

AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

VOL. 65, No. 48.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 4, 1888.

WHOLE No. 1793.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

HAVE FAITH

"WHATSOEVER YE SHALL ASK IN MY NAME, THAT WILL I DO." John 14:13.

Nothing with God is great or small.
He hears our cries, and heeds them all.
Granted, they be but prayers of faith,
They reach the ear of him who saith,
"I will that men pray everywhere."
A life of faith breathes but in prayer.
Who talks with God alone can find
True science—healing of the mind.
Who talks with God and God with him,
Has doubtless learned the cure of sin.
Who talks with God has reached the goal
Where man becomes a living soul.
Pour then your wishes and your care
Into our Heavenly Father's ear,
Nor deem the smallest care too small
For him who notes the sparrow's fall.

—M. Waterbury.

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.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 2.

BY. ELD. D. T. BOURDEAU.

I. We should distinguish between literal and symbolic prophecies, making the symbolic prophecies bend to the literal, and not the literal to the symbolic. Take as an illustration the signs in the sun, moon, and stars, noticed in our previous article. We say they are literal because they are presented in a literal prophecy. The parable of the fig tree is used by the Saviour as a striking comparison, to give more force to signs which were to come under the observation of those who should witness them, as well as to benefit all those to whom they were designed to teach the important lesson concerning the nearness of Christ's literal coming.

Again, Christ and also the prophets place them unmistakably in the literal heavens. In Luke 21:25 the Saviour says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Here the signs are spoken of as occurring in a region distinct from our earth, though witnessed by those dwelling on the earth. They occur in the sun, moon, and stars. And if these are not to be taken in their literal sense, how do we know but that the earth on which is to be distress of nations is some other planet? It were preposterous to suppose such a thing. It is the very earth on which there is "distress of nations with perplexity," and to which Christ is coming, that the Saviour is speaking about; and he also places the

signs of his coming, in the sun, moon, and stars, which are connected with our earth.

The same truth is taught in Joel 2:30, 31: "And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Here the heavens are spoken of as being distinct from the earth; and the sun that is to be turned into darkness and the moon into blood are in the very heavens in which the Lord is to show wonders, before the great and terrible day shall come.

John speaks of the same signs, and adds: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together." Rev. 6:13, 14. Isaiah had used similar language centuries before Christ. Isa. 34:4: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Here, as in Rev. 6:13, the manner in which the stars were to fall is given. What force would there be in applying this to nations? Think of their falling "like a fig-tree that casteth her untimely figs, when she is shaken of a mighty wind." But it was just in this way that the stars, or meteors, fell Nov. 13, 1833. They did not fall perpendicularly to the earth, but they shot off in every direction, crossing and recrossing one another in their fall, thus presenting the appearance of a perfect network.

Also, individuality is given to the signs in the sun and moon, thus: "And the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12. (See also Joel 2:31.) This fitly presents the appearance of the sun and that of the moon, on the dark day of May 19, 1780. The sun arose in its clearness, without a cloud to be seen in the heavens. Soon a yellowish tinge appeared around it, and it became more and more dense, till the sun presented the appearance of sackcloth of hair. Its rays were obstructed as would be those of a lamp around which was thrown a sack made of hair. Candles were lighted, schools were dismissed, the fowls retired to roost, wild beasts made doleful noises as they do in the night, the domestic animals gathered around man, as if to seek his protection against some awful calamity. Mere instinct was sufficient to teach them a lesson which many of those who lay claim to superiority over the brute beasts, refuse to learn. And the first appearance of the moon, as she merged out of the darkness the night following, was as if she had been dipped in blood.

Thus the prophecy was literally fulfilled by the very event it clearly pointed out. The hand of God was in it, and all the powers and wisdom of scoffing men and evil angels cannot neutralize and counteract it. The signs in the sun, moon, and stars are like a nail driven in a sure place by the Master of Assemblies, defying the might of the mightiest of earth, and the sophistry of those who would be wise above what is written, and wiser than their Maker.

And, as might be expected, the leading signs of so important an event as the coming of the dear Saviour, are predicted in language that is clear, unequivocal, unmistakable, and the literal prophecies describing them cannot be made to bend to

symbolic prophecies. That were bringing indefiniteness and confusion on that which is definite and harmonious,—turning the truth of God into a lie, and helping the enemies of God and his truth in swelling the tide of unbelief in a message and work on which hang the destiny of the present generation.

Some, overlooking this principle, seize Rev. 8:12, where, under the fourth trumpet, the sun, moon, and stars are used symbolically, to represent governments, and fall back on the signs as given by the Saviour in Matthew 24, and say they also are symbolical, and represent the overturn of nations and kingdoms. But this interpretation is inadmissible in the light of the principle already laid down, and sustained by plain scriptures that cannot be turned out of their natural meaning by symbolic prophecies, which, though teaching the truth, are not intended to give a law for interpreting the literal portions of God's word.

The principle under consideration is in perfect accord with reason and science. It is reasonable that in Bible science, as well as in the sciences outside of Holy Writ, that which is plain and easy should have the priority, and be allowed to explain that which is difficult. To ignore so fundamental a principle as this in the study of prophecy, would be to prepare the way to violate one of the fundamental principles of Protestantism; namely, that the Bible is its own expositor. For what would tend more to put human interpretation in the place of divine, than to shut up one's self to that which is difficult in prophecy, and not evoke the aid of those portions of Scripture that are plain and easily understood, and that furnish the key to its real sense and true interpretation.

Such a course would, if generally followed, produce as many interpretations of prophecy as there are tastes and favorite opinions. And, indeed, such is the result that has been reached by following this very course. And what is the effect produced?—Bringing the prophecies into disrepute, and leading many who claim that the Bible is a sufficient rule of faith and practice, and that it is the privilege of every man endowed with reasoning faculties to understand its teachings, to regard the prophetic portions of Scripture as impenetrable mysteries.

A true shepherd puts food and provender within the reach of his sheep; and when Jesus and the prophets undertake to feed us with truth relating to the coming of the Lord of glory, they will not put the spiritual food we so much need so high that we cannot reach it, nor be benefited thereby. In science, plain, fundamental principles are first laid down to serve as means to explain the principles and difficulties that follow. If we pursue this course in the study of prophecy, noble achievements, sweet harmony, and great encouragement will be sure to follow.

BROTHERLY LOVE.

BY ELD. S. J. HERSUM.

THE apostle speaks of love as originating with God, and therefore coming from him (1 John 4:7); and the two great commandments enjoin upon man the duty to love God with all his heart, and love his neighbor as himself. Matt. 22:37-40. One evidence that we have passed from death unto life, is, "because we love the brethren." 1 John 3:14. But on the other hand, the apostle

says: "He that loveth not his brother abideth in death." Verse 14, last clause. Again the same writer says: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. Thus we see that it is impossible for one to love God, and not to love his brother; and John says that it is a command that we have from the Father, "that he who loveth God love his brother also." Verse 21.

Again; we sometimes refer to this text as an evidence that we love our brethren: "By this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5:2. I fear that there are many who profess to keep the commandments of God and who are very strict in keeping the Sabbath, who will be lost finally, because they do not love their brethren as they ought. I know of some churches that are weak spiritually, who might be strong, and increasing in numbers, if there was that union between the members that should be. They go to meeting, and talk, and pray, and sing; but at the same time, they have hatred and envy in their hearts toward one another. I do not understand how such can entertain a hope of being saved, while cherishing such a spirit. Paul says: "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." 1 Thess. 4:9. Heb. 13:1; Rom. 12:10; 1 Peter 1:22; 2:17; 3:8; 4:8, and many other texts might also be mentioned.

If we have envy and hatred in our hearts, God's Spirit will not dwell there; and if we have not his Spirit, we are not his children. Hatred and envy will manifest themselves in various ways; but the most common way will be in speaking evil of others. This arises from a wrong spirit in our own hearts. When I hear people talking about others, I know there is a wrong in themselves. No person who is keeping the second great commandment,—loving his neighbor as himself,—can talk about another's faults; for if such are keeping that commandment, they will do unto others as they would that others would do to them; and certainly no one wants others to talk about him.

Let each one examine himself, and see to it that he keeps his own heart right; and instead of looking at, and speaking of, the faults of others, look for their good qualities, and speak of those. Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. But with many, the most they are looking for, in others, are their bad qualities. How much better it would be for themselves and for their brethren, if they would follow out the apostle's advice.

In "Testimony for the Church," No. 31, p. 240, we read: "A house divided against itself cannot stand. When Christians contend, Satan comes in to take control. How often has he succeeded in destroying the peace and harmony of churches. What fierce controversies, what bitterness, what hatred, has a very little matter started! What hopes have been blasted, and how many families rent asunder, by discord and contention!" How little professed Christians realize that Satan, in many instances, is urging them on, and magnifying the faults of their brethren, to keep contentions alive; and how little they realize the harm and reproach they are bringing upon the cause of Christ. Read again, *Ibid.*, p. 235: "Divisions in the church dishonor the religion of Christ before the world, and give occasion to the enemies of truth to justify their course." There is a fearful responsibility resting upon those who lend their aid to help Satan in his work. Every one who has read the Bible and the "Testimonies," finds there is warning after warning against being deceived by Satan; and on p. 238, of the "Testimony" previously quoted, we find the following: "Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall often be tempted to feel that our rights are invaded, when there is no real cause for such feeling." In union there is strength; but division brings darkness and death.

Bangor, Maine.

THOUGHTS ON BAPTISM.—NO. 1.

BY ELD. J. W. WATT.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These words of our Saviour are of deep interest to every child of God. Do all who receive baptism understand the full meaning of these words of Jesus? Why do we need baptism?—Because we have sins that must be remitted. Acts 2:38. What is sin?—"The transgression of the law." 1 John 3:4. Then if we are transgressing the law, we should know who is the Lawgiver.

We may get some light upon this point if we consider carefully Peter's words in Acts 2:38. He says we must repent before we are fit subjects for baptism. Paul informs us that he taught "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Taking these scriptures together, we see at once that it is God the Father against whom we transgress when we sin. He is the great Lawgiver. Man is a sinner, transgressing the Father's law. Hence no harmony can exist between the two, while man remains in this condition. Then before we can receive baptism in the name of the Father, a change must take place. Man must cease to transgress the Father's law, and thus be brought into harmony with the Father. Then where shall we find a copy of that law, that we may study it carefully, and know for ourselves that we are in harmony with the Father?

"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. We see at once by reading this scripture, that what God promised to give Moses upon tables of stone, is called a law, and that this law contains more than one commandment; for we have "commandments" (plural number). If, then, we can find what it was that was written upon these tables, we shall certainly have the law of the Father before us. "And he wrote on the tables, according to the first writing, the ten commandments." Deut. 10:4. We here have a plain statement of what God wrote upon these tables. Moses, having broken the first tables which he received from God, is again called up into the mount, and God writes the same words upon the second tables that were upon the first; namely, the ten commandments. The ten commandments, then, must be the law of God the Father. Then if we desire to be baptized in the name of the Father, we must make up our minds never again willingly to transgress the law of the Father. We shall thus be brought into harmony with the Father.

Now let us take a careful survey of these commandments, one by one, and see what God requires of us.

1. "Thou shalt have no other God's before me." We find in this command entire consecration to God; because if we permit any earthly object to come between us and our duty to God, that object becomes an idol, for the time being. Then every power of our being must be given to God, if we would be in harmony with the first commandment of God's law.

2. "Thou shalt not make unto thee any graven image." Image-worship is here plainly forbidden.

3. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." What is forbidden by this commandment? All unnecessary hy-words, and especially a careless or irreverent use of the name of God. Jesus says, "But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Harmony with this commandment, therefore, requires us to lay aside all unnecessary words of this character.

4. "Remember the Sabbath day to keep it holy." To be in harmony with the Father upon this commandment, we must ever remember his holy rest day, and regard it as sacred time.

5. "Honor thy father and thy mother." As long as we live in the world, it is our duty to honor father and mother.

6. "Thou shalt not kill." Anger in the heart

is a violation of that precept, according to the teaching of our Saviour. Matt. 5:21, 23. Envy, hatred, malice, anger, and all such evil things must be put away from us, if we would keep this commandment.

7. "Thou shalt not commit adultery." Jesus, speaking of this precept, teaches us that an evil thought harbored in the heart is a violation of it. Matt. 5:27, 28. We must then put away evil thoughts.

8. "Thou shalt not steal." By this commandment is forbidden all kind of cheating and over-reaching in trade.

9. "Thou shalt not bear false witness against thy neighbor." If we would keep this precept, we must put away from us all kinds of deceit. If we in any way deceive our fellow-men willfully, we violate this commandment.

10. "Thou shalt not covet." By this commandment we are taught that we shall not even desire our neighbor's goods, without giving him a just equivalent for the same.

O, how broad are these holy precepts. Dear reader, can any person receive scriptural baptism in the name of the Father, unless he is willing to keep the commandments of the Father? When we are baptized in the name of the Father, we say to the world, by this act, that we are from that time forward to be children of God. The child should be obedient to the father, and if he is not, there is discord in the family. But I hear some one saying, "What if I was baptized while ignorantly violating one of the commandments of God?" I would say to all such, "If you have that willingness of heart to obey God that you ought to have, as soon as you find you are transgressing, you will turn away from that transgression."

Taking this view of the subject, what is taught in the first part of this great commission? Certainly it is the keeping of all the commandments of God, the Sabbath included. Can we be in harmony with the Father without keeping them? We think not. What a great mistake some are making, who practice baptism, while teaching that the law of God is done away! What a fearful account such will have to render to God the Father!

Nevada, Mo.

NICODEMUS.

BY JOSEPH CLARKE.

ONE of the most interesting and important discourses given by our Lord Jesus Christ while upon the earth, was addressed to Nicodemus, a teacher and a rabbi in Israel. Nicodemus felt a strong inclination to become personally acquainted with Christ; and as he was a member of the Great Council, or Sanhedrim, the highest court in the Jewish nation, it was eminently fitting and proper that he should desire to know for himself, the true character of the man who was creating such an interest among the people.

