

# The Adventist Review and Sabbath Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

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## CONSIDER HIM.

WOULDEST thou a perfect, full-orbed life behold,  
Of power most mighty yet of loved untold,  
Embodied truth, and virtue's rarest mold,  
Consider Him!

He saith: "Believe in God, believe in me!"  
The branch must share the glory of the tree,  
The Father's changeless love in Him must be:  
Consider Him!

Reviled, He answered not a threatening word,  
But to the righteous Judge his cause referred;  
No suffering in his breast rebellion stirred:  
Consider Him!

When mourning o'er the selfishness of men,  
The mysteries that lie beyond thy ken,  
The woe and crime that fill the world—ah, then  
Consider Him!

When weary, strengthless, doubting, tempted, tried,  
Let rest, and faith, and vigor be supplied  
By Him; for 't was to bring thee these He died:  
Consider Him!

Stand by the rock-hewn sepulcher. Behold,  
Away the guarded stone triumphant rolled,  
That every tomb its portals may unfold:  
Consider Him!

While round thee, in a ceaseless, smiting shower,  
The shafts of death are falling—mark the power  
Of Him who stands their victor from this hour:  
Consider Him!

—Alice C. Jennings.

## The Sermon.

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

### I WILL KEEP THEE FROM THE HOUR OF TEMPTATION.\*

BY MRS. E. G. WHITE.

TEXT: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." *Rev. 3:10*

These words are important and solemn, and it would be profitable to us should we take them home with us, and search the Scriptures in reference to their true meaning. The hour of temptation is to come upon all the world, to try them that dwell upon the earth; and although we do not wish to make a time of trouble for ourselves, nor do we wish to groan over trials in the future, still we should be so closely connected with God that we shall not fall under the temptation when it does come. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

\* Sermon at Battle Creek, Mich.

3 The Lord will raise up a standard for us against the enemy. We should believe that we have a helper in God, that we shall not be afraid, we shall not be filled with wonder and amazement; for we know that the God of Israel has been with his people from the very first—from the very infancy of this world God has been with his obedient children. We must show that we have confidence in God, and make it manifest to the world that we can trust him because we believe in him. His word is pledged that there shall no temptation come upon us, but that help shall be provided to sustain us. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." *1 Cor. 10:13*

4 We should be watching unto prayer. Just as surely as we do watch and pray, we shall know who is our helper. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." He is ready to strengthen us; and may the Lord give you grace day by day, that you may be able to withstand the storm that is coming, for it will try your spiritual hope to the very uttermost. If your hope is in man, you are lost; if in Jesus, who is the Rock of Ages, your salvation is sure. He has said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." We ought to be thankful that these words are left on record. Every child of God that is brought into difficulty and trial because of his faithfulness to Jesus, may claim the promise, and will receive sufficient grace for every emergency.

5 We are only selfishly wise when we plan for the future, and make resolutions and bring them in, and we ourselves arrange matters, as we think in all wisdom; for in so doing we are in danger of getting in the way of the Lord. Stand out of the way with your many resolutions, and when the time comes for God to bring his people into trying places to test and prove them, he will help them, and he will not fail or be discouraged, but will be a present help in trouble.

6 We read in the Scriptures, "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles." Kings, governors, and councils are to have a knowledge of the truth through your testimony. This is the only way in which the testimony of light and truth can

reach men of high authority. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of the Father that speaketh in you." Christ stood by the side of Luther, and by the side of all the Reformers whom he commissioned to go forth and make aggressive moves to advance the message of God in our world. He did not send them forth alone. Jesus has promised to be at your right hand. What a gracious promise is this, and it will be fulfilled; for he is faithful that hath promised. Jesus is yours, and all things in heaven and earth are his, and yours because you believe in him.

7 We should become acquainted with the Bible. We are required to become diligent Bible students, lest we be found adopting error for truth. We want the truth as it is in Jesus. He says, "It is not ye that speak, but the Spirit of the Father that speaketh in you." You need not be surprised that God will flash the knowledge obtained by diligent searching of the Scriptures, into your memory at the very time when it is needed. But if you let the precious moments of probationary time pass, and neglect to fill your minds and the minds of your children with the gems of truth, if you are not acquainted with the words of Christ, if you have never tested the power of his grace in trial, you cannot expect that the Holy Spirit will bring Christ's words to your remembrance. We are to serve God daily with our undivided affection, and then trust him.

8 We read, "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." You must carry Christ with you to the very close of probationary time, and let no man take your crown; keep an eye single to the glory of God, and stand as did Paul, believing that God has power to keep that which has been committed to his trust against that day. In believing that God will keep that which has been committed to his trust, we show confidence in our Lord and Saviour Jesus Christ. But we desire you to understand what you are to do at the present time. You are to keep your eye single to the glory of God. There is too much talk and too little prayer. A great deal more is spoken of things that we think we know and understand, than should be spoken, because our knowledge is only superficial. There should be more humble trust and confidence in our Saviour. We should have the simplicity of Christ; we want to be like him, having our lives hid with Christ in God, that "when Christ who is our life, shall appear, then shall ye also appear with him in glory."

9 We expect trials to come in these last days; we are not looking for anything else; but may God give us grace that we may endure the trials when they do come, and not faint under persecution. We do not desire to be in a position where we shall have no strength at that time. Then let us become acquainted with God now. Many in this congregation are ignorant of God's grace and power and matchless love, because they have allowed the enemy to do just what he designed

*Many resolutions*

to do—to intercept himself between them and their God.

10 There will be an effort made to unsettle the faith of every believer in present truth. Since Satan fell from heaven, he has been trampling underfoot the word of God, and putting something of his own devising in its place. His work has been accepted as the work of God. When the legislature frames laws which exalt the first day of the week, and put it in the place of the seventh day, the device of Satan will be perfected.

11 If man had always kept the Sabbath of the fourth commandment, there never would have been an atheist or an infidel in the world. Through the fourth commandment, the attention of men is called to the power of the infinite hand that placed the stars in the firmament. If they had obeyed this commandment, they would have worshiped God, as they looked at the sun that rules the day, and the moon which rules the night. Everything in nature,—the tints and coloring that he has given to every opening bud and every blooming flower, the lofty tree, the grass that clothes the earth in its green mantle, would have spoken to the soul, bidding us to remember God and the commandment in which he says that he created all these in six days and rested on the seventh day, and hallowed the Sabbath day which he had made. He blessed man, and gave the Sabbath to him to be observed as a memorial of his creative power. But Satan has come in, and shown himself the decided enemy of man, and he seeks to make of none effect the work of God, and get in every conceivable thing of human origination, to hide God and his glory from our sight. The man of sin, it is declared in Daniel, “shall think to change times and laws.” And is not this very work done now? Is he not seeking to change times and laws?

12 He cannot do this, because God’s holy law is as unchangeable as his throne, and is from everlasting to everlasting. Christ has said, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” But the question of Sabbath and Sunday observance is to be agitated everywhere, and the deceptions of Satan will flood the world. The man of sin has instituted a spurious sabbath, and the Protestant world has taken this child of the papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to the authorities of earth and despise God? The powers of darkness have been gathering their forces to bring this crisis about in the world, so that the man of sin may exalt himself above God. God does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the murderous blow from the hand of pitiless Cain because Abel’s works were righteous and his own were sinful. God had respect unto the offering of Abel, but he had no respect for Cain’s offering, and this made Cain very angry, and the Lord said, “Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door.” God was not at fault that Cain’s offering was not respected. It was valueless because it was destitute of the thing that gave it virtue, and that was the blood that was to be shed for the sins of the world,—the blood of Jesus Christ.

13 Satan is ever seeking to bring about a state of things in which righteousness may be termed unrighteousness, and unrighteousness righteousness. What are we to do?—We are to keep in living connection with the God of heaven, ranking in his army and under his banner, and we cannot afford to be in such gross blindness that we cannot discern truth from error. We want to know what is truth. Many say, “The whole world is

keeping the first day of the week, and do you think that all the great and good men are in error?” God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the mark of the beast in their right hand or in their forehead. God has a place for his people to fill in this world, to reflect light. You are God’s sentinels. Christ says of his people, “Ye are the light of the world. A city that is set on a hill cannot be hid.” We are to stand the trial and test of persecution because of allegiance to the truth. Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service. The question is asked, Shall we not obey the powers that be?—Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man, he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers.

## Our Contributors.

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

### THE SPIRIT OF CHRIST.

BY ELD. F. M. WILCOX.  
(Rome, N. Y.)

“Now if any man have not the Spirit of Christ, he is none of his.” Rom. 8:9. There have ever existed in connection with the Church, a class of professed Christians who, disregarding the plain requirements of God’s truth, claimed to receive authority for their course of action from a higher source than the word,—to be guided directly by the Spirit of Christ. In Luther’s day this class, with Thomas Munzer at their head, came near ruining the cause of truth by their fanaticism; and had it not been for the providential return of Luther from the Wartburg, a far different mold might have been given to the work of reform.

The same class exist in the world to-day. Among them are men who, tired of restraint placed upon them by the truth of God, seek an easier way of Christian living than the path marked out by the lowly Man of Nazareth. To them the word of God in its plain, literal sense has no meaning. Like Origen, they seek for its hidden, spiritual signification, revealed, they say, directly to them by the Spirit of Christ. They cry with Munzer, “The Spirit, the Spirit!” But when we see their inconsistent lives and actions, and witness their ruthless rejection of truth simply because it condemns their wrong course, we feel to exclaim as did Luther: “Most assuredly we will not follow where their spirit leads them.”

“He that saith he abideth in him ought himself also so to walk, even as he walked.” 1 John 2:6. Here is the test of man’s relationship to God. It is not his lofty professions, or the piety accorded him by his brethren, but the fact that he walks in the ways of the Lord, which marks him as the child of God. He who has the Spirit of Christ will be Christ-like. He will do as Christ did, and “walk even as he walked.” Let us note a few of the many good things characteristic of the life and walk of Jesus, and determine, if pos-

sible, what fruits will appear in the life of him who is led by the Spirit.

Christ kept the law of the Lord. He says through his Spirit: “I delight to do thy will, O my God; yea, thy law is within my heart.” Ps. 40:8. This delight in the commands of God led him to regard each of the ten great precepts of equal importance and obligation. If the Spirit that was in Jesus led him to keep the law, and that same Spirit is in us, will not the principles of the law dwell in our hearts and govern our lives likewise?

Christ was “meek and lowly in heart.” Matt. 11:29. Meek means to be “submissive to the divine will, gentle, yielding, unswerving, and humble.” He who has the Spirit of Christ will manifest the fruit of meekness in his life. Gal. 5:23. He will not be proud and boastful, holding his own opinions in opposition to the plain “thus saith the Lord,” exalting self and his own righteousness, but will be “submissive to the divine will,” “humble,” and “yielding,” even though the truth of God may cut across his way and condemn his course. He will not compromise with evil, but will be “unswerving,” for God and right, anxious to know the way of the Lord, and delighting to walk therein.

He who has the Spirit of Christ will manifest a forgiving disposition. When wronged by others, spit upon, and reviled, he will be enabled to say, as did Jesus when suffering at the hands of cruel men, “Father, forgive them; for they know not what they do.” He will not hold for years some old grudge against a brother in the Church, but will forgive even as he expects Christ to forgive him. Mark 11:25. He will go even further than this. If he knows that his brother has aught against him, he will go to that brother, and try to effect a reconciliation. Matt. 5:23, 24. It is only by complying with these conditions that God has promised to hear the prayer of the suppliant.

The Spirit of Christ will be shown in his followers through their missionary efforts. Christ “went about doing good,” and all who are actuated by his Spirit will do as he did. It may not be to preach the gospel in foreign lands, or to contribute thousands of dollars to the support of missions; but every man who has the love of Jesus burning in his soul, will, according to his several ability, help swell the tide of missionary effort. Christ has given to every man his work. Mark 13:34. Each should determine where his place is in the work of God, and then faithfully perform every known duty. A visit to the sick, a kind word, a cheering smile, a silent prayer for the work of God,—all these give evidence of the love of Jesus in the heart. Nor is it alone to strangers that the missionary spirit will be shown, but in the home and among friends as well. Helping the weary wife or mother in her duties, making the home pleasant for the tired husband or father, reclaiming with gentle words the backslidden son or daughter, are only a few of the many ways in which the Spirit of Christ will manifest itself to him who is guided thereby.

As the artist can produce a better picture by closely studying the scene before him, so may the Christian better model his character after the divine image by carefully studying the great Example. We become like that about which we think. As a man thinketh, so is he. Like begets like. The man whose mind continually runs in a low channel of thought will become low in nature. But he who is endeavoring by a right course of action to climb upward toward God, will, almost unconsciously to himself, approach so near to the Source of light that, permeated and transformed by the divine rays, his life will become like the life of God, and on his heart will be painted the divine image of Christ our Lord.

Do you wish to become like Jesus, study his life and character. Meditate upon his wondrous words of instruction. Treasure up his teachings in your heart; live them out in your life. Think of Jesus, talk of Jesus, act like Jesus. Do in all things just as Jesus would do under the same circumstances. “Whether therefore ye eat, or

drink, or *whatsoever* ye do, do all to the glory of God." 1 Cor. 10:31. Do this, and his Spirit will come into your heart in unstinted measure; and in your life will be manifest that love of God and that loyalty to every principle of right which is in Him who is the way, and the truth, and the life.

### "THY WILL, NOT MINE."

BY MRS. MARY A. WARRINER.  
(Lorraine, N. Y.)

A WRITER speaks of "the river of God's providence, and the ocean of his will." The counsel of an ancient and inspired writer is, "Commit thy way to the Lord."

Lord, I'm floating down the river,  
Slowly drifting to the sea;  
Let the current bear me onward,  
I commit my ways to thee.

I have ceased my des'rate rowing,  
Work I 'gainst the tide no more;  
I have weighed my heavy anchor,  
Cut the cords that reach the shore.

Now my bark is sailing seaward  
In the middle of the stream;  
Safely now the Helmsman guides me,  
I commit my ways to Him.

The expanding river brings me  
To the wide and open sea;  
Now my bark is lifted upward  
On the broad immensity.

God's own will, O mighty waters!  
Here I find my perfect rest;  
Let me dwell upon this ocean,  
Fully and forever blest.

### GOD'S ETERNAL PURPOSE.

BY ELD. A. T. ROBINSON.  
(South Lancaster, Mass.)

(Concluded.)

"AND to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

We have already shown that the attributes of God could never have been fully revealed to his created intelligences without the existence of sin. We have no knowledge that sin has ever invaded any, except two, of the unnumbered provinces which constitute the material empire of Jehovah.

There is no possible way by which knowledge of any kind can be acquired by created intellects, except by *experience*, or by *revelation*. And revelation itself is dependent upon knowledge gained by experience. Hence a knowledge of sin, its effects, and the wonderful manifestation of divine love and mercy in the redemption of sinners, can be made known to the inhabitants of unfallen worlds *only* by beings who have gained this knowledge by experience. The sinless angels in their visits to the "heavenly places," might make known God's abhorrence of sin, that he cannot look upon sin with the least degree of allowance, by revealing the fact that "angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." But the wonderful scheme of redemption which the angels themselves "*desire to look into*;" that "*eternal purpose* which he purposed in Christ Jesus our Lord" before the world began; that covenant of blood which is to be accomplished in time, but which was ratified in the councils of eternity before time began; the depths of infinite love which led to the pouring out of the best gift that Heaven could afford, in behalf of a world fallen in sin,—can be made known in its fullness *only* by those who shall have come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Paul tells us that God "created all things by Jesus Christ: *to the intent* that now unto the princi-

palities and powers in heavenly places [heavenly worlds] might be known [understood] by the Church [or through the Church as the medium] the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

The knowledge of the abundant grace and manifold wisdom of God in the salvation of sinners is to be revealed to the inhabitants of other worlds, not by the *actual experience* of sin, and of its fearful consequences, but by direct *revelation* through the ministry of those who shall have been redeemed by the "blood of the everlasting covenant." This wonderful manifestation of divine love will be held up to the gaze of the universe throughout the ages to come, in the object lesson of Calvary. "That in the ages to come he might show *the exceeding riches of his grace, in his kindness toward us, through Christ Jesus*." Basking in the light of this wonderful revelation, there will go up from the lips of the universe that anthem of praise, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

"The exceeding riches of his grace, in his kindness toward us, through Jesus Christ," could never have been revealed to his created intelligences if there had been no atonement for sin ordained and provided. And though they would have been forever blessed, while free from sin, these glad tidings would be an addition to their cup of bliss. And if such a revelation of the "abundant grace of God" would so greatly enhance the joy of their existence, may we not believe that as the apostle teaches, God must have purposed this result from eternity?

It would be in vain that Christ died on Calvary, as far as other worlds are concerned, if the story of the cross should never be published or made known among them. And this is to be done by the kings and priests whom Christ hath ordained to this work. The great commission *now is* to those who are heirs to salvation: "Go ye into all the world, and preach the gospel to every creature." But when this commission shall have been accomplished, when the last notes of warning shall have sounded in the ears of the impenitent, when "He that shall come" will have come and gathered "his elect from the four winds, from one end of heaven to the other,"—then what a mission is in store for the trophies of grace! Wherever there is a bright shining world that dots the map of God's boundless empire, peopled with intelligent and happy beings, there the story of Calvary is to be made known. And ransomed saints, having received their immortal crown, and reigning under Christ, are to be the heralds to publish the tidings from world to world. No wonder the apostle in contemplating this theme utters these words: "For all things are for your sakes, *that the abundant grace might through the thanksgiving of many redound to the glory of God*."

The redeemed saints alone will possess the  *requisite qualifications* for acting the part of messengers or heralds in making known the story of redemption to the principalities and powers in heavenly worlds. For, being themselves the monuments of grace, having on the blood-washed garments of salvation, and bearing in their persons the very marks of the grace of God, they will be able to speak of salvation, and make known the "abundant grace" through which they have been redeemed, as no other beings in the universe can do.

It is only *in the light of God's eternal purpose* that we are able to harmonize the present state of things in this sin-cursed world with the idea of an all-wise and beneficent Creator. When men lose sight of the star of revelation's light, and begin to reason independently of that light as to the present condition of mankind, they are left in the midnight of Egyptian darkness. Listen to the following from one of America's great preachers, converted to the philosophy of evolution:—

The world is a great puzzle, even to men enlightened

by Scripture, and the insoluble questions rise like mountains on every side. From whatever stand-point a man looks out in this world, so far as I can guess or see, he cannot make any consistent or coherent administration of affairs. In the stupendous cruelties as we should regard them from our stand-point, we can scarcely reason out a benign Deity.

