

The Adventist REVIEW AND 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.

VOL. 67, No. 23.

BATTLE CREEK, MICH., TUESDAY, JUNE 10, 1890.

WHOLE No. 1869.

The Review and Herald,
ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.
50 Cents Commission for Each NEW Subscription.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—
REVIEW & HERALD, Battle Creek, Mich.

PRAYER.

My God, upon the pages of thy book I sight
How once a child of thine, foot-sore and sad at heart,
Did sleep, and in his dream did see the heavens part
To drop a ladder at his feet, whose rounds of light
Were trod by holy angels clad in garments bright.
Father, that shining pathway to thy throne still stands;
Still do thine angels come and go on it in bands;
Still is thy wondrous glory shining through earth's night.
For when our Jacob hearts, poor wanderers in tears,
Fleeing from enemies and sorely pressed through years,
Do fling themselves in weakness, overcome by fears,
Upon our knees, then oft they find a Bethel there,
And while sweet heaven's music soundeth in the air,
They, with angels, step the shining rounds of prayer.
—Rev. John Brittan Clark.

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.

CONDITIONS FOR OBTAINING ETERNAL RICHES.

BY MRS. E. G. WHITE.

1 AN infinite price has been paid for our redemption, and we should know that we are in the right way, walking in the path of humble obedience. We must bring our work, thought, and emotion to the word of God, and have God impress upon our hearts his written word; then may we have confidence toward him. The Saviour says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." We can see harmony in the word of God. We are to be in a condition to keep God's commandments and live, and his law as the apple of the eye. It is true sanctification to love God with all the heart, and with all the mind, and with all the strength, and our neighbors as ourselves. We must be subject to the will of God. We must not make our feelings a standard, but God's will must be our rule of action.

2 Forty-five years ago, when I began my labors, we met with some of the most erroneous doctrines. One would say, "I have the truth because my feelings tell me so." Another would say, "The Spirit tells me that I have the truth." But how were they to know that they had the right spirit. There are two spirits in the world, the Spirit of Christ and the spirit of antichrist. They declared that they had gone beyond the Bible, and left that for those not so far advanced as themselves; for the Lord talked directly with them. As I stood with my Bible before them, pleading

with them, they pushed me away, saying, "No, no, I don't want to hear anything about it. God has told me the way." We must know what saith the Scriptures. Let God be true and every man a liar. Not one of us must lose the eternal treasure that is laid up for the overcomer. A great sacrifice was made for us because God loved us.

3 Adam and Eve were placed upon probation in the garden of Eden, and they were tested as to whether they would render obedience to God's law. They fell from their allegiance through the temptation of the wily foe, and now a great and infinite sacrifice has been made that man may have another trial. And of all the creatures upon the face of the earth, we should be the most happy because this great sacrifice has been made in our behalf, that a just and holy God may accept our efforts to keep his law. We should come into a position where we will be determined to have salvation even at the cost of every earthly consideration; for a way has been devised whereby every one of us can be saved, and it is by coming back to our allegiance to Christ. And when we realize that the Heavenly Father gave his Son to assume humanity, to lift up the fallen race, we will be ready to praise him.

This earth was the field of battle; here the Son of God had to contend with the wily foe in our behalf. Behold him on Jordan's bank just before he entered the desert of temptation. He offered up a prayer such as heaven never heard before, and the heavens opened and the Spirit of God, like a dove of burnished gold, encircled the Son of God, and there was heard a voice, saying, "This is my beloved Son, in whom I am well pleased." Do you comprehend all that this scene signifies? It tells you that heaven is opened before you, and that your petitions will find access to the Father. After the transgression of Adam, God no longer communicated directly with man; earth was separated, as it were, from the continent of heaven; but Jesus was made our substitute, our surety, that he might bring us back to the Father, and his human arm encircles the race, while his infinite arm reaches to the highest heavens, and thus he unites finite man to the infinite God, and connects earth with heaven. The voice that came from heaven to our Surety, tells us that heaven's portals are open and God hears our prayers, and that the light that enshrouded the Son of God will be over us if we follow in his way.

4 Christ passed from this scene of glory to one of the greatest temptation. He went into the wilderness, and there Satan met him, and tempted him on the very points where man will be tempted. Our Substitute and Surety passed over the ground where Adam stumbled and fell. And the question was, Will he stumble and fall as Adam did over God's commandments? He met Satan's attacks again and again with, "It is written," and Satan left the field of conflict a conquered foe. Christ has redeemed Adam's disgraceful fall, and has perfected a character of perfect obedience, and left an example for the human family, that they may imitate the Pattern. Had he failed on one point in reference to the law of God, he would not have been a perfect offering; for it was on one point only that Adam failed.

5 But he says, "I have kept my Father's commandments." He withstood the fiercest temptation upon appetite, which has had such a great in-

fluence upon the human family; so that whatever may be the habits and practices of men, they may overcome them in his name and through his merits. God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise all the capabilities and powers that God has given him in order to overcome, and then he needs a higher power, and help has been laid upon One who is mighty to save. Divine power may combine with human effort, that through Jesus man may stand free, a conqueror. Man may conquer perverted appetite. Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the city of God as a conqueror.

7 Satan tempted Christ upon ambition. How many have been ruined by ambition! They have had a knowledge of the truth, but they bring up their business, and say, "I cannot obey the truth on account of my business." And, again, "What will other people say? I cannot be different from the people around me." What does the voice of the good Shepherd say? What says the Master?—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but to do the will of God. Christ left his glory, his majesty, and clothed his divinity with humanity, and came to our world; he was a Man of sorrow, and acquainted with grief. For our sakes he became poor that we through his poverty might become rich. And then after this infinite sacrifice has been made for us, what sacrifices are we willing to make for Jesus?

8 Satan came to Christ and presented another temptation. He took him upon an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them in a moment of time, and promised to give them all to him if he would only fall down and worship him. Christ resisted Satan with, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." We see many around us who will be allured by the things of earth. Satan presents these things in a flattering light to them, and they sell their souls for a little worldly gain, when Christ has presented to us eternal riches on condition of obedience. Who can describe the exceeding great reward that is to be given to the Christain? Eternal riches are promised, and who can turn his eyes from this reward? We are subject to failures in this world. A man may be worth his thousands one day, and it may be all swept away the next. Is it not meet to ask what we must do to secure eternal riches?

9 Jesus withstood all the temptations of Satan, and through Christ we may withstand them. Through Jesus we may overcome the love for earthly treasures. Our Saviour withstood on every point the test of temptation, and in this way he has made it possible for man to overcome. Now, there is enough in this idea, in this thought, to fill our hearts with gratitude every day of our lives. As Jesus was accepted as our substitute and surety, every one of us will be accepted if we stand the test and trial for ourselves. He took

our nature that he might become acquainted with the trials wherewith man should be beset, and he is our mediator and intercessor before the Father.

Every one that follows in the footsteps of Jesus keeps the commandments of God. Those who flatter themselves that God has told them that they need not keep his commandments because it interferes with their circumstances, make a sad mistake. It is another leader that such are following, and not Jesus. We are to inquire what saith the Scriptures. We must have the law of God before us. Jesus suffered the severest temptation, and finally died upon Calvary's cross, thus demonstrating to the human family that the law of God is immutable, not one jot or one tittle can be changed; but Satan has deceived the Christian world with the story that Christ died to abolish the law. It was the cross of Calvary that exalted the law of God and made it honorable, and showed its immutable character, and thus it is demonstrated before all the worlds God has created, and before the heavenly angels, that the law is changeless. If God could have changed one iota of his law, Jesus need not have come to our world and died. But our Saviour, who was equal with God himself, came into our world and suffered the death upon the cross, to give man another probation.

If this great and infinite sacrifice has been made in our behalf, let us ask ourselves what we are doing. Do we say, "Believe on Christ, and that is all you have to do"? It is our privilege to ask those who tell us this, what we shall believe. The words of Satan ever lead to disobedience, but the voice of God in his word leads to a perfect obedience. We must have the faith that works by love and purifies the soul from every stain of sin. What is sin? The only definition that is given to you in the word of God, is, "Sin is the transgression of the law." The apostle says, "Where no law is, there is no transgression."

The law of God is the one great standard that will measure every man's character in the day of God. The prayer of Christ was, "Sanctify them through thy truth; thy word is truth." Therefore the sanctification of the Spirit of God upon the heart, leads men to walk in the way of God's commandments. The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the word of God and obey. We must exercise repentance toward God, and faith toward our Lord Jesus Christ. There is no power in the law to save the transgressor of the law from the penalty, but the penalty has been paid by Jesus. It was because the Father loved us that he gave his only begotten Son to die for us. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It is no cheap faith that we are to have. "Every man that hath this hope in him purifieth himself, even as he is pure." Every sin will be put away from us because it is an offense to God, and we will bring ourselves into harmony with God.

"Believe, believe, believe in Jesus," is the soothing fallacy that is lulling many to sleep in the cradle of carnal security, and we need to be alarmed. When you bring Jesus into your daily life and character, you will not talk of your feelings, but of what God hath said. When Christ is in the soul, then we will work for those around us who are in darkness. There will not be heard from any man, "Give me Christ, but away with the commandments of God, I do not want to hear anything about them." We must know that our feet are upon the eternal Rock. It is not for us to bring the word of God to our feelings and ideas, but to bring these to the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We are in the perils of the last days, and Christ has said that false teachers shall arise in the world, and deceive many with

their pernicious doctrines. Then how shall we know the true from the false?—"Ye shall know them by their fruits." Do they teach obedience to the law of God, or do they teach men to break his commandments? We are living in a world of false doctrines, and we must know what is truth. We do not inquire, What is for my convenience? but, What is God's word? If Christ had studied his convenience, he would never have left heaven to come to our world to die, to hang upon the accursed tree for us. Jesus has died for you, and now what will you do for Jesus? He says, "Love one another, as I have loved you." And if you love Jesus, you will have your feet planted in the blood-stained foot-prints of the Man of Calvary, and at last those who have gained the victory will enter in through the gates into the city, and have a right to the tree of life. God has given us reasoning faculties, and he wants us to use them. He has given us a chart which marks out for us the only right way to reach eternal life. Study the Scriptures for yourselves. Hear what the voice of the true Shepherd says to you, and then walk in the path of humble obedience, and at last the gift of eternal life will be granted to you. We cannot afford to lose eternal life. May God grant that we may meet this dear people around the great white throne, and with them sing the song of redemption in the kingdom of glory.

MERCY'S CALL.

BY W. S. ADAMS.
(Lakota, N. Dak.)

"AND the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17. Thus we read in almost the last verse of God's revelation to man of his wondrous mercy and undying love. Not only here, but from beginning to end of this great book resounds this gracious call to come and take of the water of life and live. There are no sweeter words than these. They show the great depth of Christ's mercy. He is not willing that any should perish, but that all should have everlasting life.

This is the same call, the same salvation that has been preached from Adam's time down to the present day. Adam, Enoch, Noah, Moses, David, Daniel, the apostles, and Christ's true Church since their day have all told of it. And from whence comes their knowledge of an invitation so harmonious and complete? God and Christ are their authorities. This call is as old as sin in the earth itself. It is coeval with man's first transgression. Come, and partake freely. Come, and Jesus will save you; God will forgive you; though your sins be as scarlet, he will wash you white as snow. Come, there is no other way of salvation; by no other course can this invitation apply to you. There is no cross road to glory, that leaves out the Lamb of Calvary. He alone can give you an entrance into heaven. None will be rejected that come in the spirit of meekness and humility, depending on Jesus. This is the only condition. Sink all of self at the foot of the cross, and cry, "God be merciful to me a sinner."

None will be forced into the kingdom of God. The invitation is, "Come." Come of your own accord, even as a little child. Choose now. There are but two sides, one where will be gathered all who heed this call, and the other on which will be those who reject it,—the sheep on the right, and the goats on the left. "Many be called, but few chosen."

Pause, O careless one! and listen to the call of mercy. What are the few days you inhabit this earth—the days of your probation—when compared with that eternity of endless joy promised to all who obey? Think of the reward here and hereafter. You will have here bounteous blessings that come in no other way,—peace, happiness, and that ease of conscience which tells alone of heaven. These will be yours here, and in such a measure that the children of this world

know not of, and in the world to come eternal life. Then it shall be yours to drink of those living waters that flow from the throne of God, to partake of the tree of life, and to dwell forever in the paradise of God. It shall be yours to participate in those inconceivable joys that are prepared for all who thirst here, and remember the ways of God to do them. Therefore, heed these love-laden words of Him who died that you might live. Let not his precious blood be shed for you in vain. Jesus is not willing that any should be lost. The provision he has made for the deliverance of all is ample and sufficient. O that we had but a tithe of the love of souls in our hearts that was in his! how bravely to the front would we carry the words, Come, come to the living Fountain!

"And let him that heareth say, Come." It is not only our duty to heed this call, but having heeded it, we should extend it to the indifferent ones around us. If we knew our duty and did it, mercy's invitation would become contagious; the honest in heart—those who are athirst—would leap for joy, and also would share in the shedding abroad of present truth. God would be honored. Jesus would be glorified. His mission and sufferings while upon earth would bear quickly their full measure of fruit. The number of God's chosen ones would soon be made up. Satan rejoices that these precious words of mercy affect so few. But we are told "that the triumphing of the wicked is short," and their joy "but for a moment." Satan's opposition now will eventually but add a luster to the crown of those who heed the words, "Whosoever will." He that overcometh shall have a joy that is full and complete.

"The Spirit and the bride say, Come." Jesus, our Saviour, says, Come. The examples of holy men say, Come. The martyrs at the stake cry, Come. The honest of heart who labor in the Master's vineyard of present truth to-day, say, Come. You cannot afford to neglect so many calls. You cannot afford to render of none effect this Heaven-sent message. Come to the waters and drink. Neglect not so great salvation. Mercy will not always plead. The Spirit will soon cease its promptings. In a little while it will be too late. Hear the summons, and listen to it, for we know not what the morrow may bring forth. To-day is the time of acceptance and the hour of salvation. Put not off until tomorrow a decision so momentous. Take up the cross your Saviour and mine has borne. Follow in the Saviour's footsteps, and learn of him, so that when he comes to gather together his elect, you can exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

THE JOY OF BRINGING OTHERS TO CHRIST.

BY F. A. LASHIER.
(Minneapolis, Minn.)

"AND, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. "His Lord said unto him, Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." Matt. 25:21. "He [Christ] shall see of the travail of his soul, and shall be satisfied." Isa. 53:11, first part.

With many, the service of Christ is looked upon as a duty rather than a privilege. Looking upon the matter in this light, we make our lives dark and gloomy representations of Christianity, while on the other hand the characteristics are joy and pleasure, with a cheerful, eager service. There may be reasons for solemnity and long-faced piety, but is this not the greatest, that our work is a selfish one? We are extremely anxious about our own salvation, and labor earnestly to secure it, and will do anything to add to our reward. But when in our work we can see no honor or glory to self, mark the difference in our zeal. How different was the life and labor of Christ!

His highest object was to do others good. His own comfort received the last and least consideration. "A man of sorrows, and acquainted with grief." "But he was wounded for our transgressions, he was bruised for our iniquities." We were healed by the stripes he received. By the heart-aches he suffered and the agony he endured, our heart-aches and burdens are lifted. By his poverty and distress we are made rich. How such a life rebukes our carelessness and indifference! One writer has said:—

For some reason we think that our natural instincts are not to have a place in our spiritual life. For example, a child cries on the street as though his heart was broken. The natural impulse of every one is to stop and inquire the cause of the trouble, and bring the lost one to his home. It rejoices the heart of the one who turned out of his way for the child, to see the unrestrained joy of the child, and receive the grateful thanks of the overjoyed parents. Or, if an animal is caught, and gives a cry of distress, the thought of ownership or obligation does not come to us. Our first thought is the needs of the suffering beast, and to help it, if in our power.

But when it comes to the spiritual life, our responsibility seems to vanish. We come in contact daily with those who might accept the truth, were proper exertions made. Could we realize that we are accountable to God for the souls of those with whom we come in contact, we would certainly be more in earnest. But how easy it is to relieve our minds with the thought that the work of warning them belongs to some one else. May God forgive our selfishness.

There is joy and satisfaction in bringing others to Christ. It is a personal, individual joy, one that possesses the successful soul-winner. It brings to us the joy of earthly fellowship. Those who love the same Master, and labor in his service, cannot fail to grow very close to one another and to him. They soon come to realize that theirs is a joy and pleasure which the world cannot give nor take away. There is joy in the thought that our work is both a worthy and an honorable one, in which Heaven is deeply interested. There is joy in activity. Discontent and weakness follow in the wake of idleness and inaction, as well in the spiritual as in the physical life.

Then it brings joy to the rescued one. Hope and courage take the place of despair and faithlessness. Loneliness yields to helpful, cheering companionship. There is always a warmth of feeling and depth of tenderness for the one who brought to us the precious truth. Laborers in any branch of the work are loved for this cause more than for any other. On the other hand, how will the feelings of our neighbors and friends be expressed when probation closes, and we have been unfaithful? We will be reproved with the words: "You knew the truth, but failed to give us warning, and we are lost!" We must be faithful in warning them, that the blood of souls be not found on our garments.

So far-reaching are the plans of God, and so closely united are the messengers of heaven with the workers of earth, that all rejoice with each new evidence of success. God delights not in the death of any, but would rather that all should live. All heaven rejoices with him. Says the Saviour: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

If the individual members of our societies would labor for souls as those who must soon give an account of their stewardship, what a work would be wrought! Jealousy and evil-speaking would have little to feed upon, and those who are worthless in the Christian work and spiritual life of the Church to-day, would surprise us with their zeal for Christ, and joy in his service. Then, too, we might soon all go home with rejoicing, bearing some precious sheaves, and with them shine as the brightness of the firmament, and as the stars forever and ever.

—Doing is the great thing. For if resolutely people do what is right, in time they come to like doing it.—*Rushin.*

THE SABBATH-DAY.

BY WM. BRICKEY.
(*Kingston, Minn.*)

At the setting of the sun,
When my six days' work is done,
And the Sabbath has begun,
With its rest from care,
For thy mercies through the week,
Lord, thy praise I freely speak,
While thy face I humbly seek
In heart-felt prayer.

My own words I will not speak,
Nor yet my own pleasure seek;
But, like my dear Saviour, meek,
Say, "Thy will be done."
From thy holy Sabbath day,
Lord, I turn my foot away.
I will worship and obey
My God alone.