That such a man, an obscure citizen, and the son of a carpenter, should go about from place to place, healing the sick, raising the dead, cleansing the lepers, restoring the deaf, the blind, the dumb, the palsied, the lame, to perfect soundness of body and mind,—that such a man should have power to cast out devils and to cure insanity, to wholly restore the raving maniac, and at the same time preach the purest doctrines of the Bible; and, with ability and authority, to rebuke sin in high places; and that he should appear at this time,—a time of affliction to the Jewish nation,—a time of sorest need, when an Edomite sat on the throne of the favored people of God, and the empire of the Caesars ruled the world with a rod of iron, and when a Deliverer was anxiously looked for, and confidently expected to appear,—is perhaps sufficient reason why this learned doctor and judge should desire to have a thorough acquaintance with the new and popular physician whose fame was spreading far and wide.

It may have been that Nicodemus had asked of Christ a private interview, and had named the time and place; and also that the Sanhedrim had given consent to such an interview, hoping to enlist the mighty Nazarene to assist in breaking the chains that the Romans had forged to enslave the world. Be the circumstances as they may, one thing is certain: Nicodemus was astonished at the position taken in the interview by the great Physician and Teacher.

Stephen is justified, and Saul was a means of carrying out what "order" and "the genius of a free government demanded!" Saul was given authority, not to enforce any one in their "religious activities," but he "required them at their peril to refrain from doing" that which ran counter to the general mind. Such doctrine is not religious liberty—far from it—it can only be termed religious despotism; for to a greater or less extent, it endeavors to compel the minority to worship as the majority worship, whether right or not. An individual's religious rights allow him, whether he stand alone or with the whole nation, to worship whom he pleases, when he pleases, and where he pleases; and to be protected in this worship—as long as he does not trespass upon the rights of another; for no one has a right to interfere with, or in any way abridge, the rights of another.

In illustrating his position, Mr. Warner mentions the Sunday question, maintaining that Sabbatarians may not be compelled to work on the seventh-day, but that they may be compelled to refrain from labor on the first day; and that this is compatible with justice, and with the spirit of religious freedom as laid down in American institutions.

But this is not true. Reason teaches that one individual has just as much right to his opinion as another has to his; and if opinions differ in matters pertaining only to religion, no laws should be made to compel either individual to do or to refrain from doing. The one is compelling as much as the other. As previously quoted, the Declaration of Independence, the very foundation-stone of American liberty, says that "all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness: that to secure these rights governments are instituted among men." Surely, then, an individual's unalienable rights cannot be taken from him because he belongs to the minority. If I have a religious right to work six days, and then rest one, it is evident that all others have the same religious right; and if I choose the first day on which to rest, no one has a right to molest me; and if my friend chooses the seventh day as his day of rest and worship, no one has a right to molest him. And if I work on his day of worship without molesting him, no one has a right to stop or hinder me in my work; nor has any one a right to stop or hinder him if he works on my day of worship. This is equality and justice. But it is neither justice nor equality to say that because I choose the first day of the week on which to rest, that I may have the other six days on which to work; while my friend who chooses the seventh day, on account of conscience, must rest on the first also—thus giving him only five days in which he can work for a livelihood.

The principle is this: all citizens of this country are on an equality; all have the same rights; all are entitled to the same privileges; the Sabbatarian observes the seventh day as a religious act in accordance with what he believes to be the commandment of God; the Sunday-keeper observes the first day for the same reason; civil government is not to decide which is right, and then say that the party in the wrong must also observe the day of the party that is in the right; but the civil government must protect both parties in their religious meetings on whatever day, the same as it should any public assembly, religious or secular. Thus all are on an equality before the law. All have their rights—the rights of none are abridged.

But if the majority make laws compelling the minority to rest or to worship on another rest day besides their own, that very moment the rights of the minority are abridged, and the principles of liberty are set aside. "But," says one, "the minority are not compelled to work on their Sabbath, but simply to refrain from working on our Sabbath." And so argues Mr. Warner. But how far may this argument be carried? If the Sabbatarian in question may be compelled to "refrain from working" one day, why not two? and if two, why not three? and if three, why not six? How much time is there to which he has a right? or has he no rights? If he does have rights, where do they come in?

Rights never conflict. Hence, a nation, or a majority of persons in a nation, never has the right to interfere in the least degree with the rights of a single individual. Every one is entitled to "life,

liberty, and the pursuit of happiness." So if laws be made which abridge the rights of the minority, no matter how small or how weak that minority may be, those laws are unjust, and incompatible with the principles of just government.

"THE SUN, HE DO MOVE."

BY A. SMITH.

THE round-world theory, as used by advocates of Sunday sanctity, in their arguments against the seventh-day Sabbath, seems to be a favorite intrenchment, to which they are accustomed to resort when their other defenses have been rendered untenable. Intrenched in this impregnable (?) redoubt, they discharge their primitive ordinance with an animation akin to that of a certain boy who fired his gun at a squirrel, and exclaimed, "How it smokes!" while the rodent went about his business, gathering nuts.

Sabbatarians do not experience the difficulty they are represented as encountering in the elucidation of this question, unless it be in the effort to impress a lucid idea upon the minds of some of their opponents. Here is where all their trouble lies. We hope, for their sakes, that our first-day friends have not given us undue vantage ground, by admitting that, on this question at least, we possess as much intelligence as the African preacher who expressed it as his conviction that "the sun, he do move." We not only know this, but also that this Sabbath question is coming to the front all over the world, notwithstanding the efforts of our opponents to throttle it. And not until a people are gathered for translation at the appearing of Jesus in his kingly glory,—a people who, in that day, will be found keeping the commandments of God and the faith of Jesus,—will the agitation of this question cease.

It has been suggested that if Sabbatarians would migrate, in a body, westward, across the day-line, they would bring the seventh-day Sabbath into coincidence with Sunday, thus ending all controversy on the subject. "But," we reply, "if Sunday-keepers would, in like manner, sail eastward, they would lose their pagan holiday, and with it many qualms of conscience, finding themselves keeping the Bible Sabbath, according to the commandment. They might relieve the tedium of the voyage, and, in the meantime, make a little money for the church, by engaging in frequent popular sociables, lottery schemes, and fairs."

When God made our world, it was doubtless as round as it is now, day and night at that time succeeding each other as now, being governed by the same laws of nature; and yet God then made the Sabbath day for man in its weekly recurrence, and to man was given the dominion of the earth, not Eden exclusively. Adam, Noah, and Abraham, were alike men; therefore the Sabbath was obligatory upon them.

The Israelites were commanded to remember the Sabbath, which the great majority of men had forgotten,—not the day, numerically, but its honor as the Sabbath,—substituting in its stead the holiday of Baal, or the sun. The term "Jew" was not applied to the Israelites generally until more than 800 years after the giving of the ten commandments from Mount Sinai. The term "Jewish Sabbath," therefore, is a misnomer, so far as the Bible is concerned, and disrespectful to God, who calls it his holy day. See Isa. 58:13.

If, as our opponents claim, the Sabbath was given to the Jews alone, it follows, as a consequence, that they would be required to keep it wherever on the earth they might choose to sojourn, and that the Gentiles would not be required to keep it, even though living among the Jews, except in an arbitrary manner. To admit this would be a virtual surrender of the objection to keeping the Sabbath anywhere on the round world.

Will our opponents take the position that the Sabbath was given to the Jews, or Israelites, or to Palestine alone? If they take the first position, the Sabbath, as we have seen, can be kept anywhere in the world where a Jew could go, thus quashing the whole round-world argument, and proving the Sabbath binding upon Christians as surely as the sun shines, or the sea rolls its resistless billows. See Ex. 31:13, 16, 17; Jer. 31:35-37; Gal. 3:26-29; 1 Peter 2:9; Heb. 4:16. If they claim that the Sabbath was designed for the inhabitants of Palestine alone, where is the proof of it? and

if it be so, why not call it "the Palestine Sabbath", and not "the Jewish Sabbath?" If it was the Palestine Sabbath, then what meridian of Palestine marks the beginning and ending of the day. If no given meridian bounds the day, in the time of David and Solomon there was a difference of twenty minutes in the times of beginning or ending the Sabbath, between the eastern and western dominions of Israel; and therefore labor was performed for forty minutes by some of the Jews in the land of Israel, while the Sabbath was passing over the country. If this principle would hold good for forty minutes, why is it not sufficiently elastic to cover an hour, or more, or even to reach around the globe?

In the time of the Babylonish captivity, many of the Jews were in Chaldea and Persia, among them Daniel the prophet; while others fled into Egypt, taking with them the prophet Jeremiah. The difference in beginning or ending the Sabbath between these extreme localities was about an hour and a half. On the day of Pentecost (Acts. 2:5), there were devout Jews in Jerusalem from every nation under heaven, Parthia and Libya included. Now between the extremes of these two countries, there was a difference of more than sixty degrees of longitude, and a consequent difference of more than four hours between the times of beginning or ending the Sabbath. Therefore, while the Sabbath day was passing completely over this portion of the earth, at least eight hours' time was spent in labor by some of the Jews, while others were keeping the Sabbath.

It will not help the matter to deny that the Sabbath was binding at the time of the Pentecost, because all must admit that it was obligatory before the crucifixion, a few weeks before, when those Jews were at home in their own several countries. If the Jews could keep the Sabbath under such circumstances, they could keep it anywhere in the world; and so can we.

BE YE WISE AS SERPENTS.

BY GEO. W. COMLEY.

THESE words of the Saviour are exceedingly apt to be misapplied, and their meaning perverted. If we are careful to keep the Saviour's life and character in view, and make him our pattern, no injury to our characters will result. But a naturally crafty person would be quite sure to heed the injunction to "be . . . wise as serpents" in such a manner as not to be as "harmless as doves." On all occasions when the wicked, conspiring Jews endeavored to ensnare the Saviour, he was either silent, or uttered a few facts about their perfidious characters, that soon caused a disrelish on their part to interview him further. He never deceived nor misled them when he taught; he simply let them deceive themselves, through their own pride and self conceit, when they were plotting to destroy him. The Saviour's masterly way of putting his enemies on the defensive was illustrated in the case of the woman taken in adultery. "He that is without sin among you, let him first cast a stone at her," brought home to them their own secret sins; and every one of them was anxious to get out of the Saviour's presence as quietly and speedily as possible.

There is danger that the true believer will make a misapplication of these words of the Saviour, to his own hurt. It is the easiest thing in the world to unconsciously walk into the meshes of deceit when engaged in a good cause, and practically to adopt the Jesuitical motto, "The end justifies the means." All deceit vitiates character. Deceit, like sarcasm, may accomplish results that the false, selfish world calls "smart" or "brilliant"; but their practice does the character of the one using them a positive injury. And then the applause a vain world bestows on their exercise develops self-conceit. The habit of worldly prudence is quite apt to slide into deceit, and deceit is of the Devil. A close study of the Saviour's life and character, and the constant remembrance that "whosoever loveth and maketh a lie" cannot enter heaven, will be the true believer's chart and compass, and enable him to steer clear of the treacherous shoals that have wrecked thousands of brilliant characters all adown the ages.

—Living in the fear of God takes away the fear of death, for the sting of death is sin.

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.

BE KIND.

BY LAURA C. DEE.

How little we know of each other,
In this uneven journey of life,
Of the trials, the cares, and the heart-aches,
The inward and unending strife.

We look at the wave-beaten surface;
So cold and ungenial it seems,
We care not to know that beneath it,
There are gems of fair luster unseen.

We read not the heart that is bleeding.
We know not the o'erburdened mind;
But let us, our Master's steps heeding,
In all things, to all men, be kind.

Be kind to the weary one, toiling,
To the one who is thoughtless and gay;
Be kind to the sterner, the fallen;
Be kind, O be kind while you may!

Perchance you may cheer on the weary,
The thoughtless one help with a smile,
The sinner needs—O so much—kindness.
Then be kind, yes, be kind all the while.

Battle Creek, Mich.

OLD AGE.

Of the usefulness of old age there cannot be a doubt. Useless! Why, a man's work is never done till he dies; and when we find ourselves in the world, with the marks of age upon us, the natural inference is that we are left here with something to do. No age is useless; and just as every day is the best day in the year, so every age is the best age of life.

It is true that old age is not taken advantage of as it should be. People do not study the art of being old; and so when they come to years, let many chances slip which otherwise they might turn to the advantage, both of themselves and their fellows.

Old age has its defects; no one denies it. So has youth, and so has middle life. But it has its compensations; and of all unreasonable sayings one of the most unreasonable is that there ever comes a time, unless by our own fault, when old age, as an Eastern poet puts it, "classes us among things no longer of use and value." When strength fails, our spirits are apt to sink; but they sink without reason, and the sooner they are brought up again to the point of contentment, the better. To despair—to put it on the lowest possible ground—brings no advantage.

Old age is certainly a blessing to be desired and striven after. In his famous treatise on "A Sober Life," Cornaro, a Venetian nobleman who lived to be nearly a hundred, put this in an original way, which we may quote without being exactly held to indorse his strong form of expression. "Longevity," he says, "ought to be highly valued by good men. As to others, it is no great matter if it is not duly prized by them, since they are a disgrace to mankind, so that their death is rather of service to the public."

A well-known physician points out how foolish it is to imagine that the period of old age is not one to be desired; that it is a time of much weariness, both of mind and body, and devoid of all enjoyment. "If attention," he says, "has been paid to the health during youth and adult life, so that old age is reached in comparative strength and vigor, there will be much enjoyment in these latter years." Natural constitution, the circumstances into which a man is born, as well as the condition under which his life-work has to be done, have also their place in the result; but the laws of health, as they are better understood, tend not only to increase of years, but to increase of happiness.

