better meet
For thy pure eyes.

Father, hold thou my hands,—impatient, eager hands,
Too ready far;

Trying to aid thee in this master work of thine
Only to mar.

Father, keep thou my heart,—impulsive, restless, rash,—
Its passion still.

Make vain ambition, selfish thought, or longing wild
Bend to thy will.

Father, teach thou my mind, still wayward, willful, blind,
And slow to learn;

Amid its darkness, let the strong light of thy truth
More clearly burn.

—Christian Register.

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 NEED OF SELF-DENIAL.*

BY MRS. E. G. WHITE.

BRETHREN and sisters, I have felt burdened, lest the work of confession and repentance would not go as deep and thorough as it should, in order to meet the mind of the Spirit of God. We are to draw to the light, that our errors may be revealed. If we make diligent work of repentance, we may come to God, claiming his promise to cleanse us from all unrighteousness. We want to be in a position where we can have the blessing of God, where we can have strength to overcome the temptations that are suggested to our minds by the evil one, and power to rise above the peculiar weaknesses in our character. There must be a warfare of the spirit against the flesh, and through the grace of Christ we may obtain the victory. The divine power working with our efforts will result in the slaying of the old man, and in the renewing of the mind in the image of Him who created it. The divine image has been almost obliterated. The appetites and the passions have led to selfish and injurious indulgences for their gratification, and the flesh has triumphed over the spirit.

We should be as firm as was Daniel in controlling the appetites and the desires of the flesh. We must institute a warfare against every sinful inclination, and submit to the control of the

Spirit of God. Every time we yield to temptation it becomes easier to yield the next time. The conscience becomes more and more hardened by our indulgence in evil and our association with it, until we become powerless, and evil practices become habitual. Wrong habits are not formed by occasional indulgence in evil, but they are the result of repeated actions, and become more and more fixed and difficult to overcome. How necessary it is that every soul bring the solid timbers of righteousness into his character-building, so that there will be a fixed determination to do right because it is right. We should be in that condition of mind and heart that, should an accident occur, and death result in a moment, our destiny would be decided for heaven, and not for perdition. The great and all-important question to every soul should be, Am I right with God?

The young people of our school want to make a success of their education. Daniel made a success, when he feared God, and such a course will lead others to success; for "the fear of the Lord is the beginning of wisdom." You may be in a position where your influence will tell on the Lord's side. It is your exalted privilege to be a victor over the appetites and passions of the flesh, through the strength of Christ. Enoch walked with God for three hundred years. He was in harmony with the will of heaven. Enoch is a representative of the people who are to be translated from the earth. Is it not time for us to make a complete surrender to God? We must be in earnest in seeking his blessing. We must crucify the old man, with the affections and lusts, in order to meet the requirements of God. Those who have been blessed of God did not cease seeking him until they knew they had fulfilled his requirements and stood approved before him.

In Oakland, in Battle Creek, and in other places where the deep movings of the Spirit of God have been felt, the people confessed their sins, and made restitution for their wrongs. The servants of God desired to make clean work for eternity. They confessed their jealousies, evil-speaking, murmurings, and uncleanness. They desired to have Jesus dwell in their souls, but he can never abide in hearts that are full of uncleanness. We must brush out the corners with the dust-brush. We must not hide our evils. Of course we should not expose evils to the public that are matters to be confessed to God alone. But while it is a disgrace to sin, it is no disgrace to confess sins. I entreat you, Do not rest until your souls stand free before God. You may have ten-fold more success in influencing others than you have had in the past.

It is too late in the day for a superficial work. It is time to arise and shine, for the glory of God has risen upon you. It is too late to play into the hands of the enemy. The plowshare must go deep; the fallow ground must be broken up. We need to have our hearts broken. We need to feel how offensive is sin before God. We are to keep the heart with all diligence; for out of it are the issues of life.

How far we come from representing the character of Christ! But we must lay hold of his merits by living faith, and claim him as our

Saviour. He died on Calvary to save us. Each should make it a personal work between God and his own soul, as though there were no one in the world but himself. When we exercise personal faith, our hearts will not be as cold as an iron wedge; we shall be able to realize what is meant by the psalmist when he says, "Blessed is the man whose sin is covered." Our God says he will forgive transgressions, and remove them as a thick cloud.

One brother has made a confession of discontentment because of his small wages. I wish every family in America could have some idea of the way the poor of Europe are situated. They are very destitute, and yet you hear no murmuring or complaining. I visited a family in Valence, France, where the mother was a widow. Her daughter was an intelligent woman, but as she had failed in one part of an examination, she could not obtain a teacher's certificate, and she was obliged to go from house to house sewing, for twenty cents a day. The mother tied on her little white cap, and took her basket on her arm and a crust of bread for lunch, and started for the gardens to work like a man, and receive but twenty cents a day for her labor. The son was a book-binder, diligent and sober, and he received but three dollars a week. They had only one small room to live in, and had but simple, meager food. Still there was no complaint. When this class of persons heard the truth, the tears trickled down their cheeks, and their faces lighted up with love and gratitude to God. One young man, a musician in France, who had heard and rejoiced in the truth of God, was separated from his friends because of his acceptance of the Bible faith; and although his people are wealthy, he could not obtain money to go to Basle, Switzerland, where he could receive a better knowledge of our methods of missionary work. We were soon to go to Torre Pellice, Italy, and we said, "We will go third-class on the cars." This is the way in which the rough, smoking, working peasants travel; but we said, "By this means we can save enough money to send this young man to Basle."

I found a great deal of poverty in Europe, for small wages are paid to the laborers. At the silk-factories, men in high positions get but forty cents per day. We saw in the homes of the peasants loaves of bread piled up on a shelf to dry. Upon inquiry, we found that this was done for economy's sake, for it took less to satisfy their hunger when it was dry and hard, than when fresh. Bro. Geymet, a man who understands several languages, was engaging in missionary work with earnestness and with great self-sacrifice. We took a carriage to ascend the mountain, winding up the path he traveled to carry the truth to those who would hear. We were obliged to leave the carriage as the pathway grew narrow, and a terrible precipice yawned beneath us. Winding up and up, he finally came to a stable, and there the peasants gathered to study the Bible. He had to traverse this perilous path at night, as that was the only time the people could meet him. In the winter these poor peasants of Italy live in the stables, that the heat of

* Morning talk at South Lancaster, Mass.

the cattle may be utilized for their warmth. Our missionaries there get a little milk and bread, and eat it with gladness of heart. This is the way the truth is carried to the people in the Piedmont Valley.

At ten and eleven o'clock at night the workers would have to climb over these terrible paths through the mountains, and for seven miles take their way beside precipice and gorge. We asked, "How do you manage to go in safety over these dangerous places?" They answered, "When we come near the precipices, we crawl on our hands and knees." We asked one brother how much he would take to labor a year in the cause of God. He answered, "One hundred dollars," and then said, "You know we wear out shoes and clothes in traveling over the mountains, and we have our families to support." How many of us with families of five and six would be willing to live on such meager pay for the sake of the cause?

My heart ached when I saw how the poor had to get along in this country. We would see the children going along eating their dinner,—a piece of dry bread moistened in the water of the fountain. But they were happy, and thought they had nothing to complain of. Why is it that we think we must have our pie and cake and rich puddings, when these very things only hinder us from becoming sanctified to God? We should seek to bring our expenses within our means. I want to see every laborer fully consecrated to the work. Some of our workers have thought that they must go to the very best hotels. But is this the way to do? How can we indulge ourselves, in the face of all the misery and distress that there is around us? How much money is swept from the treasury of God by the everlasting habit of picture taking! All this needless expense is registered in the books of heaven. Is it not best for us to believe that the eye of God is upon us? Shall we not so run that we may obtain the prize, and become temperate in all things? Those who engaged in the games in Paul's time were temperate. They kept a stern control of their appetites and passions, that they might be in the best condition to run and obtain the prize. And what was it?—Simply a corruptible crown; but we run for an incorruptible crown that fadeth not away. We do not run with uncertainty, knowing not whether we may receive the prize or not; for if we fulfill the conditions, there is no doubt in the matter. Those in the races often fell fainting and dead within a few feet of victory, but it need not be so with us. We are not as those who beat the air. Is it not of the highest consequence that the brain nerve-force should not be weakened by indulgence, as we have to contend with spiritual wickedness in high places? We are to keep the body under, and bring it into subjection, that we may accomplish all that is possible. The self-denial and self-sacrifice involved in this is essential to our good, that we may reach the high standard that God has set before us. Put yourselves to the task. Put your powers to the stretch, and come out into a position where you can reach the perishing around you. Where is your working-power, your skill, your tact, your means? Does not the cause of God call for the best talents, and the highest use of our faculties? Does it not demand that you obtain a knowledge of your God and Saviour? O, let there be no more complaint! "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Let us follow in the steps of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich. Let us be willing to give ourselves for others, as he has given himself for us.

—So act that your principle of action may safely be made an example and a law for the whole world.

TOO INSIGNIFICANT.

BY W. A. COLCORD.
(Battle Creek, Mich.)

IN the recent Sabbath convention held in the city of Washington, when consideration was asked for those who observe the seventh day as the Sabbath, certain Doctors of Divinity, of the cities of Washington and Chicago, thought their numbers too insignificant to give them recognition or grant them any exemptions in the proposed Sunday legislation. But when these or some other Sunday tinkers were getting up their petition to Congress, the observers of the seventh day were not too insignificant to be noticed then. The restriction made respecting them in that, forms nearly half the petition. By it, they ask Congress to "pass a bill forbidding in the nation's mail and military service, and in the interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship."

In speaking of "those who observe another day," they evidently had direct reference to the observers of the seventh day; for, aside from Sunday, there is no other day observed by any class of people, great or small, in this country. And what does all this show?—That when the rights and desires of others are to be considered, some tens of thousands sink into insignificance; but when their own wishes are under consideration, they can go into detail, and guard themselves against the interference of a class, however few their numbers may be. If this is not selfishness, then we are unable to appropriately style it. Selfishness, says Webster, "leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others." And that is precisely what these clamorers for Sunday legislation are doing. And further, it is just what Paul said would be one of the characteristics of those in the last days who should have a form of godliness, but deny the power thereof. "Men shall be lovers of their own selves." 2 Tim. 3:2. And when men get to loving themselves supremely, and disregarding the rights of their fellow-men, who shall say to what dangers their inferiors in strength and numbers are not exposed? Well did the apostle say that "in the last days perilous times shall come." The last days have come, and the perils are at hand.

EVERY DAY ALIKE.

BY ELD. G. O. STATES.

WHERE I was recently holding meetings, a family embraced the truth. After keeping two Sabbaths, they went one Sunday morning over to another district, where I had an appointment. On the way we noticed a man, a prominent member of a certain church, engaged with shovel and pick, in setting out trees. Arriving at the place of meeting, we found some very much stirred to think that brother and sister A—— had so fallen from grace as to keep the seventh day; one man remarked to me that it was really a pity that such an intelligent family should be carried away with such a delusion. After the sermon, brother and sister A—— went home with him to dinner, and I had no opportunity to talk with them until the following day, when I found sister A—— seated with her Bible, concordance, and tracts, very much confused. She exclaimed, "Oh, I am so glad to see you. What does Paul mean in Rom. 14:5, 6: 'One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it?'"

"Well," said I, "Paul is here referring to the ceremonial sabbaths and feast days. Our family usually observe Thanksgiving Day by re-

fraining from labor, while my neighbor across the way goes on about his ordinary business. I suppose that Paul had no objections to my observing Thanksgiving, Christmas, or the Fourth of July, if I felt so disposed. On the other hand, Paul would not have me censure my neighbor who did not observe these days. But the Bible represents God as a God of order; and if every man was left to choose his own Sabbath, it would bring in confusion. The man setting out trees on Sunday was simply acting out that principle. The Bible says, 'Let all things be done decently and in order.' It certainly did not look well for a man professing to regard Sunday, to do common labor on that day."

Brother and sister A—— could readily see the force of the argument, and expressed themselves as satisfied. When we take a consistent view of God's word, and act accordingly, all is consistent and harmonious; but when we undertake to twist it to suit our own practices, discord and confusion result.

NOW IS THE TIME TO WORK.

BY ELD. R. F. COTTRELL.
(Bridgeport, N. Y.)

THE presidential succession is past. The undue excitement which occupied the minds of many, may now pass away, giving place to a rational desire to labor for their own salvation and that of their fellow-men. As a people, we have a work committed to us which is of more importance than that of the administration of any earthly government. Eternal destinies depend upon our faithfulness to the trust committed to our care. There is something more at stake than the tariff, or the presidency of the United States.

We are playing the game of life, and shall either lose or win. We should be terribly in earnest, yet having a zeal tempered with wisdom. Shall we finish the work which God has given us to do? Let us have the same ardent desire as that expressed by the apostle Paul, to finish our course and our work with joy. Said he, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

THAT WONDERFUL SOMETHING—WHAT IS IT?

BY ELD. J. E. ROBINSON.

SUCH was the query raised in my mind by a sermon to which I recently listened. A quarterly meeting was in session, with several ministers in attendance. The speaker was a man of mature years, the "best man" of the occasion. Many good things and some things wise and weighty were said upon the responsibility and possibilities of life, from the words, "For a man's life consisteth not in the abundance of the things which he possesseth." But the ruthless hand of a mistaken theology was upon him, and he formed the climax to one of his most impassioned flights of eloquence, by exclaiming, "O wonderful, wonderful thought, that we have something we don't know anything about,—the mind, the soul,—that something,—we don't know and never can know anything about it."

How unsatisfactory must be that system of belief which teaches that the only thing of worth about man is a mere something, an abstraction, of which nothing can ever be known. Infinitely superior is the teaching of Holy Writ, that man in his present condition is a candidate for, rather than a possessor of, immortality. It is the bestowal of this most precious boon upon those who now sleep in Jesus, which enables them, as they rise and come forth from death's embrace, to exclaim victoriously, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

JESUS KNOWS IT ALL.

BY LAURA C. BEE.
(Battle Creek, Mich.)

WHEN life's burdens seem so heavy
That I long to lay them down,—
Long to leave the pain, the sorrow,
Long to wear the victor's crown,

Seems a gentle voice to whisper,
Bringing to my heart release,
"Trust in Jesus, trust him fully;
There alone is perfect peace.

"Earthly friends are sometimes tender;
But the Hand that holds the rod
Is a strong, a sure, defender;
Trust, and leave the rest with God.

"Let thy heart-aches and thy longing
Draw thee closer unto Him,
Soon will dawn a brighter morning,
Free from earthly strife and din.

"Thou wilt know the "why" and "wherefore,"
Looking back o'er earthly years;
Thou wilt see 't was best, and therefore
Trials came, with toils and tears."

O our Father, true and steadfast,
Stronger than our strongest foes,
Strengthen thou our hope and purpose,
Teach our hearts that "Jesus knows."

PRINCIPLES BY WHICH TO INTERPRET
PROPHECY.—NO. 12.

BY ELD. D. T. BOURDEAU.
(Battle Creek, Mich.)

IX. *We should not look for the fulfillment of prophecies that have already been fulfilled; and a future fulfillment of which would throw the Scriptures out of harmony, demolish Bible doctrines, and put off the coming of Christ.*

Under this important principle, let us first notice Zech. 8:22, 23, which is quoted by some to prove that ancient Jerusalem will be rebuilt, and that the Jews will be again gathered in Palestine: "Yea, many people and strong nations shall come to seek the Lord of hosts at Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

This is indeed a strong passage, showing that at some future time Jerusalem was to be quite a rallying-point for the Jews, who were to be accompanied by Gentiles out of every nation, as they should go to Jerusalem to worship. But this prophecy has already been fulfilled. It was written B. C. 518, to encourage Zerubbabel and the Jews who were with him to rebuild the temple. Thus we read in chapter 4, verses 6-10: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

And the words of Zechariah did have their designed effect; and the temple was built; and at least five hundred times were the words of Zech. 8:22, 23 verified; for every year the Jews who were scattered in different countries went to Jerusalem with proselytes from the Gentiles, to worship before the Lord at annual feasts, etc. The Pentecost recorded in Acts 2 is a good illustration of this truth. Why, then, expect the prophecy under consideration fulfilled in the future? It never will be fulfilled a second time.

Another fulfillment of it in the manner in which some say it will be fulfilled, would destroy more than one of the cardinal doctrines of the Bible, turn the order and harmony of the Scriptures into disorder and confusion, impeach the veracity of God, of Christ, of holy prophets, and of the Holy Spirit, and would put off the coming of Christ far beyond Scripture limits.

Let us see if this is not the case. It is claimed from this passage and from others that are thrown out of harmony with other scriptures through a false interpretation, that the temple and the city of Jerusalem must be rebuilt, and made more magnificent than ever; that the Jews are to be gathered into their own land; and that all this must take place before Christ can come. Furthermore, it is claimed that the Jews as a nation will be converted before and after the coming of Christ; and that there is to be, during the thousand years, an ingathering of many of the Gentiles, over whom the Jews shall rule in Jerusalem, etc.

All can see at a glance that this is putting off the coming of Christ beyond this generation. It is also building up a distinction and a second wall of partition between the Jews and the Gentiles, and making God a respecter of persons; whereas it is written: "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Rom. 10:12. "There is neither Jew nor Greek, there is neither bond nor free: for ye are all one in Christ Jesus." Gal. 3:28. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2:14. "God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10:34, 35.

Again, if it is true that the masses of the Jews will be converted, and that God's "ways are equal" (Eze. 18:25, 29), may we not conclude that all the Gentiles will also be converted? Again, how can we harmonize the idea of rebuilding Jerusalem and making it more grand than ever, with the following words of Jeremiah: "Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests. . . . Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." I prefer the words of the Lord to a human doctrine that contradicts them.