With my Bible in my hand,
I'd remember thy command
When thou madest sea and land
By thy living power.
Six days work thou thoughtest best,
On the seventh day didst rest,
Yea, didst sanctify and bless
Its sacred hours.

Does that blessing still remain?
Dost thou sanctify in vain?
Nay, thou tellest us again,
From Mount Sinai's crest,
That six days shall work be done;
But the seventh is the one
That was sanctified alone,
For holy rest.

Thou hast still a sacred day;
Yea, thy Son was heard to say,
Heaven and earth should pass away
Ere thy law should pass.
Changeless as thy throne, O Lord,
Is that everlasting word
Which thy chosen people heard
At Sinai's base.

Still the heavens and earth remain,
And thy precept still is plain.
Read and read it o'er again,
One thing will it say:
The seventh day alone was blest
By the mighty King's behest,—
Great memorial of God's rest,
The Sabbath day!

Men have thought to change Thy law,
As the prophet clearly saw,
And from their traditions, draw
Something to give hopes.
They have chosen as their rest,
A day hallowed not, nor blest,
And by no command expressed,
Except the pope's;

Thought to make the first day last—
Oh, how strange, and yet how fast,
To skip one week, and rest at last
Before their work is done!
If truth is truth, on every day,
Then, first is first, go where you may;
And seventh is seventh—the Sabbath day—
As it begun.

BELIEVING IN CHRIST.

BY A. W. ROTHWELL.
(*Onarga, Ill.*)

MANY, in order to shun the duty that is laid at their door to obey *all* of God's commandments, appeal to the New Testament, where it is said, "Whosoever believeth in him [Christ] should not perish, but have everlasting life." John 3:16. Simply, "*Believe*, and you will be all right," I have heard poured into the ears of those who were burdened with sin and seeking for pardon.

This may well lead to the query, What is it to believe in Christ? Does it mean that after we are justified through Christ for past offenses, we are under no obligations to obey God by keeping his law? What is it to transgress, or disobey, God's law?—"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. Who will dare answer the query of the apostle Paul in Gal. 2:17, in the affirmative, and contradict the words of inspiration? "But if, while we seek to be justified by Christ, we ourselves also are found sinners [transgressors of the law], is there-

fore Christ the minister of sin?—*God forbid.*" That kind of belief which *presumes* on the mercy of God, is that which will one day cause many, as do the devils, to tremble. The devils believe there is one God, but they do not do his will. They are held in reserve "unto the judgment of the great day" (Jude 6); and men and women likewise, who refuse to submit to God's will, are warned to profit by this example. Verse 7.

To *believe* in Christ, therefore, is more than to give a mere nominal assent to the fact that he is the Son of God, and the Redeemer of the world. Says John (chap. 3:18, 19), "He that believeth on him is not condemned; but he that believeth not is condemned already. . . . And this is the condemnation, that *light* is come into the world, and men loved darkness rather than light, because their *deeds* were evil." Then to *really* believe in Christ is to receive light. "But if we *walk in the light*, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. Precious light, this, in which to walk! Can we know what this light is in which we are to walk if we would be cleansed from sin and accepted of God?

In Prov. 6:23 we read: "For the commandment is a lamp; and the *law* is *light*," but it is only in the life and teachings of the Son of God that we can behold and comprehend it in its full strength and power. Said the prophet (Isa. 42:21): "He shall magnify the law, and make it honorable." O the exceeding breadth of the law of God when viewed in the teachings of Christ! "Whosoever is angry with his brother without a cause, shall be in danger of the judgment." Matt. 5:22. Viewed in any other light than this, the commandment, "Thou shalt not kill," would never have meant more to us than a restriction on the mere outward act of murder,—the letter of the law. Again, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Verse 28. Regarded in this light, the commandments of God seem new to us; but the beloved disciple writes (1 John 2:7, 8): "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, *which thing is true in him and in you* [true as magnified by Christ, and exemplified by his followers]: because the darkness is past, and the true light now shineth." Then let all remember that to believe in Christ is to walk in the light that he has brought to us, and that "he that saith he abideth in him, ought himself also so to walk, even as he walked." Verse 6. "Light is sown for the righteous" (Ps. 97:11), but not for those who knowingly and willingly violate the precepts of light—God's holy law. If we abide in Christ, we shall bring forth the same kind of fruit that he brought forth, even as the branch that abideth in the vine bringeth forth the same fruit as the vine; but "without me [says Christ] ye can do nothing." John 15:5.

NATIONAL REFORMERS AND THE LAW WRITTEN AT SINAI.

BY H. S. SHAW.
(*Onarga, Ill.*)

MR. M. A. GAULT, a secretary of the National Reform Association, reports a meeting of the W. C. T. U. held in Augusta, Wis., October, 1888, in which he says the following resolution was passed:—

Whereas, God would have all men honor the Son, even as they honor the Father; and,—

Whereas, The civil law which Christ gave from Sinai is the only perfect law, and the only law that will secure the rights of all classes; therefore,—

Resolved, That civil government should recognize Christ as the moral Governor, and his law as the standard of legislation.

That is to say, all civil legislation shall be according to the moral law. Or, in other words,

civil law must be such as to bring men into harmony with the moral law written at Sinai.

"Give all men to understand," says the *Christian Statesman*, the National Reform paper, "that this is a Christian nation; . . . inscribe this character on our Constitution; enforce upon all who come among us, the laws of Christian morality."

To enforce upon all the laws of Christian morality, is to enforce upon all the principles of Christianity and obedience to the moral law; and to do this is nothing less than to command men by the civil law to believe, and be baptized, and obey God's law, a task entirely too great to be performed by the civil power.

Section 1 of that law says: "Thou shalt have no other gods before me." Now, if the moral law is to be the test of civil citizenship, the man who believes there is no God, will be positively denied the right to live in this country. This reminds us of the words of Mr. Edwards, a leading man in the National Reform Association, who, while addressing an audience in New York City, said:—

What are the rights of the atheist? I would tolerate him as I would a poor Innatic. . . . Atheism and Christianity are contradictory terms. . . . They cannot dwell together on the same continent.

So all atheists must leave this Continent when these Christian(?) men and women make the moral law the standard of civil legislation.

Section 2 reads: "Thou shalt not make unto thee any graven image, or any likeness of *anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them," etc. If the atheist must be banished for not believing in God, because his unbelief is not in harmony with the moral law, then the Catholic must be dealt with for bowing down to images, for that is also contrary to the moral law; and this places the 7,200,000 Catholics, who are the accepted allies and co-workers of the National Reformers, in rather a precarious condition.

Section 3 reads: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." To take the name of God in vain is to profane the name of God. But National Reformers propose to protect God by the sword of civil power, and then, of course, his name will be in perfect safety. Great is the civil law!

Section 4 reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates," etc.

Thus read four sections of the law from Sinai, which is to be called *civil*, and become the standard of civil legislation. Section 1 condemns the atheist, and the Catholic is informed by section 2 that his ways are contrary to its plain command. Section 3 condemns the tongue of profanity, and section 4 declares against the man who does not rest on the seventh day. Now the National Reformer must appear upon the witness stand to answer for his conduct, as civil legislation must be in harmony with the moral law.

Law is law to one man just as it is to another, and if civil law must enforce men to obey the moral law, then every man who meets its demands must keep the seventh day. This reminds us of the story of the man who, while trimming a tree, sawed off the limb upon which he was standing, between himself and the trunk, and, as may be imagined, the end of that act was disaster.

So with National Reformers. While the whole object of the association, and the very foundation upon which they stand, or the thing which holds them together, is the enforcement of Sunday-keeping upon all men, they make a civil sword of the moral law, which destroys Sunday observance, and compels them to keep the seventh day. Then to be a National Reformer will mean something. If they propose to enforce upon all

the keeping of Sunday, they would better leave the law which was written at Sinai out of the question.

THE EVERLASTING COVENANT NOT THE OLD COVENANT.

BY ELD. W. C. WALES.
(Rockford, Ill.)

IN Deut. 4:13 the ten commandments are called God's covenant. This is the everlasting covenant of Isa. 24:5; Ps. 105:8-10; Heb. 13:20. This is the covenant commanded by Jehovah to a "thousand generations." But this is not the covenant made *with* Israel when God brought them out of Egypt. Webster gives two definitions of the word "covenant": "1. A contract, an agreement; 2. A law." A law, or a law covenant, needs but one party consenting. But a *contract* must be made between two or more consenting parties. The *old* covenant was an agreement *between* God and Israel, for he made it *with* them. They covenanted, or contracted, concerning something else, and that was the ten commandments. Therefore the ten commandments were not the *old* covenant made *with* Israel, but the law, or covenant, upon which that was based.

Israel covenanted to keep God's covenant. Exodus 19. One covenant is made with reference to another, as in 2 Kings 23:3. The *old* covenant, recorded in Ex. 19:5-8, was made *with* Israel when the Lord brought them out of Egypt. Jer. 31:32. Here *both* parties agree to the terms of the contract. "If ye will . . . keep *my* covenant," the Lord says, and the people formally give consent. This agreement, with the laws and services growing out of it, is the *old* covenant which "vanished away." (See Jer. 7:22, 23.) This occurred at the right time, being "the day that I brought them out of the land of Egypt." Here the terms of the old covenant are specified. The ten commandments were equivalent to the voice of God. Therefore this law was called appropriately the "tables of the covenant," or what would be the same, the "law of the covenant," that upon which the covenant was based, or with reference to which the old covenant was made.

This law was the words, or tables of the covenant, as in Deut. 9:9-11: "Even the tables of the covenant which the Lord made with you," &c. It would do no violence to the thought to speak of the tables of the covenant as the law of the covenant; for the decalogue has been the basis of every covenant between God and his people. There are some twenty covenants mentioned in God's word, and it would seem like pure assumption to claim the ten commandments to be the *old* covenant simply because God speaks of them as "my covenant."

There is much evidence proving that the decalogue is not, and cannot be, the *old* covenant made *with* Israel.

1. In Jud. 2:1 God promises never to break his covenant with them. Was that the decalogue? Such a thought is as sacrilegious as it is absurd. Also Jer. 14:21: "Break not thy covenant with us." Did Jeremiah pray that God would not transgress the ten commandments?

2. Again (see Deut. 5:2, 3), God made not this covenant with their fathers. But the human race always had the law. From Eden to Sinai it was wicked to kill, steal, lie, commit adultery, have other gods, covet, &c. Death reigned during this period. But death is the wages of transgressing the law. We are assured of the existence of the Sabbath precept during this era, by the history of its enactment in Genesis 2, and the record of its violation in Exodus 16, many days before the law given on Sinai.

3. While the old covenant was nullified by Israel's failure to comply with its terms, the law still stands unmoved. Rom. 3:31; Matt. 5:17-19; James 2:8-11.

4. The same law exists in the terms of the new covenant. Deut. 31:33; Heb. 8:10. What was God's law B. C. 606, is written in the heart of every child of God in the Christian dispensation.

5. Christ is called the messenger of the new covenant. Mal. 3:1. He was to teach the principles of the new covenant seven years. Dan. 9:27. This he did, first, by his own preaching for three and one-half years, and, after his resurrection, by his disciples' teaching for three and one-half years. Heb. 2:3.

In Christ's first sermon he makes a very emphatic indorsement of the whole law: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." He ratifies, first, the whole law, second, the least commandment; third, the smallest letter—"jot;" and, fourth, the corner of a letter—"tittle." The blood of Christ is not the blood of the old covenant, not the blood alone of the new, but the blood of the *everlasting* covenant; that is, the covenant which belongs alike to both dispensations—the covenant violated by every sinning Jew, by every godless antediluvian or modern Gentile. And at the soon appearing of the King of kings in consuming glory, the earth will be made desolate, and the inhabitants thereof burned, because men have "changed the ordinance," and have "broken the everlasting covenant."

WILL THEY GO OVER?

BY GEORGE B. THOMPSON.
(Willow Hill, Ill.)

IN the resolutions adopted by the Catholic hierarchy at their late anniversary held in Baltimore, Md., the following significant statement occurs:—

There are many Christian issues in which Catholics could come together with non-Catholics and shape civil legislation for the public weal. . . . Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday.

The Catholics desire to unite, but how? By making concessions to Protestants?—Nay, verily, they never change. Theirs is still the same "holy," "infallible" church. They propose a union "without going over," but by bringing "the masses over." We ask, Can they do it? Will Protestantism go to her aid? Can she hide her eyes from the persecutions of the past? Can she forget the fearful scenes of the rack, the dagger, the dungeon, the flood, the flame, yea, all the awful work of the "holy" (?) Inquisition? Will she reach her hands across the bloody chasm, and unite her forces with this huge antichristian power, this foe of Religious Liberty?

Would that these questions could be answered in the negative! but, alas! the actions of Protestantism show unmistakably that she will unite. "Not so bad, after all," say they, "only misrepresented." They refer to her as the "Christian Church," and speak of themselves as the "Protestant portion of the Catholic Church of Rome." And President Adams, D. D., president of the Wesleyan University at Bloomington, Ill., said: "I thank God that these sectarian walls are being broken down; I thank God for a Presbyterian Church; I thank God for a Baptist Church; I thank God for a Congregational Church; yes, I even thank God for a Catholic Church; for there is no denomination so zealous for the enforcement of a strict observance of the Sabbath [Sunday] as they." Blinded by lust for power and the enforcement of Sunday, Protestantism bows at the shrine of Catholicism, and regards her as an ally in her work.

Why should not the Catholic Church love the Sunday institution, and desire to see it supported by the civil power? It is her own child, adopted from paganism, and exalted by stringent laws. And she now asks Protestantism to come to her aid, and be it said to their shame, that the Protestant churches respond to her call, yea, seek her aid; and thus the union of Church and State draws on apace. When at last this fatal union is made, then will be realized, if not before, the awful consequences of this unholy alliance. Let those who desire a sample of the working of the union of Church and State, read carefully the history of the past, and then lend their influence to postpone the evil till the truth can be fully proclaimed.

The Home.

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

HEIMWEH.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

As a traveler looks o'er the ocean
At twilight, mid strangers and lone;
As his heart is athrob with emotion,
And yearns for his loved and his own;
So we look toward thee, O heaven,
As twilight makes purple the west;
For here we have wept and have striven,
And thou art the land of heart's rest.

As a traveler hears the word spoken
That falls strange and sad on his ear,
So we with great hearts that are broken,
The language of earth ever hear.
As he greets with joy the lone ranger
Who speaks the home-words mid the throng,
So we thrill to hear, as this stranger,
The sound of the heavenly tongue.

As he greets his countryman ranger
With glad recognition and love,
So we'd clasp thy hand, brother stranger,
Who art seeking the home-land above.
Akin are our hearts by the token
That the world knows us not here below;
Though we speak, it wists not what is spoken;
Though we pass, knoweth not where we go.

Dear heaven, we look up with yearning
Through the joy, through the song, through the bloom,
Through mem'ries of bliss unreturning,
Through the blight, through the dearth, through the tomb;
For through strangers we pass in our sorrow,
We are blest, we walk never alone;
Christ will comfort to-day, and to-morrow
We'll find our own land and heart's own.

THOUGHTS AND EXTRACTS ON AMUSEMENTS.

Doubtful indulgences. "The laws of God cover a thousand less crimes than the laws of men; but really cover ten thousand more."—*Edward Irving*. The questions arising in connection with such doubtful amusements do not proceed from any real conviction of rightness, or even sincere doubt of expediency; but, rather, from a disposition to evade duty, shirk self-denial, and compromise between Christ and the world.

There is a *consensus communis christianorum*—a general agreement of spiritually-minded and intelligent disciples, all through the ages, which is of itself a sufficient condemnation of the theater, ball-room, card-tables, and kindred amusements, as on the whole unseemly for a true disciple. And the agreement among the most consecrated people in all times has been wonderfully unanimous, and suggests the guidance of the Spirit of God.

The criterion of lawfulness or unlawfulness. Mrs. Wesley said, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of duty, or takes off the relish of spiritual things; in short, whatever increases the authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." No wonder John and Charles Wesley were such mighty men, fed on such "mother's milk"!

"She that liveth in pleasure is dead while she liveth." Revised Version: "She that giveth herself to pleasure." There is a deadening influence in pleasure-seeking. The finer instincts of our nature are cultivated by consideration for others and forgetfulness of self. Because pleasure magnifies self, makes one's own indulgence a chief end, dallies with principle in order to indulge inclination, nothing is more surely deadening to all the noblest instincts and attributes of our being than simple pleasure-seeking. Never do we find real spiritual vitality in any man or woman given to pleasure. "When the crosier became golden, the bishops became wooden."

Pleasure is next-door neighbor to sin. Innocent recreation becomes dissipation when carried

to excess: and, as Dr. Arnold says, "Amusement becomes reveling when encroaching upon next-day's duties."

Pleasures and habits. "Centers or center-pieces of wood are put by builders under an arch of stone while it is in process of construction, till the key-stone is put in. Just such is the use that Satan makes of pleasure to construct evil habits upon. The pleasure lasts, perhaps, till the habit is fully formed; but that done, the structure may stand eternal. The pleasures are sent for fire-wood, and the hell begins in this life."—*S. T. Coleridge*. This is one of the most remarkable excerpts we have ever culled from literature. The thought is awfully true and suggestive. How often do we see men indulging a sinful or harmful pleasure! It becomes the basis of a habit that cannot be shaken off at will. Then the pleasure gradually ceases, the power to enjoy declines, the pain more than overbalances the gratification, perhaps it is all anguish and agony; but the habit is formed and the evil cup is still eagerly sought and drained, though now it has lost its sweetness, and only the dregs of bitter remorse, disease, torment, remain.

Pleasures must be guided and guarded by consideration for others. Rom. 14; 15:1-4. Paul concedes that the weak as well as the strong, exist even in the Church. The liberal conscience must consult the narrow and illiberal conscience; the enlightened and independent must regard the ignorant and superstitious. Some have self-control enough to avoid excess, but their moderate indulgence may betray into immoderation those who have less experience and self-restraint. Paul never was more a hero than when, himself a giant in keeping the body under subjection, he renounced pleasures that he might safely indulge, lest they become a stumbling-block to them that are weak.

The highest pleasures come unsought. Arthur Harwick says: "A shadow followed, flees before me; a shadow from which I flee, pursues me." Pleasure is a shadow of which service is the real substance. He who is absorbed in serving God and man, is never an unhappy man. He is after something besides and beyond pleasure; but pleasure comes in serving. As the architectural maxim is: "Do not construct ornament, but ornament construction."