The evolutionist cannot reason out a benign Deity; but what a relief, to turn from such dark skepticism to the philosophy of the Bible! It is there we obtain light. God created all things *good*. The blight of sin is at present resting upon this earth. This accounts for the selfishness and cruelty. But God reigns above all this, and through the great scheme of redemption there is to be a glorious consummation. The evil and misery that abound in this world may to us seem great because of our very limited views; but as viewed in reference to the *created universe*, it may be almost nothing; or as no more than a grain of sand compared to the globe. As viewed from the stand-point of "God's eternal purpose" in Christ, how limited is the amount of evil as compared with the good in the universe of God!

The evil introduced into this world by sin was *incidental*, and is to be of *short duration*; while the good to accrue from it will redound to the glory of God and the increased happiness and joy of the intelligent universe to all eternity. Death, it is true, was the penalty for transgression; but through the entrance of death grace came; and by grace, a redeemed church; and by a church redeemed by the blood of the Lamb, the manifestation of God's glory, and the highest possible good to the universe of created intelligences. These are the links in the chain, and not one of these links can be broken.

We have no means at our command of determining the proportion of the inhabitants of this world who will finally be saved or lost. But the number of the lost, vast though that number will be, dwindles almost to nothing when compared to the countless millions of the inhabitants dwelling in all those "heavenly places" that fill the starry heavens, who are to receive a richer cup of joy, placed to their lips through the redemption of Christ. In the language of another, "The number of the lost may not at last bear any greater proportion to the whole number who shall be benefited by the scheme of redemption, than the number of those erratic wanderers called comets bears to the fixed stars, which are numbered by millions, and always revolve in their proper orbits, while the former only number a few score or hundreds that seem like lost stars, having been struck out of their proper spheres, and emitting only an uncertain and fiery glare."

There will be barely enough lost to show the deformity of sin, and the justice of God in the punishment thereof. And by this display the beauty of holiness, by contrast, will shine all the brighter in the eyes of the ransomed hosts. It is only by contrast that we are able to form ideas of things in this world. This is a universal law which is recognized in all the field of science. The beauty of holiness will shine all the more brightly throughout eternity on account of the mighty contrast with its opposite, sin.

The two great mysteries in the universe of God are the "mystery of iniquity" and the "mystery of godliness." The mystery of iniquity is the mystery of self-exaltation. The actuating principle in every sin that has been committed, has been the exaltation of self. The final result of this great mystery of iniquity is to be the greatest conceivable degradation.

The mystery of God is the mystery of divine humiliation, God "manifest in the flesh." This mystery is finally to result in the greatest conceivable exaltation. The apostle states that "we can do nothing against the truth, but for the truth." This is true not only of individuals, but of every effort that could possibly be made against the government of God. The revolt of this world, instead of thwarting the purpose of God, will be the means by which a higher state of glory will be reached than could have been attained without it.

We are here, as it were, in the primary grade



of God's great school of learning. We are to gain, by experience, a knowledge of the foundation principles of the justice, mercy, and love of God. And as the light and love of God are shed abroad in our hearts, we are to reflect that light to others, and thus rescue perishing souls from the darkness of sin, into his marvelous light. But if we are ever so happy as to stand with the blood-washed throng on the sea of glass, and join in the victor's song, we shall then have graduated to the higher branches of knowledge, and will have eternity before us in which to complete the course. And as each successive manifestation of the love of God unfolds to the gaze of the universe, there will ascend from myriad lips the ascription, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." And each repetition will give expression to a fuller and richer experience of the knowledge of God.

Dear reader, are you preparing to graduate in this great school of knowledge? If we would gain the fullness of the knowledge of God "in the ages to come," these principles must be wrought out in our lives here. If we would sing the song of complete redemption in those "ages to come," we must become familiar with the keynote of that song here. God grant that this may be the unspeakable joy of reader and writer.

#### WHO CHANGED THE SABBATH? AND WHEN WAS IT CHANGED?

BY LOYD J. CALDWELL.  
(Battle Creek, Mich.)

FROM Eld J. H. Waggoner's recent and convincing pamphlet, "The Origin and Growth of Sunday Observance," pp. 40, 41, comes this pointed extract:—

It is abundantly proved, beyond all chance of denial, that the first law of any kind for resting from worldly labor on the first day of the week, was that of Constantine, who commanded only certain classes to rest upon it as the venerable day of the sun, in conformity with his worship of Apollo, the sun-god. And in less than half a century after that time, a Catholic council enacted a canon which was accepted as orthodox, which not only contained the first formal church laws for the observance of the Sunday, but likewise forbade the observance of the seventh-day Sabbath under penalty of being accursed from Christ! Now, if any one can imagine what would be changing the Sabbath, if this is not, I would be extremely happy to learn what it could be.

The following is Constantine's decree:—

Let all the judges and towns-people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven.—*Schaff's Church History*, vol. 2., chap. 3 (Plov).

And this is the twenty-ninth canon of the Council of Laodicea (A. D. 364) referred to:—

Christians shall not Judaize, and be idle on Saturday, but shall work on that day. But the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, let them be shut out from Christ.—*Hefele's Hist. Councils*, vol. 2, p. 316.

The Encyclopedia Britannica, art. "Sunday," says:—

The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., &c.

Says Chambers's Encyclopedia, art. "Sabbath":—

Unquestionably the first law, ecclesiastical or civil, by which the Sabbatical observance of that day [Sunday] is known to have been enjoined, is the edict of Constantine, 321 A. D.

Alexander Campbell said:—

Was the first day set apart by public authority in the apostolic age?—No. By whom was it set apart? and when?—By Constantine, who lived about the beginning of the fourth century.

Who will disprove these by quoting authority for a different statute or date? It never has been done or attempted. The following authorities will speak for themselves concerning the Laodicean Council and canon:—

The Council of Laodicea, about 363, forbids all Judaizing on the Sabbath, but enforces a Christian use of the Lord's day.—*Hessey's Sunday*, lect. 3.

The Council of Laodicea, while condemning the Judaical observance of the day [Sunday], directed that labor should be avoided on it as far as possible.—*Ph. Smith's Hist. Chr. Ch.*, p. 293. (Harper's, 1879.)

The Council of Laodicea, near the close of the fourth century, ordains that Christians should not celebrate this day in a Jewish manner, nor feel bound to abstain from labor.—*Butler's Eccl. Hist.*, chap. 30, p. 277. (Phil. 1868.)

Council of Laodicea allows labor on Sunday if it be necessary, and forbids its Jewish observance.—*H. B. Smith's Tables of Ch. Hist.*, p. 19.

Petavius . . . particularly takes notice that the Council of Laodicea forbids Christians to esteem the Sabbath a day of rest from labor.—*Lardner's Works*, IV., p. 217.

There is evidence of the same tendency in the opposite canon [twenty-ninth] of the Council of Laodicea [about 363] which forbids Christians from Judaizing on the Sabbath day, preferring the Lord's day, and, so far as possible, resting as Christians.—*Encyc. Brit.*, art. "Sunday."

Laodicea, Council of, an important council held at Laodicea in Phrygia in the fourth century. . . . Thirty-two bishops were present, . . . and sixty canons were published which were accepted by the other churches. Canon twenty-nine forbids Christians observing the Jewish Sabbath.—*McClintock and Strong's Cyc.*

The Council of Laodicea (A. D. 364), however, enjoined Christians to rest on the Lord's day. To the same effect is an injunction in the forgery called the *Apostolical Constitutions* and various other enactments from A. D. 600 to A. D. 1100 though by no means extending to the prohibition of all secular business.—*Id.*, art. "Lord's Day."

An important ecclesiastical council, the first Council of Laodicea, was held here in 363, which adopted resolutions concerning the canon of the Old and New Testaments.—*People's Cyc.*, art. "Laodicea."

The Council of Laodicea, A. D. 364, first settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema.—*Wm. Prynn, in Dissert. on the Lord's Day*, pp. 32-4.

In many districts a punctilious Jewish observance of the Sabbath must have doubtless been common. Hence the Council of Laodicea considered it necessary to ordain that Christians should not celebrate this day after the Jewish manner, nor consider themselves bound to abstain from labor.—*Torrey's Neander's Hist. Chr. Relig. II.*, p. 334. (Hurd & Houghton, New York.)

The custom of abstaining from secular avocations upon this day, which had been long prevalent in the Church, now became an ecclesiastical enactment by the twenty-ninth canon of the Council of Laodicea (between 360-4). This council also recommended laboring on Saturday.—*Shedd's Guerike's Ch. Hist.*, par. 78, p. 297. (Andover, 1860.)

It had been the custom of the Church to observe Sunday by special religious exercises and by an increasing abstinence from the pursuits of secular life. This custom was made a law by the Council of Laodicea (363).—*Fisher's Hist. of the Ch.*

The Council of Laodicea, while it condemned all Judaizing in the observance of the [Lord's] day, directed that labor should be avoided on it as far as possible. The custom of observing the Sabbath in a similar manner to the Lord's day was now declining. The Laodicean canon which has just been quoted, denounced a cessation from labor on it as Judaical.—*Robertson's History of the Chr. Ch.*, vol 2, p. 55. (Young & Co., N. Y., 1874.)

It was the seat of two important general councils of the Christian Church: the first, whose date is variously placed from 363 to 372, enacted sixty canons.—*Johnson's New Univ. Cyc.*, art. "Laodicea."

The universal councils through their disciplinary enactments or canons were the main fountain of ecclesiastical law. To their canons were added the decrees of the important provincial councils of the fourth century, at Ancyra and Laodicea between 343 and 381; and in a third series the orders of eminent bishops, popes, and emperors.—*Philip Schaff's Hist. Chr. Ch.*, pp. 353-4. (N. Y., Scribner's, 1869.)

Thus the canons of the councils held in the East during the schism, at Antioch A. D. 341, Laodicea about 363, and Gangra between 362 and 370, were still maintained in the East, and at length were adopted even in the West.—*Gieseler's Text Book Eccl. Hist. I.*, p. 206. (Phil. 1836, Carey.)

Similar decrees [to Constantine's Sunday decrees] were also passed by various councils, requiring a faithful attendance upon public worship, and a strict observance of the day by solemn suspension of all secular pursuits, and abstinence from amusements and vain recreations. The Council of Laodicea, canon twenty-nine, about the same time forbade the observance of the Jewish Sabbath.—*Coleman's Anc. Chris. Exemp.*, p. 531. (Phil. 1852, Lippincott.)

Says Eld. Waggoner, in the pamphlet mentioned at the beginning of this article, p. 60, referring to the plea that the Laodicean Council was an Eastern one, and not therefore papal:—

The sum of the matter is this: the primacy of Rome was declared in the East; the supremacy of Rome over all the churches was established in the East; all the general councils previous to the twelfth century were held in the East; all the churches East and West were united into one hierarchy by Constantine, and the actual division into Eastern and Western churches

was not until the tenth century. Therefore, the councils held in the East were councils of the Catholic Church established by Constantine; they were councils of that church of which the bishop of Rome was primate, his primacy having been established in Asia Minor, in A. D. 325.

Concerning the scope of authority given to the canons of council, observe the following:—

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to rescind any of their decrees: for he rated the priests of God at a higher value than any judge whatever.—*Eusebius's Life of Constantine*, b. 4, ch. 27.

Important principles were established by the Council of Nicea, 325 A. D.

In questions of religious belief, the emperor was to consult the church assembled in general council.

The authority of the emperor made these ecclesiastical enactments a part of the laws of the empire.—*Butler's Eccl. Hist.*, ch. 24.

Theodosius, who was a zealous adherent of the Council of Nicea, at once declared the doctrines there sanctioned to be the only true faith, and persecuted every other. He called the Council of Constantinople, A. D. 381, which confirmed the Council of Nicea, and added new articles against later heresies.—*Gieseler's Eccl. Hist.*, vol. 1., p. 204.

The doctrines of the first four [ecumenical councils] were raised by the Emperor Justinian to the level of the Holy Scriptures, and their decrees to the rank of imperial laws.—*Stanley's Eastern Ch.*, lect. 2.

It was claimed, indeed, for the decrees of councils generally, that they were dictated by the Spirit of God; that they were of equal authority with the word of God; that they contained all that was essential to eternal life; and that to disregard them was to sin against the Holy Ghost.—*Coleman's Anc. Chris. Exemp.*, p. 489.

In A. D. 380 the three Roman emperors, Theodosius, Gratian, and Valentinian, commanded all their subjects to receive the faith of St. Peter as held by Pope Damasus. They forbade all heresy and apostasy, and here began the State-Church system of persecution. (See "Gibbon's Rome," ch. 27; "Ranke's History Popes," vol. 1, ch. 1.; "Schaff's Church History," vol. 2, p. 142; "Sozomen's Ecclesiastical History," b. 7; "Gieseler's Ecclesiastical History," vol. 1, p. 269; "Butler's Ecclesiastical History," ch. 30; "Holland's Rise of Intel. Liberty," p. 116; "Waddington's Church History," ch. 7; etc., etc.)

Fifteen severe edicts enforced this decree against Paganism, Arianism, and every form of dissent, with every sort of penalty and with such success that Catholicism alone was tolerated till the Peace of Augsburg, 1555. Constantine (306-337), Theodosius I. (379-395), and Justinian (527-565) are the three emperors whose talents and bigotry made Catholicism supreme, and banished religious freedom from the Roman world. No wonder "the Church" has a flattering opinion of them! Justinian gave all men but three months to embrace the Catholic faith or lose all office, property, and right of inheritance. (See Bower's "History of the Popes," vol. 1, p. 334.)

The emperors and popes and councils followed uniformly in the wake of the twenty-ninth canon of Laodicea in their sabbath teaching, from thenceforward. Why did not that canon forbid Sunday work entirely?—Because Constantine's edict of A. D. 321 allowed farm work, and this the Church could not stop. It was left to Charlamagne, A. D. 800, to order Sunday work stopped, and all to come to church on that day. (See *Crafts's Sabbath for Man*, p. 556; *Sabbath Essays*, p. 241; *Kingsbury's, The Sabbath*, p. 209.)

Thus was the Sabbath of the Lord trampled underfoot, and the Sunday of the heathen adopted in its stead. What chance was there for the humble few who still honored God's Sabbath, to withstand the tremendous current of incoming pagans, retaining their sun-day of feasting? Still more, how could they outlive the all-powerful union of Church and State that stamped out public paganism and open Arianism—the most powerful systems of the day? Keeping in mind the fierce prejudice against everything Jewish, or that could be made to seem so, we can easily see that such despots as Theodosius, Justinian, Augustine, the Innocents, and the Leos would make short work of sabbatizing; especially when backed by such unquestioned authority as this twenty-ninth canon of Laodicea.

## 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.

"LOOK." "TRUST." "FOLLOW."

WHEN the heart is worn and weary,  
Pressed with burdens hard to bear;  
When the world is cold and dreary,  
Lift the voice to God in prayer.

Friend of all, he knows thy sadness—  
Thorns which bruise and wound thy feet;  
All thy griefs will change to gladness  
When thy mission is complete.

"Look" to Him who knows thy weakness,  
"Trust" in Him whose heart is love,  
"Follow" Him in Christ-like meekness,  
Till thou reach thy rest above.

Then in bliss seraphic, boundless  
As creation's wide domain,  
Clad in robes all pure and spotless,  
God's eternal love proclaim.

\*Isa. 45: 22. Prov. 3: 5, 6. Luke 9: 23.

—Sel.

### KING HABIT.

OF all the kings of the earth, there is not one who rules so many people as King Habit. Almost every man, woman, and child obeys him; both the good and the bad, the wise and the foolish.

It is strange that each person creates this King Habit for himself first, and then bows before him. And this is the way in which King Habit is created. A man does something or other one day, without thinking much about it; for instance, he plays with his watch-chain while he is talking to a friend; a few days afterward he meets another friend, and as he talks to him, again his fingers get to the same place, while he is thinking of something to say; next day he is chatting with another friend, and again he twitches and twirls his chain, and after a little while he can hardly get a word out unless he is fidgeting with his watch-chain. He has made by degrees a King Habit for himself, which he may have great trouble in driving from his throne.

There was once a member of parliament who had got into a habit of always putting his hand under his coat and pulling at the strings at the back of his waistcoat while he was speaking. A rival who had noticed this trick, one day, when the other was going to make a great speech, managed to cut the strings off. It is said that the poor man got up, began his speech, put his hands to pull the waistcoat strings, found they were gone, lost the thread of his argument—began again, coughed, stammered, stuck, and at last sat down, covered with confusion. King Habit was too strong for him. He had got into the way of pulling his waistcoat strings when he spoke, and without them he could not get on.

This was only a silly habit, but habits that are good and habits that are bad are formed in the same way and rule over us in like manner; therefore we ought to take care what kind of kings we are setting upon the throne in our breast.—Sel.

### THREE BITS OF ADVICE.

GOETHE'S advice to a friend to whom he was writing, is well worth remembering and accepting; viz., "Make sure each day to see some beautiful object, to read some great truth, to perform some good deed." The first suggestion, "Make sure each day to see some beautiful object," is to the most of us neglected. To be sure there are many so situated who could not if they would, comply with this advice, but how many, on the other hand, pass along through life scarcely noticing the beautiful skies, the fleecy floating clouds, the starry firmament, the glorious sunset, the glistening snows, the flowers and green-swards, and all the varied beauties of nature, which are free to all. Then, too, the beauties of architecture, which so delight the eye of one trained to appreciate them, or one having a natural taste for symmetry, might be enjoyed far more than they are. And the developing of talent and sentiment in that direction would do

much toward the larger cultivation of that art.

It is a fact that very few Florentines leave their beautiful city, so filled with gems of architectural beauty and with works of genius, to make new homes for themselves elsewhere, even when they could better themselves financially by so doing. The question being asked of an Italian lady as to the cause, the instant reply was: "Ah! a Florentine must see something beautiful every day. Florentines would not be happy without a sight of their Duomo and Campanile, and the towers and the churches. They love their old city, La Belle Firenze."

And the second suggestion, "Read some great truth," might be adopted by nearly all. A great truth read and pondered every day would, no doubt, be helpful, stimulating to higher thought, to broader conceptions of life and its opportunities, and preventing us from too much introspection, and helping many who now devote much of their time to gossip and small talk, to get rid of that unfortunate habit.