Those who teach the doctrine that the Jews or Israelites after the flesh will yet be gathered into the land of Palestine to prosper therein, seem to overlook the following facts: 1. Most of the prophecies that relate to the gathering of Israel were written before the Babylonish captivity, and contemplated the return of the Jews from Babylon. Isaiah 44, etc. 2. Some prophecies relate to a gathering of the true Israel into the unity of the faith in the last days. Isa. 11:11, etc.; Eze. 34:11, 12; 20:33-38; Mic. 4:6, etc. 3. Other prophecies relate to the literal gathering of the saints unto the Lord when he comes. Matt. 24:30, 31; John 14:1-3; Ps. 50:1-5. 4. Other prophecies relate to the final gathering of all the saints in the new earth, of which the land of Canaan was a type. Eze. 34:13, etc.; Dan. 7:22, 27; Rev. 21:1-5; Isa. 11:35, etc. 5. But there is not a single passage in the Bible which teaches that the Israelites after the flesh will yet be gathered into the land of Palestine, build the temple and restore Jerusalem before Christ comes. And the reason of this is that the Holy One cannot lie, nor revoke his plans and wise counsels. These truths will be further developed under other principles.

The doctrine we are opposing teaches that after Christ's coming—during the thousand years—the earth will be occupied by saint and sinner, and there will be a glorious opportunity for sinners to be converted; whereas the Bible teaches that at the very opening of the day of the Lord

all the wicked on earth shall be destroyed (Isa. 13:6, 9; Jer. 25:33, etc.; Joel 1:15; 2:1, 2, 11; Zeph. 1:14-18; 1 Thess. 5:1-3; Rev. 19:21); that in this respect it will be as it was in the days of Noah and in the days of Lot (Matt. 24:36-39; Luke 17:26-30); that at that time the saints shall be caught away from earth to heaven, there to judge the world and fallen angels (1 Thess. 4:13-18; John 14:1-3; Rev. 20:4; 1 Cor. 6:1-3, etc.); and that they will not occupy the earth till a thousand years later. Rev. 20:21, etc. Therefore the earth shall be "entirely empty," without a human being upon it during the thousand years. Isa. 24:1, etc.; Jer. 4:19-23. Indeed, the earth at that time will not be in a state to be inhabited by sinners, much less by immortal saints. It will have been made "without form and void" by the voice of God that is to shake the heavens and the earth, causing every mountain and every hill to fall, and removing every island out of its place. Rev. 16:17-21; 6:14-17; Heb. 12:26; Joel 3:15, 16; Jer. 25:30-33; 4:19-23.

What kind of place would that be for the saints? They will not then be on earth, but will be in the New Jerusalem above, awaiting their final dwelling-place, which will better answer to the promises God has made to those who love him. And who will be on earth to whom probation will be extended? And who will there be to be converted and saved during the thousand years?—Not a single human being. All the wicked will have had their time of probation. The probation of the last generation will have closed a little before Christ's coming, as indicated by these solemn words: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11.

Let those who are still inclined to think that the day of the Lord, embracing the thousand years, is to be a period of great light and gospel blessings to dwellers on this earth, read and ponder the following scripture: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

What a great disappointment is here set forth! It is that of those who come under the siren cry of peace and safety, and are led to believe that glorious times await the inhabitants of our earth from Christ's coming and onward, when sinners can be far more easily converted than now; and that there is no special need of sounding an alarm in Zion, and leading the inhabitants of the land to tremble, because the day of the Lord is near and hasteth greatly. Joel 2:1, etc. For what need is there of being troubled and alarmed about the coming of a day so glorious as the day of the Lord is represented to be? And why feel so deeply concerned about a work with reference to that day which can so easily be performed when that day shall have come? A woe is pronounced by the Lord on those who thus desire the day of the Lord. And what the Lord calls a woe, will be a woe indeed. And it will be intensified by reason of the fact that those who have cherished this erroneous view concerning the day in question, shall have led others to receive it, and to act accordingly, and shall thus be responsible for the blood of many they might have been the means of saving, had they taught them the Bible view of this subject.

But to those who desire the day of the Lord as set forth in the Scriptures of truth (2 Peter 3:10-14), who labor earnestly to prepare to meet it, and to lead others to follow their example, we would say, Be encouraged by reading the following psalm, written especially for those who

are nearing the "time of trouble such as never was" (Dan. 12:1, etc.), the shaking of all that can be shaken, and the devastation of our earth, and who soon expect to be taken away from the gloomy scenes of earth to the city above, that cannot be moved:—

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." Psalms 46.

Now, as at the time of the first advent, and as at other important epochs in the history of the Jews, there is with many a disposition to put off important events through false interpretations of the Scriptures. Especially is this true at the present time with regard to the second coming of Christ. I doubt not but that this is seen in some who are truly honest, but who have had no opportunity to learn the right views of prophecy set forth before them, and would receive those views with joy, were they properly presented to them. But while this is the case with some, with others the adoption of these false views is but the result of turning away from important truth, because it requires self-denial, and represents that events are coming which are not flattering to them, and which would disturb them, were they to transpire in the manner predicted.

We should remember and profit by the experience of Ezekiel with the Jews in his day, which doubtless prefigured that of those who should, in these last days, preach the near coming of Christ, with its terrors to the wicked, as well as with its glorious recompense to those who walk in the true light of prophecy. Ezekiel faithfully performed his duty in warning the Jews of coming calamities; but the Jews, while admitting that he was right to a certain extent, said, "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." For this reason the Lord calls them a "rebellious house," and says that the things Ezekiel has predicted will come to pass in their day. Ezekiel 12.

The same thing was acted over by the Jews at the first advent. They admitted that never man had spoken as Christ spoke, and that when the Messiah should come, he would do no greater works than those which Christ had performed; but they could not bear Christ's humble appearance, his plain, practical truths, and his predictions concerning judgments that were coming upon their nation. They would have preferred to be flattered, and not to be called upon to receive truths requiring so much self-denial. They would have preferred to see him exalt them by breaking the Roman yoke, and by bringing about times far more glorious than those of Solomon, rather than to be thus humbled by him. And while professing to believe that the time had come for the Messiah to appear, they put off his coming by turning away from Christ, and by multiplying false interpretations of the prophecies concerning the Messiah.

And this is what we must expect to see acted over with regard to the second coming of Christ. Indeed, this is just what is now being witnessed

on every hand. And, strange as it may seem at first thought, these false interpretations come from some who profess faith in the near coming of Christ. The interpretations may vary according to circumstances; but they can be simmered down to this paradoxical enigma: The Lord may come at any moment, yet events must first take place that it will take many years and even generations to bring about. But to every thoughtful mind, there is but one true solution to this enigma; and that is this: A strange inconsistency and a palpable contradiction.

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.

"THE LAW OF SIN."

BY ELD. E. R. JONES.
(Heraldburg, Cal.)

TEXT: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof." Rom. 6:12.

Two things are set forth in the Scriptures by the term "sin." It is said in one place to be "the transgression of the law" (1 John 3:4), while in the text first quoted it is spoken of as a power that rules in us; for to reign is to rule, or control. Are the two the same, and, if not, what relation do they bear to each other?

This ruling power is said in Rom. 7:20 to be "indwelling sin." "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." The same expression is also used in verse 17. The apostle calls it the law of evil in verse 21, where he says, "I find then a law, that when I would do good, evil is present with me." He speaks of it under other names, as we shall find in carefully studying this and the following chapter.

As the *acts* of transgression cannot be said to be that *indwelling sin*, but simply the result of it, bearing the same relation to it as that of the fruit to the tree, we are firm in the faith that by the declarations concerning reigning sin, law of evil, "sin that dwelleth in me," etc., Paul signified the carnal nature,—the innate depravity received as a lamentable inheritance by every soul born upon this earth from our common father Adam. He could not transmit to his posterity that which he did not himself possess; and therefore we ask, with anxious concern, How came the father of the race by this deep-seated principle of rebellion against God and insubordination to his holy law, which he has bequeathed as a sad and wretched legacy to all the human family? Did the Creator put it in him when he came from his molding hand? We cannot believe it; for we read "that God hath made man upright" (Ecc. 7:29); and "so God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.

This language, beyond a doubt, conveys the idea that man was made in the moral as well as the physical image of his Creator. He came from that creating hand a pure and holy being, with the law of God in his heart; he was in perfect union with his Maker, and rejoiced to do his will; he communed with the Lord as friend with friend, and was not afraid.

Had our first parents continued in this estate, their children and their children's children would, like them, have been pure and holy; and earth, filled with such people, would have been a happy place, like heaven; man would have walked with God, and gloried in his smiles and favor. But, alas, the tempter came, and man sinned against his Creator, and became the servant of the evil one. By his disobedience Adam sold himself and all his posterity bond-servants to Satan; and as he yielded himself servant to the tempter (for "to whom ye yield yourselves to obey, his servants ye are to whom ye obey" Rom. 6:16), his new master planted in him that carnal na-

ture which is a counterpart and copy of his own. Our Heavenly Father never planted it in man. Matt. 15:13. It was the work of the Devil himself, thus fastening on all the human family his yoke of bondage. "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

We can now see the force of the apostle's words. "For as by one man's disobedience many were made sinners." Rom. 5:19. "But I am carnal, sold under sin." Rom. 7:14. This yoke of carnality, this bondage of sin, was brought upon us by Satan, through the disobedience of Adam; and under it we are captives in unwilling servitude, utterly incapable of accomplishing the right, even when we know and desire to do it. "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Rom. 7:18-20. Language could no more thrillingly describe the helpless condition—the abject slavery—to which all the human race are reduced.

Our minds may be enlightened upon the law of God; but be our convictions what they may, be our determinations what they will, we are powerless to do the good, and please God. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. "So then they that are in the flesh cannot please God." Rom. 8:8. "In the flesh" is but another term by which the natural, sinful state entailed upon us is made known; and in Rom. 8:3, it is called "*sin in the flesh*."

The same is brought to view as the "old man" (Rom. 6:6), and is spoken of as "the old man with his deeds." Col. 3:9. In the latter text a plain distinction is made between the principle of sin in the flesh and the personal transgressions which it causes its possessor to commit. Let us search carefully to find other names by which this evil in man is called.

The word "law" is used twenty-three times in Romans 7, and much contention has arisen over the meaning of some expressions in which it is found. Beyond all question, the law of God is mentioned eleven times out of the number. But it is equally evident that something else is also brought to view by that word; and it is manifestly an error to apply it in every case, as some have done, to the law of ten commandments. Two things, at least, are meant by it; both are brought close together in the chapter, and once in the same verse. Its meaning in all cases where it is not beyond doubt, must and can be gained by keeping in mind the principles to which it is applied in those instances where there is no room for doubt. "For I delight in the law of God after the inward man." Verse 22. No uncertainty can possibly exist as to its meaning here. It is immediately added: "But I see *another law* in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Verse 23. By the "law of my mind" he doubtless means the law of God; and by the "law of sin which is in my members," no question can reasonably arise but that he brings to view that inherent enmity of the carnal heart against God which compels us to violate his holy law.

The same is clearly revealed in verse 25, where it is said: "So then with the mind I myself serve the law of God; but with the flesh the *law of sin*." Yes, *I myself*, can do something! I can have my mind enlightened by the law of God; can see by its light my personal guilt, and be made sensible of the presence and power of reigning sin within; can form resolutions to live a life of obedience to the commandments of the Lord, and struggle to break the bands of the law of

sin in my members, and its yoke from off my neck,—yes, struggle in vain, till I cry in agony, “O wretched man that I am! who shall deliver me from the body of this death?” Rom. 7:24.

The body of death is but another name for the carnal nature born in us. We are bound to it by bands we can of ourselves never dissolve. Under it, we are in wretched captivity, and unmercifully bruised. Is our case hopeless? Is there no way of escape? Will no ray of light spring up to us who sit in darkness and in this shadow of death? The apostle gives thanks to God that he will deliver him through Christ; and the Saviour himself said that the Lord had sent him “to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” Luke 4:18. “The law of sin” which he served with his flesh, refers to the same principle of inwrought rebellion toward God.

These texts show that by the word “law” in this chapter, the apostle does not always mean the *law of ten commandments*. In the first six verses it is found eight times; and it is very important, and cannot but be of the deepest interest, to determine the sense in which it is used. It must be constantly borne in mind that the individual and his condition are represented by two persons; while the person himself is sometimes taken for his condition. In verse 1, the term “law” is used twice, and in such a way that it may apply to any law under which a man may live. But what law the apostle had in mind must be determined from texts immediately following: “For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man.” Verses 2, 3.

It is here called “*the law of her husband*,” and “that law.” If it can be definitely determined what is represented by the first husband, then it will be readily seen to what he refers. The new husband is Christ. “That ye should be married to another, even to him who is raised from the dead.” Verse 4. If God the Father is the first husband, and our union with him must be dissolved by his dying before we can be married to Christ, then the “law of her husband” is the law of God, and we are free from “that law.” Did our union with the Father bring forth fruit unto death? such fruit as is named in Gal. 5:19–21?—Never. The idea is revolting. And it is outraging both the illustration and the language of Paul to call it the law of God. But who is the first husband, that must die before we can be married to the second? We answer, The carnal nature, the sin in the flesh, called the old man. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin.” Rom. 6:6, 7.

Take these words in connection with Rom. 7:2, 3, and language could scarcely be plainer as to what constitutes the first husband; and the law of the husband is the *law of sin* in our members. And this is confirmed by verse 5. “For when we were in the flesh, the motions [margin *passions*] of sin, which were by the law, did work in our members to bring forth fruit unto death.” The very existence of the sinful passions in us are by the law,—not the law of God, for that never created them there,—but the law of sin, which is the very fountain-source of them all, and the corrupt tree which cannot bring forth good fruit. Matt. 7:18. It is the sin that reigns in our mortal bodies, and compels us to yield our members to it to do iniquity. Rom. 6:19.

Our text exhorts us not to let sin reign in us that we should obey it. But the apostle who wrote the words soon tells us that, in his experience, which is true of every man's, he could not

in himself do otherwise. And while we are made to feel the helplessness of our own powers, the words of exhortation or command contain the assurance that there is some way, some means, by which we may be delivered from the cruel rule of this inbred tyrant, sin. The apostle gives thanksgiving to God for deliverance through Christ. Rom. 7:25. And the angel of the Lord said unto Joseph: “Thou shalt call his name JESUS: for he shall save his people from their sins.” Matt. 1:21.

Christ is the power of salvation raised up for us in the house of David, that God may perform unto us the oath of his mercy spoken of by all the holy prophets: “That we should be saved from our enemies and from the hand of all that hate us;” and “that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.” Luke 1:71, 74, 75. “Who hath saved us and called us with an holy calling.” 2 Tim. 1:9. “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” Col. 1:13. This deliverance is none other than the death of the first husband, that we may be united to Christ. It is the crucifixion of the old man, that the body of sin might be destroyed, that we should no more serve sin; for he that is dead is freed from sin.” Rom. 6:7.

“But now we are delivered from the law [of sin in the flesh], that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” Rom. 7:6. This text is exactly parallel to Rom. 8:2, 4. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

The law from which we have deliverance (Rom. 7:6), is not the law of God, but the law of sin and death; and no person can acceptably serve God, and keep his holy law in the spirit of it, till he has been thus delivered. Let no man call the law in Rom. 7:6 the *law of God*; and then in that bondage of carnality, glorying in its violation, cry, “We are *delivered* to do all these abominations?” Jer. 7:10.

The deliverance is not to be delivered from the obligation to obey it, but from the power that compels us to disobey it. Being made free from the law of sin and death, we are thereby prepared to keep the just and holy law as will please God. We have found that *sin* pertains to two things: First, the personal violations of the law of God; and, second, the principle of rebellion, or law of sin, born in every man. Even so conversion is composed of two great parts; is contained in two great steps. First, the forgiveness of all personal transgressions of the law of God;—this is on full and fervent repentance;—and, second, the complete cleansing from the power that compelled us to transgress.

The first places us before the law in the exact condition in which we were born,—with no personal guilt,—and is called justification. The second restores us to the moral image of Christ (see Col. 3:10; Rom. 8:29; 2 Peter 1:4; Heb. 2:11; Eph. 4:23, 24, etc., etc.), and is called “*being born again*.” 1 Peter 1:23; John 3:3. Both parts of this mighty work are brought to view in 1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” To this very thing we believe Christ referred when he said, “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36),—free from both the guilt and from the power of sin. It is illustrated in the work of John the Baptist and of Christ. John came and preached, saying, “Repent ye.” The people came and confessed their sins. Matt. 3:2, 6. This brought forgiveness, or justification. In doing this, he only laid the axe at the root of the tree, saying that every tree that did not bring forth good

fruit must be hewn down; and then, referring to Christ, who was to follow his work, he said, “But he that cometh after me is mightier than I.” Matt. 3:11. By this, he indicated that Christ would cut the tree up by the roots, that it should no more bear fruit unto death. Jesus himself said, “Every plant which my Heavenly Father hath not planted, shall be rooted up.” Matt. 15:13.

John's work only prepared the way of the Lord. Matt. 3:3. Christ's work was to take away the carnal nature, and implant his own divine nature, that those who received this great work wrought in them might “be called trees of righteousness, the planting of the Lord, that he might be glorified.” Isa. 61:3. The reign of sin is now past; grace now reigns through righteousness unto eternal life. Rom. 5:21. “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Rom. 6:22. How much and how wonderfully does this chosen vessel of the Lord dwell upon “being made free from sin,” “from the law of sin,” from “sin in the flesh,” that we might yield our members servants to righteousness unto holiness. Rom. 6:19.