The wisest men and the best have been conspicuous for working to the end, not taking the least advantage of the leisure to which one might think they were entitled. They have found their joy in pursuing labor which they believed useful either to themselves or to others. John Locke began a "Fourth Letter on Toleration" only a few weeks before he died; and "the few pages in the posthu-

mons volume, ending in an unfinished sentence, seem to have exhausted his remaining strength." The fire of Galileo's genius burned to the very end. He was engaged in dictating to two of his disciples his latest theories on a favorite subject, when seized by the slow fever that brought him to the grave. Sir Edward Coke spent the last six years of his life in revising and improving the works upon which his fame now rests. John Wesley, only a year before he died, wrote: "I am now an old man, decayed from head to foot. . . . However, blessed be God! I do not slack my labors; I can preach and write still." Arnauld, one of the greatest of French theologians and philosophers, retained, says Disraeli, "the vigor of his genius and the command of his pen to his last day, and at the age of eighty-two was still the great Arnauld." It was he who, when urged in his old age to rest from his labors, exclaimed, "Rest! Shall we not have the whole of eternity to rest in?"

The enjoyment of old age may be looked on, then, as a reward, and the aged may pride themselves on being heirs to a rich inheritance assigned to forethought and common sense. Many years are an honor. They are an honor even in the case of the worldly, and a great deal more so when life has been regulated by motives higher than any the world can show. "The hoary head," says Solomon, "is a crown of glory;" but he adds this qualification, "if it be found in the way of righteousness." Old people form a natural aristocracy, and to be ranked among them may be recommended to all who have an ambition to close their lives "well up" in the world.—Sel.

ADVICE FOR TWO.

THAT quality of intimacy which breaks down all the barriers to politeness should never be tolerated. Young wives and husbands cannot be too strongly reminded of the probable shipwreck they will make of their happiness, if they yield to that ill-temper which exposes itself in discourtesy, want of compliance, unnecessary opposition, and above all, that most disastrous amusement of "nagging," and creating a quarrel. Hundreds of homes have gone wrong for the mere want of checking, in time, the habit of annoying, as a relief to a momentary feeling of irritation or discomfort. The wife who gets in the way of contradicting or checking her husband, of opposing him in small things and standing out in large ones; the husband who is sneering, contemptuous, and fault-finding,—perhaps neither side knowing the whole extent of its folly, but just giving way to it as more easy than to fight and conquer it—these young people are doing their best to dig the grave of their married peace; and some day poor, pale, fainting, little love will fall into it, stark and plumeless, and will never rise again. In the beginning, these tiffs and confabs are made up with a kiss from her, to cement the reconciliation. By and by these tiffs get more and more acrid, and the reconciliation is less warm. By still further time this never comes at all, and things get into that chronic state when there is never an open breach, and never a formal healing, but an ever-widening rift and a never-ending coolness. Then the two live ajar, and grind like rusty hinges—locks which misfit the slot—wheels where the axle is stiff—or anything else which should work together in harmony and smoothness, but which for want of care to keep the adjustment exact—perhaps for want of oil to the joints—creaks and chafes and hangs and does not fit—to the annoyance of the by-standers, the grief of the family, and the disgust of all beholders. The end is not far to seek. Sometimes hearts break, sometimes homes are wrecked; and when the ruin is complete, the sad soul surveys the scene, and thinks:—

"Of all sad words of tongue or pen,
The saddest are these 'It might have been.'"
—The Christian.

TRUE MANLINESS.

TRUE manliness defends the defenseless, protects the helpless, cares for the needy, and in all things acts the part of a Christian gentleman; but the one thing that makes man appear manly in the eyes of a true woman is his reverential regard for the opposite sex in its purity. A true man will not take advantage of one weaker than himself, and will scorn the very thought of robbing the one he loves of her self-respect and honor.

It is the lowest form of selfishness that prompts a man to use all his persuasive, fascinating powers to win the confidences and love of his victim, and through those sacred avenues to poison her mind, and work her eternal ruin. He may plead human weakness, intense love, and force of circumstances; but no excuses can ever atone for his error, or undo the mischief wrought by his evil course.

True love will ever seek to shield the character and reputation of the object of its affections, and will shrink from placing her in any position liable to tarnish her good name. The girl may well beware of the man who cares more for his own gratification than for her virtue. Better for her to have never been born than to intrust her life-happiness in such hands. Better to leave her would-be betrayer to live out his own ignoble, selfish life alone, than to join hands with one who has shown himself destitute of manhood's true nobility.

Mothers should teach their daughters to form correct ideals of manliness, thus erecting formidable barriers against the seductive arts of the libertines who throng our land, and against another class of men, not as low, perhaps, in the scale of humanity, but all the more dangerous,—men outwardly religious, but inwardly corrupt,—men of strong passions and little self-control, men who have no regard for aught but their own selfish plans.

In these last days the young cannot be guarded too carefully or warned too faithfully. Wickedness walks the earth, and men in high places too often forget their sacred trusts, lose all sense of honor, and play Satan's most cunning plots of villany. Happy are the innocent maidens who, strong in God, have no confidence in a professed love that debases and tramples upon the sacred rights of womanhood. * * *

ONLY HIS MOTHER.

CHARLIE HOLLAND, at your service. A well-dressed, well-mannered, pleasant-faced boy. You feel sure you would like him. Everybody who sees him feels just so.

"His mother must be proud of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely, in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the post-office?"

"Near enough to be able to serve you, Mrs. Hampstead," says the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, I would n't want to make you late at school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And, as he receives the letter, his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging, he acts as though it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret in your ear. It is not five minutes since that boy's mother said to him, "Charlie, can't you run up-stairs and get that letter on my bureau, and mail it for me?" And Charlie, with three wrinkles on his forehead, and a pucker on each side of his mouth, replied, "O mamma! I don't see how I can. I'm late now; and the office is half a block out of my way."

And the mother said, well, then he need n't mind, for she did n't want him to be late at school. So he did n't mind, but left the letter on the bureau, and went briskly on his way, until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Is he an untruthful boy? He does not mean to be. He claims himself to be strictly honest.

But it was growing late, and he felt in a hurry, and he hated to go up stairs. Of course, it would not do to refuse Mrs. Hampstead, and by making an extra rush, he could get to school in time; but the other lady was only his mother. Her letter could wait.

"Only his mother!" Does n't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and

how he will toss back his handsome head, and say:—

"I guess I do love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am simply introducing him; you are to study for yourselves. Do you know any boy like him?—*Sel.*

Choice Selections.

SELF-INDULGENCE IN BELIEF.

SELF-INDULGENCE, which is mainly associated with physical appetite and desire, is never more conspicuously seen than in one's creed, or beliefs, or habits of thought. Men, as a rule, believe what they desire to, not what the weight of argument demands. The belief is shaped to fit the life, and not the life to the belief. The fundamental truths of revealed religion are not so vaguely stated, or so incomprehensible, that a thousand men can honestly give a thousand interpretations to one and the same doctrine. Yet this is done, or attempted, constantly.

The trouble lies, not in the truth revealed, but in the men who explain. For example, he who loves a specific sin, and refuses to deny himself, will fashion his creed so as to make room for this special indulgence. He who has a pet philosophy to advocate, will twist truth out of all true proportions, rather than surrender a single point. He who wishes special liberty, either in conduct or creed, will set aside the uniform testimony of the Christian centuries, rather than restrict indulgence, or yield obedience to a higher authority than his own proud will.

There is no more intense form of self-gratification, or of self-love, than is often apparent in the assertion of one's own views. We reason; and thinking, or wishing to think, that we have found some new solution of a difficulty, or some new explanation of a revealed truth, we put ourselves on the back with great self-complacency, because of our fancied shrewdness, not conscious, perhaps, in the subtlety of our own thoughts, that our conclusions are the result of preference and desire, and not the outcome of unimpeachable evidence. The very reason that we oppose a doctrine may be the strongest evidence of its truth. Belief always demands obedience. Obedience may call for self-denial. Self-denial strikes at the root of self-love. Hence, indulgence can only be purchased by evasion of truth, or at the painful cost of a guilty conscience. To evade self-condemnation men seek to disprove self-evident and axiomatic truth. No form of evil but has been defended in the name of reason, or even of righteousness. Slavery, intemperance, tyranny, unbelief, and murder itself have been thus defended.

It is ever the aim of the self-indulgent to obliterate the distinction between morality and spirituality, between the world and the church. The modern terms "free thought," "liberal," "advanced thinking" are very suggestive. No words could more fittingly express the tendency of unsanctified minds. Unbelief brooks no restriction. It leaps over the immovable barriers of truth. It vaults the high walls which nature and absolute claims of morality have erected, and demands a freedom which knows no bounds,—a liberty which God himself could not exercise, and remain God.

Never was an age more eagerly self-indulgent intellectually, than this. Some would tell us that such freedom is the only ground of progress; as though progress were possible without God. Atheism, doubt, unbelief, or any form of skepticism, however mild, can only result in retrogression. In order to make rapid advancement, and arrive at truth, every thought must be brought into captivity to the obedience of Christ. The weapons of successful warfare with ignorance, doubt, and sin, are not carnal, but spiritual, and consequently mighty, through God, to the pulling down of strongholds. The wisdom of this world, which St. Paul so constantly opposes to the true wisdom, is inaccurate, because self-indulgent. Self-love and egotism direct and determine its conclusion.

Until we become teachable, reverent, humble, obedient, and as trustful as affectionate children, none of the results of our reasoning, or the choices

of our wills will bear the scrutiny of heaven. Preference, or self-interest, must be abandoned before our standard of life, our interpretation of spiritual truth, our views of inspiration, our estimate of the atonement and of the sacraments, our conception of sin or holiness, are trustworthy. Were we to follow our natural inclinations, we should all be liberals. Revealed truth would lose its authority. The church would be ignored as a divine institution. Personal religion would consist of mere form, or cease altogether. The redemptive work of our Lord Jesus Christ would be displaced by human effort. In a word, we would do as by-gone generations have often done, and as multitudes are still doing—we would remove all restrictions to present indulgence, and in the most unrestrained liberty, make provision for the flesh, to fulfill and gratify every lust thereof.

The word of God is odious to the worldly-minded. As we advance in morality, we accept it piecemeal. We pick to suit ourselves. We never bow to its authority as a whole, until the heart is willing to accept the unrestricted leadership of Christ; until the intellect and will are ready to acknowledge the sovereignty of his wisdom and love; until obedience passes from the realm of duty, to the joyous and spontaneous service of love.—*Dwight M. Pratt, M. A., in Christian at Work.*

THE IMMORALITY OF SICKNESS.

THE head of a well known seminary used to say to her pupils: "The time will come when men will be fined and imprisoned for being sick. In this age of intelligence and light, it is a crime to be sick." In a country and a race where hereditary weakness, dense ignorance, and unavoidable accidents are responsible for a large portion of the illness suffered, this excellent lady's sweeping prophecy will not come true at present. But leaving out of sight the classes named, is she so very far out of the way? Among us who read and think, and are supposed to understand something of the laws of our own bodies, are there not a vast number of ailments which we might avoid perfectly well—except for blame-worthy carelessness, or wrong indulgence of appetite, or silly fear of the criticisms of our "friends?"

A lady remarked, not long ago, that she had not been ill for years but that she could trace her trouble to some trivial risk which she had run, with her eyes open. "I admit," she said, "that I, and I only, am to blame for those ill days which cause so much trouble to my friends, and so much wear and tear of nerve and body to myself. My Maker gave me a fairly good constitution, enough intelligence so that I know what I ought to do, and strength of purpose enough so that, if I choose, I can control myself—and yet with all these advantages, I am silly and wicked enough to bring illness upon myself sometimes."

A prominent and respected citizen of one of our inland towns had a very nice pie for dinner one day, and was helping himself to a second piece, when his daughter said, "Take care, father, or you will surely bring on one of your headaches."

"I declare," he said, "this pie is so good that it is worth a little trouble. I've got to have another piece."

He was laid up for three days afterward, and paid for three visits from the doctor during their painful course. Was not that man directly to blame for all the trouble he made others as well as himself?

Dr. Johnson says, "Every man is a rascal as soon as he is sick." It is sure that, with the exception of some of earth's heaven inspired saints, most of us do lose what little virtue we possess, under the spell of wearing pain, the consciousness that our business is going awry, and the other trials attendant upon illness. Our sanitary experts declare that the vast majority of the crimes committed in the world are due primarily to bad food, or to hunger. It is a well-established fact that very many men and women acquire the drinking habit from the craving of the stomach, which there is no nutritious food to satisfy. A thoroughly sane mind can exist only in a thoroughly sane body.

In view of the facts here presented, which are only types of hundreds familiar to us all, we are forced to admit that by exercising the faculties with which a kind Providence has endowed us—

our intelligence, our self-restraint—we may avoid by far the greater part of the physical ills to which our flesh is heir. Since these ills bring trouble to our families, from the actual exertions they are forced to make; cause expense which we can often ill afford to bear; presumably shorten our lives, and make us less able to do useful work and bear hard strains in the future; and, above all, strengthen the always strong enough tendency in human nature to center its thoughts in self rather than in higher and nobler channels—since these things are so, most of our little illnesses become absolute immoralities in us; and we should hate them sincerely, and shun them by every means in our power.—*Kate Upson Clark.*

SET THE CLOCK RIGHT.

IN one of the daily papers there appeared a story of a colored man, who came to a watch-maker, and gave him the two hands of a clock, saying:—

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" answered the watch-maker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Did'n't I tell yer dar's nuffin de matter wid de clock 'ceptin de han's, and I done brought 'em to you. You jess want de clock so you can tinker wid it and charge me a big price. Gimme back dem han's. And so saying, he went off to find some reasonable watch maker."

Foolish as he was, his action was very like that of those who try to regulate their conduct, without being made right on the inside. They go wrong, but refuse to believe that the trouble is in their hearts. They are sure that it is not the clock, but the hands, that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did in regard to the condition of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hands of the Lord is very similar to the reason the colored man gave. They are afraid the price will be too great. They say: "We only wish to avoid this or that bad habit." But the great Clock-maker says: "I cannot regulate the hands, unless I have the clock. I must have the clock."—*The Sower.*

WHAT THE BELL SAID, AND WHAT THE PEOPLE SAID.

THE quiet of Sabbath morning was broken by the tones of a church bell. Over the town floated its full, rich music, and it came back again in faint echoes.