The third injunction of the old German philosopher, "Make sure each day to perform some good deed," would be so easy for every one to follow, but, alas! alas! in this selfish world how few, how very few the number of those who have such a purpose before them at the dawning of each new day. What a sweet and lovely world this would be were that advice followed by every one.

Like the falling of a gentle rain upon the hard and arid soil on which no bright flowers bloomed, but which soon responded to the heavenly blessing and made the plants to blossom, so the influence of good deeds would permeate all society, leaving beauty and fragrance everywhere.

Good to remember is this advice given long ago, "Make sure each day to see some beautiful object, to read some great truth, to perform some good deed."—Sel.

### YOUTHFUL ASSOCIATIONS.

It is a parent's duty to know who are his child's companions, and to know the character, and course of conduct, and influence upon his child, of every one of those companions separately. Here is where a parent's chief work is called for in the matter of guiding and controlling his child's companionships. A parent must have his child's sympathy, in order to gain this knowledge; and a parent must give his sympathy to his child, in order to be able to use this knowledge wisely. It may be necessary to keep an open house for these companions, and an open heart and hand to them personally, as it surely is necessary to keep an open ear to the child's confidences concerning their sayings and doings, if the parent would know all about them that he needs to know. There are parents who do all this for and with their children, as an effective means of guiding those children in their companionships. It is a pity that there are not more who are willing to do it, in view of all that it may be a means of accomplishing for children.

Knowing his child's companionships, a parent ought to encourage such of them as are worthiest, and discourage such as he cannot approve. He ought to help his child to see the advantages of the one class and the disadvantages of the other, and to regulate his social intimacies according to the standards thus set before him. It will not do for a parent to allow matters in this line to take their own course, and to accept all companionships for his child just as they may come to him. He must feel responsible for his child's wise selection, from among the number of proffered companions, of those who are to be retained while others are dropped or avoided. And it devolves upon a parent to see to it that his child's companionships are of growing value to his companions as well as to himself; that his child's influence over his very playfellows is for their good, while his good is promoted by their association with him. A child's companionships, like those of older persons, ought to be of advantage to both parties alike, through the very purpose of making them so.

Recognizing the desirableness and importance

of companionships for his child, securing the best that are available, learning fully their characteristics and tendencies, aiding in their sifting, and seeking in their steady uplifting, a parent can do effective service in the way of guiding his child in and through that child's companionships. To neglect this agency of a child's training, would be to endanger his entire career in life, whatever else were done in his behalf.—S. S. Times.

### INGRATITUDE.

ONE of the strongest characteristics of a base soul is ingratitude. The old story of the frozen snake, who, after being warmed and sheltered in its rescuer's bosom, turned and bit him, is only the type of a low form of humanity. The whole-souled man can never be guilty of ingratitude; it is the small soul that is willing to wound the friend who has shown him kindly favors. An ungrateful person is a raven. A Spanish proverb says: "Bring up a raven and it will peck out your eyes." An Arabic proverb reads: "Eat the present and break the dish;" an Italian: "The ass, after having drunk, gives a kick to the bucket." Truly we agree with Ausonius, who says: "Nothing more detestable does the earth produce than an ungrateful man."

Dr. South, referring to the insatiableness of ingratitude, said: "The only voice of ingratitude is, 'Give, give!' But when the gift is once received, then, like the swine at his trough, it is silent and insatiable. In a word, the ungrateful person is a monster which is all throat and belly—a kind of thoroughfare or common sewer for the good things of the world to pass into, and of whom, in respect of all kindness conferred on him, may be verified that observation of the lion's den, before which appeared the footsteps of many that had gone in thither, but no prints of any that ever came out thence."

But the worst of all ingratitude is that shown to our Heavenly Father. Who is entirely free from it? Who fully appreciates the patience and goodness of our Lord?

Gurnall says: "When I consider how the goodness of God is abused and perverted by the greatest part of mankind, I cannot but be of his mind that said, 'The greatest miracle in the world is God's patience and bounty to an ungrateful world.' O! what would God not do for his creature, if thankful, that thus heaps the coals of his mercies upon the heads of his enemies? But think not, sinners, that you shall escape thus. God's mill goes slow, but it grinds small; the more admirable his patience and bounty now is, the more dreadful and unsupportable will that fury be which ariseth out of his abused goodness. Nothing blunter than iron, yet, when sharpened, it hath an edge that will cut mortally; nothing smoother than the sea, yet, when stirred into a tempest, nothing rageth more; nothing so sweet as the patience and goodness of God, and nothing so terrible as his wrath when it takes fire."—Ernest Gilmore.

### PARENTAL GLOOM.

Boys and girls are often spoiled by parental gloom. The father never unbends. The mother's rheumatism hurts so she does not see how little Maggie can ever laugh. Childish curiosity is denounced as impertinence. The parlor is a parliament, and everything in everlasting order. Balls and tops in that house are a nuisance, and the pap that the boy is expected to relish is geometry, a little sweetened with the chalk of blackboards. For cheerful reading the father would recommend "Young's Night Thoughts" and Hervey's "Meditations Among the Tombs." At the first chance the boy will break loose. With one grand leap he will clear the catechism. He will burst away into all riotous living. He will be so glad to get out of Egypt that he will jump into the Red Sea. The hardest colts to catch are those that have a long while been locked up. Restraints are necessary, but there must be some outlet. Too high a dam will overflow all the meadows.—Rev. T. De Witt Talmage.

## The Mission Field.

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

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

### THE HARVEST CALL.

Now is the time, for, lo! the fields  
Are white with ripened grain;  
And with the idlers standing by,  
He bids us not remain.

Eternal happiness above  
Awaiteth us, if we  
Shall of our Master's precious store  
His faithful stewards be.

—Sel.

### THE RELIGION OF RUSSIA.

PROTESTANT mission work is performed in Russia under greater disadvantages than in any other country of Europe. This is owing to the extreme vigilance of the Greek Church authorities in suppressing every attempt to teach another faith than that in which the people of that country have been reared. While in some countries Protestant preaching is allowed to limited congregations, in Russia all public teaching of religion is prohibited except by such churches as are recognized by the government.

Nothing is allowed to be printed there which would tend to unsettle the faith of those in the state church, and any publication sent into the country through the mails, must first be examined by officials appointed to do that work, before it can be delivered to the person for whom it was intended. If upon examination of any publication, the censor should find an article that he considers antagonistic to the orthodoxy of the country, he either blackens the article so that it cannot be read, and lets it pass to its destination, or else he destroys it altogether. The latter is quite sure to be the case if the main part of the paper is considered incendiary.

While the Greek Church is the favored faith of Russia, that government tolerates other religions in such persons as have been reared in those religions, provided they do not attempt to influence others to favor their peculiar views. Every attempt in this direction is followed with punishment if found out by the authorities. Not only does the law of that country forbid any to leave what is there known as the Orthodox Church, but it also forbids those professing other forms of Christianity, to change from one of these to another. In other words, a man may continue in the faith of his parents, but must not adopt, through the influence of another, a different faith.

Whatever the reasons may have been for adopting such a policy in religious matters, the effect has been a baneful one upon the larger part of the inhabitants. Not being allowed to think for themselves in spiritual things, their minds became more or less dwarfed in noble sentiment; their manhood was, in a degree, prostituted to the desires of an aspiring, absolute monarch and his fanatical ministers, until all ambition in reference to either the affairs of this world or the next became to them a thing of naught. It was slavery of the mind that brought the Russian peasantry under the laws of serfdom which existed in that country until the year 1861.

But since the emancipation of the serfs, matters have been gradually changing in Russia, though as yet it can hardly be said, for the better. Had the proclamation that gave freedom from physical slavery also broken the shackles of the ecclesiastical power, and made the peasantry of that country free indeed, a better state of civil affairs would, doubtless, now be found there. Had the people been given an opportunity to learn the practical lessons of Christianity as taught by our Saviour, society would now be differently molded from what we see it.

As it is, the emperor assumes supreme control, not only of the State, but also of the Church, making the latter really dominate the former. The conscience of the czar and of the bishops of the Church must be the conscience of the people.

And in order that this state of things may continue, no one is allowed to disturb the spiritual slumbers of the deluded people. Like the long, cold winter of that latitude, which apparently freezes the life out of every green thing, so the rigors of Russian court policy have seemed to destroy the last spark of real spiritual life from among its people.

But we may hope that as the long winter of that latitude is broken and driven before the gentle touch of spring breezes, and the apparent lifeless vegetation leaps rapidly to life, so the quiet work which missionaries are now putting forth in that country will have the effect to break the rigors of superstition and bigotry that have so long borne sway, and allow the seeds of truth being sown there, to spring rapidly forward to a bountiful harvest. Indeed, such hope has already brought good cheer to those who are watching the developments of matters in Russia. For as in that country the seeds make rapid growth at the proper time, so already the early sowing of gospel seed has grown amazingly fast, and is destined soon to spread in its growth to overrun soil hitherto cultivated for the seeds of superstition.

Soon after the bonds of serfdom were loosed, a general movement toward greater freedom of thought was inaugurated. But this has in no wise been confined to the emancipated peasantry. Many among the aristocratic class have begun to move in line with the general demand. The Russian people have begun to think for themselves, and although the autocratic power of that government may be exerted to prevent it, the people are bound not only to think, but to follow the course of their thoughts in the path of right and duty. Already the way is opening in that land for the reception of the closing call of the gospel, which, like its earlier notes, must be sounded in all "the regions beyond," as a warning that the approach of the Master hasteth greatly.

J. O. C.

### WHAT THE DEACON SAID.

"Yes," said the deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years of my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since, what I'd talked about if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money-getting here, and those wouldn't have been suitable subjects up yonder.

"I know I read once about one of the kings of England, Edward I., who had an officer called the Lord High Almoner, and one of the things that man had to do was to remind the king of the duty of alms-giving. I've thought to myself many a time, that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people besides the children of Israel that need a Moses to say to them, 'It is He that giveth thee power to get wealth.' I've allers thought that that was a grand thing in David, when he'd done such a job getting together that pile of gold and silver for the temple, and he just turned to the Lord, and said, 'All these things come from thee.' Most men would have wanted a little credit for the pains they'd taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of his due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home mission day was headache day with me allers, and I stayed away from meetin'. Bible Society day I'd gen'rally a tech of neuralgy, so't I didn't feel like goin' out, and I stayed home. Tract Society day I'd begin to be afraid I was goin' to be deaf, and I ought n't to be out in the

wind, so I stayed in-doors; and on the Sabbath for helping the Publication Society, like as not my corns were unusual troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any of the apostles ever took religious papers. The Bible was enough for them, and it ought to be enough for other folks.

"And yet, I never even thought I was n't doin' right. I'd come into it sort of gradual, and did n't think much about giving, any how, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadful proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie'd been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she, 'Pa, will we have to pay rent in heaven?'

"'What?' says I, lookin' down at her, kind of astonished-like.

"'Will we have to pay rent in heaven?' says she again.

"'Why, no,' says I. 'What made you think that?'

"Well, I could n't get out of her for a time what she did mean. Nannie didn't know much about rent, any way, for we'd never had to pay any, livin' in our own house. But at last I found out that she had heard some men talking about me, and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real poor folks that Nannie'd ever known were some folks down at the village that had been turned out-of-doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think that Seth Brown dared to talk about me in that way—right before Nannie, too.

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him the next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said, 'Well, deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and then he drove off.

"Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought, the worse I felt. I was angry at first, but I got cooler, and I thought of foreign mission Sabbath and the rheumatiz, and home mission Sabbath and the headache, and Bible Society day and the neuralgy, and tract day and the corns, till it just seemed to me I could n't stand it any longer; and I knelt down there in the blackberry patch, and said, 'O Lord, I've been a stingy man if there ever was one, and if I ever do get to heaven, I deserve to pay rent, sure enough. Help me to give myself and whatever I've got, back to thee.'

"And I believe He's helped me ever since. 'T was pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection-plate, but I've learned better now; and I mean to keep on giving as long as I live.—*Congregationalist*.

### CHRISTIANITY IN JAPAN

THE *Japanese Mail* of January 25 published the synopsis of an article from a Buddhist paper of that kingdom, in which the writer appealed to the natives to bestir themselves in behalf of their faith. The article stated that while Christianity was not making very rapid strides, it was surely and steadily advancing, and planting itself



firmly wherever it entered. As an illustration of what Christianity was doing, the paper presented the fact that an anti-license party had been formed, which, in some localities, had actually voted down a proposition to license vice. It then proceeds to say: "In short, that Christianity will ultimately attain to power by gradual and steady accumulation of merits, is a fact of which we are convinced by long observation. If it progresses at this present rate, its future is assured." Where are those with a missionary spirit who are preparing to carry the third angel's message to that people? J. O. C.

#### LET ME BE A MAN OF ONE BOOK.

I AM a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God, just hovering over the great gulf, till, a few moments hence, I am no more seen,—I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! Oh, give me that book! At any price give me the book of God! I have it; here is knowledge enough for me. Let me be *homo uni libri* (a man of one book). Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read his book for this end—to find the way to heaven.—*John Wesley.*

### Special Mention.

#### THE BERLIN LABOR CONFERENCE.

THE International Labor Conference was formally closed in Berlin Saturday. The decisions of the conference, which will soon be published, in addition to those already announced, recommend the optional establishment of courts of arbitration, consisting of representatives of the employers and the employed, to settle labor disputes, and the general observance of Sunday as a holiday in all trades; but where continuous work is unavoidable, it is recommended that each employee have at least every alternate Sunday free. Various delegates made minor reservations. For instance, the French delegates did not insist that the day of rest should be Sunday. But none of these reservations affect to any considerable extent the decisions of the conference. M. Delahaye, on behalf of the French socialists, handed in a statement of his own views on the labor question, requesting that it might be added to the protocols. Bishop Kopp strongly supported the request, which was agreed to. Emperor William received M. Jules Simon Saturday. Throughout the conference the emperor treated the French plenipotentiary with marked distinction, this being the great feature of the meeting. The working-men in Berlin and in other German cities are organizing great socialist demonstrations for May 1. It is reported that they will be prohibited by the central executive committee.—*Baltimore Sun.*

#### THE BIBLE IN PUBLIC SCHOOLS.

ONE of the most important cases brought before the courts of this country for years, has just been decided in the State of Wisconsin. It grew out of the fact that some of the teachers of the public schools in Madison were in the habit of daily reading the Bible to their pupils, and to this some Catholic parents objected, particularly, as the Bible used was the St. James edition, portions of which are repugnant to the Church of Rome. One of the indignant fathers brought suit against the board of education. The case was tried in the circuit court for Rock County, which overruled the demurrer of the Catholics to the answer of the school board. The action of the circuit court is now, in turn, overruled by the supreme court, this giving the victory to the

Catholics, and declaring the reading of the Bible in public schools unconstitutional. While the court did not consider the position taken by the board of education that the Catholic Church is opposed to public schools, and refused to affirm or deny that position, it was emphatic in its finding that the reading from the Bible in schools, although without comment, is "instruction"; that the Bible contains many doctrinal passages, and that the general tendency of such instruction is "sectarian instruction." The court further holds that the place where the Bible is read, is a place of worship, and that as tax-payers are compelled to erect and support school-houses, and the children are, under the late law, compelled to attend public or private schools, the constitutional clauses forbid us to use school-houses as places of worship. Incident to the main question, it is affirmed that such text-books as are founded upon the fundamental teachings of the Bible, or which may contain extracts therefrom, may be used in school. Of course the decision is based upon the constitutional provisions of the State of Wisconsin, and cannot be held as having great force except in States whose fundamental law is identical or practically the same as that of Wisconsin; yet it is important as indicating the beginning of a series of legal contests likely to occur in other commonwealths.—*The Manchester Union.*

#### SOBRIETY AMONG JEWS.

DR. RICHARDSON cites the Jews as a living example of the advantages of sobriety. The remarkable vitality of their race strikes him as something astounding. Oppressed by cruel laws in the past, and living in abodes where others must have died, they yet contrived to exist. The explanation, according to this indefatigable apostle of Hygeia, is that which was given by Haller, a leading German doctor of the last century. It is that they lead as a rule, simple lives, and are mindful of the expressive maxim in Proverbs, "Wine is a mocker." Dr. Herman Adler has pointed out that, although Judaism does not denounce the taking of wine in moderation, there runs throughout the Hebrew literature the strongest condemnation of intemperance. It is, however, we are told, a mistaken idea that during Passover Jews are forbidden to take fermented wine. What is forbidden is the product of fermented grain, for which reason strict Jews at such time are restrained from the use of such liquors as whisky.—*London Daily News.*

#### CREED AGITATIONS.

ONE of the striking features of our day is the craze for modifications of church beliefs or for the restatement of doctrines. Creed-revision is a sort of epidemic. It is having some surprising developments. The agitation is not confined to our own church. We are having more of it than seems desirable or comfortable; but other denominations are beginning to find that it is "in the air," and that the contagion is spreading unexpectedly in their communions. The fact is, that it will not do for any denomination to set itself up as proof against doctrinal agitations. The keen observers of the times see drifts in this direction in some of the most conservative bodies. Some writers in our exchanges are fearing the effect of the creed-discussion in our church upon other churches. Even the United Presbyterians cannot forecast the result of the recent action of one of their prominent ministers in marrying the sister of his deceased wife in violation of the prohibition of their Confession of Faith. A trial before presbytery is highly probable, which will start discussion, and that may induce inquiry into the advisability of altering the Confession upon the point in dispute, and may in the end possibly involve other changes. No one can tell unto what little things may grow. Nor must we forget that we are in the midst of an age of unrest and change. Old beliefs are being sifted. It is thought that improvements can be made. Better forms of doctrinal expression are demanded.