What a hope is set before us, and what liberty in Christ for all the children of God! We found ourselves with the evil nature, and were not responsible for it. “The creature was made subject to vanity, not willingly.” Rom. 8:20. We had no choice in the matter. “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Rom. 5:19. “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Rom. 8:21.

This is what it is to be converted. Acts 3:19. This is what it is to be made a new creature in Christ. 2 Cor. 5:17. This is what it is to have the law of God written in the heart. Heb. 8:10. And this is what it is to be made a brother of Christ. Heb. 2:11. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” This is regeneration, and and this it is to be born of the Spirit, and become sons and daughters of the Lord Almighty. In this glorious liberty his children will shine as lights in the world, for Christ has called them out of darkness into his marvelous light. Then in the spiritual house will they be living stones like unto the great living stone which is the head of the corner. 1 Peter 2:1–9. Then will be accomplished the purpose of God toward us in Christ, “that we should be holy and without blame before him in love.” Eph. 1:4.

And God grant, dear reader, that you and I may obtain that liberty in Christ; and being blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, may, by our good works, and humble walk, and meekness of spirit, set before this gainsaying and sinful generation the power of his salvation and the glory of his grace.

—As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life. —*Jonathan Edwards*.

—A weak mind sinks under prosperity, as well as under adversity. A strong and deep one has two highest tides,—when the moon is at its full, and when there is no moon.

—What shall I do? The precious blessings of God's Spirit are even as a costly pearl, which when received, must be highly prized, and well guarded, lest an enemy steal it away.

—The thought that our friends are praying for us is strengthening and comforting. But more precious still is the thought that our ascended and exalted Lord is interceding for us.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 55: 10.

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

HOME MISSIONS.

A GREAT WORK WELL BEGUN.

THE number of signatures now secured to our petitions is over 300,000. Before this issue of the REVIEW reaches its readers, the number will doubtless be increased to 350,000, or 400,000. It is impossible to tell how many of these signatures have been obtained without special effort, but probably only a small proportion. With respect to the Constitutional Amendment question, there are, at least, three classes of people,—those who either know nothing or care nothing about it; those who have been led to believe that Sunday laws are necessary or at least desirable; and those who regard the matter in its true light, as the beginning of a union of church and state. The latter class is much the smallest; consequently the signatures secured represent a large amount of work, which has been acceptably and effectively performed. Many have by this means had their attention called for the first time to the origin of Sunday sanctity, and also to the fact that there is a people, by no means insignificant in numbers and standing, who are observing the seventh day as the Sabbath, according to the commandment. In many cases this alone is sufficient to make an impression on the mind which will never be effaced. Not infrequently there goes with these facts a conviction that those who keep the seventh day are right; and if those who receive it, sincerely desire to obey God, this conviction will remain with them. God's spirit is abroad in the land, moving upon all hearts that are susceptible to its impressions.

In securing these signatures a great work has been well begun. From it a three-fold benefit has been derived; first, the influence that the petitions themselves will have; second, the information and truth that have been imparted to the people through personal labor and the distribution of reading-matter in connection with soliciting signatures; and third, the benefit that those have received who have engaged in the work. In each of these directions, the good resulting from the move is sufficient to repay the effort; but in comparison with what remains to be accomplished, the work is only begun. What we have thus far done, in the way of circulating petitions, is to open the way so that we can do more. To cease our efforts, or in any way slacken them, whether the petitions accomplish their object or not, would be an evidence of insincerity and great folly on our part. What would we think of a farmer who in the spring should cultivate his ground, thus preparing it to receive the seed, and then voluntarily cease his efforts? Certainly we would say, "That man is insane. He has thrown away all the labor he has performed, and lost the good harvest he might have secured." So it would be, in our work, in a great measure, should we cease our efforts now. There would, however, be this difference: the farmer might learn from his failure how to succeed another year, but our opportunities, when once past, will be gone forever. We shall not, either as individuals or as a people, again go over the road which we are now traveling. The work which we can now perform with freedom and comparative ease, if delayed, will soon have to be done under the greatest difficulties, or left undone.

But there are other reasons why we must not fall back in our efforts. We should in this way lose ground which it will be difficult to regain. First, we have aroused an interest in many minds, which if not kept alive by personal effort, will die away, and in a great measure be lost. Second, those who have secured signatures have become more or less acquainted with people, and have learned their sentiments, so that they know how

to acceptably present to them something more. They have also been successful in approaching people, and securing of them what they desired. Their minds have in a measure become trained to exercise a controlling influence over other minds. This is an experience of great value; but unless they go on with the work, they will soon lose the benefit to be derived from it, and will have to begin again, if they ever make successful workers. We have no time to waste in this way. The startling events transpiring around us have in a measure broken the spell of indifference that was over us. Let us not be like those who arouse from sleep only to sink back into more profound slumber. Such a course would be fatal.

The special work before us in this country at the present time is to inform the people respecting the intent of the proposed Amendment to the Constitution and the principles of civil government. We should also follow up the interest thus aroused with personal labor and the distribution of denominational reading-matter. The tract societies have already invested a large sum in the gratuitous distribution of the *American Sentinel*. This was necessary on the start, but they cannot long continue this work to any great extent, neither would it be best, if they could. The time has come when the subjects discussed in the *Sentinel* have become of general interest, so that people will subscribe, when it is properly presented to them; and they should be allowed to do so. Every one who obtains a yearly subscription does far better than as if he paid for fifty copies and distributed them gratuitously. Every one who has signed the petitions should have an opportunity to subscribe for the paper, and purchase the pamphlet, "Civil Government and Religion." There is no virtue in giving away publications when people will buy them. As a rule, reading-matter that is purchased is valued much more highly, and read much more carefully, than that which is received without pay. More than this, we need the money with which to carry on the work, and we must have it, or we shall be greatly restricted in our efforts. Let no one who has been successful in soliciting signatures think that he cannot secure subscriptions for the *Sentinel*, or that it is out of his line of work. It is only a step in advance, and God will help him take it, if he seeks his help. Let there be no hesitancy or delay at this point in the work. Onward, right onward, should be the motto of every one engaged in it. M. L. H.

THE CIRCULATION OF THE PETITIONS AND OUR READING-MATTER.

THE writer has watched with intense interest from the first, but especially since coming to the State of New York, the results of the circulation of the October number of the *Sentinel*, the *Battle Creek Journal* containing Eld. Jones's three lectures, and the petitions to Congress. The circulation of these documents has accomplished more in awakening a general interest in the truths adapted to our times, and especially in regard to the Sabbath question, than any move of the past. The class who have become interested are those of intelligence, many of whom would never have listened to the truth, though it was introduced by our experienced laborers, through our most approved methods. Let the record of the following facts verify the statement just made.

A brother living in an important city (in which a tent-effort has been made) in Central New York received hundreds of the October number of the *Sentinel*. He faithfully circulated them just before the presidential election, using care to place them in the hands of the leading citizens. Many would inquire, "What party does this paper support?" The answer was, "No party; but it is a paper which should be read by every voter." They would generally promise to read it. He followed the distribution of the *Sentinel* with the petitions, and

nearly all who had read the *Sentinel* signed the petition, and used their influence to induce others to do the same. In a short time, men would accost him on the street, and request the privilege of signing it, and ask for *Sentiments*. One day he visited a large machine-shop, and called the attention of the proprietor to the petition; and soon the two were engaged in conversation in regard to the Blair bills. After some questions had been answered, the proprietor willingly signed it, and then kindly gave our brother the privilege of claiming the attention of his hands and securing their names, which he did.

The interest became so great in the city, that in public places where men were congregated, and would see our brother at work with the petition, some one would exclaim, "There comes the petition-man;" and soon the Sabbath and Sunday question would be under discussion among them. He who circulated the petition wisely avoided taking any part in the discussion, but silently kept on at his work of obtaining signatures, saying only enough to make explanations, to answer questions, and judiciously distribute reading-matter. Hundreds of names have been obtained in that city; among them are the names of the county judge, two ex-judges, thirteen lawyers, an editor, and many of the leading business men. After the work was mainly completed in the city, he visited some of the surrounding villages. In one he secured the name of the proprietor of a manufacturing establishment, and more than a score of his employes. In another village he obtained the name of the leading merchants, and in the six hours following, obtained seventy-two other names.

In a certain village lives a lone sister who, receiving a petition, immediately began to obtain signatures. She was successful, but concluded it would not be wise to canvass the employes of a large manufacturing establishment, so decided to send a *Battle Creek Journal* to an intelligent gentleman connected with the establishment. He became so deeply interested in what it taught that he not only signed the petition himself, but volunteered to solicit signers. He soon obtained twenty-five, and at last accounts was still securing them.

In another village a brother took a petition and some *Sentiments* to one of the leading merchants. He read the paper and signed the petition, and requested that it be left with him, saying he would solicit signers for it. He has done so. One day our brother called on him, and he stepped to his money-drawer, and taking a half-dollar therefrom, gave it to the brother, requesting him to furnish him with more back numbers of the *Sentinel*, by which he might interest people on the subject introduced in the petition.

I have believed for years that such a time would come as we have now reached; but I was compelled, in connection with all others who believed the same, to base faith on an unfulfilled prophecy brought to view in Revelation 13. That prophecy is now so fully in the process of fulfillment that it seems, at the present time, as though we are walking by sight. The golden opportunity to work has now come. May the Lord especially imbue every one who loves the truth with a spirit to disseminate its light. The agitation of Sunday legislation which is now stirring this and all enlightened nations, will yet fully answer the question so often asked, "What means will the Lord employ to warn the world's inhabitants?" It will soon be answered by pens, tongues, and presses everywhere discussing the Sabbath and Sunday question,—some for and some against; but in either case the truth will shine forth, and by this means the third angel's message will swell into the loud cry, and by it the dark corners of the earth be lighted with its glory. Are you working, reader, to bring about these grand results?

S. H. LANE.

—Life is the opportunity of the soul.

Special Attention.

THE GROWTH OF CITIES.

THE growth of cities in the present century is without parallel or precedent in any previous age of the world. An examination of the facts and figures, which, in this matter, do not lie, shows that the cities of ancient and mediæval times were few and insignificant, in comparison with those of our own age. When Rome was at its height of grandeur and prosperity, its population is estimated to have been from 500,000 to 2,250,000; the "Encyclopædia Britannica" is probably not far wrong in putting it at about 1,000,000; and in all the rest of Europe there was not one other city which would now be above the third or fourth rank in respect of population. The only city of the first rank in Africa was Alexandria, with a population somewhere between 500,000 and 1,000,000. In Asia, so far as known to the European world, Jerusalem alone had a vast population; and a glance at the area of that city in the time of Herod the Great shows that it could never have contained such a population as it is sometimes said to have had. In the Middle Ages no city anywhere attained to great size. For example, London, which was called an illustrious city by the Venerable Bede, had a population in Shakespeare's time no larger than Boston has now. A hundred years later it had a population equal to the present population of Chicago. It was not for another hundred years—that is to say, not before the American Revolution—that London had come to have as many inhabitants as Philadelphia now has. Since then the growth has been incredibly rapid. Fifty years ago London had a population equal to that of New York, Brooklyn, and Jersey City put together, and in 1880 it had no less than 5,500,000—that is to say, as large a population as New York, Brooklyn, Philadelphia, Chicago, St. Louis, Baltimore, Cincinnati, and San Francisco had in the same year; or, to put it in another way, the population of London alone in 1880 was as large as the population of all England and Wales at the time of Shakespeare's death.

No other city in the world has grown as London has grown, but through the whole of Europe there has been a marvelous growth of city populations during the present century. In England alone there are now seventy-five cities, the smallest of which has 75,000 inhabitants; and if suburbs should be counted, the figures would be still higher. . . . Hundreds of square miles of land in Scotland have been cruelly depopulated, and yet the population of Scotland continues to grow, but the increase is in the cities. Glasgow, which had 150,000 inhabitants fifty years ago, has now as many as Chicago, and is growing faster than Chicago. In Ireland, too, in spite of its enormous emigration, the city population does not fall off, for the statistics of emigration show that for every two emigrants from Irish cities there have been ninety-eight from country places. On the Continent the same law holds. While the population of Belgium has increased 11 per cent, that of Brussels has gained 20, and that of Antwerp has gained 30. In Denmark the increase of city populations to the increase of the whole country is as 2 to 1; in Sweden it is as 4 to 1; in Norway it is as 10 to 1. In Prussia, while the population of the country is stationary, the increase in cities is 25 per cent; and Berlin alone, which in 1850 had 400,000, has now 1,400,000. In Russia the four chief cities have doubled their population in twenty years. Since the war with Germany, Paris adds 50,000 to her population every year. Compared with the changes going on and hardly observed in this country, even the enormous facts just stated are almost insignificant. It is startling to be told that in 1800 there were in this whole country only six cities of over 6,000 inhabitants! There are now, or rather there were in 1880,

286. The shift of population is well shown by the following figures of M. Loomis: In 1780 only one-thirtieth of the people of the United States lived in cities of 8,000 inhabitants or over; in 1800, one-twenty-fifth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1850, one-eighth; in 1860, one-sixth; in 1870, one-fifth; in 1880, nearly one-fourth. These facts require no comment; they speak for themselves. They show a change in the habits of the people of the present age, and especially in this country, which must bring with it a radical change in all the social conditions of life.—*The Churchman*.

THE CHURCH OF ENGLAND.

THE Church of England is an immense ecclesiastical establishment. It has nearly 16,000 churches in England, besides the great abbeys, cathedrals, and ancient collegiate churches. There are about 23,000 clergymen. The church-going population is trustworthily estimated at about 14,000,000, for whom about 6,200,000 sittings are available. There are 33 bishops, of whom 28 have cathedrals with deans and chapters; 6 have cathedrals without chapters, being newly-created bishoprics within the last few years. The original number of 24 bishops sit in the House of Lords as spiritual peers, the prevailing opinion being against any increase. There are about 13,700 parishes, with old or restored or rebuilt parish churches, of which 8,467 were founded before A. D. 1550. The extent of the State patronage is shown by the striking fact that 8,023 of these parishes are in lay patronage, 4,257 in ecclesiastical patronage, and only 1,050 in royal patronage. The revenue of the church is not easy to estimate accurately. Much of its settled income is derived from land, according to its letting value, and this not only varies, but for the last fifteen years has greatly decreased. The total proceeds from all sources—endowments, tithes, glebe, rent value of residences, pew rents, and church fees—is said to reach nearly \$35,000,000. But it is quite certain that the clergy, all told, do not receive more than \$20,000,000, if so much. The church houses and lands are not to be reckoned as productive in general. The fluctuation of good and bad times affects the clergyman as much as the commercial man, and in bad times voluntary offerings fall off, too. The bishops, deans, and what we may term their cathedral staffs, receive fixed legal stipends aggregating \$1,765,000. Taking the high estimate of \$20,000,000 as the aggregate stipends of the clergy, including assistant ministers, it would give an average of \$1,140 to each. But this is probably an excessive estimate. While some receive large salaries, many rectors and incumbents receive as low as \$500 or even \$300 per annum. Of course these are increased by pew rents and gifts. These large endowments have been the growth of centuries, some by purchase, but mostly as free gifts.—*Presbyterian Banner*.

PROTESTANTISM IN CUBA.

A WONDERFUL Protestant movement is in progress in Cuba. Alberto J. Diaz is the divinely chosen agent. Diaz was an officer in a Cuban insurrection, which failing, to escape the Spanish soldiers he put out to sea on some logs of wood. He was picked up and carried to New York, where he began the study of medicine; then nearly dying of pneumonia and meanwhile nursed and aided by a Christian woman, he recovered, gave his heart to Christ, became an American citizen, joined the Baptist Church, and went back to Cuba a colporter of the American Bible Society. Here Diaz began to preach with power in Havana, and in January, 1886, was ordained to the ministry at Key West. In two years his church in Havana had 700 members. Crowds flocked to the hall and overflowed into the street. Then a theater was hired, and 3,000 listeners filled it. To-day, so rapid is God's work moving, there are six churches, half a score of Cuban ministers,

and a total membership of 1,100. Some 2,500 are in the Sunday-school, and a five-acre Protestant cemetery is opened, the Spanish Captain General deciding it lawful.

All the while Diaz was persecuted, the Roman Catholics, having hitherto undisputed possession, bitterly opposing him. He was a "heretic Baptist," the cemetery a "heretic cemetery," the Christian workers "sons of the Devil." The Bishop from his "Palace" thundered in vain. For a year past nearly half the interments from the city were in the Baptist cemetery, and strange to say, the Havana press is generally in sympathy with the Protestants.

A priest with a squad of soldiers stopped the burial of a converted Catholic in the cemetery, and ordered the corpse carried into a Romish Church. Fifteen hundred enraged people surrounded it, threatened to burn the edifice and lynch the priest. Diaz, who is under the protection of the U. S. Consul, pacified the crowd, and said the courts should decide the case. Not an American missionary is aiding—all the workers are Cubans. The theater is to be purchased for a church. V. R. Molino, an eloquent priest, is converted. Diaz is a power. Wealthy men tell him to go ahead. His brother, A. V. Diaz, preaches to crowded congregations in the city of Matanzas, and Cuba is moved as never before. A priest told the Bishop that unless the Baptist cemetery and places of worship were closed up, "we might as well gather together our effects and return to Spain. That will be the end of the Catholic Church in Cuba." Such is a brief history of one of the most striking religious movements of recent times.—*Messiah's Herald*.

SOME INTERESTING FIGURES.