The bell seemed charged with a message to the people, which it was telling with all its might; and the message ran thus: "Come—come. Come—come. Come—come."

But although well understood, it was not heeded by many; and this is what the people said who did not heed it, and what Conscience said to them:—

Bell.—"Come—come."

People.—"We do not feel very well to-day."

Conscience.—"Isn't it strange there are so many sick people Sabbaths? Many who are well enough on Friday night are unable to go out on the Sabbath; and those who are so sick on Saturday, recover when Sunday morning comes. It might seem as if some weekly epidemic visited the town, with a full supply of headaches, colds, fevers, and other disorders."

Bell.—"Come—come."

People.—"The weather is too unpleasant to-day."

Conscience.—"Yes, the weather on Saturdays is always wrong—too hot, too cold, too wet, too cloudy, or too windy. Sabbath heats are so exhausting, Sabbath rains are so penetrating, Sabbath colds so piercing, that no one but the minister and the sexton should go out to church!"

Bell.—"Come—come."

People.—"We have company."

Conscience.—"Is n't there something said about the stranger within thy gates keeping the Sabbath holy?"

Bell.—"Come—come."

People.—"Our garments are not good enough."

Conscience.—"There are a great many directions in the Bible about how we should come before our Lord, but the style and the quality of clothes are not mentioned. The church is n't a millinery establishment or a show-room. In old times the rich and poor met together, for the Lord is the Maker of them all."

Bell.—"Come—come."

People.—"We are better than some who go to church."

Conscience.—"You may be much better than some, but are you satisfied with that? Will it do to tell the Lord so? There is something in the parable of the Pharisee and the publican, bearing on this point."

Bell.—"Come—come."

People.—"We haven't any seats in church."

Conscience.—"Yes, there are always seats there for all who come. There need be no fear of intruding, for all are welcome; and there need be no fear of wearing out your welcome, for you are urged to come every Sabbath."

And so the church-bell kept ringing out its message, "Come—come." And some heeded the message, and came; and thanked God for the privilege of coming, and resolved to come always. Others still refused, and Conscience went to sleep, murmuring, ere it slept, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—*Sci.*

Special Attention.

TAKE AWAY HIS DOMINION.

UNDER the heading, "The Papal Idea of the Temporal Power," the Chicago *Tribune* gave the following article in its issue of Nov. 8, 1888. In the words quoted from Archbishop Ryan, we see a plain fulfillment of the prophecy of Rev. 12: 3 and 17: 8, while the remarks of the editor of the *Tribune* show how the world look upon the idea that the pope will ever again become a temporal prince. The *Tribune* says:—

In the course of a sermon last Sunday, Archbishop Ryan, of Baltimore, referred to the recent meeting of the pope and the Emperor William, and in this connection took occasion to express opinions on the temporal power of the papacy, which have a curious sound in this free country, where church and state follow their own lines, and the spiritual power is not allowed to interfere with the political. Said the Archbishop:—

"The pope is the foundation of the building, the king of the kingdom of God on earth, the visible head of the body of the church. But what is a king without a kingdom; a foundation without a building; a head without a body? To the exalted position of the Roman pontiff all honor and obedience should be rendered by his children—bishops, priests, and people. We have recently seen how wonderful and universal was the tribute paid to the present great occupant of the chair of St. Peter by the whole world. I had the privilege of being an eye-witness of this in Rome during the jubilee celebration. Even now, without armies to back him, he is honored by the kings of the earth as representing a power stronger than that of armies—a power which they cannot, dare not, defy. We know the secret of that power, but the outside world, not acknowledging it as of divine institution, calls it by various names. It is a power which seems too intangible for every-day use, and yet it seems to force the great kaiser to the side of the sovereign who has neither armies nor lands, who rules by the superior right of thought."

In the utterance of nonsense of this sort, it does not seem to have occurred to Archbishop Ryan that Christ himself said, "My kingdom is not of this world." Why then, should he claim a temporal kingship or kingdom for the so-called vicar of Christ? Is this following the divine mandate?

The papacy already occupies a territory sufficient for its purposes, sliced out of Rome, and the Italian Government permits it to enjoy and use it absolutely. It has sole and exclusive control of hundreds of acres. It needs no more for the necessities of the Vatican. The pope and his cardinals and the priests are free to come and go at any time, and travel among their churches back and forth without let or hindrance. They are no more restricted than Archbishop Ryan himself, in this country. No demand is made upon him except the divine demand, "Render unto Caesar the things that are Caesar's." No law is laid upon the church except that it shall not meddle with affairs of State which are managed by the Italian Government. In affirming the temporal power of the pope and advocating its universal application, Archbishop Ryan has not only

placed himself in opposition to popular opinion in this country, but he has shown himself a bigot. When he says that "the thought of man as expressed through some representative head in a creed, revelation in an idea, rules the world," he is talking arrant stuff and nonsense. He, as well as every one else, knows that it is the women and priests of Italy who are the support of the church; that the men believe what they can, and that not one in ten of the latter want the pope to have temporal control. He knows that in France the claim for temporal power would not receive the sanction of the male communicants of the church. And he knows, or ought to know, that in this country Roman Catholics believe, like the Italians, what they can; but the most of them have let go of papal infallibility, and none of them, except a few bigots of the Archbishop Ryan sort, would ever give their consent to the papal assumption of temporal power. The political power of the church of Rome is at an end. As a political factor, it is far behind the Protestant Church, and bears no comparison with the Greek. Archbishop Ryan's proposition is an idle, silly dream and no Catholic of intelligence in the United States will endorse it. Talk like that, in this free, progressive country, either grows out of dense ignorance or still denser bigotry.

"ROMANIZING" HISTORY.

THE Boston correspondent of the New York *Evening Post* gives an account in the columns of that paper for November 17, of the first of a series of public meetings which will be held in Boston during the coming winter, for the agitation of the question of Roman Catholic interference with the public schools. At the meeting last week, the Committee of One Hundred, appointed at the mass meeting in July to look after the interests of the Protestants, made a statement upon their own authority, charging that Anderson's "General History," which was substituted by the Boston School Committee for Swinton's History, had been "Romanized" by the alteration or omission of passages which might seem to reflect upon the Catholics. As to Anderson's History itself, which was substituted for Swinton's on the ground that "it gives a fair account of indulgences"—to quote from the words of the School Committee—the Committee of One Hundred charge that "it does not contain a word about indulgences." The Committee then go on to present the case against Anderson's book as follows:—

"What, then, are we to understand? That the Committee had not examined the book, and had been imposed upon? or having examined it, that they would impose upon the public? We leave the gentlemen to explain. It was further said in the Committee: 'If facts are to be given in a history, they must be given as they are, and not distorted.' Very true, and that is just what Swinton does. But how about the history that does not give the facts?"

"On page 508 of Anderson's new 'General History,' we read that in the reign of Maximilian I., 'Martin Luther published his famous ninety-five theses against the doctrines of the Catholic Church.' Is this what the members of the Boston School Committee call 'truthful history'? Do they not know that Martin Luther's theses were against indulgences? Again, on page 599, we read that 'from the spread of Luther's tenets, grew what is called the Reformation.' And this is all that the School Committee of Boston would teach the youth of America concerning one of the greatest and grandest events of modern history. Cardinal Newman, a very high authority of the Roman Catholic Church, says in his pamphlet in reply to Mr. W. E. Gladstone's 'Vatican Decrees,' that 'while Protestants speak of the blessed Reformation, Catholics, when they describe it, speak of it as the so-called Reformation.' Singular agreement between Anderson, the author, and Newman, the cardinal.

"Why is it that Anderson's 'General History,' so highly commended by the School Committee of Boston, speaks thus slightly of such a great event, and otherwise falsifies and distorts history? Why?—Anderson's History has been Romanized."

"Three years ago the Third Plenary Roman Catholic Council of Baltimore, that put Swinton's History on the index of prohibited books, and enjoined priests everywhere to be diligent in purging schools of such dangerous works, placed Anderson's 'General History' on the same list. How does it happen, then, that Anderson, three years ago condemned and prohibited by the Romish Church, is now commended and eulogized by that church, and substituted in the public school for another prohibited book which the church had suc-

ceeded in having removed? Why?—The book has been Romanized, and doctored to meet the wishes of the Roman Catholic Hierarchy."

Following this, in parallel columns, are passages from the old Anderson's History and the history now in use, showing how the text has been altered and revised to avoid giving offense to Roman Catholic sensibilities. For example, in the old version, a passage referring to Henry IV. as endeavoring to gain the favor of the church by persecuting the followers of Wickliffe, is omitted entirely in the new version. A passage in the old history that read as follows, is also omitted in the new: "The Inquisition was established at Toulouse, and all who refused to conform to the tenets of the Church of Rome were mercilessly punished." One of the changes noted in the phraseology of the two versions is the substitution of the words "rise of the Albigenses," for "the persecution of the Albigenses." These citations are sufficient to show that the charge that the Anderson History has been "Romanized" is based on self-evident truth. No intelligent person would have the hardihood to pretend that the alterations and omissions noted could have been made with any other purpose in view than that of conforming the History to the strictly Roman Catholic standard.

The exposition made by the Committee shows also what we may expect in every case where the papists obtain the ruling hand in the public schools as they have in Boston. It will mean that the children who attend them will receive their history only after it has passed through a process of evaporation at the hands of the bigoted, jealous, narrow-minded, and truth-hating ecclesiastics who form the great majority of the Roman Church. This is taking it for granted that the Romanists would not allow the public schools to stand at all, where their influence was dominant. Where they cannot do away altogether with the public school system, they can introduce their garbled and falsified text-books in the schools, and so accomplish in a more indirect way their chief ends.—*N. Y. Observer.*

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43: 11.

—We will not weep; for God is standing by us,
And tears will blind us to the blessed sight;
We will not doubt, if darkness still doth try us,—
Our souls have promise of sereneest light.
—W. H. Hurst.

—Alas! instead of being temples of God's praise, how many are but graves of God's benefits.

—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

—No hour of our life returns to be lived over better; therefore each hour should be so filled as to stand the test of eternity's light.

—It is great guilt in any one to allow what mental faculties he may possess to become rusty from disuse, or to submit them implicitly to another.

—Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.—*Dean Stanley.*

—O Christian, the God whom you serve is so excellent that no good can be added to him, and so infinite that no good can be diminished in him! He makes happy, and yet is not the less happy; he shows mercy to the full, and yet remains full of mercy.—*Rev. William Secker.*

—Read the Bible when you are fresh and wide awake; when the brain is clear, and you are not pressed for time. Read it as the only book on earth that has dropped down from heaven, as your directory for life and your guide to immortality, and it will become a new book to you altogether.—*Rev. J. Thain Davidson.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 4, 1888.

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DATE OF THE VISION OF DANIEL 8.

As introductory to this vision, Daniel says: "In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first." Verse 1.

Prideaux (Connection i. 132) speaks of Belshazzar as the last king of Babylon, and makes him, on the authority of Herodotus and Josephus, to be the same as the one called in Plotemy's Canon, Nabonadius, but known to other historians by a variety of names, as Nabonnedus, Labynetus, etc. It was in the eighteenth year of the last king of Babylon that the city was taken by Cyrus; and it is a well-established historical fact that the date of this latter event was B. C. 538. The first year of this king would consequently be 555, and his third year, 553. And as this king has been supposed to be the same as Belshazzar, we have these dates given to his reign, according to Usher's chronology, in the margin of our Bibles. Thus, Dan. 7:1: "In the first year of Belshazzar, king of Babylon," etc., margin, 555. Dan. 8:1: "In the third year of the reign of king Belshazzar," etc., margin, 553.

But the vision of Daniel 9 was "in the first year of Darius," which was the year when Cyrus took Babylon, and Darius was placed upon the throne (Dan. 5:31). B. C. 538. According to these dates a period of fifteen years elapsed between the vision of chapter 8 and that of chapter 9; and inasmuch as the vision of chapter 9 was given in explanation of the vision of chapter 8, according to Gabriel's instruction (Dan. 8:16) to make Daniel understand the vision, the query often arises, why so much time was suffered to elapse between them; that is, why Gabriel was so long in carrying out the instruction which he had received.

More recent discoveries, however, throw a better light upon these dates. According to inscriptions on some exhumed cylinders found at Mugheir, it appears that the eldest son of Nabonnedus (Nabonadius) was called Belshazzar, contracted into Belshazzar, and admitted by his father to a share in the government.

According to Rawlinson, this Nabonadius was in no way connected with the royal line, but on the death of the preceding king, was placed by conspirators upon the vacant throne. Then, to strengthen himself in his position, and secure himself in the succession, he sought alliance with the royal house, by marrying the widow of the preceding king, a daughter of Nebuchadnezzar. The following year Belshazzar was born, and at the age of 14 (the fifteenth year of Nabonadius his father) was associated with him upon the throne. Nabonadius began to reign B. C. 555, which has been regarded as the first year of Belshazzar, they being supposed to be the same; whereas Belshazzar was the son, and did not begin to reign till the fifteenth of Nabonadius, which was B. C. 540, making his third year B. C. 538.

According to these facts, the vision of Daniel 7, "in the first year of Belshazzar," must be assigned not to B. C. 555, but to 540; the vision of Daniel 8, "in the third year of Belshazzar," not to B. C. 553, but to 538; while the vision of chapter 9 was "in the first year of Darius," the same year, B. C. 538. Therefore less than one year, instead of fifteen years, elapsed between the visions of Daniel 8 and 9; and Gabriel was not so long as has been supposed, in carrying out his instructions, and explaining the matter to the prophet.

Sir Henry Rawlinson says: "We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and the Persians, and may have perished in the assault which followed; while Nabonnedus, leading a force to the relief of the place, was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Herodotus, an honorable retirement in Carmania."

Smith's Bible Dictionary, art., Belshazzar, remarks: "Belshazzar's position as joint ruler with his father, harmonizes with Daniel's being the 'third ruler in the kingdom' (Dan. 5:16, 20), the highest position then tenable by a subject" (G. Rawlinson, *Hist. Evidences*, 442).

A SPLIT IN THE W. C. T. U.