New creeds are called for. Men think that they have grown wiser than their fathers. There is a disposition to tone down offensive clauses and harsh statements, and to render truth more palatable to the natural man. Liberality of sentiment claims a hearing. Many are out of sympathy with old things, and nineteenth-century men repudiate seventeenth-century formulations of doctrine. They want something suited to the times, and go in for the refining and broadening processes which will yield an easy-going sort of belief. This spirit of change is abroad in the land, and all churches are more or less feeling it, and will sooner or later be compelled to face its demands. What the outcome will be is beyond the power of human ken.—*Presbyterian Observer.*

#### THE EIGHT-HOUR MOVEMENT.

THE near approach of May 1st renders the extent of the eight-hour movement one of wide interest. In a recent interview, Mr. Samuel Gompers gave a brief sketch of the probable scope and character of the movement which will make itself apparent within five weeks. According to that gentleman, the building trades will be the first to demand the proposed short day. The trade selected to lead the advance, the carpenters, is said to be the best prepared to make the demand. It numbers 73,000 men, with a large strike fund, and the organization covers the entire country. While the movement as regards hours is to be a national one, the question of wages paid is to be left to local settlement. The men themselves will have to decide whether the same or lower wages will be demanded or accepted, not the federation itself. Upon the success of the carpenter's demand will depend, no doubt, the question of other trades taking similar action. The year 1889 compares favorably with the preceding four years as regards the number of men striking or locked out, as will be seen from the chart and accompanying figures. Compared with the large number of men on strike in 1886, there is a decline of nearly two-thirds, and, compared with 1888, there is a falling off of 9.8 per cent. The English industrial situation presents some sharp contrasts to that ruling in the United States. The demand there is not one for shorter hours, but almost exclusively one for more pay. No sharper contrast could be mentioned than that furnished by the English and American coal trades respectively. After securing advances aggregating nearly thirty per cent in the trade as a whole, the English miners have won a further advance of ten per cent after one of the largest (as regards numbers) strikes on record. Nearly every other branch of industry in Great Britain has been subjected to pressure by employees for an advance in wages.—*Bradstreet's.*

#### THE LARGEST KRUPP GUN IN THE WORLD.

THE American consul at Dusseldorf, in a recent report, describes the largest gun yet manufactured at Krupp's works at Essen, which is intended for the fortifications of Cronstadt. It is made of the finest quality of cast steel, and weighs 270,000 pounds (about 135 tons); the caliber is 16½ inches and the barrel 44 feet long, the core having been removed in one piece. The greatest diameter is 6½ feet, and the range about twelve miles. It will fire two shots per minute, each estimated to cost £300. At the trial the projectile, four feet long and weighing 2,600 pounds, was propelled by a charge of 700 pounds of powder, and penetrated nineteen inches of armor, going 1,312 yards beyond the target. It was carried from Essen to Hamburg on a car specially constructed for the purpose. Work is now being pushed on several guns of this class, and a number of smaller ones have recently been ordered. The consul adds that of late the Krupps have been very busy, and have been forced to increase their hands in consequence of orders from the German Government, for railways and other public works, besides which home orders and contracts are very numerous.—*Detroit Journal.*

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 15, 1890.

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## THE POOR IN SPIRIT.

NOTHING sooner seemed to stir the sympathy of our divine Lord, when here upon the earth, than the sight of the multitudes wandering as sheep without a shepherd. So we have the record that on one occasion, seeing the multitude, he went up into the mountain, where he could occupy an advantageous position, and whence his words could easily be heard, and sat down to teach them. His disciples came near to him, and the larger multitude, we may suppose, in a more extended circle gathered about him. The great Teacher longed to set before them true views of life, and open to their understanding the way of righteousness, the path of peace and hope. And as he opened his mouth, the first words they heard were words of blessing: "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The magnitude, the sublimity, the glory, of the possession promised, first of all captures the mind and dazzles the imagination. The kingdom of heaven! that last and highest good to which man may ever attain! that kingdom where angels find their ever blessed occupation and delight! that world where Christ and God himself reign in supremest glory! Who from this world of sinners can be chosen for such glorious abodes?

Suppose there should go forth over the earth a proclamation that the most deserving of its people were now to be made possessors of the kingdom of heaven; who would present themselves as entitled to a place in that favored company?—A chorus of voices at once arises from many thrones where sit the degenerate sons of royalty, We are the great and mighty ones of this world; we are, of course, to be chosen as first entitled to the kingdom of heaven. Here! cry out the money kings, look at our magnificent mansions, our luxurious surroundings, the treasures and pleasures at our command, our piles of gold, and the influence we bear; surely we are not to be passed by for any of the poor rabble we look down upon. Here! cry popes, cardinals, bishops, and priests, we are the very representatives of that kingdom, the spiritual brokers to open and shut that kingdom to the common herd; surely that kingdom is ours. Here! cry out the Pharisees, behold our phylacteries, and hear our prayers! who is entitled to the kingdom of heaven if not we?

And so a thousand others put in their pleas, some boasting of their birth, some of their talents, some of their acquirements, and all claiming that these distinctions entitle them to be preferred above their fellows as candidates for the kingdom of heaven.

But the Lord does not say so: the poor in spirit, no others, can have the kingdom of heaven. Blessed are they, for theirs is the kingdom of heaven.

To be "poor in spirit" is not necessarily to be poor in worldly circumstances; for a man may be very poor as regards the things of this world, and yet be as proud, haughty, and insolent as the veriest tyrant that ever lived. And, on the other hand, he may have wealth and position, and yet possess the heavenly grace of which the Saviour speaks. To express it in a word, the destitution to which Jesus refers is a destitution of self-importance,—the absence, total and complete, of all pride of heart, all egotism of thought and feeling. Christian success consists of a series of paradoxes: to be victor, he must surrender; to be rich, he must become poor; to be exalted, he must be low; to become great, he must become very small; to be strong, he must become weak; to receive honor, he must expose himself to reproach; he must count that past which

is present, and that present which is future, and count those things as seen which are invisible. 2 Cor. 4:18. Dr. Thomas forcibly says: "By pride the pure spirits of heaven sank to hell; by humility the imperfect spirits of earth ascend to heaven. He that humbleth himself is exalted." But where pride is, and this humility is not, there can be no blessedness.

To be poor in spirit is just the opposite of feeling "rich and increased in goods," with a false persuasion that we have "need of nothing." It is to be entirely divested of self and sin. It is a state of mind that will lead us to hasten to accept the true riches, the gold tried in the fire, and the white raiment, which the True Witness so freely offers. Rev. 3:18. We are to be poor in spirit, not of spirit. The expression denotes the field in which this grace is to work, not that for the want of which they are called poor. He who is poor in spirit must occupy a position with respect to the work of grace, analogous to that which a person poor in this world's goods, generally occupies with respect to society and temporal things, content to take and occupy a poor man's place: lowly and content with lowliness, having no craving for the exhibition of self, nor for outward show and pompous display.

While the promised possession, the kingdom of heaven, pertains principally to the future, yet the blessing includes much of present good. Some of the blessedness we have in this life. The poor in spirit the Lord can dwell with, to revive and comfort him. Isa. 57:15. The meek the Lord can guide, and has promised to guide, in judgment. Ps. 25:9. The poor in spirit have here the blessedness of pardoned sinners,—the blessedness of a life of holiness, disclosures of divine truth, and the assurance of sonship in the family of heaven; while there is everlasting happiness in reserve for him in the mansions of the Father's house above.

"Poverty in spirit," says Lange, "is the fruit of the law, and the germ of the gospel. The triumph of the law consists in that it makes poor; that of the gospel in that it makes rich."

## THE SEAL OF THE LAW.

A BAPTIST minister objects to our view that the fourth commandment constitutes the seal of the law of God as mentioned in prophecy. He says: "No law, human or divine, can be a law, and at the same time a seal of itself. Such an idea is to me absurd. The very first quotation cited in support of this position in 'Thoughts on Daniel,' from Isa. 8:16, I believe is a perversion, and only used because the word 'seal' is in it."

Our friend, we suppose, would not deny that every instrument of a legal nature must have something either attached to it, or incorporated in it, which shows its authenticity. Among men this is usually a literal seal attached to the document. A government issues its laws under the great seal of the State. With divine laws a literal seal is not, of course, to be expected. As applied to such laws, the word must therefore be used in a figurative sense, but must refer to that which makes the law authentic. Is there any such feature about the law of God as he proclaimed it from Sinai? If not, then we do not know whose law it is, nor why we should obey it; but if there is, then that law has a seal, in the scriptural sense of the term.

There is something which is called "God's seal"; for John says of a certain angel, that he had "the seal of the living God." Rev. 7:2. What can God's seal be? For what can it be used? Is any other idea conceivable than that it is some feature of his law through which he reveals himself as the great Lawgiver, who has the right to claim our obedience?

Then there is something connected with the law of God called the seal: "Seal the law among my disciples." Can we talk about sealing the law, and yet the law have nothing about it which can be called a seal, and this work of sealing have no connection with that feature of the law? Such an idea

would be absurd. But if the law has such a portion, containing the very elements involved in a seal, and that part of the law has been by wicked hands removed, and the time comes when it must be restored, how else could a command for this be given except through the injunction mentioned by the prophet, "Seal the law;" that is, restore to it its seal.

And this is exactly the situation. The fourth commandment of the decalogue points out the true God; and it is the only part of the law which does make him known. Take out that portion, and no man could show that that was not the law of Brahma or Baal. This the man of sin has tried to efface by foisting into the faith of the disciples a counterfeit sabbath, the rival of the true, which the commandment enjoins. Put in the first day of the week as the Sabbath, instead of the seventh, and the commandment is utterly nullified, and the divine signature taken from the law. But before the Lord appears, this work of the man of sin will be undone among the true disciples. The signature to the law will be restored. The true Sabbath will be put back in the place of the false. The law will be sealed. The work is now going forward, and in spite of all opposition of every name and nature, it will be accomplished gloriously; for God's word goes not forth in vain, and his arm has lost none of its power to accomplish his great work.

## A DIFFICULTY EXPLAINED.

ONE to whom the views of S. D. Adventists have been presented, but who thinks he finds some objections to them, mentions the following as one of them. He says:—

"Nor do I believe that the Lord has been forty-six years cleansing the sanctuary in heaven, as Christ's blood was offered and accepted as sufficient to put away sin before he was seated at his Father's right hand in heaven."

In this, we presume our friend has reference to Heb. 1:3, which reads, referring to Christ, "When he had by himself purged our sins, sat down on the right hand of the Majesty on high;" and Heb. 10:12, which reads, "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

Whatever is referred to in these texts, was accomplished before Christ took his place "at the right hand of the throne of the Majesty in the heavens." Heb. 8:1. And for this reason some have supposed that the atonement was made on the cross. But it has been frequently shown in this journal that if the atonement was made upon the cross, then all the world will be saved: for on the cross Christ bore the sin of the world. John 1:29; 1 Pet. 2:24. But on this ground, if all the world is not to be saved, as it is not, then John's statement includes too much, and he should have said, "Behold the Lamb of God, which taketh away [or beareth, margin] the sin of a foreordained and predestinated portion of the world!" and so we should have the doctrine of election and reprobation in full development. But this will never do. Neither universal salvation, nor a fixed and predetermined partial damnation, is a doctrine of the Scriptures; and the atonement was not made upon the cross.

What, then, is the meaning of the statements in Heb. 1:3 and 10:12? We think they are susceptible of a consistent and scriptural explanation. After Christ had made his offering on the cross, before he entered upon the work in which that offering was to be employed, it must be ascertained whether or not that offering was such an one as the Father could accept. And we have scriptures which plainly indicate that this was the very first step taken by Christ after his resurrection. On the joyful morning when the gates of death opened before him that he might rise from the grave, to Mary, the first one who saw him, he said, "Touch me not; for I am not yet ascended to my Father." John 20:17. But shortly afterward, when amid the exciting scenes of that morning, several of the women were returning together from the sepulcher, Jesus



met them, and permitted them to hold him by the feet and worship him. Matt. 28:9.

What shall we conclude from this?—Only one conclusion is possible, and that is that between the interview recorded in John 20:17, and that recorded in Matt. 28:9, Jesus had ascended to his Father. And inasmuch as he returned and then permitted them to worship him, this is evidence that his sacrifice had been accepted, to ascertain which fact could have been the only purpose of his then ascending to his Father and returning.

This is therefore the view of some eminent Biblical critics, that Christ ascended and laid his offering at the feet of the Father, and the Father accepted it, and thus set the great seal to the plan of salvation. Thus an absolutely sure provision for the purgation of our sins was made (Heb. 1:3), and here the offering of Heb. 10:12 was effected, and so it holds good that Christ never made any offering as priest here on the earth; and Heb. 8:4 still remains true.

But his presenting his offering to God, and having it accepted before he took his seat at God's right hand, does not preclude the work which, as priest, he was to perform by means of that offering. For after he had taken his seat at God's right hand, Paul tells us what his work was then to be by expressly stating that he was the minister of the sanctuary and true tabernacle which the Lord pitched and not man. Heb. 8:2. And then he says that he must there have gifts and sacrifices to offer (verse 3); and this would be through his own blood. Chap. 9:12. And finally he states that by this precious blood, the "better sacrifices," this heavenly sanctuary must at last be cleansed, as the earthly sanctuary, the "patterns of things in the heavens," the "figures of the true," was cleansed each year by the typical offerings of the old dispensation.

We have reason to be thankful to God that he has revealed so plainly in his word when this cleansing was to begin (Dan. 8:14), and that we can understand that we are already in this solemn work. It must occupy some space of time, and nearly forty-six years of that time have already passed away. From the very nature of things it cannot be much longer before the work will be done. Are we ready for the great issue?

#### EXTREMES.

EVERY one is familiar with representatives of a certain class of people who are known as extremists. As the name indicates, they are not a popular class. Their opinions differ widely from those of the conservative majority, by whom they are looked upon with suspicion, as being more a detriment than a help to the cause which enlists their services. There is a difference, however, between being an extremist in an absolute sense, and being so by mere contrast with the views and opinions of others; for human opinions have become, in many important matters, sadly perverted from the truth.

There is undoubtedly a natural tendency in the human mind to be led to extreme positions; and this tendency often makes itself disagreeably manifest, and is productive of very great harm. When zeal is not tempered by judgment and directed by knowledge, it carries the individual to an extreme limit which is often far outside the boundary line of truth. A reaction follows, either in the mind of the individual or of others, and the result is the adoption of an opposite position, equally remote from the truth. Like the vibration of a pendulum, the law allows of no stopping on middle ground.

It is in the sphere of religious thought and action that this tendency operates in the most forcible and baneful manner. Its effects are not confined to individuals. It has influenced the destiny of nations. Witness the atheism of Italy and France to-day, in contrast with the darkness of papal superstition which enveloped them in mediæval times. Very poor soil do they afford for the growth of Protestantism. The reaction from popery carried them beyond the bounds of religion alto-

gether. In another way also the reaction from popery left its impress upon religious belief, through the release which the Reformation brought from the terrible bondage of securing salvation by works. The momentum of that reaction carried a large number beyond the middle ground of justification by faith, causing them to lose sight of the relation of works to salvation, and to teach that the law of God is abolished. They have escaped the dominion of Rome, but are as far from the truth as ever.

Such are some of the most visible effects of the extremes into which the enemy of gospel truth has forced a large part of the Christian world. Truth and error are often so closely associated together that without the exercise of careful judgment and discrimination, the rejection of one is liable to involve the loss of the other. Truth is always more or less mixed with the error of false religious systems. The natural tendency being to antagonize these as a whole, it often happens that those who have more zeal than discrimination are found fighting against the truth.

The adoption of extreme and fanatical views by the adherents of the cause of truth has at various times in the past constituted one of the gravest obstacles to its progress. Such is not, however, the greatest danger which attends it at the present time. Zeal is always commendable in such a cause, and particularly so in the cause of present truth. This cause has far more to fear from a lack of zeal than from any exhibition of overzeal on the part of its adherents. The extreme of inactivity is unquestionably the worst extreme which any friend of the truth can occupy in the crisis which it has now reached.

L. A. S.

#### CAMP-MEETINGS.

ANOTHER camp-meeting season is at hand, and arrangements are already being made for the earlier meetings. As the work advances, our responsibility increases, and these meetings increase in importance. We look forward to the camp-meeting season this year with more than usual interest, and we hope that all our people will place the proper estimate upon the privileges which these meetings afford. The message is moving onward with great rapidity, and there is danger that our people may not realize this, and fall behind in their work. It is of the utmost importance that we keep pace with the message, that we may fully appreciate the situation.

Our camp-meetings afford us the best of privileges to become instructed and enlightened on the important issues of the day. We need to understand our right relation to God and to the present truth. The present time and the present attitude of the work make great demands upon us. Every branch of our work is in need of thoroughly devoted and consecrated laborers. As a people, we need to seek God for a deeper consecration and a deeper experience in spiritual things. Our ministers are few. We need more of them, and we also need more thorough consecration in our ministry. We are not imbued with the power and grace of God as it is our privilege to be. Many foreign fields are calling for help, but we are not able to supply them. We have not the laborers to send in response to these calls.

We are in need of funds to carry on the missionary enterprises already planned, and to start the work in places where we have not begun as yet. Shall the work languish on account of a lack of funds? There is danger of this. Our brethren at large must seriously consider this question. Ye are God's stewards over his manifold blessings. We might plead poverty, and thus excuse ourselves; but is it a fact that we are a poverty-stricken people? When we look at the matter carefully and in the light of God's blessings, are we not just as able to give at the present time as we ever have been in the past? What we want is more faith in God, more earnest devotion to his cause. God would be glorified in seeing his people come up to the help of the Lord in this time of need.

We have long been talking about the loud cry of

the third angel's message. It would seem that that time had about come. God's providence has opened the way in every direction in a most remarkable manner. If we had more consecrated individuality, if we had more responsible workers—men and women wholly devoted to God—to fill the many openings and to meet the calls that are coming from both home and foreign fields, what a wonderful work we might see! God is ready to do a great work in the earth. I sometimes fear that unless we get into a position where we can take hold as God's providence seems to indicate, he will leave us to our own ways, and call others to accomplish the work that we might have done, and to carry off the victory and the triumph that might have been ours. Brethren and sisters, these things ought to receive serious attention.

The coming camp-meetings ought to be seasons of great revival, for we need a much deeper experience in divine things. Shall we not make them so by earnestly seeking God, and consecrating our all to his service? May we not also expect a larger attendance than ever before? We hope that these things will receive careful consideration by all our people, and especially by our ministers and those having the charge of these meetings.