THE present year marks an important one in the history of the Catholic Church in the United States. On the 6th day of November will occur the centenary of the establishment of the first bishopric, that at Baltimore. . . . Extensive preparations will in due time be made to fittingly commemorate the anniversary. * * *

One hundred years ago there was transmitted to Rome a statement showing the status of the Catholic Church in this country, which placed the Catholic population at 42,000. In the New England States the report estimated the number of Catholic souls at 600; in New York and New Jersey, 1,700; Pennsylvania and Delaware, 7,700; Maryland, 20,000, including 8,000 slaves; in Illinois, at Kaskaskia and other French settlements, 12,000. And now we can show as follows: Priests, 8,118—secular, 6,110; regular, 2,008; churches, 7,353; orphanages, 199; 32 ecclesiastical seminaries, with 1,570 theological students. Notwithstanding the incompleteness of the report, the following will approximate to correctness: Colleges, 124; academies, 549; parochial schools, 2,799, with 597,194 pupils; Catholic population of the Union estimated at 8,157,076. * * *

The Catholic population of the country to-day is about one-seventh of the total; in 1790, one in one hundred and seven, and in 1776, one in one hundred and twenty. The great increase in the membership of the church is no doubt owing to the influx from foreign shores, as estimates place the number of Catholic emigrants within the past few years at 2,000,000. During the year just past, 384,030 foreigners arrived at our shores, and of this number, judging from the nationality, 156,500 were Catholics.

The growth of the church is far in excess, proportionately, to that of the Union. In 108 years the number of States has increased from thirteen to thirty-eight and ten Territories, while the church in less time has increased from one bishopric to eighty-four. The population of the country increased from 2,803,000 to 60,000,000, and the church from 25,000 to nearly 9,000,000 souls; and the priesthood from 21 to 8,118.—*Catholic Mirror*.

—Words pass away, but actions remain.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 12, 1889.

URIAH SMITH, - - - - - EDITOR.
L. A. SMITH, - - - - - ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

ANOTHER ATTACK.

Second Paper.

We spoke last week on some of the general principles involved in the little tract by A. McLearn, entitled, "Seventh-day Adventism: Some of its Errors and Delusions." The notice of the work would not be complete, unless some answer was made to a few, at least, of its specific misrepresentations and perversions. The "Rev. J. B. Clarke," who writes a page and four lines of introduction, closes that introduction with these words:—

May all who read these words earnestly seek the Holy Spirit as the guide into all truth, and "obey God rather than men," and trust in Christ as "the way, the truth, and the life," rather than in any so-called prophetess.

This language conveys the impression, as it was doubtless designed to do, that the whole body of Seventh-day Adventists, over twenty-five thousand in number, have taken a "so-called prophetess," meaning Mrs. White, as "the way, the truth, and the life," instead of Jesus Christ. But Mr. C. knows that the views of S. D. Adventists in reference to the relation of Jesus Christ and his work to the law of God, and his position as the only Saviour of men, are precisely like his own. He knows that no people exalt, or can exalt, Jesus Christ and his saving grace, more highly than this people. Why, then, does he represent that we discard Christ and take in his stead a "so-called prophetess"? To those who know the facts in the case, such a charge will prove its own antidote; and it would hardly seem possible that a stranger would give it any credit. But it makes us ashamed of human nature to read such groundless and bare-faced perversions.

Mr. M. accuses us of dissembling in the case of the death of Christ. He says:—

Now, in this case the teachers of Adventism dissemble. They are sharp enough to see that a dogma so palpably erroneous as the *absolute mortality* of Christ would be met by popular derision; hence they resort to the use of phrases calculated to conceal their real meaning, and give the impression that they stand with orthodox Christians on this subject. They claim that Christ is now divine. In some way he became so after his resurrection, but in what manner or by what process they do not pretend to tell.—p. 9.

The false impression conveyed by this language cannot perhaps be made more plainly to appear, than by comparing it with a simple statement of the views we hold and have ever held on this point. We have no peculiar phrases to resort to, but let the Scriptures tell us what we are to believe. They teach us that the divine Son of God had glory with the Father before the world was (John 17:15); that this being took upon him "the seed of Abraham" (Heb. 2:16); that is, became a "partaker of flesh and blood" (verse 14), was "manifest in the flesh" (1 Tim. 3:16), "was made flesh and dwelt among us" (John 1:14), and was thus "made a little lower than the angels, for the suffering of death." Heb. 2:9. And this being was just as much the divine Son of God, while here in our estate, as he was before. And as such he died. He laid down his life. And to guard against every quibble, it is said that he poured out his "soul" unto death (Isa. 53:12), and when he was raised from the dead, it is said that his "soul" was not left in hell [*hades*, the grave], neither his flesh did see corruption." Acts 2:31. Mr. M. may believe, if he chooses, that the Son of God did not die; that only the body ceased to live, but the real being continued right on; and that, consequently, we have only the sacrifice of a human body to depend upon; but we prefer to take the Bible as it reads, and believe that Christ gave himself for our sins, and that we therefore have a divine sacrifice as the basis of

our hope. If we are asked to explain how the divine Son of God could pass through these changes, we simply answer in the words of the apostle, "Great is the mystery of godliness: God was manifest in the flesh." And we do not pretend to be able either to comprehend or explain it.

Again, we are misrepresented in regard to a change of heart. He says:—

They speak of the work of the Holy Spirit in the hearts of men, etc., just as other people do, but when you come to question them about a change of heart, you will be astonished to find that with them the new birth is a thing impossible in the present life. The new birth with an Adventist means the first resurrection. This is made necessary by the dogma that man has no spirit to regenerate.

Mr. M. was, or *professed* to be, once a Seventh-day Adventist himself in good standing. When he undertakes to tell what S. D. Adventists believe, he is therefore stating, of course, what he believed while he was one. But did he ever believe any such stuff as this? If so, had S. D. Adventists known it, they would have been tempted promptly to disfellowship him. But if he could be an S. D. Adventist and not hold such views, they are no inseparable part of S. D. Adventist belief. We believe, as much as any people, in a change of heart by the operation of the Holy Spirit. This is conversion. This change is represented as being "born again" (John 3:3), because it leads to a new and spiritual life. Any change that introduces a new life may be compared to a birth. This is why the resurrection is also called a new birth (Luke 20:36) because, just as our natural birth introduces us to this state of life, and the change of heart by the Holy Spirit, gives us a new spiritual life, so that introduces us to a new state of being, in which we have literal eternal life in the kingdom of God. We do not believe that "the breath of life," sometimes called "spirit," is a mere "puff of air." Man might force air into the lungs of a dead body, and it would accomplish nothing; but God imparts the principle of life; and he made the air breathed into Adam's nostrils the medium through which it was conferred upon him; and hence we have as one of the definitions of the Hebrew *ruahh*, and Greek *pneuma*, "the principle of life, residing in the breath, breathed by God into man's nostrils." But this is not a separate entity, capable of a conscious existence before it is put into the body, and after it leaves it. God did not thrust an immortal being through Adam's nose, into his lifeless body.

Another argument by which Mr. M. tries to prove the continued conscious existence of a disembodied spirit after death, is Rom. 8:10. Thus he says:—

The word of God declares that man has a spirit, and that that spirit is quickened or made alive by the Spirit of the Lord, while the body remains dead. Rom. 8:10. But Seventh-day Adventists teach that man's spirit is simply air, and therefore there is nothing to be quickened. Here is a palpable contradiction between the teaching of Adventism and the Bible.—p. 14.

The text referred to reads: "And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." It is sufficient to remark that this text applies wholly to the present state. If Christ be in you here, the body, the old man of sin, the carnal nature, is dead, but the spirit, the new nature given by Christ, lives and makes us "new creatures" in him. It has no reference whatever to the future state and disembodied spirits.

Mr. M. says that our treatment of other denominations "is neither honest, fair, nor Christian," because we are willing to co-operate with them in any good work, and at the same time hold that they are "Babylon." All there is to this Babylon matter is this: We call no one Babylon. The Bible uses that term in a prophecy which we can apply nowhere else but to the divided and confused Christendom, especially Protestant Christendom, of today. And it is not a term of reproach; for prophecy never indulges in such; but a term used to describe a state or condition which every one knows to exist; for the word means "mixture, confusion;" and no one can believe that it was ever contemplated that there should be so many creeds and

sects in the professed church of Christ. But in these bodies the great mass of true Christians are yet to be found. And not until their divisions are healed, can the term which the prophecy, on this account, applies to them, be avoided.

We come now to the central point of the whole effort; namely, the failures and inconsistencies of Mrs. White. And foremost among these we find the hackneyed charge of the shut door and no salvation for sinners since 1844. As a specimen of Mr. M.'s ability to handle this subject, and his accuracy as to historical facts, we present the following:—

That they believe this, the following facts will show: "Wm. Miller taught, and all Adventists of his time believed and taught, that as Jesus left the outer sanctuary in 1844, the door of mercy was shut forever against the ungodly world." They considered that the work of the Aaronic priesthood exactly represented the work of Christ. For they teach that there is a tabernacle in heaven, the exact counterpart of the one that Moses built, etc.

The facts in the case are that Wm. Miller never knew anything about the view of the sanctuary held by S. D. Adventists, and never indorsed such a view. He based no ideas which he had in regard to the close of the work for the world, on the change of administration in the heavenly sanctuary. After the passing of the time in 1844, Adventists could not, for a time, have done anything for the world, if they had wished to ever so much; for nobody would listen to them. And it would be very natural for them to think that the work for the world was ended, as they were looking for the Lord daily and hourly. But it was this very subject of the sanctuary, which Mr. M. represents as responsible for the shut-door view, which corrected it. That light led out the people known as S. D. Adventists, and the more fully it was developed, the more clearly it was seen that still another message was to be given to the world, and other souls to be reached by it. These are the facts. Compare them again with the statements quoted above.

But Mr. M. argues that our view of the sanctuary, involving the position that we have been in the antitypical work of atonement, since 1844, holds us to the view that Christ then left the mediatorial seat, as no one could bring an offering on the day of atonement in the type.

The trouble with this objection is that there is no truth in it. The penitent *could* receive pardon on the day of atonement. The high priest went into the most holy place with the blood of an offering for the *whole people*, and was a mediator for the people till all the sins were figuratively blotted out. And even if a man had not brought an offering before in the year, he could come to the sanctuary on the day of atonement, afflict his soul, and thus secure an interest in the offering which the high priest was ministering in the most holy place. So in the antitype, Christ is mediator for all who will receive him till his entire work as priest is done. We had hoped to finish our remarks on this subject with this number. But this article is already sufficiently lengthy, and we defer the remaining points till a future time.

SOCIAL ANARCHY.

ONE of the most ominous signs of the times which American people are called to note is that our country is apparently fast approaching a condition of political and social anarchy in which the authority of the law will be inadequate to the proper protection of society. In those developments which relate to crime and its punishment, this tendency is plainly indicated. There is a growing disregard for the majesty of the law, a growing disinclination to allow the law to take its natural course in dealing with real or supposed offenders. Mob law, into which ignorance, prejudice, and malice enter as the controlling elements, is resorted to instead. In the widely-known and rapidly-extending organization of "White Caps," this kind of law is regularly put in practice against individuals who, by deeds really or apparently evil, have incurred the

displeasure of their neighbors. It hardly need be said that between these organized mobs and the administration of justice there is very little connection. The opinions of a few men, born perhaps of their ignorance or prejudices, become the standard of right for the neighborhood, contrary to which any kind of proceeding is criminal. Regulation of all individual conduct, religious as well as civil, is assumed to lie within their jurisdiction. We saw recently a letter received by a Sabbath-keeper in Indiana, which emanated from one of these lawless gangs in his neighborhood. It was profusely decorated with the emblematic skull and cross-bones, and informed him that as he was known to be in the habit of performing work on the first day of the week, he was warned to desist therefrom, and would be dealt with, unless he conformed to the popular custom. This is probably only the beginning of what will be experienced in many other parts by those who dare to adhere to conscience in opposition to the opinions of men.

This lawless spirit is rapidly spreading, and wherever public sentiment will support it, is as liable to be manifested in religious persecution as in any other form. If we are not mistaken, these "White Caps" furnish an excellent illustration of the character and methods of one element of opposition which will, ere long, be used against the propagation of religious truth. Already it is beginning to be developed, and how much more will it be shown when the laws of the land and public sentiment offer no obstacle to its development. We look for persecution at no distant day; but few of us, probably, are aware of the forces even now ready, all over the land, to start up at a moment's notice and set in motion the machinery of persecution and the Inquisition.

L. A. S.

AT THE NATIONAL CAPITAL.

UPON my arrival in this city Jan. 10, I found quite a large company of intelligent Sabbath-keepers, most of whom are the fruit of the mission work done here in the past three years. For two weeks I labored to prepare the people for organization, when brother and sister White arrived. They remained one week, laboring with much earnestness, and to the edification of the brethren. At the close of their labors, the effort here was suspended for about ten days, on account of my illness. Feb. 22, however, I was able to appear before the Senate Committee on Education and Labor, to speak against the Blair resolution proposing an amendment to the U. S. Constitution. Besides this, Bro. Saxby and I did considerable work by way of presenting petitions against religious legislation, and distributing reading-matter among the senators and members, relating to the proposed Sunday law, and in other ways contributing what we could toward the great work now before our people.

During this time evening meetings were held with the brethren, to instruct them in the duties of church membership; and believing the time had come for the perfection of the organization, we accordingly met for that purpose on Sunday, Feb. 24, and formed a church of twenty-six members. When this was accomplished, the brethren cheerfully took upon themselves the expenses of hall-rent, and other outlays that had before been met as mission expenses, although they had done considerable toward meeting those expenses before.

During the following week, we were made glad by meeting Elds. U. Smith and L. Mc Coy, and Prof. Prescott, who, with others from Battle Creek, met with us Sabbath, March 2, in the celebration of the ordinances. It was indeed a precious season, which will long be remembered by the young church in Washington.

The following day we met and organized a tract and missionary society, into which most of the friends entered with much enthusiasm. This society starts out with a stock of reading-matter, which, if judiciously used, we doubt not will bring large returns. I have become much attached to

the company here, and shall regret the time when I must leave them for another field of labor. A council is appointed here for March 5 and 6, which will probably have much to do in deciding what my work will be in the immediate future.

J. O. C.

THE THEORY OF "CHRISTIAN SCIENCE."

As a theory, "Christian Science" could not command more than a passing notice in any journal which goes before intelligent readers. The truth of this statement we design to make apparent by quotations farther on. Extended allusions to the subject, such as have already appeared in the REVIEW and in many other journals, are justified by the extent and rapidity of the development of this phenomenon of human belief, and not by virtue of the claims which it puts forth. That such a theory should ever have obtained the credence which it has, in an intelligent, thoughtful community, is a phenomenon difficult of explanation, unless it be classed among the peculiar delusions which are to characterize and make perilous the closing days of human history. It is but fair to suppose, however, that a prevailing ignorance as to the real nature and claims of this new "science" has contributed very largely to this result. Appearing in the disguise furnished by the title of "Christian," it has fascinated the minds of people by its alleged cures of disease, without attracting at once particular attention to its anti-Christian theories. It has been judged, in the public mind, more by what it claimed to accomplish than by the nature of its teachings. We think it will be apparent, however, that this does not afford the best basis for a correct judgment.

Wishing to set before our readers the authentic facts in this matter, we sent to the publishers for a copy of "Rudiments and Rules of Divine Science," the author of which is Mrs. M. B. G. Eddy, well known as the leading apostle of Christian Science. It is a small pamphlet, containing a series of questions and answers arranged for beginning students. We give only a few quotations, but sufficient to show how much claim this new and wonderful healing power has on the credulity of any intelligent person:—

What is the principle of Christian Science?

It is God, the Supreme Being, Infinite and Immortal Mind, the Soul of man and the universe. It is our Father which is in heaven; Substance, Spirit, Life, Truth, and Love are the Deific Principles.—p. 7.

By the individuality of God, do you mean that God has a finite form?

No. I mean the Infinite and Divine Principle of all Being, the ever present I Am, filling all space, including all Mind, the One Father and Mother God. Life, Truth, and Love are the Trinity in Unity, and their universe is spiritual.—p. 10.

Is there no matter?

All is Mind. According to the Scriptures and Christian Science, all is God, and there is naught beside Him. "God is Spirit."—p. 11.

On pages 12-15 the subject of man's material and "spiritual" senses is considered. It appears that the two are in conflict:—

The five material senses testify to the existence of matter. The spiritual senses afford no such evidence, but deny the testimony of the material senses. Which testimony is correct? . . . If, as the Scriptures declare, God is All in all, then all must be mind, since God is mind. Therefore in divine Science there is no material mortal man, for man is spiritual and eternal, he being made in the image or Spirit of God.—p. 12.

Accepting the verdict of these material senses, we should believe man and the universe to be the football of chance, and sinking into oblivion.—p. 13.

According to the evidence of the so-called physical senses, man is material, fallen, sick, depraved, mortal. Science and spiritual sense afford the only true evidence of the Being of God and man, the material evidence being wholly false.—p. 15.

On pages 18, 19, we learn this in regard to disease:—

Mortal ills are but errors of thought, diseases of mortal mind, and not of matter; for matter cannot feel, see, or report pain.

There are no sickness, sin and death in the Divine Mind. What seems to be disease, vice, and mortality are illusions of the physical senses. These illusions are not real, but unreal.

From page 20 it appears that the practice of Christian Science does not necessitate any previous knowledge of physiology:—

The lecturer, teacher, or the healer, who is indeed a Christian Scientist, never introduces the subject of human anatomy; never depicts the muscular, vascular, or nervous operations of the human frame. He never thinks about the structure of the material body. He never lays his hands on the patient, nor manipulates the parts of the body supposed to be ailing.

A paragraph on page 17 shows the miraculous potency of this system of healing:—

The aroma of my thought, without any audible or even a mental argument, has sometimes healed inveterate diseases.

Even Christ and the apostles never assumed to heal the sick by the mere "aroma" of their thoughts!