Heavenly bliss may be enjoyed in foretaste, but only by those who have senses exercised to discern both good and evil, and who have cultivated a keen relish for holy pleasures and fellowships. Fifty miles off the shores of New England, sea-sick cattle have been observed on ocean vessels, made almost wild with joy as they scented the clover fields that sloped down toward the sea, and whose fragrance was borne on the wings of the wind.

The range of amusement depends on the slope of our faculty. At Inversnaid is a cataract with three distinct leaps. Most people see in it only a waterfall. A delicate musical ear can detect in that cataract all the notes of a musical scale. A poetic, musical gentleman went there by the hour, sitting entranced as he heard the choral voices, from the deep bass to the sweet soprano, which he detected in that roar and rush of waters. To him it was an anthem. A most exquisite singer of Europe says that the sea always moans in a minor key. It is worth while to train our faculties, if only to make them capable of ministering greater enjoyment.

Froude's story of "The Cat's Pilgrimage" is a fine fable to illustrate the right of people to find enjoyment in all legitimate ways, in accord with their own temperament and taste. The cattle lie on the grass and chew the cud; the bird sings, perched on the tree-twig; the butterfly wings his way from bloom to bloom, loving the sunshine, attracted by bright hues, and sipping honey; the owl winks and blinks and meditates; and no one of them can understand the other. Some men belong to the ruminating class, some to the aesthetics, some to the metaphysical and reflective; let every one pursue his own idiosyncrasy. . . .

The ethics of amusement. Trench finely suggests that the very etymology of certain words

has an ethical lesson. *Amusement*—*a-musis*—turning temporarily from the muses, the patrons, science, art, etc., in order to return to severer studies. *Relaxation*—the unbending of the boy to relieve tension and preserve elasticity. *Recreation*—the recreating of the faculties exhausted by the waste of work. When amusement takes this, its normal place, it will not only never interfere with our legitimate work, but it will become a positive preparation of body and mind for resumption of our toil.—*Rev. A. T. Pierson*.

THE BOY'S ROOM.

SOME way in settling the house after the spring cleaning, the boy's room is too frequently the one which is kept bare of decoration and beauty. I think this is a mistake. Boys appreciate fine distinctions, and if the amenities of life are left out in dealing with them, they may grow to be fine, manly, sturdy fellows, but gentle, manly boys—never. But a boy who has a room which has been specially prepared for him, and whose tastes have been consulted in the decoration and furnishings of it, learns to take pride in it. He feels that it is his sanctum. Here he gathers together the treasures most dear to his boyish heart, and in the accumulation his nature finds free play. It is an interesting thing to visit a boy's room, or perhaps I should say boys' rooms; for different members of the sex vary greatly in their tastes and habits. If it is ever your fortune to go through the dormitories of a large boy's boarding-school, or yet those of a college, you will readily understand this.

There is the room of the neat boy, whose effects are arranged with precision; there is the one of the careless boy, whose room is a veritable liberty hall. There is the room of the young dude, whose arrangement of neckties around his looking-glass alone would proclaim his natural bent. Then the occupant of this one has fine artistic tastes; the dweller in that one is very fond of dogs; while across the hall is the sanctum of the boy who is very fond of games. There is no end to the variety of the genus boy. And it is a wise mother who studies her boy's taste, and fixes his room accordingly.

The idea that anything is good enough for a boy, housekeepers should eliminate from their minds. *Anything* is not good enough for a boy. To be trained into refined habits, boys need refining influences. And a mother can do much toward molding the bent of her young son's mind by suitably furnishing and decorating his room. A rack for books with his pet volumes upon it, a few good pictures and such appliances for physical comfort and cleanliness as the young human animals need to keep them licked into shape, ought to be in the room of every boy. Boys belonging to any but wealthy families must clean their own boots, brush their own clothes, and look after their toilet appliances themselves. Let all boys be provided with the necessary means for doing this. Let them have their blacking boxes in a convenient receptacle. And give them plenty of whisk brooms.

A set of shelves over the wash-stand, on which are placed a small bottle of ammonia, eau de cologne, pumice stone, and a bowl of yellow meal, will aid a boy in keeping his hands in presentable condition. All the little habits of cleanliness have doubtless been acquired in the nursery before a boy is old enough to aspire to the dignity of a room. Yet some of the neat ways will not be kept up by many boys unless their surroundings are favorable.

A boy usually takes much pride in a nice room. He enjoys cleanliness and order, and is not one whit behind his sister in the appreciation of artistic surroundings. Therefore, by all means let him have them.—*Christian at Work*.

—Looking ahead for happiness in this world has been compared to "bottling sunshine for next year's use." Taking comfort as you go on is the only way to make sure of it.

The Mission Field.

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

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

"WORK FOR THE NIGHT COMETH."

We long to do great things, so we neglect
Ofttimes to do the little things we can,—
The common daily duties,—while we plan
Some grand and high effect.

Our eyes are on the future, so we fail
To heed the little stumbling-blocks along our way,
That fret our own and neighbor's feet; we say,
What do small deeds avail?

We dream of coming years that shall be fair
With fruitful harvests, though we sow no seed
Of toil and self-denial, prayer and kindly deed;—
And time goes unawares.

O dreamer, wake and work! thy place is best
For thee. The passing hour alone is thine.
Do what thou canst do, and no more repine;
Work, and so earn thy rest!

—Christian at Work.

THE IMPORTANCE OF EARNESTNESS IN GOD'S CAUSE.

Too much stress cannot be laid on the importance of being thoroughly in earnest in whatever one does in the cause of God. A manifestation of lack in this direction is, to the worldling, a virtual confession that the religion of Christ has not enough good in it, beyond what the world affords, to warrant the believer in being earnest in its behalf. Taking this for granted, he concludes that the Christian religion is powerless to elevate the believer to any higher plane of life than that occupied by the unbeliever, and so rejects the word of life to his eternal ruin.

If such a result may obtain through the listless course of those in private life, how necessary for those who publicly act for the Master, to manifest an earnestness becoming those whose work it is to snatch men and women as brands from the burning. To act otherwise is to do a very uncertain and unsatisfactory work. It is often the earnestness of the speaker by which some one is first attracted to the truth, rather than the rich flow of words, or the symmetry of the argument used. The manner of the speaker has often led some to the investigation of the truth, who could not have been induced to examine it had not the earnestness of the one presenting it carried the conviction to all that he really believed it himself, and felt that it was worthy the consideration of everybody else.

Not only does this principle hold true among civilized nations, but also among the heathen. This is fully confirmed by the following rehearsal by a converted Chinese soldier, of how he was first drawn toward the gospel:—

A short time before we were ordered away to Shan-tung, I came to this city [Tien-tsin] to visit my family and friends. One day, having nothing to do, I strolled, from mere curiosity, into the chapel used by the American missionary. He spoke about God having sent his Son into the world to save men by dying for them. I was struck with what he said, and especially with the earnestness of his manner, though I cannot say that a very deep impression was made on my mind. I felt, however, that whatever might be the foreigner's meaning, he fully believed what he was saying. When I was leaving the place, the missionary called me to him, and asked me various questions. On learning that we were leaving the neighborhood for Shan-tung, he gave me some kind advice, and presented me with a New Testament. I was touched by the kindness of his manner, though at the time I thought little of his counsels. We departed, and in a little time the occurrence had very nearly faded from my memory. Several months afterward, as I was lying listlessly in my tent, I was suddenly reminded of what I had heard the foreign teacher say respecting God's Son coming into the world to save man, and I was seized with a strong desire to know more about this doctrine. I then remembered that I had the book which the missionary had given me, and I determined to read for myself, and judge as to the real merits of the subject. I had no sooner commenced reading the book, than I became intensely interested in its contents, and, although it was some time before I came to any clear view of the way of salvation, I could not but read and re-read. I then began to pray that the true Heavenly Father would make these things plain to me. As I prayed, light came, and step by step I was

brought to see that in Christ was all my hope. I yielded myself to him, trusting in his merits alone for mercy, and resolved on following him fully as he should reveal himself to me. As light broke on my mind, I rose to a state of fellowship with him, which brought with it peace and joy. And now for two years I have found him my friend and my all, and in the absence of Christian companions and the advantages of ordinances, I have still found it a blessed thing to be his.

Another illustration of how minds so obtuse as to be almost impervious to good thoughts tamely expressed, may be quickly arrested by earnest efforts in their behalf, though not the most intelligently put forth, is seen in the material gathered by the efforts of the Salvation Army. Those whom no others were able to reach, are drawn away from their former haunts through the crude earnestness of those simple street preachers. While not prepared to indorse the eccentricities of that people, we can heartily commend their earnestness as worthy of imitation. Did we manifest as much zeal, with the clearness and beauty of the truth we have, we might see far greater results from our efforts. The time is not far distant when none can afford to be indifferent in the Master's work. Let us hasten, then, to prepare for the conflict.

J. O. C.

GIVING.

A VERY poor Hindu came to a missionary and brought ten rupees (about four dollars of our money) for church work.

"Why," said the missionary, "you are too poor a man to give all this."

But the Hindu stretched out his hands and said, "Oh, sir, I am only giving back what the Lord has freely given me."

The missionary adds: "I was almost moved to tears to see this poor man with only a scanty bit of cloth about his body, and in a time of great scarcity, so ready to deny himself for the treasury of the Lord."

FAITH OF THE GREEK CHURCH.

THE rule of faith according to the Greek Church, includes the Holy Scriptures and the decrees of the first seven general councils. They deny infallibility either to their patriarch or to the church, and yet they refuse the right of private judgment to the laity in matters of religion. One of their distinctive doctrines refers to the nature and constitution of the Holy Spirit, whom they allege to be consubstantial with the Father and the Son, but to proceed from the Father only. The sacred Scriptures, they hold, are to be received according to the tradition and interpretation of the Catholic Church, which is believed to have an authority not less than that of Sacred Scripture, being guided by the unerring wisdom of the Holy Ghost. Election is maintained as proceeding on foreseen good work, and not on the sovereign decree of God. They admit the intercession of saints and angels, and, above all, of the Virgin Mary, "the immaculate Mother of the divine Word."—*Faiths of the World.*

—God counts silence, inaction, and indifference among mortal sins. The blood of a thousand million souls will be required of this generation.
—A. T. Pierson.

—"I cannot tell you in this foolish Japanese tongue," said one of the first converts in Japan to the missionary, "and I don't believe I could tell it if I had your tongue, nor if I had an angel's tongue; but one poor heart," putting his hand over his own heart, "can feel it all."

—The gospel commission is, to go into "all the world" to preach. Then every one who receives the gospel should not feel satisfied with having that message preached over and over again at home, but should exert his influence to have it carried into all lands, and thus fulfill the command of the Saviour.

Special Mention.

CREMATION.

FOR twenty years past a strong movement has been in progress in favor of the ancient custom of burning the dead. Cremation, to give it the name under which it has been revived among us, has been discussed in all the sanitary societies and scientific congresses, engaged the attention of the press, aroused public opinion, been the subject of the action of the public authorities, and evoked pronouncements of the Church. It was in France that the thought of returning to incineration after twelve centuries of oblivion, first manifested itself. The legislative discussion of the subject during the First Republic came to naught. In 1857 Prof. Coletti introduced the subject in Italy, but it was not till more than ten years later that the modern agitation began, and congresses were organized in Florence, Milan, Naples, and Venice. The cremation of an Indian prince in the open air at Florence, on Dec. 2, 1870, required eight hours, a result that was not calculated to further the idea that Italian Materialists and Radicals had adopted as their own. The first scientific cremation was accomplished in a Siemens oven at Dresden, on Oct. 10, 1875, without attracting public attention. The burning of the corpse of Baron Albert Keller, at Milan, on Jan. 22, 1876, was followed by the formation in that city of a cremation society that extended its activity all over Italy, and at the end of seven years numbered 6,000 members. It was in theory rather than in practice, that the new method was advanced by this propaganda; for down to the close of 1882 only 239 cremations had taken place. The refusal of Garibaldi's family to carry out his testamentary instruction to have his body burned, gave a check to the movement; but this did not hinder it from spreading throughout Europe. In England a crematory at Woking has been in operation since 1875, and one has been built, elegant in its proportions and appointments, at St. John in Surrey, besides which the duke of Bedford has erected his private crematory. In Germany the subject has been discussed since 1849, and the practical realization began with the incineration of Frau Dilke at Dresden, as mentioned above. In Austria-Hungary it has not emerged from the theoretical stage. In Switzerland a crematory established at Zurich, by L. Boury, has been in practical operation for more than a year.

France in this matter has not shown her usual zeal to adopt innovations. The French Cremation Society was founded in 1880. The idea receives its chief support from the Municipal Council of Paris, which in 1875 offered a prize for the best process of incineration. In 1880 the council forwarded a memorial to the government, requesting it to bring in a bill authorizing experiments in cremation in the interest of the public health; and though at that time a categorical refusal was given by the Minister of the Interior, in 1884 the Prefect of the Seine authorized the construction of a crematory for the service of the hospitals and dissecting-rooms, and a city engineer was sent by the municipality to Italy, to study the systems in use in that country. The system adopted was tested in the public crematory that was built in Père-Lachaise, on Oct. 22, 1887, with unfavorable results, for the combustion was slow, incomplete, and expensive. The Chamber of Deputies was unwilling to be distanced by the Municipal Council. On March 30, 1885, an enactment was passed allowing any testator to decide whether his body shall be inhumed or burned or presented to a medical college or scientific society; also what civil or religious character shall be given to his funeral. The bill was approved by the senate, and promulgated on Nov. 15, 1887. A new crematory, built on the system of Toisoul and Fradet in Père-Lachaise, has been working satisfactorily for eight months.
—Jules Rochard.

COUNTING THE PEOPLE.

Some of the Inquiries to be made by the Census Enumerators in June.

THE Eleventh Census of the United States will be taken during the month of June. The census enumerators will begin their work on Monday, June 2, and will visit every house, and ask questions concerning every person and every family in the United States. The questions that will be asked, call for the name of every person residing in the United States on the first day of June, with their sex and age, and whether white, black, mulatto, quadroon, octoroon, or Chinese, Japanese, or Indian. Inquiry will be made also of every person as to whether he or she is single, married, widowed, or divorced, and, if married, whether married during the census year. The place of birth of each person, and the place of birth of the father and mother of each person, will also be called for, as well as a statement as to the profession, trade, or occupation followed, and the number of months unemployed during the census year. For all persons ten years of age or over, a return must be made by the enumerator as to the number able to read and write, and also the number who can speak English. For those who cannot speak English, the particular language or dialect spoken by them will be ascertained. For children of school age, also the number of months they attended school will be recorded by the census enumerators. In the case of mothers, an inquiry will be made as to the number of children they have had, and the number of these children living at the present time. This inquiry is to be made of all women who are or have been married, including all who are widows or have been divorced. Foreign-born males of adult age, that is, twenty-one years of age or over, will be asked as to the number of years they have been in the United States, and whether they are naturalized or have taken out naturalization papers. Of the head of each family visited, the question will be asked as to the number of persons in the family, and whether his home is owned or hired; also, if owned, whether the home is free from mortgage incumbrance. If the head of the family is a farmer, similar inquiries will be made concerning the ownership of the farm. In addition to these inquiries, all of which are made on the population schedule, the law under which the census is taken makes provision for special inquiries concerning such of the population as may be mentally or physically defective in any respect, that is, insane, feeble-minded, deaf, blind, or crippled, or who may be temporarily disabled by sickness, disease, or accident at the time of the enumerator's visit. Certain special inquiries will also be made concerning inmates of prisons and reformatories and of charitable and benevolent institutions. Besides this, a statement will be called for concerning all persons who have died during the census year, giving their name, age, sex, occupation, and cause of death.

This official count of the people comes but once in ten years, and every family and every person should consider it to be their duty to answer the questions of the census enumerators willingly and promptly, so that definite and accurate information may be gained concerning the 65,000,000 people living within the bounds of this great country.

VETERANS OF THE CIVIL WAR.

As a part of the census of the people to be taken during the month of June, special provision has been made by Congress for ascertaining the names of surviving soldiers, sailors, and marines who were mustered into the service of the United States during the war of the Rebellion, and of the widows of soldiers, sailors, and marines who have died. In connection with this special census of veterans, the organization or vessel in which they served, the term of service in each case, and present residence will be taken by the census enumerators. In the case of widows, information regarding the service of their deceased husbands is also required.

The importance of accurate statements concerning the military record of each participant in the late war should not be underestimated. It should be the duty, moreover, of every veteran soldier or sailor to see that the enumerator is placed in possession of the necessary information concerning his own service. If he cannot be at home when the enumerator calls, he should leave a proper memorandum in the hands of his wife or other member of his household, so that the work of the census may not be delayed, and also that there may be no doubt as to the accuracy of the statements concerning his service which may be given to the census enumerator. That there may be no question as to the points to be covered by this memorandum, it may be well to state that the special inquiries to be made concerning veterans of the Civil War include the name, the company, and the regiment or vessel in which they served, their late rank, the dates of enlistment and discharge, the length of service in years, months, and days, and their present post-office address. Where a soldier or sailor re-enlisted or served in more than one organization or vessel, he should be very careful to give the term of service in each instance, and to cover each enlistment. In giving the organization, care should be taken to distinguish the arm of the service, as infantry, cavalry, artillery, etc.; and if a person served under an assumed name, his statement should be made to cover both the name under which he served and the true name by which he is now known.

Veterans of the war generally will recognize and appreciate the value of this special census to them, and they should aid the census enumerators in getting true statements, in every way possible. Without their co-operation, correct results cannot be reached. This personal appeal is made to them, therefore, in the hope that their attention may be specially directed to the importance of this work, that the necessary information may be promptly supplied to the census enumerator when he calls sometime during the month of June.

THE WORLD LANGUAGE.

EARTH has many tongues. This is a divine precaution against universal revolt and rebellion. Criminals are not allowed to talk together; so the rebels at Babel could not understand each other, and were compelled to scatter and people the earth as they had been commanded to do. To this day the more barbarous and godless men are, the smaller are their opportunities for intercommunication. In Africa are some 600 languages and dialects,—every tribe has its tongue.

When the gospel was preached on the day of Pentecost, the gates of speech were unlocked, and since that time the gospel has been overleaping these barriers, and pouring its blessings through every tongue. The message of Christ's salvation is written, preached, and printed in more tongues than any other message that reaches the ears of men.

Within the present century more languages have been reduced to writing, more grammars, lexicons, and translations have been made into strange tongues by a handful of Christian missionaries, than by *all the learned world besides*.

Moreover, those tongues which are most full of Christian literature, are spreading as no other tongues are.