The Conference committee and the camp-meeting committee should carefully look over the wants of the Conference in the preparations for a camp-meeting. Our camp-meetings have suffered many times from lack of necessary tent accommodations for meetings. There was a time when one meeting tent was all that was necessary; but it is different now. There are not only many different branches of the work that need attention, but there are also different classes of people that ought to have special care. Special preparations ought to be made for meetings for the young people and the children. Many times these classes have been left to stroll about on the camp-ground without any one manifesting any special interest for them. Some change for the better has taken place in this, but still more ought to be done. Every Conference should have a tent of proper dimensions set apart exclusively for meetings for the young people and the children. They should also see that proper persons are selected to have the charge of such meetings, and to make it their business to prepare and arrange for them. This feature is a very important part of the meeting, and can be made to result in much good.

In every camp-meeting where there are a number of foreigners of different nationalities, tents should also be set apart for their meetings. Especially in our Western Conferences where there are large numbers of Germans, there should be one tent of proper size devoted to German meetings. Where there are Scandinavians, there ought to be another tent set apart especially for the use of these nationalities. Every camp-meeting ought to have a tent set apart for councils and for ministers' meetings. The canvassers and Bible workers, also, should have a tent set apart for their use. The necessity of having all these different interests provided with proper places for meeting, is that all the different lines of work may go on, and one not be crowded by another. Many times in our experience when one kind of meeting is held, others are crowded out because there is but one place in which to meet. We must have many different meetings held at the same time; otherwise we cannot do justice to the many branches of work that should receive attention.

The needs of the camp-meeting should be carefully considered by the camp-meeting committee and the Conference committee together, and provisions made for all these things from the very beginning of the camp-meeting. Arrangements should also be made to organize the camp at the beginning of the meeting, so as to lose no time. I attended camp-meetings even last year, where we did not get the district meeting organized till Friday morning. This is a great loss to the spiritual interest of a camp-meeting. Every moment is of inestimable value, and must be used to the best possible advantage.

We hope that every camp-meeting will be preceded by a workers' meeting. You cannot afford to do without a workers' meeting, for by so doing much will be lost that might be accomplished. The workers need the drill and the experience that are given them on such an occasion. The camp-meeting proper needs the help that trained workers alone can give it.

Why would it not be a good idea for the camp-meeting committee to go to the ground, measure it off, stake it out, draw up the plat of the camp on a large sheet of paper, and locate the place for every tent? By so doing you will have a guide to go by, and will know just where every tent is to be pitched,—pavilion, book-tent, children's tent, canvassers' tent, foreign tents, tents where the districts are to hold their meetings, etc. It is also important to have the places of all small tents numbered. Then you can proceed to pitch the tents without any confusion. As soon as a tent is pitched, place the number on it. If it be an individual tent, or a Conference tent that has been rented, you should put the name of the party on the tent at once. This will save much confusion and delay. If you start in this way, you can have the camp districted from the very beginning. The committee can then come together, and appoint the leaders of the district meetings immediately. The camp-meeting will open Tuesday evening, and if you follow this suggestion, you can have everything so organized that the district meetings can commence Wednesday morning, thus losing no time. It would even be a good idea to select your leaders of districts, and have them present at the workers' meeting, giving them instruction, and by that means preparing them for the work. They will thus be able to do much more efficient work in the camp-meeting.

All these things should receive careful consideration from those that have the arrangements for a camp-meeting in charge. As the work enlarges, and more enterprises demand our attention, we need to organize more closely, and to have every line of work well defined; otherwise much will be neglected and great loss will be sustained. Good organization helps the spiritual interest. If things are left at loose ends, and allowed to drift along and be as it happens, much will be lost every way, and the result will be very detrimental to the best spiritual interests of the meeting. We must have the blessing of God in our camp-meetings in a much larger measure than ever before. The Lord is ready to work for his people.

Brethren and sisters, let us begin at once to prepare for the coming camp-meetings. Seek God every day in earnest prayer. Parents, get ready to come to the camp-meetings to work. If you have been lukewarm and indifferent, in the name of the Lord, bestir yourselves! Get out of this condition, and get where you can prevail with God in prayer. Come to camp-meeting with your hearts full of the love of God and earnest fervency. Come with a spirit to lift, to take hold and work for others. Pray for your children; bring them with you; do everything you can to open the way for the blessing of God and his converting power to take hold of their hearts. Let our workers in every branch seek the Lord with earnestness. Every camp-meeting may be a pentecostal season to us, and bring us a special blessing from the Lord. It seems to me that the times demand this; and if the times demand it, shall we not have it?

The General Conference Committee has done its best in providing efficient laborers for each of the meetings. Several of those upon whom we have depended in the past as camp-meeting laborers, are not available now. Younger and less experienced men must carry heavy burdens. O how much they need the help of God! We shall be very desirous to have sister White attend as many meetings as possible. Many of the States have made special requests for her to come. She is now on the Pacific Coast. We shall hope that her stay there may not be long, but that she can return East to attend many of the meetings there. There never was a

time when her testimony was more needed than now. Let all pray that God will grant her special blessings, that her health and strength may be preserved. She has been especially urged to attend some of the Eastern camp-meetings, and we hope she may. But, brethren and sisters, don't place your dependence upon her attendance alone. Seek the Lord; humble your souls; set your hearts in order to receive God's blessing. And if the Lord will open the way for her to come, then you will be ready to respond to the labors of his servant and the Spirit of God, and much good will be the result; but should circumstances not permit her to come, we can have the blessing of God. We feel very desirous that the camp-meetings this year may be the best that we have ever had.

We have already said that the work is enlarging in every direction; we have mentioned that earnest, faithful laborers are in great demand in every branch of the cause; we have said that we need means to carry on the different branches of the work; but, brethren, the blessing of God is what we *must* have. Let the love of the truth fill the soul; let the burden of the work rest upon us with weight; let the spirit of the message be in the heart; then we shall see that means will flow into the treasury of God, and then we shall see that individuals will step in to fill the openings which God in his providence has made for his truth to go to the world. May God bless the camp-meetings.

O. A. OLSEN, Pres. Gen'l Conf.

#### THE RUSSIAN EMPIRE.

A MIGHTY empire has been slowly rising in the East, which, while a part of Europe, is a world of itself shut off by political, social, and religious barriers. Being neither papal nor Protestant, it looks down upon both with equal contempt. As to oneness and size, it stands unrivaled, and slowly it eats its way into Asia, threatening China and India, and at the same time keeping a watchful eye upon Constantinople and Jerusalem, which will make the czar another Constantine with far greater power. Already the railroad through Siberia is in progress, which, when completed, will span the Eastern Hemisphere as the Western is already spanned, crossing two continents which are the very extremes of each other. Some 4,000 miles of it will be through Russian territory. Should not such a country also hear the truth of the third angel's message?—Surely it must. And while the apostles had but one Roman Empire, we have the world, with ten times the population.

But what would naturally interest every believer in this message the most, is not the extent or population of this empire, or its customs, but its relation to that which we hold dearest, namely, the truth. And there we find a fact well worthy to be considered at length; namely, Russia, or, rather its national church, as a witness, and an important one, against Rome and Protestantism in the change of the Sabbath. In order to get a full idea, we must trace the Sabbath back to the time when it was first suppressed, and note the different steps:—

1. The apostolical Church kept only the true Sabbath.
2. In the second century Sunday, Friday, and Wednesday gained foot-hold as memorial days.
3. In the third century false tradition and half-converted paganism joined in making Sunday a regular festival along with the Sabbath.
4. In the fourth century this pagan-Christian institution was acknowledged by the emperor, the Sabbath became a fast-day in Rome, but remained as festival in the Eastern Church, but both churches suppressed the true observance of the Sabbath.
5. In the seventh century, the Trullian Council at Constantinople gave full expression to the difference between the East and the West, and condemned Rome's practice of fasting on the Sabbath.
6. In the ninth century, through the conversion of the Bulgars, this contention found new material, and became the very issue which,—
7. In the twelfth century finally led to the sepa-

ration between Rome and Constantinople, and up to this day we have a Greek and a Latin Church.

8. When Constantinople fell, Russia had risen to that height, that it stepped in the place of the Orient, and its intent is to unite the whole Orient, and establish its claim as the true orthodox church against Rome.

But now, while Russia represents the Orient, the question arises, Does the creed of that church still show traces of the true Sabbath in marked contrast to Rome? We will let their standard catechism, which has already appeared in fifty-five editions, answer this question:—

#### THE FOURTH COMMANDMENT.

*Question.*—Why, according to the commandment, is just the seventh and not another day to be observed to honor God?

*Answer.*—Because God has created the world in seven days, but rested on the seventh from the works of his creation.

*Ques.*—But is the Sabbath [Saturday] kept even in the Christian Church?

*Ans.*—It is kept, not as a full festival, but yet it is distinguished as a memorial of the creation of the world, and a continuation of its original observance from the other days by lessening the fasting [making lighter the fasting].—*Philaret's History of the Russian Church*, p. 386.

But whence does this double observance in the Oriental Church, which became the bone of contention between Rome and Constantinople, and finally separated the two, originate? Only one answer can be given: By ascribing it to the influence of the true observers of the Sabbath, which were mostly in the East. A noted German author confirms this fact in the following words:—

That this observance [of the Sabbath] was allowed originally in favor of the Jewish Christians, and that the twofold observance is to be regarded as union between the Jewish and pagan Christians, is in itself very probable, and is placed, through the opposition of certain anti-Judaizing parties, beyond doubt.

In other words, in the East they tried to lessen the influence of the primitive Church, which held fast to the Sabbath by retaining the true Sabbath as memorial day of creation with Sunday. The Council of Laodicea proves this conclusively, as it commands service on the Sabbath, puts the memorial days of the saints on it as well as on Sunday, as on neither they fasted, but at the same time condemned those who besides going to church rested from labor on that day. This shows plainly that not all agreed with that kind of union, and in consequence we find all along in the East and West that suppressed, down-trodden church that held fast to the true Sabbath. The Greek Church, by retaining to a certain extent the Sabbath as memorial day of the Creator's rest, with Sunday, witnesses against Rome and Protestantism that no divine change has been made, but that Rome above all suppressed the Sabbath.

But we have in Russia besides the Greek Church, about 16,000,000 sectarians, divided into countless factions, and presenting nearly every shade of belief. Church and State have tried their best to prevent all schism. Some they even burnt, thousands they banished and imprisoned; yet they continue to increase. The government exercising the strictest control of all publications, the most of the factions being hardly able to organize if they wanted to, and education being at a low ebb, we cannot expect much of a history in regard to them, nor a true history. Then, having no regular organization, the creeds cannot be defined so easily, and every fanaticism of any single person or party can be ascribed to the whole, though others may be free from it. Then there is constant change, and division after division. Yet among all this confusion, we are able to trace some who have observed the true Sabbath, even to a time before the Reformation, when Russian history was but little known.

Among these different shades of belief, we find the Molokani, or Milk-eaters, so called because they eat milk during the fast-days, contrary to the state church. They esteem the Scriptures very highly, reject the councils, and believe that they have the true primitive Christianity. They call themselves the spiritual Christians, considering all others the worldly. They are scattered along the Volga and

the Don, also in the Crimea and the Caucasus, and even in Siberia. Yet by no means are they united in their belief, nor do they exist as an organized church, but present a number of different beliefs. Some mystify everything, as I found in the Crimea, something like the Quakers; others hold more to the literal interpretation. Yet as a class, they are orderly, temperate, and industrious. Their farms in the Crimea showed wealth and thrift. In the year 1880, some members came in contact with Count Paschkow, and, in consequence a separate church was formed, calling themselves "Evangelical Christians." Another division occurred in 1882, through contact with the Mennonite-Baptists; yet they are not entirely one with them. Closely related to these are the Sabbath-keepers, who are called Subotniki, whom we find scattered here and there, but without organization or creed. But even here exists a wide difference,—some circumcise, while others do not. Yet they can be traced for centuries, and thus serve as witnesses for the true Sabbath even though among the dark and half-civilized regions of the East.

L. R. C.

(Concluded next week.)

## GOD'S COVENANT.

THERE is one divine instrument in the Bible called God's covenant, in a certain sense distinct from all other covenants mentioned therein. It is not the design of the writer in this article to enter into a discussion of what is generally known as the covenant question, only so far as a development of this particular subject will do so, though it may have a bearing upon that also.

There are a large number of "covenants" referred to in the Scriptures; indeed, the word "covenant" is used nearly 300 times in the Bible, referring to many different things. A covenant was established with Noah (Gen. 6:18; 9:9, 11, 12), that God would no more destroy the earth by a flood, of which the rainbow was a sign. This is called an "everlasting covenant" between God and every living creature. Verse 16.

The Lord made a covenant with Abraham concerning his seed and important blessings which should be bestowed upon him on certain conditions, including the land of Canaan (Gen. 15:18; 17:2, 7, etc.), of which circumcision was a token, and this is called an "everlasting covenant." Verse 7. This was confirmed to Isaac and Jacob. What is called in Scripture "the old covenant," was made between God and the children of Israel, at the foot of Sinai, as recorded in Exodus, chapters 19 to 24. This continued till superseded by the "new covenant," foretold in Jer. 31:31-34, which went into effect when Christ's blood was shed, of which the communion is a symbol.

God made another covenant with the children of Israel in the land of Moab, "besides the covenant which he made with them in Horeb." Deut. 29:1, 9, 12, 14, 21, 25. Joshua made a covenant with the same nation, they promising to be faithful to God. Josh. 24:25. Jehoiada, the high-priest, made another for the same purpose. 2 Kings 11:17. King Asa did the same. 2 Chron. 15:12. King Josiah also made a solemn covenant with the Lord, "to perform the words of the covenant" written in the book of the law. 2 Chron. 34:30-32. Ezra the priest also induced the people to enter into a solemn covenant. Ezra 10:3. There were various covenants also spoken of, entered into between individuals, to guard each other's interests.

Covenants entered into between God and man were designed to establish closer and more intimate relations between them both, and bring man under still greater obligation to be faithful to God. But he has a covenant which he calls his own in a special sense: "And he declared unto you *his covenant*, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. This document God emphatically calls *his covenant*, and we plainly see from the language, that it is a covenant *commanded to be kept*. He placed a distinguished honor

upon it by speaking it with a voice that shook the earth, and he wrote it with his own finger on the imperishable stone, and commanded it to be placed in the ark, from which fact that receptacle was ever after called, "the ark of the covenant." There beneath the "mercy-seat" this covenant of the Lord—the ten commandments—was placed, the most sacred spot in all that ancient system of worship.

But how could this document of ten simple, distinct commands be called a "covenant"? Let us notice the meaning of the term as defined by Webster: (1.) "A mutual agreement of two or more persons or parties, in writing and under seal, to do or refrain from some act or thing; a contract; a stipulation. (2.) A writing containing the terms of agreement between parties." These are the two leading definitions of the word. Of course the ten commandments, being simply positive requirements of God, cannot be called a covenant in the first sense. There is no mutual agreement expressed or implied in them. They are simple commands to do or not to do. But under the second definition of "covenant" the ten commandments may be placed, as the condition of union or agreement between God and man, either as nations or individuals. The ten commandments are a grand synopsis of all moral principles, the first four relating to our duty to God, the last six to our duty to our fellow-men. They embrace, first of all, a reverence for, and acknowledgment of, God in all things; prohibit all forms of idolatry; require the treatment of God's name with reverence; command us to set apart a seventh portion of our time—the seventh day of the week—for the special service of God, refraining from all secular thoughts and labor, meditating upon and worshipping God. They guard the parental relation sacredly; forbid all malice, hatred, and injury to our neighbor's person; throw a solemn protection about purity and chastity, forbidding all lust and vile thoughts and practices; prohibit all forms of theft and trespasses upon the property of others; require truthfulness in all things, condemning all forms of falsehood; and, lastly, forbid even the desire to obtain wrongfully that which belongs to another.

This glorious code, so simple yet all-embracing, is but the further development of the two great principles of love to God and love to man, and will be the standard of the judgment day. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. That which contains man's whole duty will be the standard by which he will be finally judged.

And must we not believe that the code which requires man's whole duty, and will be the standard by which he will be judged at last, will contain the terms, or conditions, upon which God will enter into special union with man, and upon which he will bestow special blessings upon him, be they temporal or eternal?—Most certainly. To make this position still more forcible, let us notice agreements entered into between God and man, and see if the ten commandments are not made the conditions on the part of God, of his bestowal of special blessings. Ex. 19:5. God made a proposition to the Israelites that he would make them "a kingdom of priests and an holy nation," and that they should be a "peculiar treasure" unto him above "all people." What were the conditions on his part that he would bestow these great blessings?—"If ye will obey my voice indeed, and *keep my covenant*." The Lord had proposed to them to enter into a "mutual agreement" with them as a nation. If they would do certain things, he would confer great blessings upon them, and take them into a closer relationship than he had ever done with any people. What were they to do?—"To *keep his covenant*" and "obey his voice." This covenant, then, which they were to keep, must have been something existing before this agreement upon which they were about to enter, and distinct from it, or it could not have been made a condition of this agreement. It could be nothing else than the ten commandments. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. These were spoken by the "voice" of God, which they were to obey.

The leading condition, then, of this "mutual agreement" which God entered into with that people, was that they should keep the ten command-

ments. That other requirements were added, and provisions for their forgiveness for transgressions of these commands, we cannot doubt. But the one conspicuous condition was that they should keep the moral law. We could not for a moment suppose that God would take them into such special favor, such nearness to himself, as he proposed, if they were disobedient to it.

How was it when the covenant was made with Abraham? The first reference to it is in Gen. 17:1, 2: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Here was the proposition of the Lord to Abraham, and he then continues to give the promises which he will perform to Abraham, even making him the father of Christ, the promised Seed. But we cannot fail to notice the condition plainly implied: Abraham was to walk before God, and be perfect. If Abraham did this, he would be obliged to conform his life to a perfect rule of conduct; that is, obey a perfect law. "The law of the Lord is perfect, converting the soul." Ps. 19:7. God's proposition to Abraham, then, was really that he should keep his law. That he accepted this condition on his part, we have the Lord's own statement for it when he appeared unto Isaac to confirm this same covenant to him. Gen. 26:5: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." It may be said that God's covenant with Abraham was all because of his faith. In a sense this is true. But James teaches that it was not a dead faith, without works. James 2. It was a faith which believed God, and drew grace from him which enabled him to keep his commandments. No one can keep them without such faith. But no amount of a dead faith would have ever brought him into such a covenant with God. It was a faith which led to obedience.

G. I. B.

(Concluded next week.)