The healing of the sick, however, is not the main purpose of Christian Science. Mrs. Eddy says:—

Healing physical sickness is but the smallest part of Christian Science. . . . The emphatic purpose of Christian Science is the healing of sin.—p. 9.

The last quotation throws light upon the real nature and purpose of this so-called science. Under the guise of a new science, it is nothing else than a new religion. It is such in theory at least, if not in effect. Thus far, its notoriety seems to have been achieved in the cure of the imaginary bodily ills rather than in the healing of sin; but this perhaps is not strange, for Mrs. Eddy states in immediate connection with the quotation last given, that "this task is a million times harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." As it is known to be frequently inadequate to the latter task, it could not be thought strange if it should accomplish little or nothing in an undertaking a million times as great. Perhaps it is expected that in the future, when the heaven of Christian Science shall have more thoroughly done its work, the minds and hearts of men will be prepared so that the accomplishment of its "emphatic purpose" can be brought within the range of possibility. Of course, in this new science of unrealities, sin is as unreal as everything else. Mrs. Eddy, in her Scripture "glossary," defines it thus:—

Sin; unreal. The only reality in sin is the awful fact that unrealities seem real to human belief. I hope that I am leading you to see that there can be no power (outside of your own belief) able to make you a sinner, and that you are conquering this lie.

This "glossary" is harmonious throughout. A few of the definitions it contains are as follows:—

- Adam; error; nothingness.
- Atonement; soul's triumph over sense.
- Death; an illusion.
- Devil; a lie, neither a person nor a principle.
- Dirt; illusion. Bathing or rubbing, to alter the secretions or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian Science.
- Eve; a finite belief in life.
- Flesh; an error of personal belief.
- Hell; error.
- Man; the idea of principle not person.
- New Jerusalem; Divine Science.
- Resurrection; material belief yielding to spiritual understanding.
- Spirits; hallucinations.
- Trinity; God, Jesus, and Christian Science.

All these and many others of like character were compiled for use in the study of the Scriptures, as a key for the opening of their "spiritual" or "secondary" sense.

It is needless to comment on such a system of theology as is here set forth. All that can be done is to set before people the real character and claims of this spreading delusion; a belief in which, with such a knowledge before him, must be taken as evidence that the individual is beyond the reach of any principles of logic and reason which can be brought to bear upon him. One can easily imagine the utter uselessness of attempting to restore an individual to a rational form of Christian belief when there exists no common basis of faith in either science or revelation to serve as a starting-point for the effort.

To conclude with a brief and comprehensive verdict on the entire subject, we borrow a phrase from the small boy's celebrated composition on pins. "Pins," the essay began, "have saved a great many people's lives, by their not swallerin' 'em." The same is emphatically true of the doctrines of "Christian Science."

L. A. S.

THE ARKANSAS SENATE VOTES TO REPEAL THE SUNDAY EXEMPTION STATUTE.

THE Arkansas Senate has put itself on record again in the matter of religious toleration, by undoing, so far as in its power, the work so ably championed by Senator Crockett at its last session. It has passed a bill repealing the exemption clause in the State laws relative to Sunday observance which permitted observers of the seventh day to go quietly about their accustomed labor on the day following. The bill repealing the exemption was introduced by Senator J. N. Tillman, of Washington County. We are indebted to a brother in Little Rock for a clipping from the *Arkansas Gazette* of March 5, giving the speech of Mr. Tillman on the occasion, and the opinions called forth from other senators. The former is about as outspoken and characteristic of the spirit of the Sunday-law movement, as anything we have yet seen. We will let our readers judge for themselves. This is what he said:—

MR. PRESIDENT: I assume that Christianity is the true religion, and that the first day of the week is the Christian Sabbath. The Christian Sabbath is an institution of God Almighty, and should be respected as such, and if assailed, the civil law should be invoked to protect it. This bill provides for the general observance of the first day of the week as a day of rest from secular enjoyments, other than those of necessity, comfort, or charity. It is in the nature of a civil regulation only. It is not of the character of State protection to church. It does not seek to violate the principle that affairs of church and state should be kept separate. It interferes in no way with the full and free exercise of religious freedom. The State has a right by legislative enactment to provide for the observance of the Sabbath day, and to punish a violator of the same, and keep within the purview of the Constitution of the United States and the Constitution of the State of Arkansas. The Supreme Court of this State, in the case of the State against Scoles, decided that the law of 1885, which the bill seeks to revive, was Constitutional.

I have a local interest in the measure. In my county (Washington) we have a religious sect known as the Seventh-day Adventists, a very devout and respectable people, but they labor on our Sabbath, and greatly annoy the Christian people of that section. In Springdale, where most of these people live, there exists a very great demand for the passage of this bill. I promised those people to introduce a bill of this kind. I have done so, and worked earnestly for its passage; and if it does pass this Senate, I will meet a hearty "well done" from my friends there, on my return from my labors here.

I want to ask senators who vote against the bill if they would like to have their children raised in a community where they would be compelled to see the Christian Sabbath desecrated. What effect would it have on a child to pass, on the way to church or Sunday-school, men plowing or reaping in the fields, when you are doing all you can to bring it up in the way it should go? I imagine you, gentlemen, would not relish exposure of this kind. If you lived in Springdale for a few months, your opinions on the "religious liberty" function would undergo a radical change. Those Seventh-day Adventists are generally good citizens, but they have become very aggressive since the passage of the Sunday law of two years ago, and our people are getting very tired of them. The senator from Independence suggests that if this bill should pass, it will drive these people from the State. That would not be a serious loss. There would be fewer Sabbath-breakers to deal with. After having left Arkansas, they might very truly exclaim:—

"True patriots are we,
For be it understood,
We left our country
For our country's good."

How this speech was received by the Senate is shown in the following:—

Senator Brickell said that he entertained his own ideas on theology, and that while he was neglectful of his religious duties, he was always consoled by the knowledge that there were at his home a wife and a mother whose prayers were constantly offered up for him, and he knew by their experience that their religion was not a myth; and that he wanted all possible protection thrown around them in the enjoyment of their religious worship. He paid a high tribute to his venerable predecessor, the honorable Robert H. Crockett, but on this question he was here to undue what his more brilliant and experienced predecessor had done.

Senator Byrne opposed the bill. He knew a large element of his constituents were opposed to the bill, and would have petitions before this body, protesting against the bill, if they had known of the manifest determination to pass it. He had never heard of but one instance where the law had worked a hardship, and that was the one cited by the senator from Washington County (Tillman), and that this legislation was in the interest of Springdale township, in that county. He thought that

the long-established principle to worship God according to the dictates of one's conscience was the foundation of our Government; that Saturday being the Sabbath of the Bible, and a sect preferring to observe that as a day of worship, they had a right to do so, but this bill sought to force them to observe another, and thus compel the minority, on a question affecting the conscience, to submit to the tyranny of the majority. If this law sought to be repealed by the bill, has worked a hardship nowhere except in Springdale township, Washington County, it is an admirable one, for there are few laws that do not work hardships.

Senator Crandell saw no harm in the existing statute; it was only religious tolerance.

Senator Martin knew, if the existing statute was repealed, that some of the best citizens in the State would leave the State. He was in favor of the highest possible attainment of religious liberty. He was opposed to prescribing a day or the manner for religious worship by law. Every sect should be allowed to observe the day of their choice. He said that it was not denied that our Saturday was the Sabbath of the Bible.

Senator W. E. Davidson hoped that the bill would pass. He was opposed to any religious oppression. To keep the Sabbath does not mean to quit work ourselves, but that all citizens should be compelled to forego their avocation on that day. He thought we could better afford to lose citizens who would leave the State than to desecrate the Christian Sabbath; that we cannot maintain and protect more than one Sabbath. The tendency is to destroy the Christian Sabbath, and strip it of its sacredness; and the time will come when we cannot convict a man for Sabbath-breaking, if this tendency continues.

Senator Warren wanted the bill passed. He said that dangerous inroads were being made on the Christian Sabbath; that it ought to be sacredly guarded.

Senator Miller, having carefully considered the bill, and the law it sought to repeal, had decided to oppose the passage of the bill. To abridge in any way the laws of personal liberty, he thought to be wrong in spirit and wrong in theory. He held his membership in the Methodist Church, because he thought it the most liberal. He thought the bill proposed the worst kind of religious intolerance.

When the question was put, the bill passed. Ayes 16; noes 11.

This does not of course give the repeal the force of law, as the bill must still be referred to the House, and finally, if successful there, receive the signature of the governor, or be passed over his veto, before it can acquire the force of a State enactment; but it has gained a good start, and it remains to be seen what success it will meet with further.

The brother above referred to writes us that on receipt of this intelligence he at once obtained an interview with the governor, who promised that should the bill pass the House, he would give it deep thought before affixing his signature; but he stated at the same time that the legislature had already passed two bills over his veto. National Reform tracts were also placed in the hands of each member of the House. Further steps will at once be taken to follow up this work. L. A. S.

HOW IT WOULD WORK.

As has already been mentioned in the REVIEW, Seventh-day Adventists and Seventh-day Baptists stand on different ground in their opposition to Sunday legislation. This was apparent in the different positions taken by the representatives of the two bodies at the hearing on the Sunday-rest bill before the Senate Committee on Education and Labor. Dr. Lewis would have allowed the bill to pass, with the addition of an exemption clause in favor of *observers of the seventh day* and the omission of one or two phrases conferring a religious character upon Sunday. Eld. Jones opposed the bill *in toto*, and with reference to an exemption clause, said:—

Suppose an exemption clause is given. There are people who will profess to be Seventh-day Adventists for the express purpose of getting chances to open saloons or houses of business on Sunday. Therefore, in outright self-defense, the majority will have to repeal the exemption clause in defense of themselves.

Replying to which, the former speaker attempted to justify his position by claiming that "the possibility of any such deceitful claim could be easily guarded against by a provision requiring that in any case of doubt the one claiming to have observed the seventh day should be required to bring

official certificate of his relation to a Sabbath-keeping church."

This objection offered by Eld. Jones to such a compromise was alluded to as "wholly imaginary." So, perhaps, it was considered by many others who read the Senate report. But now evidence comes to hand that at least one attempt has been made to do the very thing which that objection defined; namely, to use the exemption for the mere ends of business profit. It is as follows, taken from the *Plainfield [N. J.] Times*:—

As a rule, Plainfield, N. J., is a very quiet city on Sunday. Liquor, provision, and cigar stores are closed by the enforcement of a city ordinance. If a resident wants a cigar, he will either have it given to him by one of the many pharmacists who refuse to sell on Sunday, or he will go to the two dealers who are allowed to open their places on Sunday because they observe Saturday as their Sabbath. Some time ago a man of Catholic faith, who had an eye to Sunday business in that line, became a regular attendant at the Seventh-day Baptist Church. Eventually he asked to be admitted into the fellowship of the church. A member of the official board was advised that the applicant for membership was only working for business ends. He was closely examined by the church officers, and he finally admitted that he wanted to open a cigar store and do business on Sunday. The man appeared at the wrong place for aid in carrying out his mercenary purposes. He was not received into membership.

Thus the very ones who have produced the claim that no one could take hypocritical advantage of the provision upon which they sought to base a compromise with the Sunday bill, are the first to be selected as the victims of such an attempt. True, in this instance the hypocrisy of the attempt was discovered, and the request of the applicant was not granted. But would the Seventh-day Baptist or any other church be able to detect hypocrisy in every case, or even the majority of cases, which might arise in the same way? And further than this, such a provision could even be taken advantage of by liquor-dealers or any others with impunity; for notice, it does not specify that a person shall hold membership in any church to be exempt from the rigors of the Sunday-law, but only that he shall be an observer of the seventh day. This claim anybody could make for mere business advantage, and no one would be able to prove to the contrary.

The fact that such a tendency already exists, under the present mild Sunday regimen, plainly justifies the conclusion expressed in the paragraph first quoted from the hearing on the Sunday-rest bill.

L. A. S.

An immense gathering was held Sunday afternoon in Central Music Hall, Chicago, in the interests of a better enforcement of the laws for Sunday rest. The building was crowded to its utmost capacity, and speeches from a number of clergymen of various nationalities were enthusiastically received. The prevailing sentiment of the meeting was, Give us a restoration of the Puritan Sunday. The following resolutions, for the "abolition of Sunday slavery, and to prevent Sunday debauchery and crime," were read and unanimously approved:—

1. That we respectfully but earnestly request the mayor and police force of this city to do their duty, and without fear or favor enforce the existing Sunday laws.

2. That we call upon the State legislature now in session to pass such additions to, or amendments of, the existing laws as may be required to effectually protect Sunday as a day of rest and peace.

3. That the recent failures and refusals of the legislative and executive departments of our Government to co-operate with the advocates of a better Sunday observance are too great a tax on the patience of the friends of public welfare.

4. That, while we would not infringe upon the rights of conscience in others, we do believe it to be the duty of government to protect those who desire to observe the Sabbath from obligations to labor and prevent disturbances of peace and good order.

5. That we are ready to co-operate with all other good citizens in any and every reasonable way to secure the speedy abolition of the Sunday slavery; the prevention of Sunday dissipation and vice; and promote the happiness, prosperity, and peace of all who have suffered from those great and destructive evils.

The *Inter Ocean*, from which the above is taken, states that these resolutions were preceded and followed by "tremendous applause."

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.

GO WORK.

BY O. W. W.

O, HIDE not thy talent; go use it with care.
Secure for the Master the usury fair;
Go spread for the Saviour his message abroad.
Go earnestly, bravely—so teacheth his word.

The harvest is white, but the laborers few.
"Go work in my vineyard;" He says this to you.
Go gather the lonely ones, wandering by night,
The erring ones turn into paths that are right.

The reward is in readiness, linger no more;
Go work for the Master who stands at the door.
Go help right the wrongs, go lighten the woe,
And soon the blest joy of the Lord you shall know.

WISCONSIN.

VICTORY AND LYNXVILLE.—After getting the foundation laid for the church building at Star, the snow came on, and we had to stop work. I visited the Victory church, and held meetings there for three weeks. As a result, twelve took their stand for the truth. The amount of \$250 was raised, in work and in money, to build a church at this place. From there I went to Lynxville, where Bro. Shreve and Wane had held some Bible readings. I held meetings there for three and a half weeks. The last evening I answered thirty-eight questions handed in by Catholics and Protestants. As a result of the meetings, twenty-three signed the covenant, and quite a number more soon will. Bro. Shreve was with me in the last part of the meetings, and gave good assistance. He will remain and work up the missionary interest. I shall return early in March, and complete the work. ROBERT J. WHITE.
Feb. 23.

MINNESOTA.

WINONA.—The work at Winona has been richly blessed in the past, and still it is onward, among both Germans and Americans, for which we are truly thankful. I expect to leave for a new field in a few days, and then for awhile there will be no workers here, and the brethren and sisters will have to do the best they can, not only to help themselves, but others also. May the Lord richly bless them.

A short time ago I held a discussion at Garden City with a Disciple minister, on the Sunday and law question. The Lord gave freedom in maintaining the truth. One good brother took a firm stand for the truth, and we hope for more. From different places we learn of tokens of God's Spirit moving upon hearts to accept the truth.

Two of our German brethren were brought before the Justice the other day for working on Sunday, but they were discharged, and the accusers had to pay the costs. The spirit of the dragon is abroad in the land, and it only wants opportunity to make its power felt. Let us be where the mighty power of God can shield us in the time of trouble.

W. B. HILL.

COLORADO.

DENVER.—A two weeks' revival meeting has just closed at Denver, and we have truly had a blessed meeting. Feeling the need of God's blessing on this large church, we moved out in faith, claiming the fulfillment of his promises to those who sought him with their whole hearts. God came near to this church, and a large number felt the gracious influences of his Spirit. Quite a goodly number of the members attended the meetings from the beginning to the end, and many testified that they had never before understood so well the love of God, nor his willingness to bless. I have no doubt that God is preparing his people, who earnestly desire his blessing, for the pouring out of the latter rain. Personally, I can say I never enjoyed a meeting more than this one, and never felt greater courage to go forward.

Several meetings of instruction on the relation of church and state and on the Blair bills, were held. I have lectured on these subjects in several different towns, and now go to the western part of the State to spend several weeks in speaking on the same subjects at different county seats. I trust God may arouse his people in Colorado to realize

the solemnity of the time in which we are now living.

E. H. GATES.

ILLINOIS.

DU QUOIN, WEST SALEM, ETC.—In the early part of December, I held a few meetings in Du Quoin, Ill. The church here was encouraged to take advance steps in the divine life, and to labor more earnestly for the cause of God in that city. Arrangements were made to hold Bible readings and to canvass for our works. Two persons united with the church during the meetings. I spent the week of prayer at West Salem. It was a profitable occasion. The church determined to live nearer to God, and to do more to sustain his work. As an evidence of this, over sixty dollars was donated as Christmas offerings, being about fifty per cent more than last year.

I find the brethren and sisters in this district, in general, faithful in paying tithes and in attending the worship of God. They also seem to be trying to live out the reforms that should characterize those who are preparing for translation. All are anxious that a camp-meeting be held here next summer.

I am thankful for the blessing of God that has attended my labors here, and mean to prosecute this important work with renewed diligence, endeavoring to realize the urgency of these solemn times.

J. SISLEY.

TENNESSEE.

SPRINGVILLE AND LANE.—I held meetings at Springville from Feb. 1 to 8; and although this is one of the oldest churches in the State, the interest to hear upon the stirring issues of the present hour was never better. Two united with the church,—one by vote and the other by baptism. May it ever be the earnest endeavor of this church to hold the light up higher. The sum of \$51.50 was raised to apply on the tent fund. I left this company in harmony and peace among themselves.