"Hardly any philosophic linguist," declares Prof. F. A. March, "attempts to forecast the future without some discussion of the destiny of English; and De Candolle calculates that within a hundred years English will be spoken by 860,000,000 of men. At present the populations either speaking the English language or under the domination of English-speaking peoples, number more than 318,298,000, or one-fourth the population of the globe. The English-speaking races occupy *one-fourth* of the dry land of the earth, and own nearly *two-thirds* of the *tonnage of ships*. They live in all regions; they handle all articles of trade; they preach to all nations; they command one-half of the world's gold and

silver, and distribute more than two-thirds of the Bibles and Testaments. More than *one-half* of the letters mailed and carried by the postal service of the world are written, mailed, and read by the English-speaking population."

He who can use the English language for God has the mightiest weapon that the linguistic armory contains. This weapon the Devil has grasped, and vast floods of vile, obscene, fictitious, and atheistic literature are being scattered in the English language throughout the world. Shall not Christians be equally active and diligent to send the word of truth, the good news of salvation, to earth's remotest bounds?—*The Armory*.

THE CATHOLIC CHURCH AND SOCIALISM.

INDUBITABLY three powers are struggling for the supremacy, first, in the German Empire, and then, perhaps, also in entire Western Europe: the Social Democracy, the so-called State Socialism, and the Catholic Church. Which of these powers will win the victory? Or is it conceivable that individual liberty, now hard beset by all of these mighty powers, will prove capable of resistance, and that the possible victory of either of the three will be only transient? Socialism tends toward the leveling of all conditions, and even when it comes in the insidious form of State Socialism, it will pass over to simple Socialism without kid gloves and with a complete change of persons; and thus Socialism "without injury to my family," is based upon a delusion. Even the hereditary monarchy, when the leveling process is begun, will be exposed to it in the end. . . .

The Catholic Church has always shown great mastery in the art of molding popular opinion and utilizing it for its purposes. Is it therefore inconceivable that a compact should be formed between the State seeking to establish State Socialism, whether as a means to other purposes or as the final purpose, and the Catholic Church, which since the sixties has busied itself in Germany with social questions and with the organization of working-men's societies, especially through the influence of the able and, in his time, widely known bishop of Mayence, Wilhelm von Ketteler? The very dogma of authority, which constitutes the essence of this church, renders it possible for it to rescue from the leveling floods of Socialism those institutions that it is undesirable to sacrifice; for the principle of authority stands in the way of the drawing of consequences. Of course, as could not be otherwise from its doctrine and traditions, the Catholic Church will render such service only in the expectation that the State, as was often the case in the Middle Ages, shall become its vassal. Unless all signs fail, many hands are already stretched out for such a compact from both sides; and it may happen that the personage to whom a prominent part in social questions is imputed, will at the same time present demands to the State—demands that imply the complete surrender of the school, and with it the future of the State, to the Church. The belief may be cherished on the part of the State, that complete subjugation to the Church may not be the price that will have to be paid. Yet probabilities all speak against such a hope; for, in the first place, the Church, if given complete liberty, will control opinion; and, in the second place, it will be following a course that is consistent throughout; whereas, the State favoring Socialism and calling the Church to its assistance, will find itself frequently compelled to disappoint the general expectations and draw back from the consequences of its principles at certain points, lest it should become completely engulfed in Democratic Socialism, or fall under the domination of the Church.—*L. von Bar, in Die Nation*.

—The project for a railway to Alaska is about to take definite shape. Application will be made to Parliament for incorporating the Vancouver, Northern, and Alaska Railway and Navigation Company.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 10, 1890.

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THE WORLD'S REBUKE.

It is humiliating that the professed Church of Christ should be guilty of such practices as to call out a rebuke from the world. Yet such is the case in respect to the means so extensively adopted in church circles to raise funds for their various enterprises. So many unconverted persons are admitted into the churches nowadays, and so much of the spirit of the world is thus brought in (inasmuch as they maintain their former affiliations, and their moral perceptions are not quickened above the worldly standard), that the line of demarkation between the Church and the world is almost wholly obliterated. But this is a sure indication of the times in which we are living; for in the last days of this dispensation, when Christ is about to appear in his glory, every sin which has ever defiled the heart of the worst enemy of Christ, will be found among those maintaining a form of godliness but denying the power thereof. 2 Tim. 3:1-5.

From an article in the New York weekly *Tribune* of Dec. 23, 1887, headed, "The Law Against Lotteries," we take the following paragraph, which contains a cutting rebuke of the Church for its unseemly practices in this respect:—

"By the general consent of that large majority of the community which desires to see morality advanced and vice restrained, the principle that underlies lottery schemes is regarded as a vicious one—so far as it affects lotteries not connected with 'fairs.' With glaring inconsistency those persons who are most severe in their censure of great lotteries managed as corporations for the pecuniary benefit of their managers, become strangely tolerant of the same method of raising money for some religious or benevolent purpose. The statutes make no such distinction; nor does it rest in reason or morality. Many of the well-meaning persons who are promoters of such methods of obtaining funds for carrying on church work, for instance, would be surprised to learn that their efforts were productive of more evil than could be neutralized by the best use of the money collected. But it would only be necessary to listen to the sneers of a few of the young men who are the chief patrons of church gift enterprises, to become satisfied of the truth of such a statement. It is not easy to answer the sarcastic query of the person who asks why the pulpit on Sunday night should rebuke him for his peccadilloes, and on Monday night the management of the same church should take the dollars out of his pocket by a criminal scheme."

MIGHT HAVE SAVED HIS INK.

WHAT trouble the clergy are having with the word of God! A condition of things is revealed by the circulation of "Bible Readings" which is truly phenomenal. One would have supposed that every professed believer in the Bible would be willing to have its testimony plain and direct, quoted in answer to any question that might be proposed, and in this manner circulated throughout the land. This is simply what "Bible Readings" presents—the plain word of the Lord on different topics. But, lo! a greater fluttering among the clergy is produced by this book than by any other that has yet appeared. It seems that they either do not know what the Bible does teach, or they are not able to endure its testimony. To be sure, some subjects are made prominent which are too largely ignored in the Christian world, and some on which Christendom has mostly gone astray. But does this alter the testimony of the word of the Lord? and if texts are perverted and misapplied, have not the people common sense enough to detect it? For instance, if any one should quote together such texts

as these to teach a doctrine (Matt. 27:3, 5): "Then Judas . . . went and hanged himself" (Luke 10:37), "Go, and do thou likewise," would any one be stupid enough not to see the absurdity of such combinations of scripture, and foolish enough to suppose that the Bible taught suicide? So they can detect wrong applications on any subject. If not, it is not safe for the people to have the Bible in their hands at all, and our professedly Protestant ministers would better go back to the old Catholic practice and take it away from them. The trouble is, the Bible squarely condemns many of their false doctrines and false practices. They cannot meet its testimony; and so to save themselves, they would fain have all references to these Bible truths kept away from the people.

These remarks are called out by a copy of the *Arkansas Methodist*, of May 21, 1890, which a canvasser in that State has sent us. It contains a warning from a Methodist minister, one J. A. Sage, against the book "Bible Readings," naming "baptism by immersion" as among the "hurtful things" it contains, and cautioning the people not to take the "poison" into their homes. The agent knew nothing of any opposition till this blast, all of a sudden, appeared in the paper. He was at first somewhat apprehensive as to the effect this might have on his delivery of the books, as some of the members of this man's church were among his subscribers. But he went on with his delivery, six of the members of this church taking the book, three of them, the agent ascertained, having been labored with personally against it by this Mr. Sage. They told the agent that they thought they were capable of judging what to buy and what to read. So men can do nothing against the truth, but for the truth. The agent has already delivered 300 books in the county (Drew County) which he is canvassing, and has a hundred more names on his books; and he thinks he will be able to deliver just as many as he would "if Mr. Sage had saved his ink."

IMPORTANT POINTS ON THE SABBATH QUESTION.

In considering the subject of the Sabbath, it is of the first importance to settle the question of the time and circumstances of its origin. On this all subsequent conclusions which have a general bearing on the institution depend. Thus if the Sabbath was instituted in the beginning, before sin entered the world, and consequently before any of the ordinances and services connected with the work of redemption were introduced, it is not subject to the dispensational changes by which these services are modified to adapt them to changed conditions and new developments in the progress of the work, from time to time, nor to the limitations of existence imposed upon some of them, when they had served their purpose. On the other hand, if the Sabbath came into existence in some later dispensation, as a new step in the development of a remedial system, then perhaps it may be confined to one dispensation, and cease to exist, or exist only in a modified form in another.

It is for these reasons that opponents of the seventh-day Sabbath so generally endeavor to show that the Sabbath did not originate at creation, but with Moses; and as the denomination known as "Disciples" are most intense in their opposition to the Sabbath, so they are usually most strenuous against the idea that the Sabbath originated at creation. But now we find one of their organs compelled by the plain statements of the Scriptures, and by the logic of facts, to admit that any unbiased mind must conclude that the Sabbath originated in paradise.

The following quotation is from an editorial in the *Christian Standard* (Disciple paper), of July 23, 1887. The sentiments of the different writers introduced are quoted by the *Standard* as "worthy of consideration;" and this virtual indorsement by such a paper is what gives them their special significance. We give them here with the suggestion that our ministers cut them out and preserve them

for future use, as they will often come into circumstances where they can be used to good advantage. The remarks from Dr. Wylie, Boyd, Jordan, and Rule, the *Standard* introduces thus:—

"Whether there was an actual Sabbath day before the time of Moses is a question about which considerable has been written—some saying one thing and some another. Without entering into this question at any length, we propose to furnish our readers a few extracts from the writings of men whose views and reasonings are worthy of consideration.

"Dr. Wylie: 'The Sabbath is coeval with paradise. Both date their existence from the first week of time, and both bear the impress of an unfallen world. Hence they stand together on the same page of the Bible, and are linked inseparably together in our recollections of man's primeval condition.'

"J. R. Boyd: 'In confirmation of the idea that the Sabbath was appointed first, not in the time of Moses, but when the human family began, it may be observed that the Sabbath is spoken of in Exodus before the publication of the decalogue, and is then mentioned, not as a new institution, but as one already known: "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23.'

"This is the way the passage will strike the unbiased reader.

"The same writer also says: 'It seems to have been justly thought that the word with which the fourth precept begins, supposes a prior knowledge of the law: "Remember the Sabbath, to keep it holy." It was an institution with which the people were already acquainted; and they were called upon to keep in mind the sacred nature of the day, and to sanctify it with the greatest care, especially after this republication of the precept. It is probable that it had been much neglected in Egypt, and as the Israelites were there in a state of slavery, it is not likely that they had been permitted by their cruel task-masters to rest one day in seven. Through the necessity of their circumstances, and their own indifference, the observance of it might have been in a great measure suspended, and this may be the reason why it was inculcated anew, and their attention was so particularly called to it.'

"J. Jordan finds an intimation of a Sabbath in Gen. 4:3. He says: 'The first indication of this that we meet with is the expression in Gen. 4:3, referring to the time when Cain and Abel mutually brought their offerings to the Lord. The very fact of their coming together, and that for the purpose of worship, would of itself lead to the supposition that the time must have been a stated one, and well known and recognized by both; for otherwise we cannot conceive what could have induced the jealous Cain to unite with the pious Abel in the worship of Jehovah. Had there not been a special day set apart for worship, we should rather have expected Cain to avoid that which Abel chose, from hatred and envy of him. It is, however, plainly implied that there was a certain known time at which they both together worshiped God. The expression denoting this is rendered in the text of the Bible, "in process of time it came to pass;" but in the margin, "at the end of days it came to pass." Now, this latter is not only preferable as a construction of the original, but it directly points to that day which was "the end of days," the last, that is, of the seven—the seventh day, on which God ended the work that he had made, and which he had blessed and sanctified, because that in it he had rested from all his work which God created and made. And thus we have the seventh day plainly indicated to us as that which was commonly used for the public worship of God, and was thereby hallowed and honored in agreement with its divine appointment.'

"Dr. W. H. Rule reasons thus from the conduct of Noah: 'For moral reasons only would men count weeks; and if we find that Noah so counted, we ascertain that notwithstanding the prevalent wickedness, and without any reason for marking the seventh day, which there is no evidence to show that heathen in general have done, Noah kept it holy. Now let us examine. Noah had built the ark under a divine command, and at length, when the time came for it to be made use of, the warning was given that in seven days thence the deluge would begin. A full week was allowed for preparation, and for the great embarkation of the patriarch and his family, with the animals to be preserved. Six weeks passed. Seven Sabbaths were counted since the windows of the ark were closed upon him, and then, according to the promise, the rain ceased. Three times he sought to ascertain the state of the

lands around; first, on the Sabbath day after the deluge began, the mountain tops appeared, the loftiest heights of Ararat rising above the flood. The second time he sent forth the dove again on the Sabbath day, still seeking for a token of deliverance. The third time, again on the Sabbath day, he did the like. This time the dove brought back the olive-leaf—signal of restoration. Then the patriarch was satisfied, and made no more anxious inquiries, but waited submissively until the Lord bade them all come out upon dry land again. What shall we call those steadily recurring seven days, if they were not Sabbath days?"

After giving the foregoing testimonies, the article endeavors to apologize for the change to the first day on the ground that Christ met with the disciples repeatedly on the first day of the week, and left authority with his apostles to organize the institutions of his Church. We will not detain the reader with this Romish doctrine; for even if it were so, it would amount to nothing for Sunday, inasmuch as the apostles showed by their practice that it was only a secular day. The article concludes as follows:—

"We are constantly receiving questions touching the Sabbath and the Lord's day. No sooner is one question answered than two or three others come. The extracts given above may help some of our readers to come to correct conclusions on the subject. Of course, such phraseology as 'the change of the Sabbath from Saturday to Sunday,' and 'the first day of the week as the Sabbath,' is open to criticism."

In a subsequent issue of the same paper (Aug. 20, 1887), the following query from a correspondent, and answer, were published:—

"Was not the Sabbath first instituted at the giving of the manna (Ex. 16)?"

To this the *Standard* replied:—

"We cannot affirm that it was. The language there used does not strike us as the language that would be used at the instituting of the Sabbath; but rather such language as would be used in connection with a day previously known. But this is the first mention of the Sabbath, and may be its beginning. But when it is remembered that the seventh day was hallowed at the close of the work of creation, the question will arise: Is it likely that a day should be hallowed, and yet the matter be kept hid from the inhabitants of the earth for more than 2,000 years?"

THREATENED RESTORATION OF THE POPE'S TEMPORAL POWER.

If we may credit reports which find their way into the columns of the daily press, relative to affairs in foreign lands, the peace of Europe is menaced at the present time by a serious danger which, if not altogether new and unforeseen, has not until the present assumed an aspect particularly threatening. The situation will be made plain by the following dispatch, dated London, May 15, which we take from the *Detroit Journal*:—

The threatened promulgation by the pope of the dogma that the temporal power of the pontiff, of which the church was deprived by the advent of Victor Emmanuel to Rome in 1871, is essential to the complete majesty of the vice-regent of Christ on earth, is the theme of general discussion in Catholic circles on the continent. The decision of sixty-six of the 100 bishops whose views of the matter were solicited by the pope, that the present time is opportune for the declaration of this principle, evinces a positive swerving of popular opinion; for it is not to be presumed that these prelates have all, or even a considerable minority of them, minds contrary to the known tendencies of their flocks.

The Church party in the Italian parliament is slowly increasing in strength, and to this extent it may be said that the popular feeling in favor of the restoration of the papal kingdom has grown; but nothing short of overt hostilities between the vatican and the government can arouse the people of Italy to active interest in the question whether the pope shall also be a king, or whether he shall remain as he is, a virtual prisoner in the largest palace in the world.

The great number of favorable replies to the pope's circular from any one country came, as might be supposed, from Austria, where the sentiment in favor of the temporal sovereignty of the Church is strong and undisguised among the people. Portugal furnished the next highest, the rest being divided about equally among Germany, France, and Spain.

It may be taken for granted that the pope con-

templates something more by this than a mere display of the sentiment existing among his subjects relative to the restoration of his temporal power. Should the astute Leo issue the manifesto which he threatens, it would be the signal for a disturbance which might interrupt the present peace of Europe with the most sanguinary of wars. L. A. S.

LAYING UP TREASURES.

IN the present world all men are engaged in the accumulation of treasures. The poor as well as the rich, the great and the small, the influential and the unknown, are laying by an account in the great bank of time, where it is kept with the most absolute fidelity. Consciously or unconsciously, no individual can escape the certainty of this accumulation, the nature of which is determined by his relation to the two great classes of good and evil into which the world is divided.

But while the act itself is unavoidable, it lies within the power of every person to determine what the nature of his account shall be. He has in this the aid of divine counsel. The Saviour said, in his sermon on the mount: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Nor do the Scriptures leave us in ignorance as to how this can be done. In the 12th chapter of Luke are found the words of Christ to his disciples, and through them to his Church: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Also to the rich man who would be Christ's disciple were spoken words of like import: "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." The apostle Paul instructs Timothy to "charge them that are rich in this world," that they "be rich in good works, ready to distribute, willing to communicate." All who will follow such a course will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

But with what fearful eyes will the wicked, who know not God and obey not the gospel of his Son, behold at the final day the treasure which they have unconsciously hoarded. To this class the same apostle, in the second chapter of Romans, addresses the words of warning: "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." All their evil deeds, like the good deeds of the righteous, live on after they have become invisible and forgotten to men, and work out a result which is no less certain, but fearfully different in character.

To one of these two great classes every individual must belong; to a treasure of divine wrath or of divine riches, consciously or unconsciously, he is every day adding, one or the other of which he must meet in the great reckoning day when God "shall render to every man according to his deeds."

L. A. S.

JOSEPH.

(Continued.)

As Joseph was thirty years of age when he became governor of Egypt (Gen. 41: 46), he must have been born about thirty-nine years before Jacob came into Egypt. The first mention of him after the record of his birth (Gen. 30: 23), was when he was seventeen years old. Gen. 37: 2. He was feeding the flock of sheep with some of his brethren. There was evil in their course, of which he told Jacob. This greatly displeased them, and, in view of the fact that his father loved him more than he did them, led them to hate him exceedingly. To show his special affection for him, his father made

him "a coat of many colors," or *pieces*, margin—probably a "long tunic with sleeves, worn by youths and maidens of the richer class," which was doubtless ornamented with colored stripes, or was embroidered. This token of special regard shown by Jacob, doubtless made Joseph's brethren hate him the more.