For some time there has been trouble in the ranks of the W. C. T. U. The cause of the trouble is the alliance of the National Union with the Prohibition party. A large majority of the members of the Union favor and support the alliance, but a very respectable minority, led by Mrs. J. Ellen Foster, of Iowa, are opposed to any alliance of the organization with political parties. The climax of the trouble, which began several years ago, was reached in the recent New York convention, where resolutions were introduced re-affirming the alliance of the National Union to the Prohibition party, censuring the action of Mrs. Foster and the minority with her, and making it an act of disloyalty to antagonize the National policy. The first two of these were passed by overwhelming majorities, and the last was prevented from passing only by the lateness of the hour.

The opposition to the attitude of the National Union, hitherto manifested in speeches and resolutions, has now begun to assume the form of open rupture. Rather than support such an alliance as the National party are determined to maintain, some are ready to withdraw from the organization altogether. A card read at a meeting of the W. C. T. U. of Caribou, Me., Nov. 23, affords an instance of such action. It was worded as follows:—

Believing that the time has come in the history of our State and National W. C. T. U., when the opposition to what we believe to be its unwise affiliation with a political party should become an organized force, we, the undersigned, with the deepest regret for severing ties that have always been pleasant and tender, withdraw from the Caribou W. C. T. U., for the purpose of forming a non-partisan society.

The president of this new non-partisan society, Mrs. Florence C. Porter, writes to the Bangor *Whig and Courier* that "Vermont and other States are in a state of agitation, but trying to avoid an open break in the organization."

It is said that two amendments are to be offered to the by-laws of the W. C. T. U. at the next annual meeting,—one to the effect that all States auxiliary to the National W. C. T. U. must subscribe to the constitution of the national organization, and that both States and individuals must respect all principles espoused by the National Union; and another of an opposite character, making the organization non-sectarian and non-partisan. Both amendments, of course, cannot pass; and from the present drift of sentiment in the W. C. T. U. as a body, it is easy to see which of the two will be rejected.

In view of the certainty that other local unions will follow the example set them of withdrawing from the main body altogether, and of the determination which the National body has to make itself a sectarian and partisan organization, the coming year promises to be one of agitation, if not of considerable disintegration, in the ranks of the W. C. T. U.

L. A. S.

PETITIONS FOR RELIGIOUS LIBERTY.

For nearly half a century our people have confidently looked for a national movement in this country which would ultimately abridge the religious liberties of citizens, whom God has created to worship him according to the decrees of his word, and the dictates of their own consciences. As this movement has been quietly developing, year by year, many of us have looked on complacently, simply regarding the movement as an evidence of the truthfulness of our positions in the interpretation of prophecy. We have not realized the necessity of a counter movement on our part, to hold back for a time this element of oppression, and thus give a little more time of quiet in which to prosecute our God-given work of carrying the truth to the various nations.

At last we have reached the time when we can delay no longer. We must act promptly, or we may be too late. A united, earnest, untiring effort, just now, may avert the impending evil, and give us a chance to redeem the years we have lost. But unless God shall work for us, we are too late. If the "Blair Sunday Bill," and the "Blair Religious Amendment" to the Constitution of the United States, which are now before Congress, shall be adopted, re-

ligious liberty in the United States will be lost, and probably lost forever.

The most remarkable combination of societies are working among the people for the approval of these bills now before Congress, and the most powerful influences are being brought to bear in favor of their adoption. A few days ago, Dr. Crafts stated that the number of the petitions had then crossed the five million line; and a great convention is appointed to begin in Washington this week, to work in behalf of these amendments.

What are we doing to meet this movement?—Next to nothing! What can we do?—Let us see!

During the present week petitions will be sent out to all the State tract societies,—one addressed to the Senate, the other to the House of Representatives,—which read as follows:—

"THE AMERICAN CONSTITUTION MUST BE PRESERVED.

"Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience. *George Washington.*

"Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both.—*James Madison.*

"Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the state and the church forever separate.—*U. S. Grant.*

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.—*U. S. Constitution.*

"MY KINGDOM IS NOT OF THIS WORLD. "RENDER THEREFORE UNTO CAESAR THE THINGS WHICH ARE CAESAR'S; AND UNTO GOD THE THINGS THAT ARE GOD'S.—*Jesus Christ.*

"To the Honorable, the Senate of the United States:—

"We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it."

A circular letter will accompany these, from which we quote the following:—

"DEAR BRETHREN AND SISTERS:—

"With this you will receive blank petitions to the Senate and House of Representatives, pleading that our Constitution may remain as it is, so far as religion is concerned; and that no bill may be passed, or amendment adopted, that would in any way recognize or give preference to any religion. These are for you to sign, and to get everybody else to sign. Sign them yourselves, and present them to all your neighbors for them to sign. Many of them perhaps will not have heard anything definite about the Amendment or the Sunday Bill. This you should explain in such a way that they may see that it means the establishment of a national religion, ending in a religious despotism; and that under it no man's religious liberty will any longer be secure, or his right to worship according to the dictates of his conscience any longer his own.

"You will also receive, with this, a leaflet containing the Amendment, with comments and extracts from the fathers of our Republic. Study this leaflet carefully and most prayerfully, so that when you go to your neighbors, the Spirit of God may impress the truth upon their minds, and they will see that it is their safety which we seek.

"You will see at once that this puts it in the power of every one of us to herald the third angel's message as never before. This is the third angel's message. We are not to wait until the image of the beast is formed, and then warn the people against its worship; we are to warn them against the making of the image, as well as its worship. We have preached all these years about the coming of a Constitutional Amendment and a national Sunday law; these both are now hanging in the balance, awaiting a decision as to whether they shall pass or not. Immense influences are being cast in their favor. If they pass, the image of the beast is made. There is nothing being done against it except by us. God has raised us up as a people, a few here and there, all through the

land, for just such a time as this. He calls upon every one to do this work just now. Are we ready?

"To us are spoken the words, as to Esther in her palace, 'If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?' God has raised us up for such a time as this. Will we do the work now for which he has raised us up? If we do not, deliverance will arise from another place, God will leave us to ourselves, and raise up other people to do the work, and receive the reward.

"A committee has been appointed to go to Washington with your petitions; and it will be their work to secure the presentation of the third angel's message before the members of Congress. And to you that committee would say, as Esther said to Mordecai: 'Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king.'

"In answer to the prayers and supplications of the people then, God wrought a great deliverance, and gave to his people light, and gladness, and joy, and honor. 'And many of the people of the land became Jews; for the fear of the Jews fell upon them.' 'And all the rulers of the provinces, and the lieutenants, and the deputies, and the officers of the king, helped the Jews.' And the Jews rested from their enemies, and the month was turned unto them from sorrow to joy, and from mourning unto a good day. Thus may it be with us, if we will seek God with all the heart, as they did. God will stay the tides of evil, and give us a little longer time in which to work, and with this will give us the influence and the favor of the best men in national affairs.

"We now commit the petitions and the work to you, praying that the Lord may in mercy help us all to know his will, to see what is to be done, and to do it in his fear and by his grace.

"Be sure to have all who sign, *sign both petitions*. As soon as one paper is filled, or all have had an opportunity to sign it, return it, through your librarian to the State secretary, who will forward it to the International Secretary, at Battle Creek. The Lord be with you."

Shall not the week of prayer, this year, be preceded by a week of earnest work, in the circulation of these Petitions, visiting with the people, holding Bible readings, and the distribution of reading-matter which bears directly on these living issues.

The Petitions will be furnished free, by the International Tract Society, also the Circular Letter that accompanies them. A four page tract has also been prepared, to use with the Petitions, entitled "The United States Constitution: Shall It Be Preserved As It Is?" This contains the Amendment, with comments, also extracts from the sayings of the fathers of our country. These tracts will be furnished by the International Tract Society for twenty cents per hundred, or \$1.50 per thousand.

Let every librarian see that all the members are studying up on this matter, and that there is a supply of tracts and Petitions on hand for those who are ready to begin work with them.

W. C. WHITE.

"MY LORD DELAYETH HIS COMING."

It needs no argument to convince any Seventh-day Adventist that we are now living in the time to which the above words have their application. The indications of the visible return of Christ to earth to reckon with its inhabitants, have been seen and recognized by the church; but there are some who venture to take the course against which the language of this text has so emphatically warned them. While reference is here made principally to the false teachers who antagonize the work of the "faithful and wise servant," the danger of putting off in the heart the return of Christ to a time beyond what we are warranted by the word of prophecy, is one to which every believer in present truth is liable, because of his liability to trust in his own finite calculations upon the length of time requisite for the fulfillment of the prophecies relating to this event.

It should be borne in mind that the wisest and best of men have never been able, in any age, to grasp fully the breadth and magnitude of the work of God, even though they were the very instruments through

whom he was carrying it forward. The finite mind is not fitted thus to enter into the purposes of God, either to comprehend the magnitude of his plans, or the resources at his command for their accomplishment. Numerous illustrations of this truth occur throughout the Bible narrative. Abraham knew that he was to be the father of a great nation, and that through him all families of the earth were to be blessed; but he erred in his conception of how this promise was to be fulfilled. Moses knew that God through him would deliver Israel from Egyptian bondage; but when he attempted to carry out the plan according to his own calculations, he found himself in error. Elijah thought it was a hopeless task to try to bring back the apostate Israelites to the true faith, but God spoke to him from Mount Horeb, and commanded him to return, for there were yet seven thousand men in Israel that had not bowed the knee to Baal. The disciples of Christ did not understand the purpose of God in his betrayal and crucifixion, and, after his resurrection, failed to comprehend the work of the gospel dispensation, but asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" And this incapacity of the human mind to fathom the plans and purposes of God which relate to the accomplishment of his work among the nations, has received frequent illustration, as this work has progressed, from that time down to the present.

When the message of present truth, bearing to the world the announcement of the proximity of Christ's second coming, began to be proclaimed, it was thought by those to whom the work was intrusted that this great event would occur long before such a period of time could elapse as they already look back upon. The magnitude of the work which God designed to do in the earth preparatory to the winding up of earthly scenes and the termination of all his work for the salvation of man, was not manifest in the early days of the message, as it is now; and expectations built upon the impressions which then prevailed have since been found to be erroneous. The Lord has not come as quickly as some had been led to anticipate, and to such his return has appeared to be delayed, while the continual extension of the work which is preparatory to that event has given to all a deeper impression of its magnitude and a broader view of what is yet to be done to proclaim the gospel of the kingdom "in all the world, for a witness unto all nations."

There is danger, therefore, that some, influenced by the failure of their own or other's expectations in the matter of Christ's return, or by their own views of what is yet to be accomplished before this message shall have gone to all the world, will again miscalculate in regard to the time when the consummation of the work will have been reached. For to the one who has no perfect knowledge of the purposes of God, and of the resources at his command for the accomplishment of what yet remains to be done, it is as easy to put off the end too far as to place it too near at hand. There are doubtless some among us who, looking around upon the work in its present uncertain stage of development, are inclined to say in their hearts, "My Lord delayeth his coming." But the resources of the Omnipotent are not taken into account by those who thus put off their Lord's return. The work, which has seemed to advance more slowly in the past than some had been led to expect, may exceed the expectations of all, in rapidity with which it moves forward in the future. Results may and doubtless will then be accomplished in a day, for which a year is hardly sufficient at the present time.

It is unsafe to indulge in any speculations on so important a subject, beyond what the word of prophecy will warrant. If by so doing we are led to delay the needful preparation for the event which we have so long expected, we cannot hope to escape the fate of the unprofitable servant described in Matt. 24:49. Rather should we continually "watch and pray," bearing in mind that Christ said, "Ye know not what hour your Lord doth come."

L. A. S.

MAINTENANCE OF FAITH.—NO. 3.

MANY people become confused in trying to establish the true relation of faith to works and personal merit. Works are but the legitimate and natural product of faith. They result from putting into practice the faith that one has become possessed of. They are the evidence that one possesses faith, and they measure the amount of one's faith. Faith is the

main spring of works; hence, if we wish to ascertain the merit of works, we must consider the merit of that which produces works. As we have before shown, faith comes by understanding and accepting evidence from the word of God. Then the word of God is the basis of faith, and surely, for that, man can claim no merit, for it came not "by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

We are commanded to have faith. Mark 11:22. When the apostles said to the Lord, "Increase our faith," he replied in a reproving manner. The Scriptures contain many exhortations to have faith, and many reproofs for being remiss in this essential. While it is a *discredit* to a person to be negligent in the performance of duty, it is no credit to him to perform his duty; he does not thereby become entitled to special merit. This principle is sustained by the words of Christ in Luke 17:7-10: "Which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Then while it is a demerit in an individual to be without faith, it is no merit in him to possess faith; that is, he is not thereby entitled to thanks from anybody. On the same principle, there is no special merit to man in works; for works spring from faith, and faith from the word of God heard and understood, and the word of God came by God's own will and pleasure. Man's part in this whole arrangement is to give attention to the evidences that are calculated to develop faith; seek for divine aid fully to understand them; give candid and unquestioning assent to them as being trustworthy and reliable; bring his will and purposes into harmony with the suggestions of those evidences as regards the performance of actual works, and then with faithfulness and determination proceed to the performance of those works. This man should do, *primarily*, in order to glorify God, for that is what God created him for; and certainly man cannot reasonably expect to have merit imputed to him for doing simply what God created him to do. *Secondarily*, man should possess faith and show corresponding works, because those are conditions incumbent upon him to fulfill, in order to secure his own salvation; and who would think of claiming merit for having done that which is for the promotion of his own best good and happiness?

Thus it must be evident beyond possible doubt or dispute, that, as Paul says, boasting "is excluded." Rom. 3:27. He says it is excluded by "the law of faith." This is readily understood by reflecting that faith has the word of God for its basis—a basis that God supplied, and not man. By the "law of faith," as here used, is signified the arrangement, rule, or economy of faith; viz., that we are to be justified *only by faith*.