From Feb. 11 to 20, I labored at Lane. This is a small church, but, notwithstanding, Satan's wrath has been moved against them, and manifested itself in the production of the clannish decree noticed in a REVIEW of recent date. This was doubtless in consequence of two prominent citizens' having recently embraced the truth. After a lecture on the Blair Amendment, one of the leaders of the movement against our people, signed the petition against the Amendment. I am more and more convinced that the people need only to be informed as to the real nature of such bills to lead them to work for their defeat. The company at Lane meet each Sabbath, and seem to be seeking a nearness to God hitherto unexperienced by them. There seem to be good prospects that they will have a church building by next fall.

E. E. MARVIN.

LOUISIANA.

MORROWS AND BAYOU ROUGE.—For the last few weeks I have been holding meetings within a few miles of Morrows. One man here has been keeping the Sabbath for about two years, and has distributed some reading-matter, which seemed to have a good effect upon the minds of the people. By corresponding with this brother, I learned that there was an interest to hear the truth, and I began meetings near his home Jan. 30. It was quite rainy and muddy at that time, but the interest seemed good. Services were held part of the time in a school-house, and at other times in private houses. One lady has promised to keep the Sabbath, as a result of the meetings, and many others acknowledge the truth, for whom we have hopes.

By earnest request, I began meetings Feb. 18, at a point called Bayou Rouge, only a few miles from the place above mentioned. Here we are favored with the use of a house of worship belonging to the Christian Church. The attendance and interest have increased from the first, and the Lord has inclined many toward the truth. The claims of the law and the Sabbath have been partly presented, and a number seem almost persuaded to obey. I want to follow up the work at these points till the interest is fully developed, and I trust that many may embrace the truth.

I am receiving calls to labor at other points, and will fill them as soon as the work here is established as a nucleus around which to labor. It takes time to bring the people to a decision, but there is an intelligent class attending the meetings, and I trust to see a good work accomplished. Considerable reading-matter has been given away, and about five dol-

lars in donations has been received. The petitions are presented at every place, and signatures received quite freely. I am glad to report that the work seems now to be opening up more favorably than at any time since I came to this State. To the Lord be all the praise. I trust that he will guide us in the path of duty.

B. F. PURDHAM.

Feb. 23.

KANSAS.

AMONG THE CHURCHES.—Since returning from the General Conference, I have labored at the following places. At Neodesha, I preached four discourses, and visited the new friends in the faith, to the apparent encouragement of all; and also met an attack of a Disciple minister upon the truth. The Lord so overruled that the result was clearly for the glory of his name. I then spent some time with the churches at Altoona and Yates Center. Nov. 29 to Dec. 3, I assisted Bro. J. F. Rousseau in meetings at Ottawa. The Lord came very near, and since that time a good work has been accomplished there.

Dec. 4-18, I was at Palermo, where I held sixteen meetings, preaching twelve times. I also made a visit to Emporia during this time. The church was much encouraged. Two were converted and baptized, and an interest was manifested by others. This church takes time to worship God. They hold their weekly prayer-meeting at 2 p. m., and some come five miles to attend. This is as it should be, and may others do likewise. The Christmas donation was \$100, and quite a sum was raised for the German school in Milwaukee, Wis.

I spent a part of the week of prayer with the Altoona church, and by the help of God, more of a spirit of consecration was aroused than has been witnessed there for many months. Jan. 2-7, I spent with the Topeka church, in company with Bro. Sharp, Hall, and Gregory. A good work which had begun during the week of prayer was continued, and the church was much encouraged. Sabbath, Jan. 12, I spent at Neodesha, with Bro. Stebbins, where I baptized five. To God be all the praise.

I am now attending the special course at Battle Creek College.

C. McREYNOLDS.

ARKANSAS.

The following extracts from letters received during the last few weeks will give our people some idea of the progress of the work in this State, and show how the hand of God is leading out before us.

One lady from Hot Springs County, whose subscription for "Thoughts on Daniel and the Revelation" the canvasser used a good deal of persuasion to obtain, and to whom he had considerable difficulty in making the delivery of the book, now writes: "I thank you for being so persistent with me, and pray that the Lord may reward you for your trouble. . . I wanted the book as soon as I saw it; but Satan tried to make me believe it was false." She is now rejoicing in the truths it taught her. From Sebastian County, where a company canvassed last fall, one man writes that he is now a "full-fledged Seventh-day Adventist," and is so thankful to the one who brought him the truth. Another writes that his "wife is ready and wants to keep the Sabbath," but he is thinking to wait until they can receive more light. The interest in this county to hear has been so aroused that it seems duty to send a tent there the coming summer.

A letter from Sharp County, bearing date of Jan. 27, says: "It was the *Signs of the Times* which showed me about the Sabbath of God. I belong to the Adventist Church (first day), and a few weeks ago I began preaching to the people here of the soon coming of Jesus, and warning them of the doctrine of the papacy,—in short, the third angel's message; and now there are five of them keeping the Sabbath." Some missionary is reaping fruits from the circulation of the *Signs*, that he knows not of. These people have not seen a Seventh-day Adventist as yet, and still they are rejoicing in the truth.

A sister in Bradley County, in the southern part of the State, writes that she has been holding Bible readings and circulating reading-matter until a deep interest is aroused to hear the word preached. Homes are offered to the minister who will come there, a house of worship is ready, and they desire some one to come immediately. She says that "June would probably be the best time, but it seems a long while to wait." A brother in Carroll County reports six or eight new ones keeping the

Sabbath. They hold regular Sabbath meetings, have a room provided, and are pleading for ministerial help.

In Howard County a wide interest has been aroused by missionary work done by one family. A large church and commodious accommodations are offered; letter after letter has been received, urging for a minister to come. Another brother writes from Madison County that a deep interest has been aroused by missionary labor, and thinks it essential that a tent be pitched there during the summer. In Fulton County a brother writes that an interest has been aroused, and thinks that a "discussion" is all that will satisfy the people, as many are awaiting it before making their decision on the Sabbath question.

Many other private letters of encouragement and discouragement have been received, many of them pleading for the visit of the ministry to homes or neighborhoods. Surely the Lord has sent his angels on in advance of us. "The harvest truly is great, but the laborers are few." Again the threatened clouds of persecution that darkened our State two years ago hang over us, and steps must be taken to ward off the danger.

Our canvassers in Faulkner County have had good success, considering the season, some of them having delivered 100 per cent of their orders. New companies are being formed at at least two other points, where we hope soon to have churches organized.

And now, will not our brethren and sisters rally to duty, and unite in sharing the burden that has to be lifted, and help to reap the golden harvest of precious souls that are hungering and thirsting after truth in the State of Arkansas?

J. P. HENDERSON.

INDIANA.

INDIANAPOLIS.—Our excellent State meeting held here Feb. 21-26, is in the past. There was a general turn-out from all parts of the State, and a desire was manifested to receive all the benefit possible from the meeting. All seemed to feel very grateful for the labors of sister White, Bro. A. T. Jones, and others from other States, at this meeting. The Lord seemed to send the very message needed, and I think I never witnessed greater appreciation on the part of a congregation than was manifested here for the solemn words of encouragement and admonition spoken by God's tried servant. Sister White spoke seven times in two days and a half, and yet she seemed to be refreshed, as well as those who were so much strengthened by her testimony. The business sessions were very profitably employed in considering the various branches of the cause, such as the Sabbath-school, canvassing, tract society, foreign missions, ministerial labor, etc. We were also highly favored by two discourses from Eld. A. T. Jones upon the present phase of the Sunday movement. Seldom have people felt a greater degree of courage in their hearts than that with which all the brethren and sisters left this meeting for their homes. We all felt that we had had a rich foretaste of the joy of the heavenly meeting.

We are encouraged at the progress of our work here in the mission. Although the work seems to start slowly, we see evidences that there is a deepening interest in the truth among many families. Quite a number of these now attend services at our church. Our Wednesday evening missionary meetings have been interesting and well attended. Five are now engaged in giving Bible readings, and as many more are canvassing for our good books in the city. More than twenty have sometimes attended a single reading, and all seemed interested. Our courage is strong in God and in his truth.

March 4.

W. C. WALES.

A WORD OF ENCOURAGEMENT.

I STATED in my last report that I believed the "Bible Readings for the Home Circle" is just the book for the times, and ought to be scattered everywhere. I am more than ever convinced that our brethren and sisters can do no better work than in selling this book, thus getting it into the homes of the people. To illustrate what it will do, I will mention one case in my experience.

A lady here in Denver who knew nothing of the truths of the third angel's message bought a book of me and read it; and as a result, she is established on every point of present truth, and has offered herself for baptism and admission into the church. She has laid off her jewelry, etc. She is also filled

with the missionary spirit, and is doing all she can to get the truth before others. When she received the truth, she saw that she had no use for her jewelry, as the Bible forbids the wearing of gold, and other things simply for ornament. So she sold such things in her possession, and is purchasing "Bible Readings for the Home Circle," and sending them to her relatives and friends in Iowa, her former home. We cannot tell all the good that may come from the book first placed in her hands. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

GEO. W. ANGLEBARGER.

DEBATE AT WINONA, MINN.

FROM Jan. 28-30, I visited the church at Winona, and at the same time attended a debate on the immortality question, which was to take place on the 29th, between Mr. Bush, the German Presbyterian clergyman, and some minister of our faith. I was glad to find quite a company of Sabbath-keepers here, and a neat little church-building, which was well filled. The coming debate seemed to create quite a stir. According to previous arrangements, each side was to choose three judges and they a seventh; thus, much depended upon this seventh man's being one who would judge according to the arguments, and not from personal convictions. As Prof. Holzinger, of the State Normal school, had been recommended to us, we waited upon him, to learn whether he would accept; but we never asked him about his personal views. He consented, and was, when proposed, unanimously chosen. Each speaker was to have the floor three times, Mr. Bush affirming that the soul was spirit, and therefore immortal; I, the contrary.

When we neared the Chamber of Commerce, the place of debate, we met people going away, the hall being already packed to its utmost capacity, and many standing up. Mr. B. tried from the very outset to get the feelings of the audience aroused against me; and when I spoke, I was several times interrupted. In his second speech he made light of the passages I had quoted, representing them as my own words, so when I answered again, I tried to make the statement that not I had said so, but the Bible. But I was only able to get my sentence half finished, for I was stopped by an immense uproar, and a hundred voices cried out: "You're a liar." For a while it seemed almost impossible to quell the uproar; but finally Prof. Holzinger succeeded in restoring order, and I went on, unmolested. Our opponents having failed in their attempt to break me down, they tried to hinder the rendering of a decision, by claiming that Prof. H. had been previously sounded. Then they went still farther, by inserting in the Winona daily *Herald* of Jan. 30 quite an article, full of misrepresentations. To this Prof. H. replied in the next number as follows:—

There was no verbal or written agreement ever made, whether the seventh judge could or could not be first asked whether he would serve. As a proof: Rev. Bush's judges waited upon Mr. J. Leicht, and asked him to act as the seventh judge. They now object to me because these parties spoke to me about it. They simply asked me whether I would serve, and did not sound me. I never stated to anybody how I stood on this question until yesterday, when I told Mr. Conradi's judges that I did not agree with them, but that Mr. Conradi had treated the matter in a most generous way, keeping his pledge to discuss the matter in a fair way, which Mr. Bush did not do. Mr. C. had the best of the argument by all odds. I am capable of distinguishing between my prejudice and an argument. The audience did not treat Mr. C. fairly at all.

The next evening after the debate I spoke in our church to a crowded house, on the Christian's hope; and letters since received show that the word spoken was not in vain. A Methodist writes that since he heard the debate and the sermon, he has a different opinion of the Adventists. He states that the Lutheran pastor and also the Methodist minister spoke on the same subject the week following, but that, especially among the Methodists, it has only influenced the people to show more decidedly on which side they stand. One of our brethren writes that the interest to hear is greater than ever before, and that two have since begun to obey.

While I am no lover of debates, and this has been really my first, yet I feel grateful to God for the results gained, and I hope that still others may by it be led to see the light of present truth.

L. R. CONRADI.

ARKANSAS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1888.

No of members.....	114
" reports returned.....	46
" members added.....	3
" " dismissed.....	9
" letters written.....	178
" " received.....	130
" missionary visits.....	1,358
" Bible readings held.....	59
" persons attending readings.....	174
" periodicals taken.....	191
" periodicals distributed.....	1,863
" pp. books and tracts sold.....	316,789
" " " loaned.....	10,139
" " " given away.....	3,852

Cash received on Christmas offerings, \$77.28; on first-day offerings, \$6.04; on fourth-Sabbath donations, \$10.69; on periodicals, \$64.26; on subscription books, \$376.38; on other book sales, \$114.30.

W. G. SMITH, Sec.

TENNESSEE TRACT SOCIETY.

No. of members.....	78
" reports returned.....	54
" members added.....	4
" letters written.....	54
" " received.....	22
" missionary visits made.....	158
" Bible readings held.....	14
" persons attending readings.....	52
" subscriptions obtained.....	6
" periodicals distributed.....	1,287
" pp. books and tracts sold.....	377,855
" " " " loaned.....	744
" " " " given away.....	8,137

Cash received on books, tracts, and periodicals, \$531.50; on fourth-Sabbath donations, \$3.60; on membership and special donations, \$13.41; on first-day offerings, \$6.32.

J. H. DORTCH, Sec.

COLORADO CHRISTMAS OFFERINGS.

As all of our brethren in Colorado will be glad to hear the result of the Christmas exercises in our State, I will make the following report of the amounts received from the different churches and scattered brethren, in addition to a partial report that I made some time ago. The report has been delayed thus long in order to make a full report.

Boulder, - - - - -	\$112 40
Berthoud, - - - - -	15 00
Denver, - - - - -	129 86
Delta, - - - - -	3 20
Fort Collins, - - - - -	12 20
Hillsborough, - - - - -	16 21
Longmont, - - - - -	10 85
Pueblo, - - - - -	35 10
Silver Cliff, - - - - -	26 61
Saguache, - - - - -	32 00
Scattered brethren, - - - - -	12 33

Total, \$405 76

I have not heard from all the elders of these churches in regard to the meetings during the week of prayer, but from those who have reported, I learn that the meetings were good; and in some of these churches I know personally that this was the case. Some of the brethren said that the meetings were the best they had ever attended.

E. H. GATES.

THE WEEK OF PRAYER IN MINNESOTA.

We think good results have followed the observance of the week of prayer in this Conference. The program prepared was generally carried out in all the churches. Some report that it created new enthusiasm in the missionary work. In others it led to more union, and caused the brethren and sisters to draw together in more perfect harmony. Some expressed themselves as enjoying more of the blessing of God during this season than for years in the past. A few cases were reported where a revival spirit was present, leading to conversions. Some not of our faith began the observance of the Sabbath.

At St. Paul and Minneapolis the season was one of special interest. The meetings were well attended, and a deep interest prevailed. At Minneapolis quite a number of young people, most of them students of our school, who had never before made a profession, gave their hearts to God; while many who had been long in the way were much encouraged. We believe that permanent good was done in these places, and all over the State. We know that many, while seeking the Lord for themselves and the work at home, did not forget the

cause in foreign lands in their prayers or offerings. Quite liberal donations were made by the different churches, though I am not prepared to state the exact amount as reported at different places. I trust that while our brethren have felt the benefits of spending one week in prayer to God, they will make all the weeks which remain before the Lord comes, weeks of prayer and praise.

A. D. OLSEN.

CANVASSING IN KENTUCKY.

A LADY writes: "I have been quite successful since I began in the work. I have now been out about three weeks, and have already sold about \$170 worth of "Bible Readings for the Home Circle." I do not know that I am doing as well as other agents, but I am selling to those who know me, and know that I am an Adventist. I am surprised. In fact, I once thought there would be no use of my attempting to canvass this place. To the God of love be all the praise. I ask an interest in your prayers."

CANVASSING IN LOUISIANA.

PERHAPS some would like to hear how the little company of canvassers sent to this State by the General Conference at its last meeting are succeeding.

We arrived at Shreveport Dec. 8, and began work promptly the following Monday. Since that time our company has steadily increased, until we now number eight workers. All are of good courage, and doing well. We have delivered 400 "Marvel of Nations" and 25 "Bible Readings for the Home Circle," and have obtained 165 regular subscriptions for the *Sentinel*. We also have orders for 203 "Bible Readings," and 262 for "Marvel of Nations." The country, so far, seems to be a better field of labor than the city. One worker in three days in the country took orders for \$137 worth of books; another last week in four days took orders for \$144 worth.

We have the privilege of seeing some fruit of our labor. A colored brother who is a licentiate of the Baptist Church, has begun to keep the Sabbath. He is now working in the cotton-seed oil-press in this city. He will present his case to the foreman next Friday, and it remains to be seen what the result will be; but he expects to lose his position. One colored minister has preached a sermon against National Reform. Others are inquiring, "What shall we do?" O, may the Lord send us more laborers, for the harvest indeed is ripe, and the laborers few.

A. F. HARRISON, Leader.

Special Notices.

OHIO WORKERS, TAKE NOTICE!

THE State depository of the Ohio T. and M. Society will be removed at once from 440 Floyd St., Toledo, to 1103 Case Ave., Cleveland, Ohio. This will be my address.

L. T. DYSERT.

COLORADO STATE QUARTERLY MEETING.

A STATE quarterly meeting will be held at Denver, April 2-7. The General Conference Committee have promised to send us good help. We have the promise that Eld. W. C. White, Bro. A. R. Henry, and perhaps others will be present to aid us by their valuable counsel.

We speak of the meeting thus early, that our brethren may prepare to attend. This will be an important gathering, and we hope for a good attendance, especially of the church, Sabbath-school, and tract and missionary officers of all our churches. Let all the churches prepare to send representatives to this meeting. All who come will be cared for by the members of the Denver church.