Joseph in this youthful period had some remarkable dreams, which were afterward strikingly fulfilled, showing that they had been divinely given. This fact indicated his prophetic character, which would also intimate that God highly regarded this youth who must already have had a religious experience and a pious spirit, and possessed the fear of the Lord. He dreamed he and his brethren were binding sheaves in the field, and that his sheaf stood upright and their sheaves stood round about and did obeisance to his sheaf. This fired the indignation of his brothers, and they said, "Shalt thou indeed have dominion over us? And they hated him yet the more for his dreams." And he dreamed again, that "the sun and the moon and the eleven stars made obeisance" to him. His father reproved him in regard to this latter dream, interpreting it that it meant that himself, his mother, and his brethren should all bow down to him. Yet the matter evidently made a deep impression upon Jacob's mind, for it is said that he "observed the saying;" i. e., he carefully considered what those things should mean, thinking very likely there must be some hidden prophetic meaning in it. His brethren "envied him" and hated him more and more.

Things were now reaching such a pass, and the hatred of his brethren was becoming so bitter, that some outbreaking act would naturally be expected because of their wicked, malignant spirit. The occasion occurred on this wise: Jacob had great herds of cattle and flocks of sheep, which his grown-up sons tended. He owned two pieces of land in Palestine. One piece was at Hebron, in Southern Canaan, where Abraham and Sarah were buried, and where it is likely his aged father Isaac spent his last days. Jacob, to whom the birthright now belonged, inherited this. He had also in Northern Canaan, at Shechem, "a parcel of a field, where he had spread his tent." Gen. 33: 19. It seems that Jacob spent considerable time in staying with his father at Hebron, in his old age, while his sons kept his flocks and herds in Northern Palestine, near Shechem.

Becoming anxious for their welfare, he sent Joseph (whom he had kept near him) to ascertain how they fared. He came to Shechem, but they were not there. As he wandered about the fields in search of them, he met a man who told him they had gone to Dothan, probably not far away, where they pastured their flocks and herds much as do the Arabs of the present day, upon the unoccupied land.

On Joseph's approach, his brethren, seeing him in the distance, conspired (with the exception of Reuben) to kill him. But when Reuben learned of it, "he delivered him out of their hands; and said, Let us not kill him." He persuaded them to cast him into a dry pit, intending to deliver him back to his father. When he came to them, they stripped from him the "coat of many colors," the father's gift to his loved son, casting him into the pit. While they were eating, they beheld a caravan of Midianite merchants approaching on the way to Egypt, with spices and balm to sell.

Judah proposed to dispose of Joseph by selling him as a slave to these merchants, thus refraining from imbruing their hands in their brother's blood, and securing the money his price would bring. They hearkened to him, and sold Joseph for "twenty pieces [or shekels] of silver," probably the ordinary price of a slave in those days; i. e., \$11.28 of our money. But when we remember that that amount of money would purchase probably more than ten times what it would now, the sum does not seem so insignificant. And so Joseph became separated from his cruel brethren, disappearing, they doubtless supposed, forever from their view. But

God had other designs concerning this dutiful, godly son, and after a trying probation he wrought for him in a wonderful manner.

The narrative is very brief. It speaks not a word of what Joseph said or did. He passes before us as meekly submitting without even expostulating with them for their cruel course. But afterward, when they were brought into great sorrow, this wicked transaction came up forcibly before them: "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear." Gen. 42:21. The scene must have been piteous and heart-rending in the extreme. He was snatched in a few moments from the happy life of a favored, tenderly loved son. A bright, happy youth of seventeen, the special pet of the patriarch, and surrounded by the comforts of wealth, enjoying the freedom so much prized by those of his age, retained by his father as a companion in the absence of his other sons, and intrusted with a degree of supervision of Jacob's property interests,—he was, in a very brief space, stripped of his rich clothing, cast into a pit, and sold as a slave to strangers, to be conveyed to a far distant land, with the prospect before him of degrading, unending toil, with probable abuse and, perhaps, severe scourgings. What a fearful change was this! and all so brief and unaccountable. It was, doubtless, accompanied by his brothers' taunts and abuse. No wonder that he experienced "anguish of . . . soul," and "besought" them to spare him. But the envy and hatred growing out of their selfish hearts, would not relent. They made up a plausible story of finding his coat torn and bloody, after they themselves had dipped it in the blood of a kid, and brought it to their father. Poor old man! how sad was his heart at the sight! He doubted not that a wild beast had destroyed his beloved boy. He refused to be comforted by all the efforts of his sons and daughters, declaring that he would go down to the grave mourning for Joseph. Genesis 36. The character of Joseph as a youth seems, from the brief record, to have been without a flaw,—obedient, devoted, truthful, upright, having reverence for his father and fearing God. Doubtless Jacob and Rachel had sown seeds of piety which had fallen in good soil. We can but suppose there was a striking contrast between his demeanor and conduct and that of his brothers, as one of the causes of his being so specially regarded. He had imbibed principles in his youthful days which stayed with him through life, he never swerving therefrom. These were securely planted, and remained with him till the end of his days, guiding all his course of life.

G. I. B.

(To be continued.)

A CHARACTERISTIC LETTER.

THE following letter appeared in the *Deutsche Evangelische Kirchenzeitung*, the organ of Court-preacher Stöcker, and serves as an excellent commentary on the present situation in Europe regarding the Sunday question. It is from the Geneva Central Committee for the Furtherance of Sunday Observance, addressed to his Majesty the king of Prussia and emperor of Germany, under date March 14, 1890. It appeared in No. 20 (May 17) of the *Deutsche Evangelische Kirchenzeitung*. The document speaks for itself, and needs no further comments. It reads as follows:—

To his Majesty William II., Emperor of Germany and King of Prussia.

Majesty: The project of an International Conference of Representatives of the industrial countries for consultation concerning improvements in the situation of the working-classes has found a loud echo in the hearts of all friends of the people, and we hasten to congratulate your Majesty that this conference can convene in Berlin, under your protection, and are happy to be able to record that Sunday will hold the place of honor among the topics which are to come up for consideration there.

The Executive Committee of the International Union for the Furtherance of Sunday Observance, which has its seat in Geneva, hails in your imperial and royal Majesty one of its most influential co-workers for the attain-

ment of the high aim which the union already for a long time attempts, in the midst of a way that is often hedged up by many obstacles, especially on account of selfishness or indifference, to carry out and attain.

The late banker, Alexander Lombard, the founder and president of our society, held the firm conviction that the observance of Sunday as the Christian rest day is of the very highest importance, in order to preserve the physical, moral, and spiritual well-being of the nations, to draw the laboring man, of whatever description he be, out from under the galling yoke of unintermittent labor, and the minds from the chains of materialism, to strengthen domestic life, to combat pernicious recreations, and to guide souls to the divine source of truth, and the highest well-being of all. Our lamented president was thoroughly filled with the idea that this matter could in a pre-eminent degree contribute to the happiness of the individual, and to the prosperity of the country; and we are of the same opinion.

The forty Swiss and the foreign committees of our union have cheerfully made his zeal and his principles their own, and did not allow themselves to grow weary in their efforts, although they have not yet been able to make especially all authorities and associations, the manufacturers and laborers, merchants and officials, see the advantages of a Christian Sunday.

But with the help of God our efforts in this direction have not been wholly fruitless. Our proclamations, our petitions, our publications, our manifold repeated and various steps, and especially our International Congresses have succeeded to arouse public opinion out of the torpor of its indifference, and to place the social and humane cause, with which we are occupied, upon the budgets of a number of European parliaments. Some wholesome reforms have been introduced in various countries, especially in Switzerland, and have already ameliorated the condition of a great number of those who are employed in manufacturing or commercial enterprises, and pre-eminently has this been accomplished for the employees of post-offices, telegraph offices, and railroads. However, a great deal remains yet to be accomplished in this direction even in our own country.

We always think with pleasure that the grandfather of your Majesty, the lamented Emperor William I., effected a personal representation for himself, through his Excellency General von Röder, at two of our International Congresses,—both at the Congress of Geneva in 1876, and in Berne, in 1879. We are happy to see in your Majesty a no less lively sympathy for the progress of this popular, and the masses' elevating work.

Your Majesty will be interested to hear that at the last congress which our committee organized, at the Paris Exhibition, and with the friendly help of the French Government, the remark was repeatedly made that a strong international organization was necessary, in order to reach a general Sunday rest. Through the conference which is called by you, this wish approaches its fulfillment much quicker than we had dared to hope.

May the noble undertaking, which your Majesty will, without doubt, persistently carry out, bear happy fruits for the material and moral benefit of thousands and millions of our fellow-beings who longingly sigh for liberation from the servitude of Sunday-labor, and have the right, as our brothers before God, to expect of us the sacrifices of our Christian love, which are claimed by justice and mercy.

In conclusion, we would entreat your Majesty to sanction the admission of the accompanying documents, which give a report of the congress recently held at Paris, pleading for a weekly rest day from a hygienic and social point of view. We subjoin also the proceedings of two other congresses of our society, and some of the most important publications issued by our committee, with regard to the same matter.

Convinced that you will kindly accept this address, we assure your Imperial and Royal Majesty of the most pre-eminent and most humble respect of your obedient servants.

In the name of the Executive Committee of the International Union for the Observance of Sunday:—

President: L. RÖRICH, Pastor.

Vice-President: CH. GOLOPIN-SCHAUB, Dr. Scient. and University Professor.

VICTOR LOMBARD.

Secretary: E. DELUZ.

When it is remembered that the Catholic element is steadily gaining ground in Germany, it does not require any great wisdom or political acumen to see in which direction all these things are tending. Under the fine-sounding plea of humane and benign measures, some of the most enlightened states of Europe are fast hurrying on what the prophet many centuries ago foresaw would come. How soon the decisive action will come, Heaven alone knows; and we can only hope and trust in God, that he will prepare us to meet whatever comes, with unflinching fortitude and persevering courage.

Basel, Switzerland.

—Prejudice, whatever be its source, gets nothing out of the Scriptures. The Herods of to-day get no answer from Christ. The influence of skepticism makes the Scriptures silent.—Rev. Wm. M. Taylor.

Progress of the Cause.

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

THE KINGDOM OF GOD.

I SAY to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,—

That he and we all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain
And anguish, all are shadows vain,
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

—Archbishop Trench.

CENTRAL EUROPE.

ALTHOUGH there are no striking developments in the progress of the message in this field, we are permitted to witness steady advancement. The brethren in France report larger sales in their colportage work. They are generally well received, especially by the temperance people. In many of the cities and larger villages there are temperance restaurants, established for the advancement of the temperance cause and to counteract the influence of the saloon as a place of resort. Our workers usually lodge at these restaurants, where they meet a class of people who, having already espoused an unpopular cause of reform, are the most likely to embrace the truth. Some interested persons have been recently found among this class.

Bro. Comte is still laboring in Algeria. In a recent letter he states: "The Spanish people are ignorant concerning the things of God; seventeen out of twenty cannot read. In Algeria, as in other colonies, their condition is miserable; there is no prosperity, and should the crops fail this year, there will be great distress." He has rented a hall at Chisy, in the province of Oran, where he will hold a short series of meetings. He has made a trial at colportage work, but finds the field difficult, as so few are able to read. This is a field in which the truth must be taught in the simplest manner possible. Our ordinary tracts and Sabbath-school lessons are too difficult.

May 10, seven were baptized at Geneva, a part of the result of last year's Bible work. With one exception, these are grown people, and most of them are active in helping on the work. Bro. R. S. Anthony, who received the truth in America, writes from Constantinople that there is some interest in that city. Some have begun the observance of the Sabbath with him, and desire baptism. Since four years ago, meetings in private houses have been forbidden, the sultan fearing that if permitted to gather, the people would use the occasion to talk against him and the government. The few Sabbath-keepers, however, met at the house of one of their number. Ere long the neighbors began to ask why those men came every Saturday. They advised the brother to have the gatherings stopped, else they would be obliged to inform the police. Since then they have had no regular meetings. One is a converted Jew, one an Armenian, another a Greek, and Bro. Anthony is a Greek of Asia Minor, but his mother-tongue is the Turkish. Thus in the little nucleus that is forming at Constantinople, the Greek, the Armenian, and the Turkish language are represented. Bro. Anthony writes: "I cannot with the pen describe my feelings when I heard that a minister might visit us during the coming year." He reports a young man of good character, who is translator in the Imperial Ottoman Bank, as much interested in the truth.

Encouraging reports from Germany and Russia continue to come. Since the colporters have gone out to different fields from the Hamburg mission school, they have had good success. At present, Bro. Conradi is on a trip through Bohemia and Hungary to Transylvania, to visit an ancient company of Sabbath-keepers, of whom we have heretofore had but little reliable information.

Thus gradually tidings of the truth are spreading

northward, southward, eastward, and westward, and in accordance with the sure word, we expect soon to see the whole land lightened with the glory that shall attend the closing message. We rejoice that we are accounted worthy to have a part in the work, and shall earnestly strive to be faithful to the end, that we may witness the great consummation.

H. P. HOLSER.

SWEDEN.

ÖREBRO, GRYTHYTTED, AND STOCKHOLM.—Since my last report I have labored in these places. We had especially good meetings in Örebro. The believers there are few, but they are trying to do all they can to help forward the work, and a good interest has been awakened to hear the truth. This winter they have hired a hall in which to hold meetings. Their meetings have been well attended, and six or seven have begun to keep the Sabbath. Next month we are going to pitch our tent there, and we hope many more will take their stand for the truth, and that many others will have an opportunity to hear the last message of mercy.

I spent only one week in Grythytted. We had meetings every evening, which were well attended. Some have begun to keep the Sabbath, which is a source of great encouragement to the church. I also gave a temperance lecture for the Good Templars, by request. This meeting was well attended. The interest here in Stockholm is not as lively as one might wish. Some have accepted the truth and joined the church, but many others go to our meetings and are much interested who have not the courage to take a decisive step. God alone knows how it will be with these souls at last. We have a mission school here at present. Only fifteen take part in the school, but the most of these have never canvassed before; thus we shall increase our corps of canvassers. Those who have been engaged in the work before, have manifested a good interest and worked earnestly, and thus they have met with good success.

It is of the greatest importance that our workers have a living connection with God, so that they can represent his cause in a worthy manner. We have sold more books since this branch of the work began; and the more we sell, the more we can sell. The people in general like our books. I have heard that they often say, "We hate Adventists, but we like their books. Their books are very good, and we read them willingly." We see the fruits of this work over nearly the whole of Sweden. One call after another comes from all parts, earnestly requesting us to send some one to preach God's word. But eternity alone will reveal the results of this work. It will then be seen that the seeds of truth sown by our canvassers have not been scattered in vain. We need men and women who are faithful under all circumstances,—those who are not afraid to meet difficulties and hardships, but who are ready to go out with joy and self-denial, to spread the news of our Lord's soon coming.

J. M. ERICKSON.

NOVA SCOTIA AND NEW BRUNSWICK.

I LEFT Columbus, Ohio, for Truro, Nova Scotia, Jan. 14. I met with Eld. J. B. Goodrich in Maine, who had been advised by the General Conference Committee to accompany me to my new field of labor, and assist in conducting a general meeting, as he had had charge of the field the past year. We arrived at Truro the 22nd, and in the language of an apostle can say that "the brethren received us gladly." The meeting began the evening of the 24th. The attendance of our own people was not as large as we had hoped, yet there were representatives from nearly all points. The Spirit of the Lord seemed to prevail, and his blessing came in among us from the first. We continued the meetings about one week. There being no outside attendance from the first, it was thought best to close.

Our work having been only recently begun in these provinces, the people regard it as a "new doctrine;" therefore much stronger prejudice exists here than in the States. We organized a Sabbath-school association, and the committee appointed by the General Conference to manage the work here, after having counseled with Eld. Goodrich, appointed such officers as were necessary to carry on the work in the Maritime Provinces. A local T. and M. society, also, was organized. Eld. Goodrich then returned to Maine, and I started on a tour among the believers. The brethren are greatly scattered over the provinces, and railroads are few, so that often it is quite difficult, as well as expensive, to

get from place to place, it being necessary sometimes to take a stage for a distance of forty-five miles.

I first went to Tiverton, on Long Island, where we have a small church, and held meetings with them for about one week. I found them strong in the faith, of good courage, and all in love and harmony. One willing soul was buried with her Lord by baptism in the beautiful waters of the Bay of Fundy. Church officers were elected and ordained, and the ordinances of the Lord's house celebrated for the first time. A T. and M. society was organized. I next went to Scott's Bay, where there are six believers. I held a few meetings with them for their special encouragement. This is the stronghold in this province, of first-day Adventists, who were engaged in a protracted meeting at the time; and as both congregations were accustomed to occupy the same house, every avenue seemed to be closed up for public work. The brethren here are so scattered that they regard it impossible to hold regular meetings, especially during the winter season; therefore an organization could not be completed. However, I hope to help them in this line as soon as possible.

I next went to Halifax and Dartmouth (these cities being separated by the harbor), and spent a few days with isolated Sabbath-keepers. I then went to Indian Harbor, at which place I conducted services for two weeks, with fair interest to hear. The church organization was completed at this time, and the usual officers were ordained. A tract and missionary society was organized. This church numbers fifteen, and all seem to be in love and harmony and of good courage in the work. All participated in the celebration of the ordinances of the church. Steps were taken to erect a house of worship this season, quite a portion of the money being raised. If carried on to completion, this will be the first S. D. A. house of worship in these provinces; hence all are very anxious to see something done in this direction. At French Village, St. Margaret's Bay, I rented the Union hall for a fortnight. The attendance was good, and the expenses were met by donations. There are two families here who observe the Sabbath. One brother by the act of baptism made an open profession of Christ for the first time. Several others are deeply interested in the themes presented by us as a people.

The church at Head Harbor, St. Margaret's Bay, was next visited. I did what I could to assist and encourage them. Three of their members had quite recently apostatized, but those who remained were firm in the truth, and rejoiced in a Saviour's love. Two were baptized, and five were added to the church, for which all felt to render praise to the Lord. The usual officers were selected by the church, and the elder and the deacon were set apart by prayer and the laying on of hands. With this church, also, the ordinances were celebrated. It was a blessed occasion, being the first time they had ever enjoyed this privilege. From here I took a small sail-boat for Chester, a distance of thirty miles, but stopped on the journey at an island called Ironbound. There are five or six families living on this island, and by request I delivered two discourses. At Chester there is one family of our people, who accepted the truth through the missionary efforts of some one in the West. They were anxious that the word should be preached there, that others might rejoice with them. But not being enabled to reach that place until so late in the season, it being the latter part of April, some 500 men from that district were off fishing.