It is true that works possess that which may be called merit. The merit of works is that they are the evidence that faith is possessed. They also show the quality and quantity of faith. Herein lies the merit of works. But even here there is a danger. We are not to look upon our works with a degree of self-satisfaction, as though by our own power and goodness we had thereby accumulated a supply of meritorious evidence that will stand to our credit as demonstrating faith; for "it is God which worketh in you both to will and to do." We need help from God in *doing*, as well as in understanding what to do.

The question naturally arises, "How much will our works count for, in securing to us a character that will stand the test of the final judgment?" Or to put it a little differently, "Will our good works be placed to our credit as so much righteousness that will be recognized by God as entitling us (so far as they go) to final and complete salvation?" A consideration of texts that exhort to good works will be helpful in reaching correct answers to these questions.

Phil. 2:12: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own salvation with fear and trembling*." This cannot mean that we are to attempt to deserve salvation on the ground

of personal merit; for what can man do that shall be an equivalent for eternal salvation? Neither can it mean that we are to attempt to make atonement for past sins; for that is out of the question; besides, the atonement for our sins is to be made by Christ, if it be made at all. It means that we are to make an honest effort to be saved in God's own appointed manner; that we are to part company with our sins by way of repentance and seeking pardon; that we are to have full faith in Christ as our Saviour, and trust him implicitly; that we are to use our talents and means for the promotion of God's glory and the advancement of his cause in the earth; that we are to cease the practice of evil habits of life, whether in thought, word, or deed; that we are to overcome the besetments and temptations that assail us. All this we are to do "with fear and trembling;" that is, with an earnest anxiety and with great watchfulness, lest we fail of securing that which is of the utmost importance to us.

The apostle then gives a reason why we should work out our own salvation with fear and trembling. He says, "For [or because] it is God which worketh in you both to will and to do of his good pleasure." Verse 13. The word here rendered "worketh" is from the Greek verb *energeo*, which signifies to produce effect. It is the word from which our word "energy" is derived. The idea is, that God exerts an influence over us, the tendency of which is to cause us to "will and to do of his good pleasure;" he does not compel or force us against our wills, but he inclines our wills to seek to know what his good pleasure is, and to take delight in performing it. The energizing force that impels us to work out our salvation, comes from God, and we are under obligations to him for it. If we have been enabled to repent of sin, or to overcome a temptation, or to comply with any of God's requirements, we should remember that God's Spirit first inclined us to do so, and we should thank him for it.

The exertion of this energizing force from God, does not interfere with or in any manner destroy man's free moral agency; it is not said that God wills and does for us; but "in" us. It is left for us to fall into line with the workings of God's Spirit, and, relying upon divine aid, endeavor to conform our thoughts, words, and actions to that Spirit. The fact that God thus works in us to will and to do, should be to us a matter of great encouragement. We are thus assured that God is ready and willing to keep us company in our endeavors to do right, and aid us; it is thus that we co-operate with God. But in all this, faith must underlie our actions; we must believe that this is God's plan, and that it is abundantly efficacious.

2 Peter 1: 10: "Give diligence to make your calling and election sure; for if ye *do* these things, ye shall never fall." The teaching of this text is practically the same as the one quoted from Philippians, and the same reason may be added; viz., "For it is God which worketh in you both to will and to do." The call is extended to all, and the election is for all who comply with the necessary conditions.

Eph. 6: 13: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done [margin, *overcome*] all, to stand." This matter of overcoming is one that many make a mistake upon. They read the above-quoted text, and others that bear upon the subject, as signifying that man is to overcome all things, and having accomplished this, he will stand justified before God. This is true in a certain sense, but not understanding that certain sense, causes people to stumble. By the pen of the beloved John, Christ says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne." Rev. 3: 21. Now what did Christ overcome? Not sin, certainly; for he was without sin. Then it is not sin that we are to overcome, and those who talk about overcoming their sins are making a mistake. Those who entertain a hope of overcoming their sins, are entertaining a false hope. In attempting to overcome sins, man is trying to do more than Christ ever did, and of course he will fail. Sins are matters of fact, that we cannot recall or change. All we can do with reference to them is to repent of them and beg for pardon; and "if we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. If, when our cases are called in the judgment, it appears that our sins have been pardoned, they will

then be blotted out by the application of Christ's blood, and will subsequently be placed upon the head of the scapegoat; so that if it be proper to speak of sins as being "overcome" (which we doubt), it is Christ who overcomes them, and not ourselves.

The true doctrine of overcoming is this: When the temptations of Satan, or the besetments of our own sinful natures, strengthened by habit, assail us, we are to flee to God for divine strength, meanwhile putting forth our own exertions of will and intellect, and thereby endeavoring to avoid giving way to those temptations or besetments. Then is the time when the conflict comes, and we are to overcome or be overcome. The work and act of overcoming means the avoidance of sin; it means being saved from the sin that we shall be guilty of if we fail of overcoming. To overcome means to be victorious in the contest with the powers of darkness and evil, and our own carnal dispositions. That which is to be overcome lies before us, and not behind us. In this work of overcoming it is required that we have strong faith in God and Christ—that they can and will help us. If we attempt to overcome the temptations of Satan and the besetments of our own dispositions in and through our own strength, we shall fail. Our sins have resulted in great injury to us by fastening evil habits upon us; so that even though we may secure pardon for sin, the habit that became fastened upon us by the commission of that sin, still remains, and is one of the things that we need to overcome.

Every time we have a conflict with temptations and besetments, and are successful in overcoming, our faith is thereby strengthened; and every time we fail in such a contest, our faith wanes. The repentance and confession of sin also strengthens faith; whereas a neglect to repent of and confess a known sin, weakens faith. Failures in the matter of conflicts with temptations or in the matter of repentance and confession of sins, are direct results of defective faith and defective determination on our part. To acknowledge ourselves as lacking in faith, means one or more of four things: (1.) That we are ignorant of the evidences from God's word that are calculated to inspire faith; (2.) That we doubt the veracity of evidences that have been presented to us; (3.) That we have been derelict in the performance of duties that have been suggested by the evidences of faith that have been presented to us; (4.) That our natural perverseness is so great as to overpower our efforts to attain faith.

As a general rule, individuals can and do have just as much faith as they choose to have. The opportunities for its attainment are unlimited, and the methods for its maintenance readily understood, and not beyond our capacity to carry out. The evil heart of unbelief that is so prevalent, is the greatest obstacle that exists to the attainment and maintenance of faith.

G. W. M.

PROCEEDINGS OF THE GENERAL CONFERENCE COMMITTEE.

As is usually the case, the General Conference Committee have found, since the close of the last Conference session, many important matters pressing for consideration. The absence of Eld. Butler at the General Conference led to the laying over of an unusually large number of matters for the consideration of the Committee. The work of auditing the accounts of the missionaries and General Conference laborers, which has usually been done during the Conference, was also left over, to be done at Battle Creek; and as neither Elds. Butler nor Haskell were able to be with the Committee more than a small part of the time, the work of auditing the accounts of more than 120 laborers, moved slowly.

Our brethren in different parts of the field who are anxiously waiting for answers to their letters, or to receive suggestions from the Committee about their future labors, will better understand the occasion for this delay, when we explain that the work of auditing consumed a full week's time, and that the Committee meetings which followed, occupied ten days more, giving no opportunity for correspondence. There were books and manuscripts to be examined by the Book Committee, lessons to be criticised by the officers of the Sabbath-school Association, daily readings for the week of prayer to be prepared and published, important plans to be considered by the officers of the International Tract Society, all of which, with the meetings of the General Conference Committee, almost completely filled the time, for three weeks after the close of the General Conference.

Eld. Haskell gained strength so as to be with the Conference Committee during a greater part of its work, and Eld. Butler was able to be with us much of the time. Weighty reasons were presented to the Committee for a change of plans relative to some who were assigned to new fields of labor. In some cases it has seemed wise to defer the action recommended by the General Conference until more complete information can be obtained as to the present condition and wants of the field. In other cases, the sickness of those assigned to certain fields has led to the substitution of other laborers.

Eld. H. W. Miller, who was recommended to go to Indiana and take charge of the work there, found himself physically unable to bear the heavy burden of work and care which this appointment would place upon him; and Eld. F. D. Starr, of Michigan, has been recommended to take his place. Eld. Starr has been for ten years an active laborer in this cause, and during the last five years has had a wide and varied experience, which will help him much in bearing the responsibilities of his new field.

We will here give some of the resolutions of the Committee which are of most general interest:—

1. That we request the President of the General Conference so to arrange his work in Scandinavia that he can return to this country in April, unless, by remaining another month, he can attend the three Scandinavian conferences, in which case we request him to come in May.

2. That we request Eld. Lewis Johnson to prepare to go to Norway soon, sailing in January, if possible.

3. That Eld. Geo. I. Butler and Bro. C. Eldridge be requested to act with such members of the General Conference Committee as may be present, as counselors in all matters relating to foreign mission work.

4. *Whereas*, The General Conference recommended that a liberal fund be raised to assist in the special training for mission fields, of persons of experience, providentially raised up for this work; and that a committee of five be appointed annually by the General Conference Committee to take charge of the raising and disbursement of the same.—

Resolved, That Bro. Prescott, Kilgore, Eldridge, White, and D. T. Jones, constitute said committee.

5. That Eld. W. C. White be chosen to act as chairman of the General Conference Committee in the absence of Eld. Olsen, and to take charge of the business until the President shall return from Europe.

There was much thought given during several meetings of the Committee to the matter of making a proper distribution of its work among the several members of the Committee. The Chairman stated that it would be impossible for him to attempt to bear, even for a short time, the many cares and responsibilities heretofore carried by the President of the Conference. He stated that he was unacquainted personally with many of the laborers, and with a large part of the field. It was therefore decided,—

6. That Eld. R. M. Kilgore be special counselor for the Southern field, including Texas, Arkansas, Kentucky, North Carolina, and all the States south of them.

7. That R. A. Underwood be special counselor for the Eastern field, including Canada, New England, and the Atlantic States, as far south as, and including, Virginia.

8. That Eld. E. W. Farnsworth be special counselor of the Western and Northwestern States.

9. That Eld. W. C. White be special counselor for the Pacific Coast States and Territories.

10. It was also provided that Eld. D. T. Jones, Recording Secretary of the General Conference, should, in the course of a month, locate in Battle Creek, to assist in the financial matters of the General Conference, and, until Eld. Olsen's return, to take charge of the correspondence which has hitherto devolved upon the President.

This action does not at all affect the work of W. H. Edwards, Corresponding Secretary of the General Conference. He will take charge of the quarterly reports, and perform the same duties as heretofore.

MISSION APPOINTMENTS.

11. As the Central European Missionary Council, which has usually elected the local Boards for those fields, did not hold an executive session this year, and made no appointment for future meetings, it devolves upon the General Conference Committee to appoint the necessary Boards for the management of the printing-houses, and the mission work in that field.

and for the examination of manuscripts offered for publication. The appointments for Central Europe are as follows:—

Board of Managers for the Basel Printing-house: H. P. Holser, J. H. Waggoner, E. W. Whitney, L. R. Conradi, and J. Erzenberger.

Publishing Committee: J. H. Waggoner, H. P. Holser, L. R. Conradi, A. Kunz, and J. Vuilleumier.

12 After some discussion as to the countries included in the Central European Mission, it was recommended that Russia, Austria, Germany, Switzerland, Holland, Belgium, France, Spain, Portugal, Italy, Bulgaria, Servia, Turkey, and Greece, be under the care of the Central European Conference Committee; and that all Seventh day Adventist churches raised up in these countries be recommended to unite with this Conference until such time as the growth and prosperity of the cause warrant the organization of other Conferences.

THE BRITISH MISSION.

13. For Mission Board: S. N. Haskell, D. A. Robinson, and J. H. Durland.

For Committee on Publication: S. N. Haskell, A. Smith, and D. A. Robinson.

THE SCANDINAVIAN MISSION.

14. It was requested that Eld. O. A. Olsen should suggest plans for consultation and co-operation by the three Scandinavian conferences.

As the affairs of the Christiania Publishing house are controlled by a regularly organized corporation, the only appointment for this field was a Committee on Publication, consisting of O. A. Olsen, Lewis Johnson, N. Clausen, H. Erickson, and C. Melin.

15 For local Board of Managers of the South African Mission: Brn. C. L. Boyd, I. J. Hankins, P. W. B. Wessels.

The appointment of Mission Boards for other fields was left incomplete till we gather further information from those fields.

THE NATIONAL REFORM MOVEMENT.

16 In view of the rapid progress being made by the National Reform Association and those connected with it, in bringing their schemes before Congress,—

Resolved, That we recommend each Conference Committee to select from among its laborers, men best suited for the work, who shall be encouraged to post themselves thoroughly on the true principles of civil government as it relates to the church and the purposes of the National Reform party, now coming so prominently before the public; and that such men be advised to go from town to town, and from city to city, exposing the aims and purposes of this National Reform movement, and preaching the third angel's message.

17. *Whereas*, A resolution of the late General Conference called for an appointment of a delegation of three, of which Eld. A. T. Jones shall be one, to appear before the Senate Committee on Education and Labor, at the next session of Congress, and, in the interests of religious liberty, to use every reasonable effort to secure the defeat of the Blair Bill; and,—

Whereas, That appointment of the remaining members of this committee was referred to the General Conference Committee; therefore,—

Resolved, That Elds. S. N. Haskell and E. W. Farnsworth be appointed to act with Bro. Jones on this committee.

Interesting comments might be made on many of these resolutions, and we trust they may receive attention hereafter. W. C. WHITE, Chairman.

DAN. T. JONES, Sec.

TEMPTING GOD.

Much is said and written concerning the temptations that we suffer from Satan, inasmuch that it is a topic of continual consideration. It is a source of bitter grief to us that we are thus subject to the persistent temptations of the common enemy of God and mankind, and we most earnestly long to be fully and forever delivered from his power: we long to reach a condition where we will have nothing to fear from this source. But it is seldom that we reflect that we may be tempting God, and thus become guilty of practically co-operating with Satan. At first thought, some may object to the theory that man can tempt God, and quote James 1:13, which says that "God cannot be tempted." But it should be noted that the

entire statement of that passage is, that "God cannot be tempted *with evil*." The idea is this: Nothing can be presented to God's mind that will be an inducement for him to do wrong. There is nothing in him that has a tendency to wrong, and consequently the presentation to him of evil solicitations, finds no response whatever. It is in this sense that God cannot be tempted.