Competent laborers will give instructions in the various departments of the cause, and plans will be laid for the coming season. Dear brethren and sisters of Colorado, let us become better fitted for the great work before us, and let us drink deeper of the spirit of the message. We hope to see all our ministers and canvassers present.

E. H. GATES.

—Not the work of the hand, which may be imperfect, but the purpose of the heart, is recognized and accepted by the loving God.—*Joseph Parker.*

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 12.—RETURNING TO BONDAGE.

(Sabbath, March 23, 1889.)

INTRODUCTION.—The events recorded in this lesson took place about thirty days after the giving of the law, as recorded in Lesson 11. In this brief space of time the Israelites had so far forgotten God that no impression remained upon their minds either of the miracles wrought by him in their behalf or of the terrors of the voice of God from Mt. Sinai, and they were ready to undo all that God had done, by retracing their steps to Egypt. The lesson considers some of the initial steps which were taken toward carrying out this purpose.

Questions, with Scripture Texts, Notes, and Comments.

1. After the covenant between God and Israel had been ratified, what did the Lord say to Moses?

"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

2. What covered the mount, and what was its appearance?

"And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Verses 15-17.

3. How long was Moses in the mount?

"And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights." Verse 18.

While the full purpose of God in causing Moses to remain so long in Mt. Sinai can only be conjectured, it seems evident that he designed by this to test the Israelites on the point of their steadfastness in their allegiance to him when not especially impelled thereto by any outside influences.

4. Did he eat or drink during that time?

"When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water." Deut. 9:9.

5. When the Lord had finished talking with Moses, what did he give him?

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

6. What was on these tables of stone?

"And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly." Deut. 9:10.

7. Whose workmanship were the tables? and how were they filled?

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16.

8. What did the people say and do when they saw how long Moses was gone?

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron." Verses 1-3.

This could have been nothing more than affectation on the part of the Israelites, since they knew that Moses had gone up into Mt. Sinai to commune with God, and must therefore be safe beyond the possibility of any accident. The words, "We wot not what is become of him," imply that they cared as little what had become of him as they affected to know.

9. What did Aaron do with the gold?

"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf." Verse 4, first part.

10. What did they call this golden calf?

"And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." Verse 4, last part.

"We are not to suppose that a people who only six weeks before had witnessed such amazing demonstrations of the existence and glory of the true God, had suddenly sunk to such a pitch of mad infatuation and brutish stupidity as to imagine that human fabrication could 'make a god that should go before them'! Their meaning was that an image, a visible sign, or symbol,

of Jehovah should be made, something which should answer to them in place of the Shekinah which had hitherto conducted them in the pillar of cloud. This visible symbol, which they had hitherto enjoyed, and which had now become apparently immovable on the summit of the mount, is frequently denominated 'glory,' or 'glory of the Lord,' and as they proposed to form to themselves so vile a substitute for this as a brute animal, therefore it is that the psalmist calls it a changing of their glory into the likeness 'of an ox that eateth grass.'"—*Bush.*

11. What does the psalmist say of this?

"They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass." Ps. 106:19, 20.

12. Before they could do this, what did they forget?

"They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Verses 21, 22.

13. How did they worship this image?

"And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." Ex. 32:6.

14. What must we conclude as to the nature of this "play"?

As to the nature of sun-worship, it will perhaps be sufficient to quote what the "Encyclopedia Britannica" says of Baal:—

"The Baal of the Syrians, Phoenicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal-Shamem, Baal (lord) of the heavens, the highest of the heavenly bodies, but still a mere power of nature, born, like the other luminaries, from the primitive chaos. As the sun-god, he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-Peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature."

This is a mild statement of the case; and so when we read of the Israelites that, "the people sat down to eat and to drink, and rose up to play" (Ex. 32:6), and learn that the word rendered "play" is the same as that rendered "mock" in Gen. 39:14, 17, we get a better idea of the heinousness of the sin of the Israelites.

15. How did the people happen to make a calf to worship instead of the image of a man? See note under question 17.

16. What was the Egyptian calf-worship? Ans.—Sun-worship. (See note below.)

17. How extensive was sun-worship anciently? and what was the nature of it?

In an article entitled, "Sun Images and the Sun of Righteousness," in the *Old Testament Student*, January, 1886, Dr. Talbot W. Chambers calls sun-worship "the oldest, the most wide-spread, and the most enduring of all the forms of idolatry known to man." And again: "The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere." "In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Amun Ra. Personified by Osiris, he became the foundation of the Egyptian metempsychosis."

In "Religions of the Ancient World," p. 21, Prof. George Rawlinson says: "No part of the Egyptian religion was so much developed and so multiplex as their sun-worship. Besides Ra and Osiris, there were at least six other deities who had a distinctly solar character."

Concerning Osiris, the "Encyclopedia Britannica" (art. Egypt) says:—

"Abydos was the great seat of the worship of Osiris, which spread all over Egypt, establishing itself in a remarkable manner at Memphis. All the mysteries of the Egyptians, and their whole doctrine of the future state, attach themselves to this worship. Osiris was identified with the sun. . . . Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian."

But while Osiris was the Egyptian sun-god, or the chief representation of the sun, he was chiefly represented by a sacred bull, called Apis. On this the "Encyclopedia Britannica" (art. Apis) says:—

"According to the Greek writers, Apis was the image of Osiris, and worshiped because Osiris was supposed to have passed into a bull, and to have been soon after

manifested by a succession of these animals. The hieroglyphic inscriptions identify the Apis with Osiris, adorned with horns or the head of a bull, and unite the two names, as Hapi-Osor, or Apis Osiris. According to this view, the Apis was the incarnation of Osiris manifested in the shape of a bull."

From these quotations it is easy to see why the Israelites made a golden calf, instead of an image of something else. They made the god and began the form of worship with which they had been most familiar in Egypt. And when they did this, they were simply engaging in sun-worship, the form of idolatry which in all ages has been the most universal rival of the worship of Jehovah.

18. What did God think to do to the Israelites for their abominable idolatry?

"And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Ex. 32: 9, 10.

"And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time." Deut. 9: 20.

19. With what words did Moses plead for them?

"And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32: 11-13, 31, 32.

20. Did the Lord grant his request?

"And the Lord repented of the evil which he thought to do unto his people." "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them." Verses 14, 33, 34.

21. What immediate punishment did the people receive?

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses's anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." "And the Lord plagued the people, because they made the calf, which Aaron made." Verses 19, 20, 26-28, 35.

When it is remembered that the Egyptian calf-worship was sun-worship, and that Sunday was "the wild solar holiday of all pagan times" (*North British Review*, vol. 18, p. 409), and has its name "because the day was anciently dedicated to the sun, or to its worship" (Webster), the Heaven-daring nature of the sin of the Israelites just after they had heard God's holy law, and especially the first, second, fourth, and seventh commandments, is most strikingly set before us. A more perfect insult to the God who had delivered them from Egyptian bondage, that they might serve him, can hardly be imagined.

One more point should be noted to show how completely, in intent, the Israelites went back to Egyptian bondage, by their worship of the golden calf. A preceding quotation has shown that Ra and Osiris were intimately associated as leading representatives of the sun of Ra. Professor Rawlinson, in "Religions of the Ancient World," p. 20, says:—

"Ra was the Egyptian sun-god, and was especially worshiped at Heliopolis [city of the sun]. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. Heliopolis was certainly one of the places which were thus adorned, for one of the few which still stands erect in Egypt is on the site of that city. The kings for the most part considered Ra their special patron and protector; nay, they went so far as to identify themselves with him, to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word "Pharaoh," which was, it is thought, the Hebrew rendering of Ph' Ra—the sun."

Thus the Israelites not only deliberately sunk them-

selves in the bondage of sin, but also more fully showed their willingness to return to bondage under Pharaoh, than when they sighed for the leeks and the onions of Egypt. Their deliverance from physical bondage was in order that they might be delivered from spiritual bondage, and was a representation of it; and when they had plunged into sin, they placed themselves in a worse bondage than any physical oppression could ever have been. Being overcome by the idolatry of Egypt, they virtually returned to the bondage of Egypt, "for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19.

News of the Week.

FOR WEEK ENDING MARCH 9, 1889.

DOMESTIC.

—The Minnesota House Thursday, by a vote of fifty-nine to thirty-nine, refused to submit to the people a prohibitory amendment.

—A committee of the Rhode Island House of Representatives, on Tuesday, reported in favor of repealing the prohibitory amendment.

—Captain John Ericsson, the famous engineer who designed the iron-clad "Monitor," died at New York early Friday morning, aged eighty-six years.

—It is reported from Livingston, Neb., that the remains of a prehistoric monster have been found fifty-four feet below the surface, by a well-digger.

—A new railroad is to be built from Beloit, Kan., to the Gulf of Mexico, running through the territory of Oklahoma. It will be known as the Hutchinson, Oklahoma, and Gulf Road.

—Settlers at Springfield, a small town in Colorado, who have been for a year troubled by the depredations of "rustlers," on Friday night captured three of the gang, and hung them.

—The Metropolitan street-car stables at Kansas City, Mo., were destroyed by fire Wednesday. Sixty-eight mules were burned to death, and 120 tons of hay were consumed. The loss is estimated at \$50,000.

—Nearly twenty dogs, showing symptoms of hydrophobia, at Terre Haute, Ind., have been shot in the last few days. The mayor has issued a proclamation to the effect that all unmuzzled dogs must be killed.

—While workmen were engaged in tearing down the building in which the cyclorama of the Battle of Gettysburg had been exhibited at Cincinnati, Ohio, Friday, the roof fell in, burying three men in the ruins.

—While shooting off an old cannon at Golconda, Ill., Monday night, in honor of President Harrison's inauguration, William Hanna was blown to pieces, and James Johnson was fatally injured by the explosion of the cannon.

—A resolution was adopted in the Michigan House, Thursday, providing for a special committee of three to investigate the cause of the death of two inmates of the Pontiac Insane Asylum, and the charges of cruelty against the keepers.

—Although between 200 and 300 mad dogs have been killed in Wetzel County, West Virginia, during the past month, the interior of the county is still reported as being overrun with rabid canines. Farmers consider it dangerous to go unarmed.

—The Reading Iron Works, of Reading, Pa., which operated blast furnaces, forges, and machine-shops, and rolling, sheet, tube and pipe mills, suspended payments, Tuesday, with liabilities of about \$1,000,000. The concern employed over 2,500 hands.

—Earthquake shocks were felt Friday evening in parts of Pennsylvania, Maryland, and Delaware. In some places a rumbling noise accompanied the disturbance, and women are reported to have rushed, shrieking, from their homes. Crockery and windows were rattled violently, but no damage was done.

—The Rev. Daniel Dorchester is authority for the assertion that a distillery firm within three miles of the Massachusetts State House has a contract to furnish 3,000 gallons of rum daily to the African trade for the next seven years. The amount of rum exported from Boston to Africa in the last six years has been 4,138,284 gallons.

—Great excitement prevails in California and other sections of the West over the report of gold-fields of fabulous richness in Lower California. The report appears to be true, and thousands of miners are flocking to the place from all sides, Mexican as well as American. It is said that ordinary miners at the new diggings make from five to twenty dollars per day.

—On Monday, at one o'clock, President-elect Harrison, standing in the usual place of inauguration in the rotunda of the Capitol, and in the midst of the usual inauguration-day rain, took the oath of office as President of the United States, and read to the vast multitudes assembled his inaugural address. The new presidential cabinet is as follows: Secretary of State, James G. Blaine, of Maine; Secretary of the Treasury, William

Windhom, of Minnesota; Secretary of War, Redfield Proctor, of Vermont; Secretary of the Navy, Benjamin F. Tracy, of New York; Secretary of the Interior, John W. Noble, of Missouri; Postmaster-General, John Wanamaker, of Pennsylvania; Secretary of Agriculture, Jeremiah Rusk, of Wisconsin; Attorney-General, W. H. H. Miller, of Indiana.

FOREIGN.

—Chili has prohibited Chinese immigration.

—The new French Cabinet is received with disfavor by the Paris press.

—A bill for the extradition of "hoodlers" is to be introduced into the Dominion Parliament.

—It is stated that in the Dominion of Canada only 135 divorces have been granted during the past twenty-one years.

—Avalanches have destroyed the village of Nivollet, and killed four persons and injured many others in St. Michel, Savoy.

—It is announced that the discovery has been made in Peru that the juice, or sap, of peuca or maguey leaves will cure hydrophobia.

—The Haytien insurrection is ended. So at least says President Legitime, who has demanded recognition of his Government from the powers of Europe.

—The war in Central and Northern Africa still goes on. A dispatch from Suakim dated March 7, says, "It is reported that the Abyssinians are besieging Kassala, and that Senoussis's army is marching on Khartoum."

—Agitation for the overthrow of the Brazilian monarchy has become so threatening that the Government has been compelled to prohibit public discussion, and to suppress Republican newspapers. Riots have become frequent, and a number of people have been killed at Rio Janeiro.

—Two thousand five hundred men were discharged from the Panama Canal works at Tavernilla, on Feb. 16. The contractors continue to curtail the work on all these sections. There is a strong military force along the line of the canal to maintain order. The attempt to organize a new Panama Canal Company has failed.

—The Canadian Government will soon adopt a policy of hostility toward immigration. All alien laborers, except British, will be prohibited from coming to Canada, and the funds which the Dominion Government has hitherto granted in aid of immigration, amounting in the aggregate to a quarter of a million sterling, will be withdrawn.

—A sensational dispatch has been received from Breslau, Germany, to the effect that a naval engagement had taken place in Samoan waters between a German frigate, the "Olga," and an American war-ship, the "Nipsic." The dispatch states that the captain of the American vessel sent a protest to the German vessel, which was bombarding the helpless Samoans; that the protest being disregarded, the "Nipsic" opened fire, doing considerable damage, to which the "Olga" replied by projecting a torpedo at the American vessel, blowing her up, with all hands. Secretary Blaine and other prominent U. S. officials assert that the rumor is without foundation. The arrival of the next steamer from Samoa is anxiously awaited at San Francisco, where it is due on the 16th.

RELIGIOUS.

—Buddha's birthday is now a government holiday in Ceylon.

—The German missionaries held captive by the Arabs, were liberated on the 27th ult.

—At Sydney, Australia, the ministers' union is pressing the police to enforce the law against the sale of newspapers on Sunday.

—Protestant Episcopal churches in Europe are moving in favor of representation in American church councils and a voice in legislation, and desire a bishop.

—The sentiment against the so-called Sunday "sacred concerts" in Newark, N. J., has been so pronounced of late that they have been indefinitely postponed.

—The statutes of the Roman Catholic university to be erected in Washington have been printed in Rome. They are prefixed by a papal brief, in which a warm eulogy is paid to America.

—Rev. Gideon Draper, D. D., speaking of the religious outlook in Germany, says: "It is a significant fact that the young and warlike occupant of the German throne boldly sustains the church and its evangelical agency among the people."

—Catholic hostility to evangelical work in Austria is growing more intense. The Roman Catholic archbishop has called a council to consider the question, "What means shall the priests employ in the hope of resisting successfully the further progress of the sects, the Free Reformed churches and the Baptists?"

—A great agitation is in progress in Canada between the Protestants and the Jesuits, concerning a grant of \$400,000 made to the latter; and the editorials in the Canadian papers are said to be full of "fire and brim-

stone." Fuel has been added to the flames by a resolution introduced in the legislature, asking the queen to use her influence toward restoring to the pope his temporal power.

Obituary Notices.

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

"THE ANCHOR HOLDS."*

BY FANNIE BOLTON. (Battle Creek, Mich.)

A HUSH had fallen on the house, The shadows softly drawn, And one beloved was lying low; For death was drawing on. They bent above her tenderly, With hearts of love and woe, To catch the last sweet utterance, And hear her whisper low, "The anchor holds."

What anchor's this? She dreams, perchance, That she is on the wave, The stormy voyage is almost o'er, Alas! she nears the grave. She sees the billows dashing round In this last storm of life, And now, she casts the anchor out, Rejoicing mid the strife. "The anchor holds."

What confidence is in her tone! What peace is in her face! She does not meet the storm alone, She finds a refuge place. The waves of death, though cold and dread, Cannot o'erwhelm her soul. Her faith hath pierced the clouded sky; She sees the heavenly goal. "The anchor holds."

What anchor's this? 'Tis Christ, the life. 'Tis heaven's Majesty, Who passed through all the waves of woe, And knows their mystery; Who bore the sins of all the race, And tasted death for all, And rose a mighty Conqueror To ransom from the fall. "The anchor holds."

Silent in Christ, the loved one lies, Sleeping and hid in him; Her eyes no more shall look on strife, And tears no more shall dim. After a moment of repose, As one who wakes at dawn, She'll rise to find immortal joys, In heaven's eternal morn. "The anchor holds."

Here lay this pillow at her head, Of flowers, an emblem sweet; And in their white and purple bloom Her words of faith repeat. And all who come to weep may see God's signet in the clay; For peace is written on her brow, And still her calm lips say, "The anchor holds."

'Tis precious dust we lay away; Angels will guard the spot, And in the resurrection day She will not be forgot. When earth shall reel in fire and hail, She'll hear the Archangel's voice, And rise to immortality, And evermore rejoice. "The anchor holds."

How blessed is the Christian's hope! In life and death to shine. And e'en the tomb's not desolate, But lit with light divine. No storm can break on any bark, How wide so'er the sea, But faith may cast her anchor out, And shout triumphantly, "The anchor holds."

COMINGS.—Died at Seneca, Wis., Jan. 22, 1889, Charles I. Comings, aged 38 years and 4 months. Bro. Comings embraced the truth in 1885. He was chosen elder of the Mt. Sterling church, which office he faithfully filled during the remainder of his life. His death is a severe blow to the church. Our brother was a great sufferer, having that fatal disease, cancer of the stomach; but in all his sufferings, he could say, "This will be done." Sermon by the writer. ROBERT J. WHITE.