## CHANGED HIS MIND.

In his work "The Sabbath for Man," published in 1885, Mr. Crafts says:—

The tendency of legislatures and executive officers toward those who claim to keep the Saturday Sabbath is to overleniency rather than overstrictness. . . . This local-option method of Sabbath legislation after the fashion of Rhode Island and Louisiana, if generally adopted, would make not only each State, but the nation also, a town heap, some places having two half-sabbaths, as at Westerley, some having no sabbath, as at New Orleans, to the great confusion and injury of interstate commerce and even of local industry. Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday), suffer the loss of one day's wages rather than have the other ninety-nine suffer by the wrecking of their Sabbath by public business.—p. 262.

In this Mr. Crafts advocates that the better policy in legislating upon Sunday-keeping is to ignore the rights of those "whose religious convictions require them to rest on Saturday," and let them "suffer the loss of one day's wages." This, he says, is "the only constitutional or sensible one." If it is the only sensible one, then it is the only just one, for good sense and justice go hand in hand. But it seems that he has changed his mind somewhat of late, or at least had some pressure brought to bear upon him sufficient to extract from him an honest admission quite unlike the statement made by him five years ago in his book. In the *Christian Statesman* of Jan. 23, he says:—

Those who regularly and religiously observe the Saturday Sabbath, by abstaining from labor and business, deserve the kindly and generous treatment they have received, with few exceptions, in the laws, and still more in the customs, of the States.

While this does not state the whole truth, for those who do not "regularly and religiously observe the Saturday Sabbath" have no right to be compelled by the interference of a set of religious law-finkers to regularly and religiously observe some other day, yet it is quite an admission, considering the source. Mr. Crafts should now take one more advance step, and admit that everybody else, as well as seventh-day observers, deserves to be free from the interference of Sunday laws, and then he will be on our side of the question, which is the right side, "the only constitutional or sensible one."

W. A. C.



## 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.

### PASSING TIME.

ROLLING away, rolling away,  
The days, and weeks, and months, and years.  
With their tears, and groans, and cares, and fears.  
Toward the great eternal day,  
So swiftly flying,  
For time is dying.

Passing away, passing away,  
Beloved ones for whom we weep.  
Into the vale of death to sleep  
Until the resurrection day;  
For death is reaping,  
And friends are weeping.

Cometh a day, cometh a day,  
When time itself shall be no more,  
And griefs and cares shall all be o'er—  
When God shall wipe all tears away;  
Then farewell sighing,  
And pain, and dying.

Calleth to-day, calleth to-day,  
A voice so loving, sweet, and true,—  
O wandering ones, he calleth you,—  
"Come unto Me, leave sin's dark way,  
For time is running,  
And I am coming."

Soundeth to-day, soundeth to-day,  
The voice of God in thunder-tone,  
Telling of judgment soon to come.  
Oh, therefore, let us watch and pray,  
Our lives adorning,  
For, lo! 't is morning.

Ringeth to-day, ringeth to-day,  
The death-knell of an evil world,  
Whose kingdom shall from power be hurled,  
And Christ shall come and hold the sway.  
His bright appearing,—  
Lo! it is nearing.

—Bishop D. D. Patterson.

### MINNESOTA.

CURRIE.—We closed meetings at this place Sunday evening, March 30. The house was well filled with an attentive audience. In some respects it was the best meeting that we had here. Six heads of families signed the covenant. A Sabbath-school was organized, with about twenty members. At Shetek and Currie between forty and fifty have begun the observance of the Sabbath, counting young and old.

We are very thankful for the blessing of God we enjoyed while laboring in his cause. We hope that the good friends who have started out in the good way, will be faithful unto the end.

April 7. W. B. HILL.  
F. B. JOHNSON.

MOOSE LAKE AND VERNDAL.—I spent some little time at Moose Lake and vicinity. There is one lone family at this place who love the truth, and who were anxious to be taught the way of the Lord more perfectly. They were glad of the visit. Three joined the T. and M. society, six the H. and T. association, and eight others signed the anti-rum and tobacco pledge. Three REVIEWS and seven *Sentinels* were ordered, and three subscribed for *Good Health*. While here I spoke at Barnum and Hinckley twice, at each place on temperance. At the first place two saloon-keepers attended, and donated toward my expenses. One has since quit the business.

I then went to Verndale, stopping two days at home, after an absence of six weeks. I was ten days at Verndale, where I spoke six times on the subject of health, gave six practical discourses, held six other meetings, made thirty-four family visits, and organized an H. and T. society of twenty members, eighteen signing the teetotal pledge; there are others who will yet join. I took one order each for the REVIEW and the *Good Health*. The Spirit of God came near to us in our meetings. Hearts were touched, and some of the lambs of the flock made a start for the first time. All seemed to appreciate the labors bestowed. I desired to remain and follow up the interest, but I was obliged to close on account of attending the special course at Minneapolis. I feel like saying, Blessed be God, who hath given me a humble part to act in this closing message! But I can do nothing of myself; it is all through and by and in Him who has died for us; and if any good is accomplished,

to him shall be all the praise. During the labors of the past eight weeks my expenses have been nearly all met by donations.

March 25.

H. F. PHELPS.

### RHODE ISLAND.

RIVERDALE.—It was my privilege to spend last Sabbath with the little company of believers at the river-side. I arrived there none too soon. The enemy is there, as elsewhere, sowing tares among the precious wheat. I found much to do in the short space of time which I had to remain with them. In twenty-four hours I spoke three times, held one Bible-reading and three social meetings, and attended one Sabbath-school. I also obtained three subscriptions for the REVIEW, and received nearly nineteen dollars as donations, free-will offerings, etc. At our meeting Sabbath afternoon, the Lord came very near to us. Confessions were made, wrongs were righted, and peace was restored. The whole company were in tears. At this stage of the meeting a lady started for the first time in the Master's service. We hope her husband will soon follow. He could be useful in the cause of God.

One commendable feature of this company is their willingness to contribute of their hard-earned means to the cause of God. Even their little children put some of us older ones to shame in this matter. They feel slighted if the fourth-Sabbath envelope is not passed to them, and their pennies, instead of being spent for candies, are laid aside for their Sabbath-school contribution. I left them in the hands of the Lord, and if they keep their recent vows, they will become strong men and women in God.

M. Wood.

April 7.

### IOWA.

PAGE COUNTY.—I have recently spent a few days in this county, in company with Bro. L. P. Jacobson, director of Dist. No. 8; and with the help of the ministers in charge of the work in this new field, we have organized two new tract societies,—one in Clarinda, of fifteen members, and one in Hawleyville, of eighteen members. They have a new house of worship, 30 x 50 ft., nearly finished, at Clarinda, in which a second series of meetings is now being held, with a prospect of some additions to the church at that place, which now numbers about thirty-five members. Bro. C. M. Gardner has moved from Hawleyville to Clarinda for the present.

I also attended the discussion of the Sabbath question at Hawleyville, between J. S. Washburn, Adventist, and W. S. Shepherd, Baptist, which has been reported in the *Iowa Bulletin*. W. S. Shepherd signed a contract to affirm for four sessions, that the first day of the week is the Christian Sabbath; J. S. Washburn, to affirm for four sessions, that the law of ten commandments and the seventh-day Sabbath ever have been, and are still, binding on all mankind. Eld. Shepherd occupied of his allotted time but two sessions, and then abandoned the debate, J. S. Washburn occupying four sessions. Nine persons, all heads of families, immediately signed the covenant to keep all the commandments of God. One more has joined since then, making ten who have signed the covenant since the debate. Before the debate there were twenty-five, and now there are thirty-five names on the covenant at Hawleyville. This company of Sabbath-keepers should be organized into a church before our next State Conference.

C. A. WASHBURN.

April 4.

### INDIANA.

MAXWELL.—By request of Eld. Starr, I held a series of meetings at this place, beginning March 19. The house of worship was dedicated on Sunday, March 23. The meeting-house had been in use eighteen months, but the church did not choose to have it dedicated until it was paid for. It was my intention to close the meetings in the evening following the dedication, but it was evident that the Spirit of the Lord was working on the hearts of a number who had not made a profession of religion, so I thought it my duty to remain longer. I continued the meetings two days longer, during which time five persons gladly received the Lord, and requested baptism. They desired that I should return the next Sabbath to administer the ordinance. This I did, and six were baptized and added to the church. On Sunday two more followed the Lord in the same ordinance. Two were also received into the church by vote, making an addition of ten in membership.

The church was much encouraged by the meetings. This is the place where a stone, weighing twenty-nine ounces, was thrown through a window at my head while I was speaking. This happened seven years ago. I praise the Lord for sparing my life to see a church organized, and a house dedicated, and this addition to their numbers, with others interested, on soil where Satan had so stoutly contested every inch of ground gained. But the gospel of Christ is the power of God unto salvation, and we find that Christ is with those who preach him now as he gave assurance in the gospel commission that he would be, to the end of the world. His presence is sustaining grace. In Him we have the victory. I have just returned to St. Louis, Mo., to begin work again.

WM. COVERT.

April 2.

### PENNSYLVANIA.

LOCK HAVEN.—At the request of the Conference committee, I came to this place March 18, to take charge of an interest which had been awakened somewhat as the result of about 140 "Bible Readings" which had been sold by Bro. W. B. Walters. Many of the books were sold to members of the Methodist Church, of which Bro. Walters was a devoted member some eighteen years ago. After finding in "Bible Readings" some things contradictory to the Methodist faith, they manifested a degree of prejudice not often seen. A class-leader had so much of that element that he gave me the liberal discount of \$2.95 on a three-dollar book. Ministers are warning their congregations not to sympathize with, or be taught by, us. They claim that we are setting the people crazy by teaching the coming of the Lord. I would that they could only appreciate the words of the apostle Paul concerning the second coming of Christ, for he says—instead of becoming dismayed or insane—that we should "comfort one another with these words."

But notwithstanding all the prejudice manifested in different ways, I am happy to state that as the result of Bible readings which I have held with private families in different parts of the city, and preaching services, which have also been held at private houses, the truth is growing in favor, and many are becoming convinced of the truthfulness of our views as far as they have heard. Some, I am confident, will, in the near future, demonstrate by their works that they are in possession of real justifying faith in Christ. I will add in regard to the Bible readings, that they are being held with some of the most influential citizens. I have as yet been unable to find a desirable place in which to hold meetings. The prospects are that if the camp-meeting is held here this spring, as has been contemplated, we shall be able to secure a site for it *gratis*. I hope that by the help of God the interest may continue to increase here until camp-meeting, at which time there may be a telling effect produced. To this end we solicit the prayers of our brethren and sisters.

April 7.

K. C. RUSSELL.

### LOUISIANA.

BATON ROUGE, GALVEZ, AND HOPE VILLA.—Since my last report, I have labored at these places. We now have a good company of canvassers at work in Baton Rouge and surrounding country. Baton Rouge being the State capital, this is an important field of labor of this State, and I was glad to find the workers of good courage, and meeting with fair success for the time they had been there. We had some excellent meetings together, and the Lord came very near to us. May much good be accomplished. Several other workers have joined them since that time. The Lord is blessing the canvassing work in this field, and new workers are joining the number, from the different churches in the State. I am more than glad to say that all branches of the work are one, and we are all pulling together to advance the truth. The Lord helps us, and we find that it pays to work for him.

I did not hold many meetings at Galvez, on account of high waters and considerable sickness in the neighborhood. It was almost impossible for the people to attend. I visited a number of families, and enjoyed talking the truth to them at their homes. Several expect to unite with this church in the near future.

At Hope Villa the circumstances were more favorable, and we had some of the best meetings we have ever enjoyed at this place. Special freedom was given in the presentation of the truth, and in making impressions upon the hearts of the people,

To the dear Saviour be all the praise! One was baptized, two were added to the church, another is soon to be baptized, and two new ones voted to keep the commandments of God; and we still have good hopes of more in the future. The work is moving forward in this field, and we confidently look for brighter days for the third angel's message in the "sunny South." Surely God has many precious souls here who will yet be searched out by means of the different branches of labor that are now being developed.

Our great need seems to be more workers, but we believe that the Lord will send us help in due time if we do our whole duty. Our courage is good, and we labor on, hoping that our dear brethren and sisters will remember this work at the throne of grace.

B. F. PURDIAM.

March 31.

#### NEW YORK.

**AMONG THE CHURCHES.**—Since General Conference I have held meetings with the churches at Buffalo, Olcott, Jeddo, Syracuse, S. W. Oswego, Auburn, Rome, Williamstown, Newburgh, Adams Centre, Mannville, Watertown, Constableville, and Frankfort, and with the new companies who took hold of the truth last summer at Colden and Springville. I also had the privilege of attending the mass-meeting and the American Sabbath Union convention at Washington.

With most of the above churches I spent several days, and with some two weeks. A part of the time I labored with Bro. S. H. Lane, and for the past five weeks with Bro. F. M. Wilcox. Because of dearth of laborers in this Conference, our churches have had but little ministerial help for some time. We have felt sad to have it so, but have been at a loss to know how to do more. This winter we have put forth a special effort in this direction, and God has given us evidence from time to time of his approval. I feel that our efforts have also been appreciated by our brethren and sisters, and we as ministers have been encouraged. I have enjoyed my work better this winter than ever before, and have felt thankful to God for the privilege of laboring for, and becoming better acquainted with, those who are looking for the Saviour in his glory. The good effects of our last camp-meeting are still visible in those who attended; and though in some cases we had to face difficulties, I feel that the spirit generally is to trust God more fully, self less, and go forward. We have tried by God's help to labor faithfully and impartially, and God's Spirit has seemed precious and his grace sufficient.

Much of the time I have labored under great physical difficulties. For some time I have felt that I must give up my work for a year. Last December I was taken with neuralgia of the heart, and for a time little hope was entertained that I could live. That left me in a weak condition, from which I have been slow to recover. I believe that God has heard the earnest prayers of my brethren and sisters, and during the past few days I have been improving.

I expect to attend the quarterly meeting here at Rome April 4, 5, and Syracuse, April 12, 13, after which I shall try to take some rest till time for camp-meeting. May God grant that we may have one as good this year as last, and that many more of our brethren and sisters may be present to enjoy and take to their homes its rich blessings.

April 2.

A. E. PLACE.

#### IN THE SOUTH.

FROM Chattanooga, Tenn., I went to Atlanta, Ga., where I was kindly received by Bro. and sister C. F. Curtis. He was just recovering from the effects of the prevailing epidemic. Here I was pleased to meet Eld. G. T. Wilson and wife, who had been on the ground about a week; they were now rested and ready for duty. I spent four days there in writing, in council, and in other business. I spoke to the few on the Sabbath. It was the coldest day I had experienced this winter. It was decided that Bro. Wilson and wife should begin their labor in the south part of the State, and that I should go to Florida first, and visit those more southern fields in the early spring, and work farther north in the late spring and summer.

In company with Bro. and sister Curtis, I arrived at Jacksonville, Fla., March 5. He comes to Florida in the interests of the canvassing work. They remained in Jacksonville while I proceeded to Sorrento, to confer with sister Lysle Reynolds in regard to her entering upon the work of State secretary for the tract society. She will enlist at once. I next went to Orlando, to see Eld. L. H. Crisler.

His state of health was better than I had expected to find. I remained with him and his family three days. I spoke twice to the few who reside in the city. By the blessing of God, Bro. C. will enter the field in a few weeks, and devote his life to the advancement of the message. I believe the Lord will bless him and his wife as they thus give themselves to Christ anew.

The following week I visited Eld. Geo. I. Butler and wife, near Bowling Green. I was glad to find them cheerful and hopeful in God, and so very comfortably situated in their quiet rural retreat. They were more than delighted with Florida and its salubrious climate. While his physical powers were much improved, he yet felt that weariness of mind when overtaxed, or something perplexing overtook him, which had forced him to seek retirement from his public life and labors to this secluded spot. He was able to write a part of each day, and will devote much of his time in this direction during the spring and summer months. Next winter he designs to engage in tent labor in his immediate neighborhood, and asks for a tent for that purpose. While there, I also visited Bro. Irving Keck and family. Bro. K. and myself were boys together, and this renewing of our old acquaintance was made much more refreshing from the fact that our hearts were now beating in happy unison in the love of God and his truth for this time. He has accepted the message since coming to Florida. They were baptized by Eld. Butler.

My next appointment is at Terraceia, in Manatee Co., where I shall remain two weeks.

R. M. KILGORE.

#### PENNSYLVANIA TRACT SOCIETY.

##### Report for Quarter Ending Dec. 31, 1889.

No. of members.....	447
“ reports returned.....	297
“ members added.....	13
“ “ dismissed.....	8
“ letters written.....	277
“ “ received.....	148
“ missionary visits.....	4,789
“ Bible-readings held.....	502
“ persons attending readings.....	1,043
“ subscriptions for periodicals.....	494
“ periodicals distributed.....	5,839
“ pp. books and tracts sold, loaned, donated	357,353
Cash received on fourth Sabbath and other donations,	\$115.10.
Mrs. A. V. CHADWICK, Cor. Sec.	

#### NEW ZEALAND TRACT SOCIETY.

##### Report for Quarter Ending Dec. 31, 1889.

No. of members.....	117
“ reports returned.....	70
“ members added.....	6
“ “ dismissed.....	3
“ letters written.....	93
“ “ received.....	38
“ missionary visits.....	1,325
“ Bible-readings held.....	156
“ persons attending readings.....	617
“ subscriptions obtained.....	10
“ periodicals distributed.....	215
“ pp. books and tracts sold, loaned, donated.....	206,944
Cash received on books, tracts, and periodicals,	\$427.70; on sales of subscription books, \$1,647.12.
M. H. TUXFORD, Sec.	

#### SOUTH DAKOTA WORKERS' MEETING.

ACCORDING to appointment, the workers of South Dakota met at Sioux Falls, March 19, and spent four days in considering the various branches of the work. Most of the workers of the Conference were present, and a good spirit of harmony prevailed. We can but feel that the meeting was a success, and believe that all who attended were encouraged to greater diligence in the work. Papers were read on most of the branches of the work, after which the subjects were fully considered. We were glad to see so many of our brethren from the surrounding churches, and all expressed themselves as feeling well paid. We can see that such meetings are a great help to all; but we found that our time was too short to do all we needed to do, and some matters were entirely crowded out. We hope that after the tent season is over, we can have an institute in South Dakota, lasting two weeks, at which time all branches of the work may be fully considered.