Before we proceed to consider the sin of tempting God, it will be well to notice the general signification of the word "tempt," and the kinds of temptation. The word "tempt," as used in the Bible, signifies, in general terms, *to prove, test, or try*. Then the matter of *right or wrong*, as regards temptation, is to be decided by several contingent considerations, such as the motive of the tempter, his right to tempt, and the occasion for exercising himself in that particular. There is a sense in which the Lord wants us to test, or prove, him, and he exhorts us so to do; and there is a sense in which we may tempt, or prove, the Lord that is not only beyond our prerogative, but a grievous sin. It may be profitable to consider some of the ways whereby we tempt the Lord in a manner that is wrong.

1. *When we unseasonably require of him proofs of his divine presence, of his power, or of his goodness.* As an example of this sin, we quote Ex. 17:1-7: "And all the congregation of the children of Israel journeyed from the Wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?"

Notwithstanding all the wonderful evidences they had seen that God was working in their behalf, and that he was abundantly able and willing to care for them, the children of Israel would not trust him, but demanded additional evidences. They began to question whether God was really with them or not; whether there was a God or not, whose providence had been over them. This is called *tempting God*, which signifies a distrust of him in general, and especially after having received the most remarkable and convincing proofs of his power, mercy, goodness, and interest in their behalf. It was presumptuous in them to thus challenge God, and require him to present continued and additional demonstrations in their behalf, before they would renew faith in him.

In Num. 21:5, another instance is related in which the Israelites tempted God, and this time with immediate and serious results to themselves, serpents being sent among them in great numbers.

The apostle Paul exhorts us to avoid this sin of presumption: "Neither let us tempt Christ, as some of them [the Israelites] also tempted, and were destroyed of serpents." 1 Cor. 10:9. (This text furnishes proof that it was Christ who led the children of Israel in their wanderings.) To tempt God or Christ, then, is to do that which is calculated to provoke anger, and unnecessarily try the patience and forbearance. Rebellion, murmuring, impatience, and dissatisfaction with God's dealings with us, may all be considered as tempting God.

The psalmist testifies regarding the wickedness of the Israelites in tempting God: "And they tempted God in their heart by asking meat for their lust. . . . Yea, they turned back and tempted God, and limited the Holy One of Israel. . . . Yet they tempted and provoked the most high God, and kept not his testimonies." Ps. 78:18, 41, 56.

In consideration of the many incontrovertible evidences that God's guiding hand has been in the rise and progress of the work in which we as a people are en-

gaged, and especially the remarkable confirmation of our faith that is visible in the great church-and-state movement now making such rapid progress, it would seem that to ask for additional evidences would be to tempt God in a most grievous manner. If we cannot fully and unreservedly accept the evidences already given, and have firm and unwavering faith in the message, and show our faith by corresponding works, it would seem like presumption to ask for more conclusive evidence. In view of God's displeasure with the children of Israel (who are our ensamples) for their act of tempting him as they did, it becomes us to have a wholesome fear lest we commit the same sin.

2. *We tempt the Lord when we expose ourselves to such dangers, from which we cannot reasonably hope to escape but by the miraculous interposition of God's providence.* If God calls us into dangerous places, we are assured that he will protect us; but we have no license to be presumptuous, and voluntarily and wantonly run uncalled for risks. We have no right to *presume* on God's promises for protection and mercy. When Christ was undergoing his great temptation, the Devil tried to persuade him to cast himself off from a pinnacle of the temple. He even went so far as to quote Scripture to him with a view of proving to him that he would suffer no harm if he should do so. But the Saviour replied by quoting another passage—"Thou shalt not tempt the Lord thy God" Mat. 4:7. Thus Christ condemned the sin of tempting God in any such manner as the Devil suggested to him.

We tempt God when we deliberately and unnecessarily go into evil company; when we engage in any business that will not allow us to fully and implicitly keep God's commandments; when we run fool-hardy risks of life or property; when we read vicious books, papers, or magazines; in short, when we deliberately indulge in anything that we know full well is sinful in its nature.

3. *Men tempt God when they set themselves to commit sin impudently, as if on purpose to try God's justice, or to see if he is powerful enough to punish them.* Perhaps a deliberate apostate is the most pronounced type of those who tempt God after this manner. Such a one has known the right way, and has striven to walk in it; he has been conversant with the evidences of the truth, and known them to be abundant and conclusive; but notwithstanding all this, he deliberately repudiates his experience, denies the testimony of God's word, and proceeds upon a course that his better judgment tells him is wrong. He is fully satisfied in his sober, honest moments, that he is doing wrong, but still he goes on grievously tempting God and Christ. The prophet Malachi speaks of this class, and gives some of the reasons which they assign for their apostasy: "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Chap. 3:14, 15. By the context we know that the prophet is speaking of apostates from the remnant church, and his description is complete in every essential. Those who apostatize, reason in exactly the manner given by the prophet. They say, "It is all in vain to be so peculiar in matters of belief and practice—so different from the rest of the world; 'what profit is it that we have kept his ordinance [the Sabbath], and that we have walked mournfully before the Lord of hosts?' What is the use of refraining from the good times the rest of the world are having? Why not engage with them in their jollity and amusements? We count those fortunate who have not espoused the cause of these Adventist fanatics; those who have not joined them have not suffered any harm, they seem to be happy and prosperous, and all is going well with them." And so they continue their sophistry, until, with Satan's help, they become grounded in their unbelief. These striking examples of the fulfillment of the words of Malachi, should strengthen our faith, and cause us to prize those other words of his more than ever before: "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. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Verses 16, 17.

If we could but fully realize the enormity of the sin of tempting God, we would be more careful to avoid it. It is a sin that is without the least semblance of excuse, and one that cannot but be exceedingly displeasing to God.

G. W. M.

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.*

CHRIST OUR LIGHT.

BY N. W. VINCENT.

Worn of God! our life and gladness!
He p us heed what thou hast said;
Be our comforter in sadness,
In thy steps may we be led;
Help us keep the ten commandments,
And thy faith with patience too;
Be our light, and may thy Spirit
Bring fresh glories to our view!

Son of God! our faithful Teacher!
O we love thy glorious name!
Wisdom, Counselor, great Teacher!
Heaven and earth resound thy fame!
Help us now thy love professing,
Gladly come and learn of thee;
All our guilt and need confessing,
Meek and lowly e'er to be.

Great and good, Christ is the shepherd
Who in heaven left ninety-nine,
Came to earth to save the lost one—
In Christ all God's glories shine!
Through his words he breathes his Spirit,
Sanctifying, making free!
All who do them shall inherit
Glory through eternity.

SWITZERLAND.

It has recently been my privilege to visit for the first time some of the churches in Switzerland. Oct. 18-22 was spent with the church at Lausanne. Here is where Bro. Conradi held his first series of meetings in Switzerland. Lausanne is a city of 30,000 inhabitants, and is beautiful for situation. It is located half way up the northern shore of Lake Geneva; and from its streets the lake can be seen for many miles.—from the Castle of Chillon on the east, nearly to Geneva on the southwest. The southern shore of the lake is walled by the Alps, which rise more than a mile high almost perpendicularly from the water, and are snowcapped most of the year. The northern shore has gently sloping banks, which are covered with almost continuous cities and villages, and terraced vineyards, interspersed here and there with castles, and mansions of the wealthy. The eastern extremity of the lake, at the mouth of the Rhone, is most beautiful. The rocky cliffs rise one above another to the height of more than a mile. Below, they are green with foliage; above, white with snow; and while the atmosphere above is boisterous with winds, the waters of the lake below are quiet and peaceful. It would be difficult for nature to combine so as to form a more sublime or more beautiful scene. Thousands of tourists, principally from England and America, visit this, one of the most lovely of nature's retreats. Many spend more or less of the summer season here, and some of the English dwell here the year round. Several steamers are kept busy conveying tourists to and fro. In Geneva and Lausanne, many large hotels are filled with travelers from the principal countries of Europe and America.

These two cities have acted a prominent part in reforms in the past, and are noted to day for their freedom from religious bigotry. Few cities are so tolerant in religious matters. Geneva was for years the home, and place of labor, of Calvin; and it still has a wide spread influence as a Protestant theological center. At its university are students from all parts of Europe. Having these several favorable features combined, makes it a promising and important field for the introduction of the truth. During the past summer, all the cities about the lake have been canvassed for "Life of Christ" (French and German), and many copies sold. The influence of the book is good; we have received many testimonials of its favorable reception by the people.

The church at Lausanne have been active in distributing French, German, and English journals, and have kept the hotels well supplied with the *Herald*, *Les Signes*, *Present Truth*, and *Good Health*. These have been handled with respect, and read with care, commendatory notes having been written on the margin of many articles. But at Geneva, really the most important place, there are no Sabbath-keepers; and as the Swiss Conference is not able to maintain workers there, very little has been done in that city. But we trust another season will not pass without seeing the work begun there. The few brethren that we have in the vicinity of Lake Geneva are mostly poor, and can do but little; yet they are faithful to the extent of their ability. One brother, a tailor, frequently works from four o'clock in the morning till ten o'clock at night, and would think himself fortunate, could he earn twenty dollars per month, at that; yet he donates to the cause, and finds considerable time for missionary work.

But it is impossible for the brethren there to do the work that should be done in that vicinity. The work must be supported from other sources. It is painful to see such opportunities as Geneva presents, pass unimproved. Here is a center to which influential people come, and from which they go to all parts of Europe. Unlike the great thoroughfares where the bustle and hum of business and excitement of worldly pleasure distract the mind, and render it unfit for religious thought and meditation, Lake Geneva is a quiet resort, where the grandeur and sublimity of nature impress the mind with sober thoughts and a deeper reverence for God. How fitting that the truth should be presented for consideration under such circumstances! Seed sown here might bear fruit in all parts of Europe, and missions in foreign lands, as Geneva has many theological students and also young men educating for foreign missions. Geneva is a stronghold of Protestantism, and a religious gateway to many nations. The opportunities for labor here are great, but the laborers are few, and means scarce. Central Europe presents a large and encouraging opening for the reception of the liberalities of our people that are blessed with more of this world's goods than the people here.

Oct. 22-28 was spent with the churches at Neuchâtel and Bienne. The brethren at these places are doing all that they can to hold up the standard of truth, and spread the message. Satan has worked hard to hedge up the way, but in spite of all obstacles, the truth is making advancement, and the brethren are of good courage. Near Neuchâtel, sister A. E. Robert has been holding Bible readings during the summer, and has awakened quite an interest. Some are deeply interested in the truth; several villages in the Val Travers are much stirred, many people being favorably impressed with the truths taught in the readings.

At Schaffhausen, Switz., Eld. James Erzenberger is in the midst of a course of lectures in German. At no place during the past year has he met such decided opposition from the enemy; but in the midst of all, a good interest has been awakened, and there is prospect of fruit. In general, the work is onward in this field; the workers are of good courage; we never had more ground for encouragement than at the present. We believe that the message will accomplish the purpose of God in this field, and that all those that have helped in this work by their means, have not given in vain. We shall all rejoice together in the final triumph. H. P. HOLMAN.

SOUTH AFRICA.

BEACONSFIELD.—After an absence of nearly ten months, I am spending a little time with the friends of the cause here in the Diamond Fields, where a church was organized about a year ago. Some of the members have been active in doing missionary work, which has been blessed of the Lord; and some new ones have begun the observance of the Sabbath, who we trust will become members of the church when they learn the way of God more perfectly. I feel sorry to find that all have not learned that they are their brother's keeper, and to help those in the church with a brotherly love. The Lord is with us in our meetings, and we trust that good will result. More than \$1,000 have been paid by this church in tithes and donations during the past year.

Before leaving Wellington, two more were baptized, and united with the newly organized church. Bro. Peter Wessels was elected and ordained elder of the church. There are several deeply interested persons there, some of whom we trust will walk in the light of the truth. We found, on leaving, that some of the citizens felt more of sympathy and a deeper interest in our work than we had before realized. The minister of the Church of England, and several of his members called to bid us farewell. May God direct them to a saving knowledge of this truth.

We have three young men who are spending their time in the canvassing work. From the last letter of one of these African brethren, I quote: "I visited every house in M—— (except where the colored people live), and took, in all, sixty-two orders for 'Thoughts on Daniel and the Revelation' and seven for 'Hier an Hierna,' besides conditional orders. Last Monday and Tuesday I did the most successful canvassing I ever did. It seemed as though the good angels of God opened the hearts of the people. I took thirty orders in these two days. That the precious seed thus sown may bring forth good fruit in the coming harvest is my chiefest desire." M—— is only a country village.

We expect to begin a series of meetings in the city of Kimberly next week. The circumstances are not altogether favorable. A noted infidel has been entertaining the people for some time with his skepticism, and for the past two weeks "the great London missioner" has been holding revival meetings here. Meetings in a tent in these parts are an experiment. High winds are prevalent, but the use of a hall would cost from ten to fifteen dollars per night, and so we have decided to make a trial with the tent. We have a new tent. Our seats, we think, for comfort, and convenience in transportation, are ahead of anything we have seen in America. We have secured the use of a lot in an excellent location. It is central, and

convenient of access from all parts of the city. For its use we are obliged to pay twenty-five dollars per month, subject to sale, at \$50,000. We are surrounded by the greatest diamond mines in the world, and these cause much excitement among the people. We feel somewhat the importance of the message which we are about to present, and ask the prayers of all who are looking for the consolation of Israel.

Oct. 8.

CHAS. L. BOYD.

NEW ZEALAND.

Our summer here at the Antipodes is just beginning, and our tent is again pitched for meetings. This is the third summer I have put it up in this country.—the first two summers in Auckland, and this time in Napier, a town of about 7,000 inhabitants, situated 300 miles down the eastern coast.