However, we secured a hall, and held meetings one week; but there was no special interest to hear until the closing meeting, when we had a fair congregation, all things considered, and an excellent impression was made. Hence, I think the day is not far distant when a good work may be done there.

From that place I went to Moncton, in New Brunswick, where there are eight or ten persons who are thoroughly established upon the Sabbath question; but a number of them have heard but little on other points of the faith. I labored with this company for one week. My visit here seemed to be wholly in the providence of God, judging from various stand-points. We organized a T. and M. society and a Sabbath-school. There has been some missionary work done here, with excellent results. Four in the city and vicinity having recently begun the observance of the Sabbath, as a result of some tracts that were handed them in connection with some personal labor bestowed by the same parties. So the Lord is willing to bless the efforts of his humble servants as he has said: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves

with him." Thus some are caused to rejoice here as in other places. I next went to Scott's Settlement, a distance of twelve miles, to visit one of the families already referred to. I had an excellent visit with them. I found them rejoicing in the Lord and in his word, even beyond expression. I was reminded that twenty and twenty-five years ago, in a similar manner both minister and people rejoiced. Thus the good work is onward; and no doubt there are scores in this new field who would likewise rejoice if the light could be carried to them. But there being only one minister in this vast territory, and comparatively few believers, there will have to be most earnest efforts put forth in the missionary line, to carry forward the work here.

If any of our brethren in other parts feel a special interest in the work in the Maritime Provinces, and would esteem it a privilege to assist in the missionary work,—if such will send in their donations, I will see that proper literature is procured and judiciously distributed. We now have three organized churches, numbering, in all, thirty-eight members. In addition to these, there are three other small companies not organized as yet, and some few isolated brethren. I shall begin tent work about the middle of June. I hope that the blessing of God may so attend the efforts that many may be caused to rejoice in a Saviour's dying love.

H. W. COTTRELL.

May 27.

MAINE.

AMONG THE CHURCHES.—Since leaving the school at Lancaster, May 1st, I have visited the churches in Portland, Brunswick, Richmond, and Deering. We had a baptism at the last-named place yesterday. One was baptized and two united with the church. There are several in Portland who ought to go forward in baptism and unite with the church. They are children of Sabbath-keeping parents, and unless they are encouraged to take up the cross, and brought into the church, the enemy will get the advantage over them, and they will be lost to the cause of truth. But if they are encouraged to do what is really duty for them to do, they will become strong, and will be better prepared to resist the temptations of the enemy. There are a few in Portland who are interested in the truth, and I think will take their stand upon it not far in the future. May the Lord bless those who are interested, and help them to decide to obey him before their probation shall close.

S. J. HERSUM.

May 26.

IOWA.

CEDAR RAPIDS.—As soon as health would permit, I reported to Iowa as per directions of the General Conference, and was assigned labor in this place. Cedar Rapids is a beautiful city of about 23,000 population. The truth has been known in its vicinity for thirty years. The Snook and Brinkerhoof rebellion occurred in an adjoining town. Many of their followers are still living in this vicinity, and the influence exerted does not make this the most desirable field. However, the Lord has not been unmindful of our labors. From one to four Bible workers have been engaged in the city for some time previous to my coming, and to their efforts the success of the work can be mostly attributed; want of health has not permitted my putting forth much energy.

On the 18th of February we began public meetings in a chapel building, centrally located and nicely adapted to our wants. As a result, about twenty adults are keeping the Sabbath. These, with as many more previously belonging, make an interesting congregation, and we hope soon to have a permanent church organized. Two have been recently baptized, and others will soon follow in the ordinance. Notwithstanding the slanderous reports and bitter opposition to the truth, the Lord has been good, and to his name be all the praise! I ask an interest in the prayers of God's people, that I may soon be able to again engage with my usual energy in this precious work.

May 25.

J. P. HENDERSON.

MINNESOTA.

DUNDAS.—I left Battle Creek, Mich., April 9, on my way to Montana. On arriving at Dundas, Minn., where I desired to visit the church for a few days, I found the members of good courage, and learned that a good work had been accomplished by them in several of the adjoining townships during the past winter, in circulating the petition against religious legislation, and in other home missionary

work. Some who had thought that they could accomplish but very little, if anything, in the work, went out by faith, and secured as many signatures, and sold as many books, as those who had had some experience. The Lord has promised to be with those who have faith to move out in the work, and according to their faith, so will be their success.

The spirit of work manifested in the church, and their desire to know better how to engage in the work, induced me to remain with them three weeks, giving instructions in petition work, in carrying out the program for weekly missionary meetings, and in preparing and giving Bible readings. I also held a canvassing drill, which was a source of encouragement to the church, the entire class taking an active part in the various exercises. Better talent for the canvassing work than that which is now partially developed here it is hard to find. A similar work in all our churches would develop valuable talent, and greatly encourage the churches. May the Lord bless the earnest workers in this church, and may they soon go forth into the great harvest-field, and, hand in hand with Him who has said, "Lo, I am with you always," gather sheaves for the heavenly garner.

May 5.

A. L. HOLLENBECK.

INDIANA.

HOMER, FREDERICKSBURG, AND DOVER HILL.—Since our good State meeting at Indianapolis, I have labored at the above-named places. May 8-12 I was with the Homer church. I found still a good interest there to hear further upon points of faith held and taught by us as a people. The Lord blessed, and we enjoyed some good meetings. I have great reasons to hope that others at Homer who are deeply interested and are investigating further upon points of our faith, will soon take their stand for the truth. May 14-26 I labored at Fredericksburg. We have a few brethren and sisters living within three or four miles of this place. They are few in number, and have not an abundance of this world's goods; but nevertheless I found them very zealous in the truth, and they seem to have a mind to do what they can to help spread the message, and get it before their neighbors.

Owing to the busy season of the year, the brethren thought it would be best, if a place could be procured in which to hold services, that the preaching be done in Fredericksburg. There had never been a discourse on our faith preached in that town, and there was a great deal of prejudice in the minds of the people, which made it quite hard for our brethren to do much in the way of missionary work. The Christian people kindly granted us the free use of their church house, and we held services over one week. The Lord greatly blessed in the presentation of his word, and many became deeply interested. The leading citizens of the place, including lawyers, doctors, and merchants, attended the meetings, and thus we had a good hearing, and hearts and minds seemed very much impressed with the truth. I had many invitations to visit, and I formed many pleasant acquaintances which will not soon be forgotten. I believe that if a series of meetings could be held there, a good work could be done. I left the brethren much encouraged. May the Lord keep them humble and faithful.

I next went to Shoals, in Martin Co. By invitation I preached two discourses in the Christian church. I held a few meetings there last spring. I find quite an interest to hear, and the people are very anxious to have a tent pitched there. I believe a tent effort would result in good. May 27 to June 3 I labored with the little company at Dover Hill, who were brought out to keep the commandments of God under my labors last spring. I found nearly all faithful and growing in grace, notwithstanding they have had to encounter some very bitter opposition, but it has only served to establish them more firmly in the truth. They have a very interesting Sabbath-school. Some of the little company have already laid aside selfish interest, and gone out into the vineyard of the Master, in the interest of the canvassing work, and are making a success of it. The outside interest to hear is still good. A Christian minister is to begin a series of opposition meetings against the truth there June 6-8. May the Lord so order that his efforts may only serve to strengthen and build up the blessed cause of God in that place. We can but believe this will be the result. May the Lord bless the dear souls there, and may they so live that day by day they can receive of heaven's choicest blessings. I left all of good courage.

I am now on my way to Dana, where Bro. Young

and I expect to hold a series of tent-meetings. My address for the next few weeks will be Dana, Vermillion Co., Ind. May the Lord bless his cause in this Conference this summer, as well as in all parts of the world.

M. G. HUFFMAN.

June 3.

MICHIGAN.

BANCROFT, ST. CHARLES, FREELAND, ETC.—Feb. 7, I went to Bancroft by request, to defend the cause against the fierce attacks of a minister who had been stirred up by the petition work and Bible readings. I gave three discourses in review of the opposition, and the result was favorable. In addition to these reviews, I held twenty-four meetings on general topics. Bro. I. D. Van Horn was with us over the last Sabbath and Sunday, and gave four discourses, which were received as meat in due season. An elder was ordained, and necessary instruction was given in church matters by Bro. Van Horn.

March 26 I came to St. Charles. I held meetings and visited at Fergus, St. Charles, Fremont, and Bay City, until the State meeting at Flint. April 22 I went to Freeland and thence to Edenville and Midland City. I held meetings and visited from house to house, to instruct, encourage, and build up, as duty seemed to demand. In all these labors I found that the Laodicean message was the most effectual means of arousing a spirit of self-examination. It seemed necessary to make a special effort to bring our people to a realizing sense of their need of a new conversion and a new and living experience. In several instances humble confessions were made, and also resolutions to seek and obtain a new conversion. Many had not maintained their consecration, health reform was nearly or quite forgotten, and a great lack of the power of godliness was the result. But in every case those who opened the door and let Jesus in, experienced anew the freedom and joy of salvation by faith.

There is power in the Laodicean message, and if that is not received, what can ever arouse a lukewarm people? This message with its light was brought before our people many years ago by a special providence of God, and caused a humbling of their souls, and a good work was begun which I now believe should have been followed up, but which for some reason was dropped and suffered to die out; and for many years that message was but little thought of or mentioned as a special message sent to do a specific work. It is true that the principles of it were constantly repeated in the "Testimonies," but as a distinct message to be acted upon, it was lost sight of. Now I believe this message must once more come to the front, and be kept before the lukewarm as a deciding message. The Elijah spirit and power is in it, to compel a choice. "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Halting between two opinions must end if we would be overcomers. The question now is, Who will be on the Lord's side? The answer must be whole-hearted, "As for me and my house, we will serve the Lord."

In the last part of my labors mentioned above, I had the assistance of Bro. J. C. Harris. On two or three occasions we were privileged to see the power of truth melt hearts, and together we shared the blessing of God to our mutual encouragement. In exalting Christ we have renewed our strength, and are enabled to rejoice in that faith which works by love and purifies the heart. We are about to pitch the tent in Bay City, and my address will be 418 Van Buren St., Bay City, Mich.

M. E. CORNELL.

THE OHIO STATE MEETING.

A REPORT of this meeting by Eld. Corliss has already been published in the REVIEW, but a few words more may be of interest to the brethren throughout the State. The meeting was not all that could be desired either in point of numbers or in spiritual interest, yet we feel that the plain, practical preaching of Elds. Olsen, Corliss, and Durland will result in much good to those who go from this meeting to labor in the various branches of the work. The reports from the field showed that "the harvest truly is plenteous, but the laborers are few," and the burden of the committee was how to dispose of the little help to the best advantage. After looking over the field, and consulting with the brethren from abroad, it was recommended that E. J. Van Horn, H. M. Mitchell, and the writer devote their entire time to church work; that W. H. Saxby and wife take charge of the Cleveland mission, and

make that city their field of labor, E. T. Russell to devote his time exclusively to the N. R. L. work. H. W. Miller will make Columbus his head-quarters, and labor for the church there all he can consistent with his duties as president of the tract society. O. F. Guilford and O. J. Mason will labor together in a tent effort at Delaware. H. H. Burkholder and A. G. Haughey will labor together in tent work at Mt. Corey, Hancock Co. A. C. Shannon and C. H. Keslake will labor together with a tent, place not yet decided upon. J. S. Iles will finish up the work begun by him in Sciota and Adams counties. Ella Talmage and Stella Howser will connect themselves with the Cleveland mission. All other laborers not here mentioned will continue as heretofore. The following persons were appointed as camp-meeting committee: D. K. Mitchell, J. S. Fisher, C. W. Inskeep, A. L. Stevens, and Geo. Bisel. The camp-meeting will be held at Marion, Aug. 5-19. It was also decided to hold a canvassers' institute, beginning July 28, and closing Aug. 8. Let all begin now to plan to attend these meetings, of which further notice will be given in due time.

GEO. A. IRWIN.

INDIANA TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	533
" reports returned.....	251
" members added.....	8
" " dismissed.....	10
" letters written.....	196
" " received.....	79
" missionary visits.....	2,167
" Bible readings held.....	201
" persons attending readings.....	425
" subscriptions for periodicals.....	116
" periodicals distributed.....	6,673
" pp. publications distributed.....	142,957

Cash received during the quarter, \$3,920.65; cash paid out during the quarter, \$3,910.17.

J. W. MOORE, Sec.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending March 31, 1889.

No. of members.....	242
" " added.....	2
" reports returned.....	48
" letters written.....	129
" " received.....	44
" missionary visits.....	1,341
" Bible readings held.....	34
" persons attending readings.....	67
" subscriptions obtained for periodicals.....	34
" periodicals distributed.....	2,112
" pp. tracts sold, loaned, and given away.....	90,082

Cash received on books, tracts, and periodicals, \$116.28; on sale of subscription books, \$206.30; on donations, \$6.83; on first-day offerings, \$19.05.

Rich Hill, Gunn City, Economy, Armstrong, New Boston, Bolivar, and Sedalia societies failed to report.

JAMES KLOSTERMYER, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	302
" " dismissed.....	2
" reports returned.....	82
" letters written.....	185
" " received.....	49
" missionary visits.....	760
" Bible readings held.....	121
" persons attending readings.....	350
" subscriptions obtained for periodicals.....	35
" periodicals distributed.....	2,753
" pp. books and tracts distributed.....	92,189

Cash received on books, tracts, and periodicals, \$175.24; on sales of subscription books, \$59.05; on fourth Sabbath donations, \$9.75; on membership and special donations, \$13.80; on first-day offerings, \$44.37; other donations, \$369.48.

L. A. STONE, Sec.

MEETINGS IN DISTRICT NO. 1, GENERAL CONFERENCE FIELD.

THURSDAY evening, May 15, I left South Lancaster, Mass., in company with Eld. Miles, the district canvassing agent, and Bro. C. M. Snow, to attend the general meeting in Washington, D. C. Going via the Norwich Steamer Line to New York City, we were obliged to lie at anchor two and one-half hours in the sound on Friday morning, on account of a dense fog which had prevailed during the night, causing our noble steamer to move very cautiously, and early in the morning settled down so heavily that the anchor was lowered until the fog cleared away. On account of this delay, we did not reach Washington until Friday evening

The meeting had been progressing since Thursday evening. Eld. Olsen was present, and did most of the preaching until its close. The work in Washington is very encouraging. Quite a goodly number have been added to the church there since the organization of the Atlantic Conference last fall; and the spirit of union, love, and harmony prevails among them.

At the close of a social meeting on Sabbath, which followed a stirring discourse by Eld. Olsen, an opportunity was given for those who desired to seek the Lord for the first time, to do so, when nine came forward, each of whom bore a feeling testimony. On Sunday afternoon and evening the meetings were held in a hall on Capitol Hill. This hall, for several weeks past, has been paid for by those not of our faith, and our people have been urged to use it in presenting our views. This interest to hear the truth was afterward shown by a formal petition, signed by some thirty of the citizens of Southeast Washington, asking that a tent be erected in that portion of the city, not later than June 1, and that Eld. H. E. Robinson remain there to give a course of lectures.

The canvassing work received its due share of attention, Eld. Miles giving much valuable instruction concerning this branch of the work. The regular class drill was hindered, however, by not having a time and place assigned for it in the daily program of the meetings. We hope that those who have charge of planning for workers' meetings and camp-meetings, will see that this work is not crowded into a corner.

Several meetings of the Conference and tract society were held, in which plans for work during the summer were presented, in the discussion of which much interest was manifested. The importance of the Sabbath-school work was presented by Eld. A. E. Place, of the New York Conference, who has charge of the Sabbath-school work in this district.

It was deeply regretted that Eld. J. E. Robinson, the president of the Conference, was unable to be present on account of failing health. He is spending some time in Colorado for the purpose of recruiting his health. By unanimous vote of the Conference, his brother, H. E. Robinson, takes charge of the work during his absence.

On Monday six candidates went forward in the ordinance of baptism.

The writer left Washington on Wednesday, May 21, for the meeting at New Market, Va. Elds. Olsen and Miles joined me here the day following. We are now in the midst of this meeting, which is not largely attended, yet we trust that with the blessing of God some plans will be devised in our counsels with the brethren here, which will result in forwarding the work in this Conference. We go from here to attend the workers' meeting and camp-meeting in Pennsylvania, from which place we purpose to report further.

A. T. ROBINSON.

Bible Readings.

"Search the Scriptures."—John 8: 39.

HOPE.

1. For what does the Christian wait?
"For we through the Spirit wait for the hope of righteousness by faith." Gal. 5: 5.
2. In whom should we hope?
"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance." Ps. 42: 5.
3. How much of our time should we hope?
"But I will hope continually, and will yet praise thee more and more." Ps. 71: 14.
4. Do we hope for what we possess?
"But if we hope for that we see not, then do we with patience wait for it." Rom. 8: 25.
5. For what hope was Paul judged?
"And now I stand and am judged for the hope of the promise made of God unto our fathers." Acts 26: 6.
6. How was Paul punished for cherishing this hope?
"For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." Acts 28: 20.
7. To whom was this promise made?
"And the angel of the Lord called unto Abraham out of heaven the second time." "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 15, 18.
8. Who was this seed?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

9. Did this hope embrace more than the first advent of Christ?

"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23: 6.

10. Against what does the Saviour warn us in Mark 8: 38?

"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

11. What is the lot of those who through shame deny Christ?

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10: 33.

12. What will prevent our being ashamed of Christ?

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 5.

13. How are we saved?

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8: 24.

14. How may this hope be obtained?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

15. Have those now in its possession always had this hope?

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 12.

16. What is necessary that this hope be obtained?

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. 1: 18.

17. Whose sorrows are alleviated by this hope?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4: 13.

18. What will become of the hope of the wicked?

"So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web." Job 8: 13, 14.

19. Where does the wicked lay up his treasure?

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. Luke 12: 16-19.

20. Where, then, is his hope?

21. What is said of the hope of the wicked?

"When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. Prov. 11: 7.

22. Is there danger of the Christian losing his hope?

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. 1: 23.

23. What hope did Paul urge upon others?

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24: 15, and first clause of verse 16.

24. If we believe that Christ arose, for what may we hope?

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4: 14.

25. What exhortation is given to those who have this hope?

"Wherefore comfort one another with these words." 1 Thess. 4: 18.

26. When was Paul to realize this hope?

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. 2: 19.

27. Where, then, do both Paul's and the Christian's hope center?

28. What is the Christian's hope called?

"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." 1 Thess. 5: 8.