Most of the canvassers were at the meeting, and all seemed of good courage, and left the meeting strengthened to press on in the work. The report of the State agent indicated a fair degree of success during the past winter. The missionary work was carefully considered, and all were united in the

opinion that weekly missionary meetings should be organized and sustained in every church. We trust those societies that have lately organized on the new plan, may put forth every effort to sustain this important branch of the work. May God bless in every effort to spread the truth, and give us a heart fitness for the work.

W. B. WHITE.

#### SANITARIUM HEALTH AND TEMPERANCE MISSIONARY CLASS.

ON the evening of the 2d inst., the class in the special course for health and temperance missionaries, which was inaugurated last year, held what was called (perhaps not inappropriately) its first commencement exercises. The attendance was so large that the Hospital parlor could not accommodate all, so many were seated in the hall. An appropriate hymn was rendered in full chorus, after which Eld. McCoy invoked the divine blessing upon the assembly. He then in a modest and impressive exordium presented a few of the many advantages which young ladies and gentlemen have who embrace the opportunities afforded those who take any of the prescribed courses of instruction which the managers of the Sanitarium have so generously provided.

Dr. J. H. Kellogg then presented an interesting epitome of the work of the institution, and gave a brief but most thrilling personal reminiscence. The boy of twenty years ago who was thought too delicate to attend school, and who was considered to be an early victim for consumption,—that dreadful malady to which one-seventh of all who die succumb,—on this occasion stood a fair picture of health, as a living monument illustrative of the results of adhering to the principles of rational health reform, with the attendant blessings of the Source of all life. The report of the Committee on Resolutions was introduced, and the preambles and resolutions, here appended, received the support of about a dozen enthusiastic speakers, and ultimately were adopted without a dissenting vote.

Dr. Kellogg, in replying, expressed his gratitude that so many were in sympathy with the principles to which the success of this branch of the work was due. Not only had this been shown by the large number who from the city had regularly attended the lectures during the course, but some of the more distant Conferences had sent persons of ability to take the entire work of the course, so that they could return to their respective fields better qualified to present the principles of hygiene and general sanitary reforms in a manner to elicit the respectful consideration of persons of scientific research.

About thirty were enrolled as regular class members, and of these perhaps a dozen had been sent by Conferences, or selected to take a somewhat leading part in this *gospel-of-health* work. Therefore, the Doctor amusingly suggested that they might be denominated “the twelve apostles.” A pathetic song was rendered by a quartet, and the interesting services were concluded with the benediction.

At the close of the meeting proper (which was of two and one-half hours' duration) the class remained to receive their commission. In this another hour was very profitably spent colloquially, the results of which may be thus briefly summarized: The health and temperance missionary work is no independent movement, yet it is not an unimportant branch of the great work of reform in which the Lord is pleased to have all his people engage. Therefore it is of the greatest importance that all who engage in it should not do so from mercenary motives, but from the stand-point of Christian philanthropists, earnestly endeavoring to unify gospel work wherever and by whomsoever performed, in harmony with the instruction of the great Teacher and Reformer who said to his disciples, “He that is not against us is for us.” The Committee on Resolutions presented the following:—

*Whereas*, It has been our privilege to attend the special course of the Sanitarium Health and Temperance Missionary Class, ending April 2, 1890; and,—

*Whereas*, The most painstaking efforts have been put forth by the instructors to give the class the fullest possible benefit of the valuable and exceptional instruction peculiarly adapted to this important branch of true philanthropic and Christian work; and,—

*Whereas*, In the class room, in the experimental kitchen, and in the chemical laboratory the principles of hygiene and sanitary reform as taught and practiced by Dr. and Mrs. Kellogg, have stood the tests of common sense, science, and inspiration; therefore,—

*Resolved*, That we are more than ever convinced of the soundness of these principles, and also of their great importance as a basis for moral and social reform; and that

in consideration of the exceptional advantages which have been afforded the class at the Sanitarium, we will, with divine help, do our best to so reflect in our lives the light of this *gospel of health* that its benign influences will materialize in a glorious health and temperance reformation among our fellow-beings.

*Whereas*, We have had inculcated principles during our stay here that will be of incalculable value to us personally, and will enable us to more efficiently engage in the work of helping our fellow-men; therefore,—

*Resolved*, That we extend our heartfelt thanks to our Father in heaven, and to our faithful instructors, Dr. J. H. Kellogg, Mrs. Kellogg, Prof. G. H. Bell, Eld. W. H. Wakeham, doctors Lindsay, Place, Belknap, and Hoenes, also to Messrs. McFarland and Alworth, and the managers and matrons of the institution for their kind consideration of our welfare, and the many privileges which we have enjoyed.

A. A. JOHN.

## Special Notices.

### KANSAS, NOTICE!

THERE will be a canvassers' institute held at Ottawa, commencing April 25, and lasting one week. The District Agent, Bro. W. R. Smith, has promised to be present to assist in giving instruction. We hope to see a good number come from other churches to get the benefit of the institute.

N. P. DIXON, *State Ag't.*

### NOTICE FOR MISSOURI.

BRO. H. D. CLARK intending to leave the State, has resigned his position as secretary of the Conference, and Bro. W. B. Tovey, of Economy, Macon Co., has been appointed to fill his place. Let church clerks and all reporting quarterly to the Conference secretary, take notice.

R. S. DONNELL, *Pres. Mo. Conf.*

### INDIANA STATE MEETING.

To all interested in health and temperance, I wish to say that this important branch of the third angel's message will receive especial attention at this meeting. The subjects of domestic hygiene, social purity, &c., will be presented in a scientific and practical way. We hope to be able to devote one hour a day to the consideration of health and temperance questions. Canvassing for our health publications will also receive due attention. This branch of the work is rapidly coming to the front, and many are coming to realize its importance as an aid to the advancement of present truth. All who would like to engage in this branch of the work should make a special effort to attend this meeting. Eld. W. H. Wakeham, Field Secretary of the H. and T. Association, Eld. A. A. John, and sister Kate Nuding, who has just completed a course of training at the Sanitarium, will be present to aid in the work. All should come at the beginning and stay until the close of the meeting.

M. E. McMEANS,  
*Ass't. H. and T. State Ag't.*

### STATE MEETING FOR OHIO.

THE Ohio State meeting will be held at Columbus, April 24-29. All our ministers, district directors, Bible workers, church and T. and M. officers, Sabbath-school workers, and all those who desire or ought to engage in the work in any of its branches should attend.

The interests of the cause in the State will be considered, and plans for the summer's work will also be arranged at this time. Those in the State who desire labor either in the churches or by tent effort, should make the same known to the Conference committee by letter immediately, or report at the meeting, so that all these things may be fully considered and acted upon intelligently.

Those who are desirous of having the camp-meeting held in their locality should be at this meeting either in person or by proxy, to make known the special inducements for, and advantages to be derived by, holding the camp-meeting at their place.

Canvassers and those desirous of entering this branch of the work will have opportunity for instruction, and should attend. The district canvassing agent is expected to be present. The president of the General Conference will be present, whose valuable council and instruction should be heard by all. Eld. J. H. Durland will be in attendance, to give special instruction in the Sabbath-school work. Our Sabbath-schools should avail themselves of this privilege to educate their officers and laborers. Good

help is also expected in the Religious Liberty work. Brethren and sisters, come—come with the spirit of prayer, and may we earnestly seek God and obtain a blessing that will strengthen us for future labors. The General Conference goes to considerable expense to send laborers to these meetings, and it costs just as much to send laborers to talk to a score as to 200 of our brethren from all parts of the State. It is hoped that the influence of these meetings will be carried to every church in the State. Shall we not show that we appreciate these efforts?

OHIO CONF. COM.

## The Sabbath-School.

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

### LETTER TO THE HEBREWS.

LESSON 30.—HEBREWS 10:36 TO 11:1.  
(Sabbath, April 26.)

1. What do we need to have joined with confidence, in order to receive the promise? Heb. 10:36.
2. To whom will God render the reward of eternal life? Rom. 2:7.
3. What encouragement is given for our patient continuance? Heb. 10:37.
4. How could Paul say eighteen hundred years ago, "For yet a little while, and he that shall come will come"? (See note.)
5. By what shall we be enabled to do the will of God? Heb. 10:38.
6. What will be the fate of those who draw back? Verse 39.
7. What of those who believe?—Id.
8. Is there any special time when the just shall live by faith? Rom. 1:16, 17; Heb. 11:6.
9. What is faith? Heb. 11:1.
10. Upon what does faith depend? Rom. 10:17.
11. Does faith require some evidence that God will perform what he has declared in his word? Ans.—No; it is its own evidence. When the Lord has made a declaration, faith grasps it and makes it real. There cannot be anything that can add strength to the simple word of God. Macknight well says: "Faith answers all the purposes of a demonstration, because, being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature."
12. When one knows the word of God, and still has no faith, what is he virtually doing? 1 John 5:10.
13. Relate the incident of the healing of the impotent man at the gate of the temple? Acts 3:1-10.
14. By what was this man made whole? Verses 13, 16.
15. Give another instance of the power of faith Matt. 12:10-13.
16. Was the hand restored before the man stretched it out, or afterward?
17. What was it that enabled him to obey the command of Christ, to stretch forth his hand? Ans.—Simple faith in the promise of God.
18. Cite another instance in which the evidence is plain that it was simple faith that brought healing. Luke 8:43-48.
19. For what purpose are the miracles of Jesus recorded? John 20:30, 31.

### NOTES.

The writer of Hebrews in chap. 10:37, 38 quotes from Hab. 2:3, 4, who is speaking prophetically to the people living in the last days. The book of Hebrews, like a great part of the Bible, was written not simply to those who lived in the writer's day, but for all time until Christ should come. Prophecy is given as a light "until the day dawn." 2 Pet. 1:19. While the practical teaching connected therewith would be always applicable, the entire scope of the prophecy would only be met when that generation was reached to which it applied, and whose dangers, needs, and experiences accorded with the warnings and predictions. The book of Hebrews is of especial interest to those living in the last days. In the light which shines upon the sanctuary question, it can now be understood and appreciated; and to the people who understand this it is true that in "a little while, . . . he that shall come will come, and will not tarry." That Paul did not believe that Christ's coming was imminent in his day is shown by 2 Thess. 2:1-3,

and yet he speaks in the first epistle as though it was near at hand. (See 1 Thess. 1:10; 4:13-17; 5:23.) Those who were instructed as to the times and seasons, who heeded the prophetic portion of the word of God and the apostolic injunction, would not be deceived in this respect. Again, the same God who gave that word still lives, and his faithful servants, of whom there have always been some, always have brought forth and will bring forth the "meat in due season" to the household of faith. Matt. 13:52; 24:45. When the time comes that the word is due, God will see that it is given.

"Now the just shall live by faith." Some have erroneously read this as though the first word were the most prominent in the sentence, and that the apostle refers to some special time when the just shall live by faith. The word from which "now" is rendered in this instance is not an adverb at all, and is never used with any reference whatever to time. It is a conjunctive participle, having the force of *moreover*, *nevertheless*, *besides*, etc. It is often used, as in this instance, to introduce an additional thought. Such expressions are very common in the English. For an instance, see Ex. 16:36. Since the days of Adam there has not been a time when the just could live in any other way than by faith.

Faith requires no evidence, but the simple promise of God. Its confidence in God is such that it grasps the promises and makes them real. Knowing that nothing is too hard for the Lord, and that he cannot lie, it cannot do anything else but believe as Chrysostom says, "Since what God giveth transcends reason entirely, it is but reason that we have faith." God promises forgiveness of sins to those who believe. If we believe, our sins are forgiven; if we do not, they are not. Thus it is faith that takes the promises of God, and transforms them into facts.

## News of the Week.

FOR WEEK ENDING APRIL 12.

### DOMESTIC.

—During March the public debt was decreased \$11,389,857.48.

—The total debt on April 1, less cash in the Treasury, was \$1,023,157,672.

—A shock of earthquake, continuing several seconds, was felt early Friday morning at Dover, Me.

—Samuel J. Randall, the noted Congressman, is lying at the point of death at his home in Washington.

—During an electrical storm at Paterson, N. J., Thursday, a quantity of ashes and potato bugs fell from the clouds.

—United States Minister to Spain Palmer has resigned, and it is said that Assistant Postmaster-General Clarkson will be sent to fill the position.

—Union County, Ky., is suffering from a deadly form of spotted fever, which first made its appearance near Henshaw. Many of the people have fled.

—Ten per cent of the coke ovens in the Connellsville, Pa., region will close next Monday for want of orders, throwing about 1,200 men out of employment.

—A fallen tree near Stanley, N. Y., ditched a Northern Central train, Wednesday night, all the passengers except an immigrant woman escaping serious injury.

—Horace Greeley's house at Chappaqua, N. Y., was burned last Thursday, and all the valuable letters left by the famous editor and statesman were destroyed.

—Prominent colored people in Augusta, Ga., at a conference last week, adopted resolutions denouncing the Republican party for defeating the Blair Educational Bill.

—Municipal elections were held in sixty cities of Kansas, April 1. Women elected their candidates in several places. At Salina the Anti-Suffragists placed a colored woman on their ticket, and elected her by a large majority.

—Thursday Mrs. Cornelia L. Washburn began suit for \$5,000 in Bloomington, Ill., against eight saloon-keepers, or owners of buildings in which are saloons, on the ground that her husband lost his employment by frequenting the saloons.

—At a meeting at Guthrie, Oklahoma, Tuesday, a strong appeal was issued to the colored people of the country, praying that they pay no attention to the alleged outrages reported, and calling upon the colored race to join their brethren in that community.

—The monthly crop report of Michigan for April, places the average condition of wheat in the southern four tiers of counties at seventy, central at sixty-five, and northern at eighty-six per cent, being the lowest ever recorded in the history of the department.



—The New York Sheriff's office is badly demoralized. Several of the deputy sheriffs have resigned and Gen. Sickles has asked the police commissioners for five policemen to act temporarily as deputy sheriffs. Another deputy sheriff was indicted last Thursday for grand larceny.

—The House, on Wednesday of last week, passed the bill authorizing the construction of a huge suspension bridge over the Hudson River, between New York and New Jersey. The bridge is to have at least six railroad tracks and capacity for four more, and will cost about \$40,000,000. It is to be finished within ten years, and will be the largest bridge in the world.

—The drink consumed by the working-classes of the United States last year cost \$1,280,000,000, nearly twice the banking capital of the country, more than one-fourth the cost of all the mills and factories, and considerably more than one-fourth of the cost of all the railroads. Think of it! Mr. Powderly says: "The rum habit is the wage-earner's greatest enemy." Who can doubt it?

—The past week has been particularly noted for the prevalence of destructive storms. Among the places which have suffered from such visitations are Prophetstown, Ill., Harper's Ferry, Ky., Sharon and Norwalk, Ohio, Columbus, Ga., Denver, Col., Charlotte, Allegan, and Kalamazoo, Mich. Several persons have perished in the wreck of their homes, others have been killed by lightning, and the destruction of property has been immense.

### FOREIGN.

—Emperor William's household servants threaten to strike for higher wages.

—The projected Congo railway will be 268 miles long, and will cost about \$5,000,000.

—An insurrection has broken out in Mexico near Iguala, in the state of Guerrero.

—Negotiations looking to the withdrawal of British troops have begun between England and Turkey.

—It was reported, Monday, at Minneapolis, that the Indians on Court d'Oreilles Reservation are in danger of death by starvation.

—Emin Pasha has entered the German service at a salary of \$5,000 a year, and will start at once for Central Africa with a large caravan.

—The English Admiralty say that the total abolition of masts and sails in all future fighting ships has become absolutely necessary.

—The Korean alphabet is phonetic and so simple that any one can learn to read in a day. Nearly all the women in Korea can read.

—Southern Russia is almost devastated by an army of field mice, which have ruined cultivated fields, and devoured dogs and small animals by the score.

—The German military bill which will be submitted at the coming session of the Reichstag, will demand a credit of from 40,000,000 to 50,000,000 marks.

—Dr. Peters, the German explorer who was reported to have been murdered with his party in Central Africa, is safe, and in communication with Major Wissman.

—The geographical and official name of Aspinwall is now Colon. Unless letters addressed to persons in that city shall be so directed, they will be returned to the writers.

—The new steamship "Majestic" made her first trip from Liverpool, via Queenstown, to New York in 6 days, 10 hours, and 30 minutes—the quickest maiden passage on record.

—The Berlin (Germany) Surgical Congress has declared that consumption is curable, through the performance of a surgical operation which removes the affected portions of the lungs.

—Paris is rejoicing because the Eiffel Tower has just been re-opened for the spring and summer trade. Every visitor to the French capital is expected to patronize the great curiosity.

—A dispatch from London states that Minister Lincoln will sail for America next month, and that his son's remains will be shipped at the same time for burial in the family vault at Springfield.

—It is positively stated in official circles that Queen Victoria is seriously considering the step of abdicating the British throne, in which event the Prince of Wales will become king of England and emperor of India.

—The largest vessel ever built in France, "La Touraine," of 12,000 horse-power and more than 530 feet long, will be added to the fleet plying between Havre and New York this season. She has just been launched.

—German papers remark that the new rifle with which the German army is now being armed, is the third which has been adopted by the sages at Berlin since the summer of 1871, and each change has involved an expenditure of 110,000,000 marks.

—The list of Prince Bismarck's birthday gifts is an amusing one, but proves conclusively how dear the veteran diplomatist is to the popular heart. The gifts include two mastiffs, forty-three drinking mugs, over a hundred long pipes, meerschaum and wood, three hunting guns, many pounds of tobacco, a large arm-chair made

of horns, several dozen canes, innumerable packages of preserves, cakes, and candies sent by farmers' wives, barrels of eggs, sides of bacon, Keibitz eggs from Plattdeutschland, half a sheep, a medicine chest containing a dozen bottles of some wonderful cure for rheumatism, hair pomade, brushes, cushions, rugs, and enormous salmon from Wales.

### RELIGIOUS.

—The Senate adjourned over Good Friday.

—The Presbyterians have a church at Sitka, Alaska. At the last communion service twenty-five persons united with it.

—Representatives of eight prominent mission associations met in New York April 3, and protested against the Chinese Enumeration Bill now before the United States Senate.

—Resolutions protesting against any interference with their parochial schools were adopted, Friday, by the delegates to the Fort Wayne German Lutheran Conference, in session at La Porte, Ind.

—Mr. John Brown, a railroad engineer living at Augusta, Ga., is a member of a church which requires its members to refrain from work on Sunday. He has, in consequence, lost his position.