REMER.—Died of diphtheria, in St. Paul, Minn., Jan. 12, 1889, Archie Remer, aged 4 years and 2 months. Just three weeks before, these parents had laid away their youngest child, a babe. Thus the double loss falls upon them as a heavy blow indeed. They are cheered by the hope of meeting their little ones in the resurrection morn. Funeral sermon by Eld. Flaiz, from Jer. 15:16. C. M. SHEPARD.

MULNIX.—Died at Trinidad, Colo., Feb. 15, 1889, from the breaking of an internal abscess, Mrs. Hattie E. Mulnix, in the twenty-ninth year of her age. She was the daughter of brother and sister E. B. and S. Yant. She had not identified herself with the Seventh-day Adventist Church, but was convinced of the truth, and a few weeks before her last sickness, began the observance of the commandments of God, including the seventh-day Sabbath. During the last few days before her death, her sufferings were very great. The remains were brought for burial to Denver, where her parents live. She leaves a husband, father and mother, two brothers, and a large circle of friends to mourn their loss. We have hope that she sleeps in Jesus. Sermon by the writer, assisted by Eld. E. H. Gates. GEO. W. ANGLEBARGER.

LIVINGSTONE.—Died Jan. 27, 1889, at Lincoln, Neb., Bertha L. Livingstone, aged 37 years, 9 months, and 16 days. Sister Livingstone was born at Erie, Penn. She was converted at the age of twenty-two, and united with the Congregational Church, of which she remained a member until 1885. Previous to this date, she had moved to Lincoln, Neb., and during that year some reading-matter, distributed by one of our faithful brethren, fell into her hands, and she began to be interested in the truths of the third angel's message. She soon after attended a tent-meeting, where she became fully convinced of the S. D. Adventist faith, and united with the church at Lincoln, when organized in 1886, and continued a consistent member until death. She leaves a husband and six children, who deeply feel their loss. Words of comfort were spoken by the writer, from 1 Thess. 5:9, 10. J. A. SKINNER.

RYAN.—Died at his residence near Exeter, Neb., Bro. Parker Ryan, in the forty-ninth year of his age. His illness lasted about ten days, and was of a very severe nature. Bro. Ryan was born in New York, but has lived in several different States and in Canada. He located in Nebraska a number of years ago. His death was one of Christian triumph. His faith in the One whom he had served and loved forsook him not in this trying hour. His last words were those of Paul, "I have fought a good fight." Bro. Ryan first made a start in the Lord's service in the U. B. Church, where he served as class leader six years. Ten years ago he accepted the truth. During this time he has led a consistent Christian life, serving, with good acceptance, as elder of the Blue Valley church. In his death his family lose a kind Christian parent and husband, the church a faithful leader, and the neighborhood a beloved and respected citizen. Words of comfort by the writer, from Rev. 22:3. THOS. H. GIBBS.

KEEL.—Died at her father's residence, in Pueblo, Colo., Jan. 8, 1889, Mrs. Margaret A. Keel, aged thirty-two years. She was taken sick on their ranche twenty miles from Pueblo, and after two weeks was brought to her father's home, where she died after three weeks of severe illness. She leaves a son four years old, and her husband, who deeply mourns his loss. Maggie Carpenter united with the Christian Church at twenty years of age, at Christian College, Mo., and lived a most exemplary life. In May, 1888, she and her husband attended a course of lectures given by Elds. Gates and Pegg in Pueblo, and accepted the truth. As fast as new light was presented, she received it without hesitancy. Sister Keel enjoyed living for Christ. She died at peace with her God; and all who saw her in her last illness testified she was truly a Christian. She had that blessed hope of immortality through Christ; and at the first resurrection she will come forth, with the saints of all ages. Funeral discourse by Eld. S. R. Belk (Methodist) from 2 Tim. 4:6-8. H. A. WHITTAKER.

Appointments.

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

WATERTOWN, N. Y. March 15-17
Mannsville, " " 19-24
Roosevelt, " " 27-31

The meetings at Mannsville will be held at the Gardner school-house each evening, and in the church at Mannsville Sabbath and Sunday, at 10:30 A. M.

At Roosevelt the meetings will be held each day at 10:30, and in the evening, if thought advisable. The district quarterly meeting will be held at Roosevelt at the above date. Eld. S. H. Lane will be with me. M. H. BROWN.

PROVIDENCE permitting, there will be a quarterly meeting at Milton Junction, Wis., beginning Sabbath, April 13, and holding over Sunday. We urgently invite all the Sabbath-keepers from Oakland, Monroe, Little Prairie, Bank Woods, and Darlington, and all the scattered ones who can possibly do so, to attend this meeting. It will be a very important meeting, in this momentous time of approaching trouble. We hope all who want a refreshing from the Lord will come. We expect Bro. O. A. and H. Johnson to help in this meeting. I. SANBORN.

A SABBATH-SCHOOL institute is to be held at Ligonier, Ind., March 21-25. A special meeting will be held Thursday evening. All interested in the Sabbath-school and canvassing work should attend. Let all make a special effort to be present at the beginning of the meeting and remain to the close. We have good help prom-

ised. Bro. J. E. White will be with us; also Eld. N. W. Kauble, from Battle Creek College, and Eld. J. S. Shrock, from Pennsylvania. Bro. Craig, the State agent, is also expected. JOEL YEAGER, Pres. Ind. S. S. Ass'n.

LABOR BUREAU.

Help Wanted.

FARM hand, married man without children, also single man, and girl for house-work. R. G. Stringer, Lapeer, Mich. Farm hand, also boy thirteen or fourteen years old who wants a home. James Hunter, Boone, Boone Co., Iowa.

Employment Wanted.

As farm hand, janitor, or place in saw-mill as fireman. Louis Peisker, care Soldiers' Home, Milwaukee, Wis. Home for a boy sixteen years old. Mrs. Josephine Griffith, St. Elmo, Ill. Wants a home. Mrs. A. A. Holer, Winchester, Winnebago, Co., Wis. Farm hand. H. E. West, 21 Planket Ave., Battle Creek, Mich. Blacksmith. R. B. Cummings, Seneca, Crawford Co., Wis.

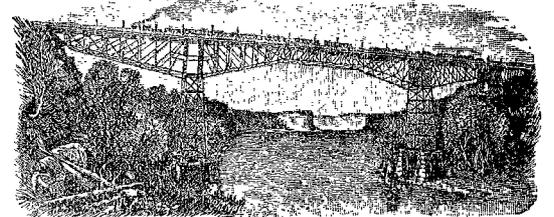
NOTICE.

I AM not able to travel around and canvass, but I have a horse and buggy, and I should be pleased to assist in delivering for any company of canvassers this side of Grand Rapids. Any one wishing for such assistance, please address me at Hanover, Jackson Co., Mich. I love the truth, and want some humble part in its closing work. S. P. SPAULDING.

BUSINESS NOTICE.

FOR SALE.—Farm of 160 acres, near Fowler, Meade Co., Kan. Good prairie land; 50 acres under cultivation, 110 acres pasture. Good house and stable; well only twelve feet deep, and artesian well twenty feet from the house. Artesian wells plentiful in the neighborhood. Address, Wm. Stebmann, Fowler, Meade Co., Kan.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table with columns for EAST, WEST, STATIONS, Mail, Day Express, N. Y. Express, Atlantic Express, Night Express, Kal. Accom'n, Local Pass'gr. Includes routes to Chicago, Detroit, Buffalo, etc.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO AND GRAND TRUNK R. R.

Time Table, in effect Dec. 2, 1888. Table with columns for GOING WEST, STATIONS, GOING EAST, Mail, Land Exp., Atlat. Exp., Pass. Includes routes to Port Huron, Flint, Durand, Lansing, Charlotte, etc.

*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

*Last words of sister L. M. Priest, South Lancaster, Mass.

The Review and Herald.

BATTLE CREEK, MICH., MARCH 12, 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; to selections, in italics.]

Poetry.

Petition, <i>Christian Register</i>	161
Jesus Knows It All, LAURA C. BEE.....	163
Go Work, o. w. w.....	171
"The Anchor Holds," FANNIE BOLTON.....	175

Our Contributors.

The Need of Self-denial, MRS. E. G. WHITE.....	161
Too Insignificant, W. A. COLCORD.....	162
Every Day Alike, ELD. G. O. STATES.....	162
Now Is the Time to Work, ELD. R. P. COTTRELL.....	162
That Wonderful Something—What Is It? ELD. J. E. ROBINSON.....	162
Principles by Which to Interpret Prophecy.—No. 12, ELD. D. T. BOURDEAU.....	163

The Sermon.

"The Law of Sin," ELD. E. R. JONES.....	164
---	-----

The Mission Field.

A Great Work Well Begun, M. L. H.....	166
The Circulation of the Petitions and Our Reading-matter, S. H. LANE.....	166

Special Mention.

The Growth of Cities, <i>The Churchman</i>	167
The Church of England, <i>Presbyterian Banner</i>	167
Protestantism in Cuba, <i>Messiah's Herald</i>	167
Some Interesting Figures, <i>Catholic Mirror</i>	167

Editorial.

Another Attack.....	168
Social Anarchy, L. A. S.....	168
At the National Capital, J. O. C.....	169
The Theory of "Christian Science," L. A. S.....	169
The Arkansas Senate Votes to Repeal the Sunday Exemption Statute, L. A. S.....	170
How it Would Work, L. A. S.....	170

Progress of the Cause.

Reports from Wisconsin—Minnesota—Colorado—Illinois—Tennessee—Louisiana—Kansas—Arkansas—Indiana.....	171
A Word of Encouragement, GEO. W. ANGLEBARGER.....	172
Debate at Winona, Minn., L. R. CONRADI.....	172
Arkansas Tract Society, W. G. SMITH, Sec.....	172
Tennessee Tract Society, J. H. DORTCH, Sec.....	172
Colorado Christmas Offerings, E. H. GATES.....	172
The Week of Prayer in Minnesota, A. D. OLSEN.....	172
Canvassing in Kentucky.....	173
Canvassing in Louisiana, A. F. HARRISON.....	173

Special Notices.

The Sabbath-school.

Old Testament History. Lesson 12.—Returning to Bondage.....	173
---	-----

News.

.....	174
-------	-----

Obituaries.

.....	175
-------	-----

Appointments.

.....	175
-------	-----

Editorial Notes.

.....	176
-------	-----

READ the article entitled, "A Great Work Well Begun," on page 6 of this issue.

ONE of the last official acts of ex-President Cleveland was a proclamation calling a special session of the U. S. Senate, which was opened by Vice-President Morton March 5.

If any of our brethren think there is now occasion for slackening their efforts in obtaining signatures to our petitions, and enlightening their friends and neighbors as to the dangers that threaten the overthrow of civil and religious liberty in this country, let them read the recent proceedings in the Arkansas Legislature, found on another page of this issue. These things betoken a determined uprising all over the land to curtail our liberties, and a speedy fulfillment of prophecy. The *Christian Statesman* of March 7, says, "The adjournment of Congress will cause no abatement of our efforts to set this subject clearly before the people." Shall we who have the truth be less energetic in our efforts to properly inform the people? Now is the time to work.

THE fiftieth Congress expired at noon Monday, and with it came to an end, as usual, a vast amount of business in the shape of unfortunate bills which had failed to get that recognition in the halls of national legislation which their authors had fondly hoped. The Sunday-rest Bill and Educational Amendment experienced a dying flurry in the Senate during the closing hours of the session, the immediate occasion of which was the presentation by Senator Cameron of two petitions of opposite character on the subject of Sunday legislation. We quote the following account of the incident as it appeared in Monday's issue of the *Inter Ocean*:—

During a lull in the proceedings, and while the Senate had no item of business before it, two petitions were presented by Mr. Cameron, the indorsements of which (by their fitness to the occasion) provoked a ripple of laughter. One was in favor of a Sunday-rest law, and

the other in opposition to it. The presiding officer himself contributed a petition from citizens of Kansas protesting against the passage of any bill for the observance of Sunday.

Then Mr. Blair, rising to what he called "morning business," presented a petition from Philadelphia for a Constitutional amendment against religious or sectarian education in public schools.

Mr. Dolph's contribution to the "Sunday-rest" idea was a motion which he submitted, to discharge the Committee on Education and Labor from the further consideration of the bill, "to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's Day, as a day of rest, and to promote the observance as a day of religious worship."

Mr. Blair, the author of the bill, and the Chairman of the Committee on Education and Labor, inquired, with an air of surprise, the meaning and object of the motion, but any opportunity for an explanation was cut off by an objection raised by Mr. Hoar, and sustained by the Chair, that, under the rules, a motion to discharge a committee, must lie over for a day.

Thus comes to an end the little which has been already gained in Congress toward securing legislation for a union of church and state. Whether or not the advocates of these measures looked for such a degree of opposition as was developed, they probably did not expect their efforts to be immediately crowned with success in behalf of so un-American and unchristian a scheme. One thing is certain: they have not retired discouraged from the field. The same measures can be introduced again in the next Congress, and probably will be, with such modifications as will be calculated to disarm the opposition which has been already raised.

REPORT OF THE CENTENARY CONFERENCE ON PROTESTANT MISSIONS OF THE WORLD.

THE object of the World's Missionary Conference which convened in London last June is thus stated in the program: "First, to turn to account the experience of the past for the improvement of the methods of missionary enterprise in the foreign fields; second, to utilize acquired experience for the improvement of the methods for the home management of foreign missions; third, to seek the more entire consecration of the church of God, in all its members, to the great work committed to it by the Lord." Fifty meetings were devoted to the investigation of different departments of missionary labor. The following were some of the topics considered, all of which were subdivided and discussed under different heads: a general and comprehensive survey of missionary fields, missions to the Jews, medical missions, the duty of the church, missionary methods, woman's work in the mission field, education in missionary work, the missionary in relation to literature, including Bible, tract, and book societies, organization and government of native churches, missionary comity, home work for missions, etc.

The report of this Conference comprises two 8vo volumes of 1230 pages. It is well written and conveniently arranged. A glance at the table of contents, as given above, will be sufficient to convince every one that they contain a great amount of matter valuable to ministers, and others having charge of missionary operations, or otherwise engaged in them. The price of the two volumes is \$2.00. Address International Tract Society, Battle Creek, Mich. M. L. H.

A PRACTICAL CANVASSERS' INSTITUTE.

FOR some time we have been planning to hold a practical training-school in some large city, centrally located, for those engaged in all branches of the canvassing work. The necessity for such an institute is very evident, especially so in stirring times like these, when on every hand there are such urgent demands for workers, and at the same time, so many who are willing to labor, but do not know how to work to the best advantage. Let us consider a few facts about our work:—

1. The petitions opposing religious legislation, which have met such hearty approval wherever presented, must be circulated in the hundreds of large cities from East to West. How shall this be done,

unless scores of our brethren prepare themselves to take the new pamphlet, "Civil Government and Religion," the *American Sentinel*, and the petitions, and enter these cities, determined to make their work self-supporting?

2. Hundreds of faithful men and women would take up this important work, if our Conferences would send a few competent teachers from church to church, to encourage and instruct discreet persons to take up the work, and carry it forward in their localities.

3. Our subscription book canvassers have done but little work in the large cities, not so much because the cities are less profitable fields than the country, but principally because more tact and skill are required, and the knowledge of a greater variety of methods, than in country work. There are large cities to be worked, and faithful men will enter them as soon as they are trained for the special work of taking the lead of companies for city canvassing.

The remarkable success which has attended the institutes for the education of German and Scandinavian canvassers, (the former at Milwaukee, Wis., conducted by Eld. L. R. Conradi, and the latter at Chicago, conducted by Eld. J. G. Matteson) has been very gratifying indeed, and has renewed the query which has occasionally been raised, as to why, if these schools are of so much importance to the German and Scandinavian fields, they should not be equally so to the American branch of the work?

With the end in view of training leaders for all the above lines of work, a canvassers' institute is to be held in the mission building at 26 and 28 College Place, Chicago, beginning April 4, 1889. This building has just been completed, and seems especially adapted for this work, affording excellent accommodations and facilities, while the city itself is a fertile field, and offers ample territory for drill in the practical part of the instructions. It is expected that a three months' course will be held, and it is hoped that each Conference will see the advantages to be derived therefrom, and will pay the railroad fare of two or more of their best canvassers, either men or women (or both) to Chicago, for this purpose. The students will be expected to defray all other expenses by canvassing at regular hours. The mission will provide for all students, charging board at actual cost only.

The special object of this school is to prepare young men and women for city work, and so to instruct them that upon their return to their respective States, they can enter the cities as leaders of companies. It will also fit persons to be teachers and leaders in other lines of canvassing work. Further particulars will be given next week.

GEN. CONF. COMMITTEE.

KENTUCKY, NOTICE!

LET all who have money for the Conference work in Kentucky please send the same to L. C. Heminger, Bowling Green, Ky. Please be prompt in this matter, as it is desired to hold meetings in several new places where there are persons who have lately commenced to keep the Sabbath, and also to run tent meetings during the whole of the coming tent season. WM. COVERT.

HISTORY OF THE DOCTRINE OF THE SOUL

Among all races and peoples, ancient and modern, including theologians, philosophers, scientists, and untutored aborigines, carefully brought down to the present time. 186 pages, 75 cents.

Address, REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

SACRED CHRONOLOGY.

A new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. Also, "The Peopling of the Earth; or Historical Notes on the Tenth Chapter of Genesis." By Alonzo T. Jones. A valuable reference book. 298 pages, cloth, \$1.00.

Address, REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.