29. Who gives to the Christian this hope?

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace." 2 Thess. 2: 16.

30. What should we be prepared to give?

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3: 15.

31. Have you a well-grounded hope which you can define to others?

32. Where is the object of this hope?

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Col. 1: 5.

33. What is the substance of this hope?

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1: 27.

34. For what is the true Christian waiting and looking?

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

35. What does the possessor of this hope do?

"And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 3.

36. Does your life show that you have this hope?

C. L. BOYD.

Special Notices.

NOTICE FOR UPPER COLUMBIA CONFERENCE.

We have yet a lot of Year Books for 1890. Only ten cents. Send for one.

Hereafter address all orders to Mrs. L. A. Fero, Milton, Oregon. I have to give up my position owing to failing health. S. H. CARNAHAN.

NORTHERN MICHIGAN CANVASSERS.

I WAS informed while at our Flint canvassing drill, that there were a dozen or more brethren and sisters in the northern part of the State who wished to attend a canvassing class, and fit themselves to labor in this branch of the work, but could not afford to come so far as Flint, and thus were deprived of the instruction given at that meeting. According to appointment, the Northern camp-meeting will be held at Cadillac, beginning June 24. This is to be preceded by a workers' meeting of one week. All our brethren and sisters in the northern part of the State are, no doubt, laying their plans to attend this important meeting. I am arranging my work so as to attend, and expect to be on hand at the beginning of the workers' meeting, to give instruction in the canvassing work. I should like to have a good class in both "Great Controversy, Vol. IV." and "Bible Readings."

Now is the time to attend a good camp-meeting and canvassing class for *one fare*. I hope all our brethren and sisters who desire to enter the canvassing work, will avail themselves of this privilege, and fit themselves to labor in this branch of the cause. After the drill we shall form our companies, appoint our leaders, and assign them their territory. All should decide at once for what book they wish to canvass, and send to Hattie House, Battle Creek, Mich., for an outfit, so as to have the canvass learned before beginning the drill at the first of the meeting.

Let all who desire to attend the class come prepared to go from the meeting to their respective fields of labor, and put in practice what they have learned while it is fresh in their minds.

I find by looking over the reports of the canvassers for this week, that one agent took orders to the amount of \$103.50; another, \$120.50; and another, \$139.75, all these being in one company.

Most of the companies sent out from the Flint class are doing well, and are of good courage. The Lord is blessing the canvassing work in this State, and orders are being taken as never before. I hope the ministers and directors of Northern Michigan will do all they can to encourage suitable persons to attend the class, that companies may be formed to work in that part of the State for our different books. I would like to see a company organized

for *Good Health* and our temperance works. Bro. J. L. Rumery, of Allegan, is appointed assistant State agent, to look after this branch of the work. All wishing to receive instruction in this branch should write to him at once, so that arrangements can be made to give instruction, if a class can be formed.

While the Lord is blessing the work, let us take courage, and push each branch as fast as possible. Address me at Hillsdale, Hillsdale Co., Mich.

J. N. BRANT, *State Ag't.*

INDIANA CAMP-MEETING.

WE would say to our brethren and sisters of Indiana, that the time and place of our camp-meeting have now been fixed. The meeting will be held, unless some unforeseen cause prevents, at Frankfort, Clinton Co., Aug. 12-26, including a workers' meeting, which will be held the first week, or Aug. 12-19. We are very glad to know that our people generally seem to be making calculations to attend. Begin now to plan to be there. The meeting is held earlier this season for several important reasons. A good and ample ground, a hickory grove, has been secured. We shall hope for a profitable meeting.

F. D. STARR.

NOTICE FOR NEW ENGLAND.

WE again call the attention of our brethren to the rates made by the B. & M. R. R., to the camp-meeting in Nashua. We expected to have them in time to put them in last week's REVIEW, but were disappointed in getting them from the company. Tickets will be sold at the stations given, and at the following prices: Danvers via West Peabody, \$1.15; Reading via Wilmington Jet., 90 cts.; Haverhill via Lowell, \$1.05; Newburyport via Georgetown and Lowell, \$1.50; Lynn via Boston, \$1.55; Marblehead via Lawrence and Windham, \$1.40; via Boston, \$1.70; Portsmouth via Bradford and Lowell, \$2.10; Salem, \$1.20; Ossipee, \$2.50; Worcester, 1.45; Oakdale, \$1.10; West Boylston, \$1.15; Northampton, \$3.05; South Amherst, \$2.70; Hadley, \$2.90; Bondsville, \$2.30; Clinton, 90 cts.; South Lancaster, 85 cts.; Ayer Jet., 55 cts.; Groton, 45 cts.; Hollis, 25 cts.; Pepperell, 30 cts.; Lowell, 45 cts.; Boston, \$1.20; Woburn, 90 cts.; Keene, \$1.80; Amherst, 30 cts.; South Merrimac, 25 cts.; Tyngsboro, 25 cts.; Hillsboro, \$1.30; Claremont, \$3.05; Newport, N. H., \$2.70; Hancock, \$1.05; Windham, 35 cts.; Wilton, 50 cts.; Milford, 35 cts.; Contoocook, \$1.75; Ware, Mass., \$2.15.

These tickets are good for the return trip when countersigned by the secretary upon the camp-ground; so none holding them should leave the ground without attending to this.

All persons coming to the meeting will leave the cars at the Main St. Station, from there taking a camp-meeting street-car direct to the ground. Bring your baggage checks with you to the ground, and the committee will take charge of the bringing of the baggage from the station.

S. A. WHITTIER, *Sec. N. E. Conf.*

SABBATH-SCHOOL LESSONS IN FOREIGN LANGUAGES.

At the last session of the International Association, it was voted to publish the Sabbath-school lessons for the senior classes in the foreign languages in pamphlet form, thus making them uniform with the lessons in English.

For the first two quarters of this year the lessons were published in that form and handled by the tract societies, but the sales being so light, and the expense of translating and printing the lessons in this form so heavy, the International Association has already lost over \$400 by the operation. It will therefore be absolutely necessary to make some changes at once.

Several plans have been suggested, but the most feasible one, and the one which we think will give the best satisfaction, is this:—

1. Publish the lessons as we do in English, quarterly, without cover, charging five cents per copy, post-paid. 2. Call it a "Quarterly Journal," and have it registered as second-class matter in order to save postage. 3. Take it wholly out of the hands of the tract societies, and let the subscriptions be taken and forwarded by the Sabbath-school officers without commission. 4. Print from type, making no plates or matrices. 5. Furnish the European from the American edition, and thus save the expense of plates.

In this way all *commission* will be saved, and the association will receive the full price of the pamphlet.

A committee was called together in Battle Creek, Mich., May 19, 1890, to consider this question, and the above plan was unanimously indorsed.

Now we propose to give it a thorough trial, and hope to have the hearty co-operation of all those interested in the question. Unless this does succeed in reducing the expense very materially, we shall be obliged to return to the old plan of publishing the lessons in the foreign periodicals.

The lessons for the next quarter in Danish, Swedish, French, and German, will be published at the REVIEW AND HERALD Office, Battle Creek, Mich., to which all orders should be addressed. Price, five cents per copy post-paid.

Each school desiring lessons in any of these languages will now order direct from REVIEW AND HERALD Office, sending the money with the order.

C. H. JONES, *Pres. Int. S. S. Asso.*

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 38.—HEBREWS 12:18-39.

(Sabbath, June 21.)

1. *Unto what does the apostle say we have not come?* Heb. 12:18-21.
2. *Unto what have we come?* Verses 22-24.
3. *Trace the connection through verses 18-24, and note the contrast.* Study note.
4. *How are we admonished?* Verse 25.
5. *Why must we take heed not to refuse?* *Id.*
6. *When was the voice heard speaking on earth?* Verses 18, 19; Ex. 19:18, 19.
7. *When he spake on earth, what was the result?* Heb. 12:26, first part.
8. *What will take place when he speaks again, from heaven?* Verses 26, last part.
9. *When will this be?* Compare 1 Thess. 4:16; John 5:28, 29; Ps. 50:1-4; Jer. 25:30-33; Joel 3:16.
10. *Whose voice is it that will then be heard?*
11. *What is he now speaking to us from heaven?* *Ans.*—He is speaking peace by his blood, which is still sprinkled before the throne.
12. *Then if there was no escape for those who refused to heed his voice when it was heard proclaiming the terror of the law, what hope can there be for those who refuse his gracious call of mercy to the violators of that law?*
13. *What will the final shaking by his voice signify?* Heb. 12:27.
14. *What things will God remove?* Heb. 2:14; 1 John 3:8.
15. *What cannot be moved?* Ps. 125:1; 112:1-6.
16. *Then to what exhortation should we take heed?* Heb. 12:28.
17. *Why?* Verse 29.
18. *To whom is he a consuming fire?* Ps. 97:1-3.
19. *But what is he to the righteous?* Isa. 25:1, 4.

NOTES.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company [myriads] of angels, to the general assembly and church of the first-born, which are written [margin, enrolled] in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24.

Let us note each of these cases, to see what scene we have presented here before us. The Mount Sion, the heavenly Jerusalem, is the city of the living God,—the place where God sits as judge of all. In the temple in that holy city, he sits upon his throne, between the cherubim. Around about the throne are ten thousand times ten thousand, and thousands of thousands of angels. Rev. 5:11. These are in the temple in heaven—in the heavenly sanctuary. In that sanctuary, where God sits in judgment, are the books of record and the book of life, in which are written the names of the general assembly and Church of Christ, the first-born. Around the throne

are the elders,—men who have been redeemed unto God "out of every kindred, and tongue, and people, and nation;" and who, having been raised from the dead at the crucifixion of Christ (Matt. 27:50-53), were led by him from captivity to heaven, when he ascended to the Father (Eph. 4:8), and were made unto God kings and priests. Rev. 5:9, 10. These representatives of the human family are assistants of Christ in his priestly work as mediator of the new covenant. Thus we have in these verses a view of the heavenly sanctuary, where Christ ministers in behalf of sinners, with his own blood. Now we can see the connection running through verses 18-24. It is a vivid contrast between the old covenant, with its ministration of death, and the new covenant, with its ministration of the Spirit of life. In the preceding verses the apostle gives a warning against apostasy, and then, as an encouragement, tells us that we are not directed to Mount Sinai, to trust in the law for righteousness, when it has for us only curses, nor to the old covenant, with its ministration of death, but to the Mount Zion, where we may find the law of the Spirit of life in Christ Jesus, the mediator of the new covenant, and may find peace and help "exceeding abundantly above all that we ask or think."

Having this abundant help so freely offered, it becomes us not to refuse the gracious offers of Him who now speaks peace to us. Those who despised the words spoken by Christ on Mount Sinai, could not escape; then how much less can any hope to escape who not only violate the law spoken on earth, but refuse the means of deliverance from that transgression. When he spoke on earth, his voice shook the earth. But when he speaks the second time, his voice will shake not the earth only, but heaven also. The first shaking was only a shaking, but the second shaking means the removal of everything which is not of God, or not anchored to the throne of God, through faith in Christ.

News of the Week.

FOR WEEK ENDING JUNE 7.

DOMESTIC.

—No adjournment of Congress is probable before Sept. 1.

—The public debt statement shows a reduction of \$6,000,000 in May.

—The Astors of New York are about to build in that city the finest hotel in the United States. It will cost between \$2,000,000 and \$3,000,000.

—Speaker Read has issued an order forbidding the sale of whisky in the House restaurant; its keeper declares he will still sell wine in original packages.

—Heavy rain and thunder-storms prevailed in New York State Thursday, the lightning, wind, and floods working havoc. Several are reported lost.

—The Garfield Monument at Cleveland was dedicated Decoration Day, with appropriate services in which President Harrison and his Cabinet participated.

—Alfred T. Perrine, the inventor of the Gatling gun, died in the Cincinnati City Hospital, Tuesday, in poverty. At one time he was worth \$150,000.

—Major Pond announces that he has engaged Sir Morell Mackenzie, Prof. James Bryce, and Henry M. Stanley for lecture tours in the United States next fall.

—Many thousands of acres of fine wheat land in California are inundated by overflows from the San Joaquin and King rivers. The loss will be very heavy.

—The district near Hubbard, Iowa, was swept Wednesday by a tornado, houses and barns being reduced to kindling wood. Many horses and cattle were killed.

—The will of the late Segwald A. Quale, of Eau Claire, bequeaths \$1,000,000 for the establishment at Madison, Wis., of a hospital for cripples and deformed persons.

—Cheyenne Indians in Montana were, on Friday, on the verge of an outbreak. It is reported that they have killed five whites, and settlers are taking precautions for their safety.

—Robert P. Porter, Superintendent of the Census, has announced that no endeavor will be made to punish persons who refuse to answer the objectionable questions about chronic diseases.

—On Sunday Mrs. Robert Morrow, of Durango, Colo., attempted to light a fire with kerosene, and an explosion occurred which resulted in the burning of the house, together with Mrs. Morrow and her two children.

—The town of Bradshaw, Neb., about fifty miles from Lincoln, was completely destroyed by a cyclone Tuesday evening. Fifteen persons were killed, and many others injured. Three hundred families were left homeless. The financial loss is about \$250,000.

—A Wagner sleeper on the Louisville and Nashville Ry. was wrecked Friday afternoon near English, Ky., by rolling down an embankment. Two of the passengers were thought to be fatally injured.

—It was announced Thursday, that California would send a section of a big redwood tree, sixty feet in circumference, to the World's Fair, and that the work of preparing the tree had already begun.

—A Chicago and Northwestern passenger train jumped the rails near Rockford, Ill., Friday, and tumbled down an embankment among a gang of section men. The engineer and four section men were killed.

—An engine drawing two coaches filled with Baltimore and Ohio Railway officials, fell through a trestle between Wheeling and Parkersburg, W. Va., but fortunately no one was killed, though a number were seriously injured.

—Severe storms prevailed Wednesday over a large section of the Northwest. A tornado was reported from Hardin County, Iowa, which destroyed several dwellings, and failed only by a miracle to result in loss of human life.

—On Thursday news was brought to Denver, Colo., of the massacre, several days ago, of a party of Government surveyors in the Upper Green River country, Wyoming, by Indians. Chief Engineer Crittenden and chain-bearers E. W. Timberlake, George Woods, and Henry Overmeyer were killed, and Jesse Lee was seriously wounded.

—Tuesday lightning struck a powder-house on the outskirts of Mansfield, Ohio, and in the explosion that followed two residences were completely wrecked, and much damage was done to other buildings. A baby in one of the houses was blown 100 feet away and killed, and a woman and another child are reported to be fatally injured.

—Justice Lamar tells a Washington correspondent he thinks Mississippi will eventually be a negro State, and that the whites will be forced to emigrate. He is so confident of this that he is anxious to sell his plantation in Mississippi, consisting of about 500 acres of the finest lands in that State, and having on it forty-seven registered cows and a number of fine horses. Justice Lamar has a magnificent homestead there, and his lands are under the best of cultivation. He offers the whole for much less than it is worth, and he says he has no desire to have any of his friends remain in Mississippi.

FOREIGN.

—Fifteen persons were arrested in Paris recently, for plotting against the czar.

—The influx of Chinese into Mexico is producing much alarm among the laboring classes.

—The czar has issued a ukase, ordering the abandonment of the Russian anti-Jewish policy for one year.

—The Bey of Tunis has issued a decree that every colored servant in his dominions shall be given a certificate of freedom.

—Many villages are inundated and railway traffic is interrupted in Cuba by great floods resulting from excessive rains.

—A National Anti-Gambling League has been formed in England. The authorities of Geneva have closed all the gambling places in that city.

—The Nile at Assouan is lower than for years, and only improved methods of irrigation are relied upon to mitigate the expected failure of crops.

—The Swedish Government has granted \$55,000 for the expenses of Dr. Frith's north-pole expedition, which will leave Christiana in February, 1892.

—A fleet of British war ships arrived at Newfoundland Monday, and more have been ordered to proceed there. It is also rumored that a regiment of the line will be sent to the same place. Trouble over the fisheries is anticipated.

—President Carnot has granted a pardon to the Duke of Orleans, who was sent to prison in February last for violating the decree of exile issued against the members of his family. The duke will be conducted to the frontier during the night.

—The governments of Europe are negotiating with a view to common action for the suppression of anarchism. Germany is taking a leading part in the negotiations, and the only obstacle encountered is the objection of England to the extradition of political offenders.

—A bloody encounter has taken place between Arnauts and Servians, on the Servian frontier. The Ottoman and Servian governments have sent telegraphic orders for prompt inquiry into the affair. The Arnauts killed fifteen Christians, wounded thirty-five others, and robbed the dead.

—A letter from the czar, written in reply to one from the Queen of Denmark, has just been published. In his letter the czar promises a strict inquiry into Siberian scandals, and says he will punish heavily excesses of severity on the part of officials. Lastly, he promises to instruct his Ministers to draft measures of amelioration.

—Emperor William met with an accident recently while driving, which seriously aggravates the malady in his head, which has troubled him for many years. It

is said that being aware of the seriousness of the situation, he has made arrangements to appoint the empress and his brother, Prince Heinrich, regents in case of his death or disability.

RELIGIOUS.

—Rev. Sam Small has accepted the presidency of the Methodist University in Ogden, Utah.

—The biennial session of the Holland Reformed Church of the United States opened at Grand Rapids, Mich., Wednesday.

—Tuesday the better classes of citizens of Philo, Ill., forced the members of the Pentecost band, who have been holding meetings at that place, to leave town.

—On Wednesday the "love feast" at Schaefferstown, Pa., of the Dunkards, closed with feet-washing, the Lord's Supper, greeting with the holy kiss, etc. Three thousand people were present.

—The "Shosei," a rough element of Japanese students, are causing trouble to missionaries in Japan. A Canadian missionary was recently murdered, another was severely beaten, and a third compelled to flee from the country to England, leaving his family in the care of friends.

—A committee from Chicago, representing the Roman Catholic, German Lutheran, and German Reformed churches, called upon Governor Fifer Wednesday, and requested him in the event that he called a special session of the legislature, to name the educational question as one of the matters to be considered. The governor will consider the matter.

Appointments.

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

APPOINTMENTS FOR MISSOURI.

New Boston, Lynn Co., June 10-19
Economy, Macon Co., " 20-29

I expect to go from Economy to Utica. Let all interested in these meetings arrange to attend.

WM. COVERT.