—The draft "New Creed" of the English Presbyterians proposes, it is said, to describe the Bible simply as "the word of God," notwithstanding the energetic attempts of the latitudinarian section to interpolate the word "contains."

—The German Lutheran Conference, in session at La-Porte, Ind., Thursday, decided to use the ballot to defeat legislative candidates who would not pledge themselves to vote against the enactment of laws tending toward compulsory education.

—Judge Ryland, in his charge to the grand jurors at Sedalia, Mo., Tuesday, instructed them that the fashionable game of progressive euchre and church raffles are gambling, and contrary to law, and charged them to take cognizance of all such things.

—Monday a committee of the New York Methodist Episcopal Conference rendered a report declaring that the recent decision of the Wisconsin Supreme Court against the reading of the Bible in the public schools, is "un-American, pagan, and a menace to the perpetuity of our institutions."

—The excitement is increasing among Erickson's followers in Oakland, San Francisco, Chicago, and Milwaukee over his prophecy that those cities are to be swallowed up by an earthquake. Many families have moved out of the towns and camped in the mountains. Several women have become insane.

—The Methodist Episcopal Church of Canada reported for its eleven conferences, for 1889, a membership of 228,959, and 217,737 Sunday-school scholars. It raised for missions \$215,755, and has 489 missionaries, 596 paid agents, with returns from its missions of 46,944 members. It has Indian, French, and domestic missions, a Chinese work in British Columbia, and a foreign mission in Japan.

### Appointments.

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

PROVIDENCE permitting, a number of brethren from Battle Creek will meet with the church in Bedford, Mich., next Sabbath, April 19. Preaching may be expected.

THE Upper Columbia Health and Temperance Association will hold its annual session for the transaction of business, in connection with the camp-meeting at Milton, Oregon, May 14-21. E. L. STEWART, Pres.

### LABOR BUREAU.

WANTED.—A good turner, Sabbath-keeper preferred. Address Sharp & Hobbs, 75 South Jefferson St., Battle Creek, Mich.

WANTED.—A home for a girl twelve years of age. For particulars, inquire of C. Loveland, Sanitarium, Battle Creek, Mich.

### Obituary Notices.

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

JENSEN.—Died of la grippe, at Bridgewater, S. D., March 31, 1890, little Iva Pearl, only daughter of Fred and Alta Jensen, aged 8 months and 21 days. Bro. and sister Jensen mourn the loss of their loved one, but sorrow in hope, for she "shall come again from the land of the enemy." Words of comfort were spoken at the funeral, from Isa. 51:12: "I, even I, am he that comforteth you." Mrs. A. M. GIBSON.

GEER.—Died in Pittsford, St. Lawrence Co., N. Y., March 20, 1890, of chronic rheumatism, Angeline Geer, aged 53 years and 24 days. Sister Geer embraced the truth about thirty-one years

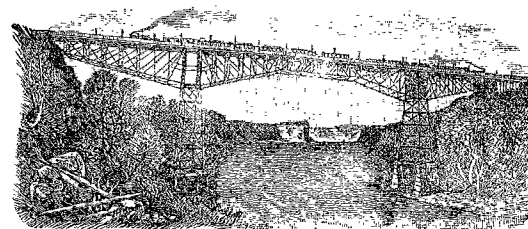
ago, under the labors of Eld. Buck, in Edwards, St. Lawrence Co., N. Y., and a few years later joined the S. D. Adventist Church. She lived a consistent Christian life, and died in bright hope of a part in the first resurrection. She leaves a husband, two daughters, and three sons to mourn their loss. Words of comfort were spoken by the writer, from 2 Tim. 4:7, 8.

H. H. WILCOX.

MARVIN.—Killed by a cyclone, near Trezevant, Tenn., March 27, 1890, our darling little Guy, who was born Nov. 23, 1883, and was therefore 6 years, 4 months, and 4 days old at the time of his untimely and tragic death. Little Guy was very unfortunate during his short life. When about eight months old his hip was dislocated, and consequently he was lame all through life, and from this he received many lesser injuries by falling; and yet for all his hard lot he was light-hearted, and seemed to enjoy himself as well as his more fortunate playmates. Little Guy belonged to our Sabbath-school, and was always prompt in answering the questions. His bright face and cheery voice will be missed in the Sabbath-school—and oh how much in the family circle! At the hour of his death he was at the home of Bro. N. S. Pearson, a near neighbor. The storm utterly demolished the house. Bro. and sister Pearson and their two little boys were all under the ruins of the house, but none were hurt except little Guy, who in trying to flee from the house was caught under the roof, and his little head so bruised that he died instantly. But we have some things to thank God for yet—it might have been oh so much worse! Our hearts are rent with the deepest grief, but our sorrow is not without a bright and blessed hope that we shall soon see our darling where angry cyclones with death and trouble will never come. Funeral sermon by Rev. Hughes (of the Baptist church), from 2 Kings 4:26.

E. E. AND ETTA MARVIN.

### Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 9, 1890.

EAST.	Mail.	Day Express.	N. Y. Express.	Atlantic Express.	Night Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 2.10	pm 10.10	pm 2.25	pm 4.50	
Michigan City.....	10.20	pm 12.50	5.21	am 12.48	11.8	7.5	
Niles.....	11.40	1.45	6.15	2.17	am 1.05	8.35	pm 3.35
Kalamazoo.....	pm 1.25	2.55	7.21	4.01	2.49	pm 10.15	5.25
Battle Creek.....	2.07	3.27	7.55	4.50	3.27	pm 10.15	6.13
Jackson.....	3.45	4.50	9.05	6.10	4.50	9.35	7.55
Ann Arbor.....	5.15	5.55	9.58	7.52	6.00	10.48	
Detroit.....	6.45	7.01	10.58	9.20	7.30	11.50	
Buffalo.....	3.3	am 4.25	am 7.15	pm 5.55	9.35	pm 8.50	
Rochester.....		6.00	9.20	8.00		11.20	
Syracuse.....		8.16	11.35	10.20		am 1.30	
New York.....	pm 4.30	pm 8.50	am 7.20			9.42	
Boston.....	8.30	11.57	9.35			pm 2.50	
WEST.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Boston.....	am 8.30	pm 3.00	pm 7.00				
New York.....	11.50	6.00	10.00				
Syracuse.....	pm 8.30	am 2.10	am 8.00				
Rochester.....	10.40	4.20	10.45				
Detroit.....	am 3.30	am 12.40	6.55	pm 1.20		pm 3.50	
Ann Arbor.....	am 9.10	8.50	pm 2.05	2.10	9.17	5.15	
Jackson.....	10.25	8.50	3.08	am 12.30	10.10	pm 10.10	am 6.25
Battle Creek.....	pm 1.28	11.28	4.10	1.45	am 1.30	8.45	7.55
Kalamazoo.....	2.25	12.00	4.48	2.27	1.1	pm 9.40	8.40
Niles.....	4.05	pm 1.13	5.58	4.05	2.55	pm 10.45	10.15
Michigan City.....	5.30	2.15	6.52	5.15	4.10	7.48	
Chicago.....	7.55	4.35	9.00	7.45	5.00	11.20	

\* Daily. † Daily except Sunday. ‡ Daily except Saturday.

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 8.00	Boston.....	am 8.50
pm 7.00	New York.....	am 7.30
pm 6.00	Buffalo.....	am 7.30
pm 5.00	Niagara Falls.....	am 7.30
pm 4.00	Boston.....	am 7.30
pm 3.00	Montreal.....	am 7.30
pm 2.00	Toronto.....	am 7.30
pm 1.00	Detroit.....	am 7.30
pm 12.00	Port Huron.....	am 7.30
pm 11.00	Lapeer.....	am 7.30
pm 10.00	Flint.....	am 7.30
pm 9.00	Durand.....	am 7.30
pm 8.00	LaSalle.....	am 7.30
pm 7.00	Charlotte.....	am 7.30
pm 6.00	BATTLE CREEK.....	am 7.30
pm 5.00	Vicksburg.....	am 7.30
pm 4.00	Schoolcraft.....	am 7.30
pm 3.00	Cassoway.....	am 7.30
pm 2.00	South Bend.....	am 7.30
pm 1.00	Haskell's.....	am 7.30
pm 12.00	Valparaiso.....	am 7.30
pm 11.00	Chicago.....	am 7.30

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.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.

A. S. PARKER, Ticket Agt., Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., APRIL 15, 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.]

<b>Poetry.</b>	
Consider Him, <i>Alice J. Jennings</i> .....	225
"Thy Will, not Mine," Mrs. MARY A. WARRINER.....	227
"Look," "Trust," "Follow," <i>Sel.</i> .....	229
The Harvest Call, <i>Sel.</i> .....	230
Passing Time, <i>Bishop D. D. Patterson</i> .....	236
<b>The Sermon.</b>	
I will Keep Thee from the Hour of Temptation, Mrs. E. G. WHITE.....	225
<b>Our Contributors.</b>	
The Spirit of Christ, Eld. F. M. WILCOX.....	226
God's Eternal Purpose ( <i>Concluded</i> ), Eld. A. T. ROBINSON.....	227
Who Changed the Sabbath? and When Was It Changed? LLOYD J. CALDWELL.....	228
<b>Home.</b>	
King Habit, <i>Sel.</i> .....	229
Three Bits of Advice, <i>Sel.</i> .....	229
Youthful Associations, <i>S. S. Times</i> .....	229
Ingratitude, <i>Ernest Gilmore</i> .....	229
Parental Gloom, <i>Rev. T. De Witt Talmage</i> .....	229
<b>The Mission Field.</b>	
The Religion of Russia, J. O. C.....	230
What the Deacon Said, <i>Congregationalist</i> .....	230
Christianity in Japan, J. O. C.....	230
Let Me Be a Man of One Book, <i>John Wesley</i> .....	231
<b>Special Mention.</b>	
The Berlin Labor Conference, <i>Baltimore Sun</i> .....	231
The Bible in Public Schools, <i>The Manchester Union</i> .....	231
Sobriety among Jews, <i>London Daily News</i> .....	231
Creed Agitations, <i>Presbyterian Observer</i> .....	231
The Eight-hour Movement, <i>Bradstreet's</i> .....	231
The Largest Krupp Gun in the World, <i>Detroit Journal</i> .....	231
<b>Editorial.</b>	
The Poor in Spirit.....	232
The Seal of the Law.....	232
A Difficulty Explained.....	232
Extremes, L. A. S.....	233
Camp-meetings, O. A. OLSEN, <i>Pres. Gen'l Conf.</i> .....	233
The Russian Empire, L. R. C.....	234
God's Covenant, C. I. B.....	235
Changed His Mind, W. A. C.....	235
<b>Progress of the Cause.</b>	
Reports from Minnesota—Rhode Island—Iowa—Indiana—Pennsylvania—Louisiana—New York.....	236, 237
In the South, R. M. KILGORE.....	237
Pennsylvania Tract Society, Mrs. A. V. CHADWICK, <i>Cor. Sec.</i> .....	237
New Zealand Tract Society, M. H. TUXFORD, <i>Sec.</i> .....	237
South Dakota Workers' Meetings, W. B. WITTS.....	237
Sanitarium Health and Temperance Class, A. A. JOHN.....	237
<b>Special Notices.</b>	
The Sabbath-school.....	238
News.....	238
Obituaries.....	239
Editorial Notes.....	240

Two articles in our editorial department this week, from Bro. Butler and Bro. Conradi, the reader will find of special interest.

On another page will be found a brief account of the Berlin Labor Conference, recently called by the German emperor. The prominence given to the subject of Sunday rest seems to have been a notable feature of the proceedings.

Eld. L. G. Moore, of Grand Rapids, is giving the people of that city something to think of in regard to the Sabbath question, by pointed articles in the daily papers. A two-column article from his pen in the Sunday Morning *Eagle* of April 6, is in reply to an article of the week before from T. J. Knapp, of Grace Episcopal church, on the "Sunday-sabbath" question.

Judge Ryland, of Missouri, is preaching a very interesting and, it is to be hoped, profitable sermon to certain church circles in Sedalia. He has instructed the grand jury that the provisions of the law against gambling cover all such practices as church raffles and also games of euchre and "high five." Subpoenas have been accordingly served on some of the most prominent citizens of the place, and the outcome is awaited amid much excitement.

The *Christian at Work* of April 10, thus speaks of the national conference on the Christian Principles of Civil Government, which met in the city of Washington, April 1-3, at the call of the National Reform Association:—

For months, through their organs and by circulars, they have been calling attention to this "national conference," yet the attendance on the meetings was very small. Only sixty persons formed the audience on Tuesday afternoon, though the speakers were men accustomed to draw large crowds.

An article in the *Pall Mall Gazette* of Dec. 2, 1889, on "The Catholicism of the Future," represents

the pope as bemoaning the "bitter tribulation" in which he finds himself in Europe, but as finding great relief in contemplating the church in America. And yet the utterances of some of the Catholic prelates in this country are not at all after the tenor of the aspirations of the Catholics of the Old World. The article refers particularly to the address of Archbishop Ireland at the Baltimore Congress, and emphasizes some of its utterances. The aspiration of European Catholics to place the papacy back to the power it has once wielded, the address calls reaction, and he would have the church in America avoid that mistake. Then he describes reaction as "the dream of men who see not and hear not; who sit at the gates of cemeteries weeping over tombs that shall not be reopened, in utter oblivion of the living world back of them." Such a man, says the *Gazette*, if he were pope, "would not wring his hands in anguish over the dead and buried temporal power. Neither would he root about in the scholastic tomes of Thomas Aquinas, or rely upon stimulating devotion by the granting of indulgences. For he declares: 'We should speak to our age of things it feels and in language it understands. We should be in it and of it, if we would have its ear.'" This does not read as if any attempt on the part of the pope to get out of his present slough of despond back to the temporal power, would receive much encouragement from Catholics in America.

For "ways that are dark and tricks that are vain," the papacy even in the 19th century must still be accorded the palm. When the pope lately protested against the dedication of the Bruno monument in Rome, an important historic document was discovered in the archives of the Italian Ministry of Education, showing the curious ups and downs of papal policy. This document was an address of Count Mauriani, premier of Pius IX. at the opening of the Roman Parliament, June 9, 1848. In this address it is said: "The Holy Father does not at all insist upon retaining his temporal power, but that he would prefer to abide in the exalted sphere of his papal authority, to dwell in undisturbed peace, for the purpose of proclaiming the doctrine and of teaching the world the word of God, to pray to bless and forgive." The revolution of 1848 occurred, and the pope was driven out to Gaeta. He suffered a great reaction from his dream, for awhile entertained, of a liberal policy; and then published an allocation from Gaeta in which he declared that he had not authorized his minister to utter the sentiments quoted above. But the document that has been discovered shows that the address contained notes and corrections from the hand of the pope himself, which with the cool mendacity certainly not very becoming the infallible head of the church, he declared he had not authorized his minister to utter! "The Italian Government has decided to have photographic fac-similes made of the paper, and intends to send a copy to every public library throughout the kingdom. The government has also unearthed out of the old archives the documents that furnish evidence for the number of executions which have been ordered by the papal courts, and intends to use these in the singular contest now raging between the Vatican and the Quirinal." Thus the situation of the papacy becomes more uncomfortable every day. We gather these facts from the *New York Independent* of April 10, 1890.

## LABORERS FOR THE EARLY CAMP-MEETINGS

DIFFERENT ones write to learn what laborers may be expected at the different camp-meetings. We will answer as far as has been decided. Eld. R. A. Underwood, with other help from the Pacific Coast, will attend all the camp-meetings in Dist. No. 6.

Sister White will attend some of the California meetings.

Elds E. W. Farnsworth, E. H. Gates, and R. C. Porter will attend the meetings in Dist. No. 4.

Eld. J. O. Corliss and the writer will attend the meetings in Dist. No. 3.

Elds. A. T. Robinson and A. T. Jones and the writer will attend the meetings in Dist. No. 1.

In addition to the above, the district canvassing agent and the district Sabbath-school worker will be present to work in their respective lines. And in every instance will the general worker be assisted by the ministers in the several Conferences.

Sister White is now on the Pacific Coast, and will remain there as circumstances may indicate. She desires to attend some of the Eastern meetings, especially in Maine, and we hope that she will be able to do so. Any correspondence on any of these matters should be directed to the Corresponding Secretary, Eld. D. T. Jones, as the writer will be absent from the office most of the time.

Eld. H. Shultz will attend the camp-meetings where the Germans are represented, to labor in that line; and Eld. O. A. Johnson in those Conferences where there will be Scandinavians, to labor in that tongue.

O. A. OLSEN, *Pres. Gen'l Conf.*

## CAMP-MEETING APPOINTMENTS.

DIST. No. 1.		
*Pennsylvania,	June	8-10
*New York,	"	10-17
*New England,	"	24-July 1
DIST. No. 3.		
*Michigan (Northern),	July	1-8
DIST. No. 4.		
*Minnesota,	May 27 to June	8
*Iowa,	June	8-10
*Wisconsin,	"	10-17
*Dakota,	"	17-24

The camp-meetings are each to be preceded by a workers' meeting of one week, as indicated by the star, commencing one week before the above appointments. The above dates have been decided upon after careful correspondence with the president of each Conference. If there should be any criticism on any point, please write immediately to Eld. D. T. Jones, Battle Creek, Mich., who will have the care of the camp-meeting appointments. As soon as the location is decided on, it should be reported to Eld. D. T. Jones for insertion in the REVIEW AND HERALD.

O. A. OLSEN, *Pres. Gen'l Conf.*

## NOTICE!

ALL appointments for camp-meetings, and all correspondence in reference to any change of time or place, or any other matter pertaining to these meetings, should be directed to Eld. D. T. Jones, REVIEW AND HERALD, Battle Creek, Mich., and not to the REVIEW AND HERALD direct. By taking notice of this suggestion, you will save confusion, and secure prompt attention to all your questions and criticisms.

O. A. OLSEN, *Pres. Gen'l Conf.*

## A FUND FOR THE EMPLOYMENT OF COL-PORTERS 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, \$120.00.)

John L. Turner	\$50 00
"A friend"	10 00
J. M. Rogers	10 00
M. C. Talbot	20 00

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

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

One Hundred Men Wanted to Pay Fifty Dollars Each.

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 \$1,800.)

Mrs. Elizabeth Williams	\$50 00
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Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.