ELD. OBERHOLTZER and myself will meet with the church at Poseyville, Ind., June 12-15. We hope to see all in that part of the State at this meeting. I intend to visit Dover Hill June 16-19, and Fredricksburg June 20-23, on this trip in the southern part of the State, and perhaps some other places also. F. D. STARR.

Obituary Notices.

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

LIBBY.—William Wallace Libby was born in Bolton, P. Q., April 15, 1824, and died of Bright's disease, at his residence in South Stukely, P. Q., May 23, 1890, aged 66 years, 1 month, and 9 days. He leaves a devoted companion, four children, and a large circle of relatives to mourn his loss. Bro. Libby was highly esteemed as a good citizen and a kind neighbor. He was one of the first to commence the observance of the Bible Sabbath in South Stukely about fourteen years ago. During the last few years he has led a praying life, and given evidence that the Spirit of God had wrought a change in his heart. Funeral services were conducted by the writer. Text, 2 Sam. 14: 14. R. S. OWEN.

WATKINS.—Died June 3, 1890, at 292 Lacock St., Allegheny, Pa., Bro. Thomas D. Watkins, in his forty-seventh year. Bro. W. was taken ill the 28d of April, the illness resulting in typhoid fever; partially recovering from this, nervous prostration developed, resulting fatally after great suffering borne with Christian patience and hope. His remains were taken to Montreal, P. Q., for burial. Bro. and sister Watkins first learned the message during the New Orleans Exposition, by meeting Bro. and sister Hill en route from St. Louis to New Orleans, where Bro. Thomas Gibbs held a few readings, March 1, 1886. Bro. and sister Watkins began keeping the Sabbath. They were baptized in the September following, and joined the Pittsburgh church. Bro. Watkins loved the message, and was in the love of the truth, conversing with others continually; and it was his particular aim to speak of the truth wherever he would go. In their work they visited a large number of the churches, always searching out and identifying themselves with others of like precious faith. Sister Watkins's address is St. Constant, P. Q., near Montreal. H. SMITH.

McMANIMAN.—Died in Waterville, Vt., May 16, 1890, of typhoid pneumonia, sister Mary McManiman, in her forty-fifth year. She embraced present truth about six years ago, under the labors of Elds. Pierce and Peebles, while they were holding tent-meetings in Waterville. She was ever anxious that her relatives and friends should see the truth. She was a very hard worker, both for the cause of truth and for her family, always speaking a word for, and quoting scripture in reference to, God's truth. She was a member of the Johnson church, and took great pains to come a long distance to meet with us, and always expressed how thankful she was that she had been called to see this blessed truth. She gave of her earnings for the support of the cause, many times depriving herself of the necessities of life. She will be greatly missed by her many friends and the church. A faithful member has gone; no more will her glad testimony be heard in our meetings, nor her voice

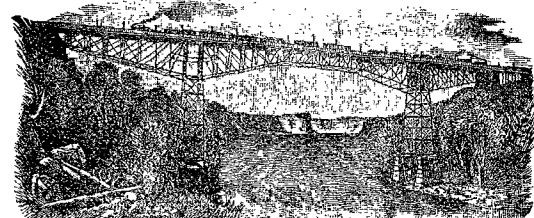
in the Sabbath-school. But we are comforted by the thought that, if faithful, we shall meet her in the resurrection morn. Her husband was buried two weeks before she died. Thus four children are deprived and called to mourn the loss of a dear father and mother in the short space of two weeks. As we could get no S. D. A. minister, Eld. Howard (Methodist) gave a good discourse from Phil. 3: 20, 21. L. H. D.

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MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.		† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Atlantic Express.	* Amer. Express.	* Cal. Accom'n.
STATIONS.								
Chicago	am 7.05	am 9.00	pm 12.20	pm 8.10	pm 10.10	pm 9.00	pm 4.50	
Michigan City	9.10	11.10	1.56	4.48	am 12.20	10.53	7.09	
Niles	10.2	12.16	2.53	5.55	1.52	12.00	8.25	
Kalamazoo	11.50	2.26	3.58	7.04	3.35	am 1.18	10.05	
Battle Creek	pm 12.55	3.08	4.30	7.37	4.25	am 1.18	7.10	
Jackson	3.10	4.30	5.39	8.52	5.1	2.08	7.53	
Ann Arbor	4.45	5.32	6.29	9.45	7.45	4.55	11.00	
Detroit	6.15	6.45	7.30	10.45	9.20	6.20	12.10	
Buffalo	am 8.25	am 8.25	am 8.25	am 8.25	pm 4.55	pm 2.15	8.3	
Rochester			6.00	9.20	8.00		11.20	
Syracuse			6.00	11.35	10.30		am 7.30	
New York			pm 4.00	pm 8.50	am 7.20		pm 9.42	
Boston			8.30	10.57	9.35		pm 2.50	
WEST.								
		† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	* Cal. Accom'n.	* Niles Accom'n.
STATIONS.								
Boston		am 8.30		pm 8.00	pm 7.00			
New York		11.30	pm 4.50	8.00	10.00			
Syracuse		pm 8.30	11.55	am 2.10	am 8.00			
Rochester		10.40	am 1.42	4.20	10.45			
Buffalo		pm 11.30	11.30	5.30	11.50	am 8.45		
S. spen. Bridge		am 12.18	am 12.28	8.05	6.25	pm 12.50		
Detroit		9.05	7.00	9.25	pm 1.20	9.15	4.45	pm 5.55
Ann Arbor		10.37	8.55	10.19	2.17	10.30	5.58	7.15
Jackson		12.15	10.05	11.18	3.20	11.50	7.15	pm 8.30
Battle Creek		1.50	11.35	pm 12.22	4.30	am 1.28	8.47	pm 8.30
Kalamazoo		2.37	pm 12.12	12.59	5.02	2.17	pm 9.30	8.39
Niles		4.17	1.23	2.03	8.17	4.05	7.40	10.05
Michigan City		5.42	2.25	3.18	7.20	5.45	8.55	
Chicago		7.55	4.15	4.50	9.00	8.05	11.20	

* Daily. † Daily except Sunday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

GOING WEST.		STATIONS.		GOING EAST.	
pm 3.00	7.00	Boston	am 8.50	pm 7.30	pm 7.30
pm 5.00	9.00	New York	pm 11.10	pm 7.40	pm 10.10
pm 7.00	11.00	Buffalo	pm 1.10	pm 7.50	pm 10.20
pm 9.00	1.00	Niagara Falls	pm 3.10	pm 8.00	pm 10.30
pm 11.00	3.00	Boston	pm 5.10	pm 8.10	pm 10.40
pm 1.00	5.00	Montreal	pm 7.10	pm 8.20	pm 10.50
pm 3.00	7.00	Toronto	pm 9.10	pm 8.30	pm 11.00
pm 5.00	9.00	Detroit	pm 11.10	pm 8.40	pm 11.10
pm 7.00	1.00	Port Huron	pm 1.10	pm 8.50	pm 11.20
pm 9.00	3.00	Lapeer	pm 3.10	pm 9.00	pm 11.30
pm 11.00	5.00	Flint	pm 5.10	pm 9.10	pm 11.40
pm 1.00	7.00	Durand	pm 7.10	pm 9.20	pm 11.50
pm 3.00	9.00	Lansing	pm 9.10	pm 9.30	pm 12.00
pm 5.00	11.00	Charlotte	pm 11.10	pm 9.40	pm 12.10
pm 7.00	1.00	BATTLE CREEK	pm 1.10	pm 9.50	pm 12.20
pm 9.00	3.00	Vicksburg	pm 3.10	pm 10.00	pm 12.30
pm 11.00	5.00	Schoolcraft	pm 5.10	pm 10.10	pm 12.40
pm 1.00	7.00	Cassopolis	pm 7.10	pm 10.20	pm 12.50
pm 3.00	9.00	South Bend	pm 9.10	pm 10.30	pm 1.00
pm 5.00	11.00	Haskins	pm 11.10	pm 10.40	pm 1.10
pm 7.00	1.00	Valparaiso	pm 1.10	pm 10.50	pm 1.20
pm 9.00	3.00	Chicago	pm 3.10	pm 11.00	pm 1.30

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

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THE Chicago Journal says: "Not content with beating the world with its Art Calendars for 1890, the Chicago & Grand Trunk Railway has now eclipsed its own record by the publication of a magazine entitled, 'Gateways of Tourist Travel.' The work is elegantly gotten up, and contains a host of the finest photographic views of scenes along the line of the road. The whole forms a work of art."

This beautiful book is printed on coated book paper, with seventy-five engravings, all of the photographure or half-tone process, fifty large quarto pages, and mailed free to any address on receipt of twenty cents in postage stamps, by W. E. Davis, G. P. & T. A. Chicago & Grand Trunk Railway, Chicago, Ill.

The sale of summer tourists' tickets commences June 1. The "Seaside and White Mountain Special," finest train in the world, will be run each Wednesday, commencing with June 25. Write for particulars.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 10, 1890.

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.

Prayer, <i>Rev. J. B. Clarke</i>	353
The Sabbath Day, <i>WM. BRICKEY</i>	355
Heimweh, <i>FANNIE BOLTON</i>	357
"Work for the Night Cometh," <i>Christian at Work</i>	358
The Kingdom of God, <i>Archbishop Trench</i>	362

Our Contributors.

Conditions for Obtaining Eternal Riches, <i>MRS. E. G. WHITE</i>	353
Mercy's Call, <i>W. S. ADAMS</i>	354
The Joy of Bringing Others to Christ, <i>F. A. LASHIER</i>	354
Believing in Christ, <i>A. W. ROTHWELL</i>	355
National Reformers and the Law Written at Sinai, <i>H. S. SHAW</i>	355
The Everlasting Covenant not the Old Covenant, <i>ELD. W. C. WALES</i>	356
Will They Go Over? <i>G. B. THOMPSON</i>	356

Home.

Thoughts and Extracts on Amusements, <i>Rev. A. T. Pierson</i>	357
The Boy's Room, <i>Christian at Work</i>	357

The Mission Field.

The Importance of Earnestness in God's Cause, <i>J. O. C.</i>	358
Giving.....	358
Faith of the Greek Church, <i>Faiths of the World</i>	358

Special Mention.

Cremation, <i>Jules Rochard</i>	358
Counting the People.....	359
Veterans of the Civil War.....	359
The World Language, <i>The Armory</i>	359
The Catholic Church and Socialism, <i>L. Von Bar</i>	359

Editorial.

The World's Rebuke.....	360
Might Have Saved His Ink.....	360
Important Points on the Sabbath Question.....	360
Threatened Restoration of the Pope's Temporal Power, <i>L. A. S.</i>	361
Laying Up Treasures, <i>L. A. S.</i>	361
Joseph (Continued), <i>G. L. B.</i>	361
A Characteristic Letter, <i>A. KUNZ</i>	362

Progress of the Cause.

Reports from Central Europe—Sweden—Nova Scotia and New Brunswick—Maine—Iowa—Minnesota—Indiana—Michigan.....	363
The Ohio State Meeting, <i>Geo. A. IRWIN</i>	364
Indiana Tract Society, <i>J. W. MOORE, Sec.</i>	364
Missouri Tract Society, <i>JAMES KLOSTERMEYER, Sec.</i>	364
Vermont Tract Society, <i>L. A. STONE, Sec.</i>	364
Meetings in Dist. No. 1, Gen'l Conf. Field, <i>A. T. ROBINSON</i>	364

Bible Readings.

Hope, <i>C. L. BOYD</i>	365
-------------------------------	-----

Special Notices.

The Sabbath-school.....	366
-------------------------	-----

News.

Appointments.....	367
-------------------	-----

Obituaries.

Editorial Notes.....	368
----------------------	-----

CAMP-MEETING APPOINTMENTS.

DIST. No. 1.

*New York, Fulton,	June	10-17
*New England, Nashua, N. H.,	"	24-July 1
*Canada, Waterloo,	July	1-7

DIST. No. 3.

*Michigan (Northern), Cadillac,	June	24-July 1
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DIST. No. 4.

*Wisconsin, Mauston,	June	10-17
*S. Dakota, Madison (Lake Hermon),	"	17-24
Nebraska (Northern), Albion,	July	2-8
" (Southwestern),	"	30-Aug 4

DIST. No. 5.

*Missouri,	Aug.	5-12
*Arkansas,	"	12-19
*Texas,	"	19-26
*Colorado,	Sept.	2-9
*Kansas (Northern),	"	12-22
* " (Southern),	Oct.	2-13

Appointments marked by a star will be preceded by a workers' meeting. GEN'L CONF. COM.

A letter received from Bro. Dortch, Springfield, Tenn., informs us that a number of the brethren there are probably again under indictment for violation of the Sunday Sabbath.

The closing exercises at Battle Creek College will be held Monday, June 16, at 4:00 P. M. The address will be delivered by Eld. Uriah Smith; subject, "The Bible as an Educating Power." The graduating class numbers thirty, being the largest in the history of the institution.

The articles respecting the census, given in our Special Mention department this week, are presented at the request of the General Superintendent of the Census Bureau. They were not received in season to be given earlier; but probably most of our readers will receive them before the census enumerators will call upon them, and thus be advised as to

what will be required of them, and be ready with the desired information when they are visited.

The placing of a ten-pound can of nitro-glycerine at the base of the monument in Chicago, erected to commemorate the death of the policemen killed in the Haymarket riot, is a warning to the city that the red spectre of anarchy has not left her midst. Unless this dangerous element can be suppressed, it is likely to become a serious factor in the complications which those must consider who have in charge the holding of the coming World's Fair in that city.

We are indebted to some kind friend for copies of Des Moines (Iowa) papers, giving an account of the S. D. A. camp-meeting now in session in that place. It will not be forestalling reports, which we expect will be prepared specially for the REVIEW, to say that the meeting has opened encouragingly, 160 tents being up at the latest account. The cause in Iowa has prospered the past year, five new churches, five tract societies, ten Sabbath-schools, and 300 members having been added to the Conference during this time.

The communication from Bro. Kunz in another column, shows how the Sunday movement is boldly addressing itself to the German throne. In a private letter accompanying his communication, he states that great interest in the subject is manifested also in Denmark. The Postmaster-General of that country has issued orders reducing Sunday mails to a minimum. When the regulations became known, 16,000 of the people of Copenhagen voluntarily declared to the P. O. authorities, that it would please them much not to receive any mail matter into their houses on Sunday. The wholesale and retail grocers of an entire district of the city, comprising some 70,000 people, agreed to close their stores on that day. Only one voice in all the district was raised against the move. In Austrian Hungary, printing-offices are all to be closed on Sunday. National Reformers in this country sometimes suggest that all Sabbath-keepers take a trip around the world, and let their reckoning run so as to bring their Sabbath on Sunday when they get back, thus coming into harmony with Sunday-keepers in the matter of the rest day. We suggest to them that they emigrate to Europe, as there, according to present indications, they will soon find a Sunday paradise.

QUERIES AND ANSWERS.

"PLEASE explain how 'the Branch' (Zech. 6: 12, 13), which I suppose refers to Christ, will act as priest on his own throne, if he ceases to be a mediator or intercessor when he takes that throne?—Also, What are the 'greater works' which are to be wrought by the disciples, than those wrought by Christ? MRS. C. C."

ANSWER: 1. In Zech. 6: 12, 13, it will be noticed that Jehovah is speaking: "Thus speaketh the Lord of hosts." The word "Lord" here is printed in small capitals, to indicate that it is in the original, the word "Jehovah," which word is generally understood as referring to the Father. And it is on the throne of his Father that Christ acts as priest, and not on his own throne. Thus: "And he [the Branch, or Christ] shall be a priest upon his [the Father's] throne; and the counsel of peace [the mediatorial work for man's salvation] shall be between them [the Father and the Son] both." When his mediatorial work is done, this is the kingdom, on throne, which he gives up (1 Cor. 15: 24), and then takes his own throne. Rev. 3: 21.

2. Christ told his disciples (John 14: 12): "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." When he went to the Father, he promised to send the Comforter, the Holy Spirit, upon them. John 14: 16, 26; 15: 26; 16: 7. The "greater works," therefore, which they

were to do because he went to the Father, were to be wrought in evidence of the fulfillment of this promise to send the Holy Spirit upon them. On the day of Pentecost the fulfillment began; and some of the wonders wrought by the hands of the apostles, we think would come under the promise of the greater works of John 14: 12. Thus Ananias and Sapphira were struck dead at the word of Peter. Acts 5: 1-10. Even the shadow of Peter passing by, falling on the sick, healed them (verse 16); and special miracles were wrought by the hands of Paul, so that even handkerchiefs sent from him to distant persons caused their diseases to be cured, and devils to be cast out of them. Acts 19: 11, 12. We expect to see works of a similar kind, perhaps more marvelous still, in the latter rain before the end.

MR. CRAFTS'S ANNOUNCEMENTS.

THE beautiful indefiniteness with which Mr. Crafts makes his announcements "in order that these organizers of the opposition may not get on his track," as Mr. Gault puts it, may be seen from the following taken from the *Christian Statesman* of June 5, in which it is stated that his lectures will be "nearly as follows." We give simply an extract as a sample:—

June 27, Watertown, S. D., or St. Peter, Minn., or Mankato or Fergus Falls; June 29, Minneapolis; June 30, Winona or Faribault or Northfield or Owatonna or Hastings or Red Wing; July 1, Madison, Wis., or La-Crosse or Green Bay; July 2, Madison or Prairie du Chien or Freeport or Galesburg or Dubuque or Davenport or Burlington; July 3, Des Moines or Cedar Rapids or Iowa City or Indianola or Keokuk.

The lingo closes with the fitting remark,—

Mr. Crafts expects to return to the pastorate after this fourth "transcontinental tour."

Well, we should think he would want to, a man being compelled on any account to make such announcements as these. He might about as well circulate the Postal Guide, and say he did n't know where he was going nor when he would get there.

But this is certainly very unwise in Mr. Crafts, for however much he may lay claim to possessing the divine attribute of immortality, we are confident that he does not possess that other divine attribute, omnipresence; he cannot be in all of these places at the same time; and if he announces so many places for the same date to avoid being snowed under with literature, does he not know that the opposition could circulate the literature in all of them? and then how vastly more would be the damage done to his Sunday-law cause! W. A. C.

A FUND FOR THE EMPLOYMENT OF COLPORTERS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth are earnestly requested to contribute promptly and liberally to this fund for the support of colporters in the Southern field.

(Previously reported, \$543.00.)

W. D. Dortch - - - - -	\$10 00
Thomas Hurd - - - - -	20 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

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WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations:—

(Previously reported, \$2,350.)

Jacob Petre - - - - -	\$50 00
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Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.