Bro. Robert Hare and myself began services one week ago. We were fearful the people would not turn out well at the first meetings, but the first evening the tent, which holds 300, was full, and about 100 stood outside. And every evening since, the tent has been well filled. Those who come seem intelligent, and are certainly interested, for at the close of the four services held during the week, they have purchased over forty dollars' worth of books, pamphlets, and tracts. After the sermon on the second advent, they took twenty-one copies of "Matthew 24," and \$2.50 worth of tracts on the signs of the times.

We feel that God alone can stir the minds of the people as they are being stirred here. For his help we feel very grateful, and shall labor to bring precious souls to a saving knowledge of the truth. This is the second place in which a tent-effort has been made in New Zealand, and it takes well. We believe God is for us; and if so, who can be against us? A. G. DANIELLS.

THE WORK AMONG THE GERMANS.

SINCE arriving in this country, my time, with the exception of the General Conference and some two weeks at Battle Creek, has been spent among the German churches. We had a good camp meeting at Aiken, Kan. Nearly 300 of our brethren were present. Fourteen young converts were baptized at its close. I was gratified to learn that there are now some 500 German Sabbath-keepers in this section. The outside attendance was the best I have seen yet, and I trust that some good was accomplished. At Lehigh, where I spoke one evening, the town school-house was crowded to its utmost capacity.

At Good Thunder, Minn., where the brethren have erected a larger meeting-house, we had also a good attendance during the few days of my stay. Several promised to come to Milwaukee. From here I went to Mountain Lake and Windom, where we also had good meetings. At Brotherhood, Dak., we had a large representation from Childstown and Milltown, and the Lord seemed to come near by his good Spirit. I was glad to see so many new facts, which were once strongly set against the truth. Some ten of the brethren from there think of coming to Milwaukee. Three joined the church at Brotherhood on this occasion. We hope to have another large general meeting at Milltown next Sabbath.

I receive good letters concerning the advancement of the work in the Old Country. Bro. Leubhan has of late baptized a number in Russia, and some fifty have embraced the truth there during the last year. At Stuttgart, Germany, our canvassers have sold 700 copies of the "Life of Christ" and \$100 worth of pamphlets. Thus the good work goes on. L. R. CONRADI.

KANSAS.

FLORENCE AND CHANUTE.—Three more have signed the covenant at Florence since my last report, making twenty-eight in all. A leader, clerk, and treasurer have been elected. The tithing system was adopted by unanimous vote. The health reform needs to make more headway among them. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." John 12:35. A good Sabbath school is maintained, also Sabbath and mid-week prayer-meetings.

I am now at Chanute, a place of about 4,000 inhabitants. After an effort of a little more than a week, it seems impossible to raise any interest. But knowing that "with God all things are possible," I shall hold on a few days longer.

JOSEPH LAMONT.

MISSOURI.

HARRISONVILLE AND EXCELSIOR SPRINGS.—From Nov. 16 to 19, I was with the church at Harrisonville. This church is making some progress in spirituality. All seemed to be in harmony, and anxious to know and do their duty. The preaching was of a practical nature. The Spirit of God came near, and the word was received into tender hearts. A tract society was

organized, and all expressed an anxiety to engage more fully in the work of God.

From here I went to Excelsior Springs, Clay Co., stopping over night at Kansas City, on my way. I preached once while there. I reached Excelsior Springs the morning of the 21st, and remained with them until the 27th. The little company here are all firm in the faith, and each one is trying to do his duty. I have seldom seen a company so full of zeal for the truth, and of love for one another, "in honor preferring one another." The preaching was all practical. A church was organized, also a tract society. Every member of the church joined the society. The ordinances were celebrated. This was a precious season. The Spirit of God came in, and love flowed from heart to heart. May God continue to bless and prosper the work here.

Nov. 27.

R. S. DONNELL.

DISCUSSION AT WINAMEG, OHIO.

THE discussion with Eld. Morse (Disciple), of Waukegan, began and closed last evening, the 26th. He sent the challenge to discuss the Sabbath and immortality questions about two weeks ago. I submitted it to the audience, and they voted to hear it. So on Monday we met to make arrangements. He came desiring to spend but one evening, and to discuss the Sabbath and Sunday questions as one question. To this I objected, when he agreed to take up the questions separately, and devote at least two evenings to each, stating that he could not be here Thursday evening on account of a prior engagement. But before we began last evening, he refused to discuss more than the one evening, stating it was not because he was afraid, but that he was busy, and had other engagements to fill. He promised, when he was over his hurry, to discuss the immortality question. That convenient season will probably never come, so doubtless the discussion is over. The people generally feel that he was afraid, and so made excuses to get out of it. Thus on the whole, it will probably work for good in the community.

The church was crowded. We have many warm friends both among the members and those outside the church. Some are already keeping the Sabbath as the result of the meetings I have been holding for some time past. I generally speak Saturday and Sunday evenings. I began at the invitation of the people, and expect to continue as long as opportunity is given me. I trust it will not be a fruitless effort.

The Elder's argument was that the ten commandments constitute the old covenant, and that we are not "under the law." We should keep the first day, because Paul met with the brethren and broke bread on that day, and ordered a public collection to be taken when they came together (Acts 20:7; 1 Cor. 16:1-3), all of which arguments almost any of our lay members could readily refute. I did what I could in the short time allowed, to present the claims of the Sabbath and the law, and to refute his objections. A favorable impression has been made for God's truth.

J. D. RICE.

WHY NOT AROUSE?

As we think of the scenes now just before us, we are led to wonder how long it will be before we, as a people, will arouse to an interest that will convince all with whom we come in contact, that we are really in earnest in what we profess to believe. The questions now pending for action before the law-making power of this nation, constitute the warp of prophecy. It is now on the national loom. The National Reform party are filling the shuttles, and coaxing the United States Congress to fill up the web. If we choose to lie still, while Satan is thus busily forging chains to bind us, we shall soon find ourselves bound, hand and foot, and the work that God has given us to do, not yet accomplished. We are not ready for the winds to blow, until the third angel's message has gone to the world. We should work as we have never done before, because the public mind has never before been so stirred on the Sabbath question as it will be in a few months from this time, when the Blair Sunday bill shall come up for final decision.

The time for the circulation of reading matter was never better than at present. The late impetus that has been given the *American Sentinel* has had a good effect in Indiana. This should encourage our people to redouble their energies in this direction. It is plain that eternal vigilance is to be the price of liberty, from now until our work is done.

Many thousand copies of this paper should be circulated while it has the effect to cause ministers to preach in favor of Christian liberty, and editors to publish and write in favor of the perpetuity of religious freedom. There should be no lack of means now for such purposes. It is poor economy for brethren who have funds that could be spared at this time to withhold them now. Such a policy is about as foolish as it would be to withhold ammunition from soldiers in battle, because of the cost of supplies. Our workers are in action now, and they must have supplies, or cease firing and retreat, leaving the field in possession of the enemy. The shots are having a telling effect upon the works of

the enemy, and those in action should be furnished with all that they can use. Thousands of dollars should be raised for the purpose of supplying our tract societies with such literature as will be best calculated to get the present truth before the people. Our local societies all over the world should arouse to a sense of the obligation that God has placed upon them at this time.

Every society in the land should hold a meeting each week, for counsel and encouragement. Every church member should enlist in this good work. Our children should be taught to bear a part. If all were united in this good work, strife among us would cease, and Satan would have to go elsewhere for employment. But these desirable results will never be obtained until we study God's word more thoroughly, and become better acquainted with the Captain of our salvation. There must be more unity and consecrated energy manifested among us. But this will not be until ministers and workers are possessed of more of that humble, trusting faith so fully and forcibly described by Paul and Peter, James and John. When they can truthfully give the same testimony that Paul does in Gal. 2:20; when they can have the experience described in Isa. 61:10, then God will work with his people; but until this shall be realized among us, the state of things set forth in Isa. 64:6, 7, will confront our workers, and but a small degree of glory will be gotten for the Lord. Is it possible that he will have to say of us as a people what he said about Jerusalem when he wept over that city? Luke 9:41-44.

WM. COVERT.

CANVASSING IN INDIANA.

We want more canvassers in Indiana. Our brethren and sisters also need the blessing that will be received by all who engage in the work with the right spirit. Where are those who promised to enter the work at our late camp meeting? Only a few have kept their vows. Those who have entered the work are enjoying God's blessing, and others are being blessed through their labors.

What are we to think when those who know nothing of our work, as a people, have become alarmed at the increase of crime, and the indifference of professors? By simply studying the Bible, some have been led to see the fulfillment of prophecy just as we do. Certainly this should lead us to think that if we do not arouse ourselves and take hold of this work, some one else will be prepared to do it. How can we settle down in indifference now? We can only do so at the peril of our souls.

One canvasser has taken orders on the average, at every third house, with the plain "Bible Readings." Surely, with such an example as this, no canvasser should fear to approach every house with a heart full of courage, when we have the illustrated edition of this valuable book. We should introduce this book in every neighborhood where our people live, and wherever we can, before Christmas. Now is the time to work. All who desire to engage in the work should send in their orders at once, to me at 175 Central Avenue, Indianapolis, Ind., and those who have no desire, would certainly do well to pray for more love for the work.

R. B. CRAIG.

THE CANVASSING WORK IN ILLINOIS.

SINCE the State camp-meeting, our company have been carrying "Helps to Bible Study" and "Tabernacle Lectures." We found "Bible Helps" to be especially useful in city and town work. While the most of our attention is given to "Thoughts on Daniel and the Revelation" and "Great Controversy, Vol. IV," we often meet interested people who are prevented by circumstances from investing two or three dollars in a book, and we are glad to get present truth before them in any form. In describing the new edition of "Great Controversy," we can say considerable about religious liberty, and now we invariably call attention to the change of the Sabbath, so that no one will be justified in saying that the book was misrepresented to them. We were afraid that the advance in the price of "Great Controversy" would prevent some from taking it, but the first week we used the enlarged edition, one of our company received twenty five orders. Among our cheering experiences, I might speak of a thorough-going Christian gentleman who recognized the author of "Great Controversy," as the one whose visions had been represented to be the effect of overwrought nerves. At his request, I remained with him over night. In the evening, we had a Bible reading on spiritual gifts. My host understood that all that was profitable for doctrine, reproof, instruction, etc., was Scripture, given by inspiration. He could not find a text reading just that way, but what he had read against sister White made him anxious to investigate; so he took a copy of "Great Controversy, Vol. IV," and he now has "Bible Helps."

In conversing with another family, I found that their son, eleven years old, had decided, from reading the Bible, that they were observing the wrong day for the Sabbath. Here and there we find people who seem to be waiting for these "seed baskets of truth" to be offered them. O that others who believe

the third angel's message would spend at least a portion of their time in spreading it.

J. E. FROOM.

Special Notices.

TO THE BRETHREN IN SOUTHEASTERN KANSAS.

Those who pledged to the fund to purchase the new tent in Southeastern Kansas last summer, and have not paid, will please send the amount of their pledges to me, at Altoona, next week if possible, as the time is at hand when the remainder of the account should be settled at the factory. Brethren, please be prompt.

C. McREYNOLDS.

NOTICE TO DIST. NO. 6, KAN.

I AM quite anxious that there shall be a good representation of the T. and M. officers and workers of our district at the general meeting in Topeka, Kan., appointed for Jan. 3-8, 1889. The president of the T. and M. Society will be with us, and we hope to lay plans for the winter and spring campaign.

J. D. ROCKEY, Director.

NOTICE FOR MICHIGAN.

THE Michigan Conference Committee have arranged the following order for correspondence, which we hope all our people will observe:—

In all matters pertaining to the Tract and Missionary Society, you will correspond with Eld. H. W. Miller, Charlotte, Eaton Co., Mich. In all things pertaining to the city missions, you will correspond with Eld. J. Fargo, Greenville, Montcalm Co., Mich. And in all matters pertaining to other Conference or church work, you will correspond with Eld. I. D. Van Horn, Charlotte, Eaton Co., Mich.

MICH. CONF. COM.

GENERAL MEETING FOR INDIANA.

THERE will be a general meeting held at Rochester, Ind., Dec. 6-9. The notice is short, but we have not before been able to give a definite appointment. It cannot be placed at a later date, as I must go to my new field of labor in Tennessee and Kentucky. We expect the new laborers sent to Indiana to be at this meeting. Arrangements will be made for the work until after the holidays. The distribution of laborers during the week of prayer, the selection of a president for the Sabbath-school Association, and the plans to be adopted for the raising of means for home work in the State, will all come up for consideration at this meeting. We desire to meet on this occasion as many of the officers of the churches, the Sabbath-schools, and the tract societies, as can attend.

WM. COVERT.

THE GERMAN INSTITUTE AT MILWAUKEE.

ACCORDING to the resolution of the General Conference, we hope to open the above Institute at Milwaukee, Dec. 11, and continue from two to three months, as the interest may warrant. The Institute is designed for all our German workers, ministers, and canvassers, and we shall endeavor so to arrange the instruction as to suit the wants of all. Besides the study of the word of God, instruction will be given in canvassing, Bible work, German grammar, reading, writing, and book-keeping. Tuition will be free, while board and lodging will be furnished at reasonable rates. As a part of the time will be spent in canvassing, we hope that the most will be able to make enough to pay their expenses. We expect all to bring some bed clothing with them.

Thus far, while laboring among the churches in the interests of the school, I have found a larger number anxious to come than we at first dared to expect. If any of our scattered German brethren should wish to aid this enterprise with means, it will be gratefully received, as undoubtedly there will be some need.

That suitable arrangements may be made for lodgings, it will be well for all those who design to come, to address at once, Eld. Frank Westphal, 264 18th St., Milwaukee, Wis. My address will be the same for the next two months.

L. R. CONRAD.

WORKERS' MEETING FOR WEST VIRGINIA.

It has been decided to hold a workers' meeting at Kanawha Station, Dec. 14-18. We desire to see at this meeting all who have been canvassing, and all who have any desire to engage in this branch of the work. The General Conference has greatly favored us this year by sending us experienced workers to take charge of this branch of the work. Bro. Rader, of Kansas, who has been appointed as our State agent, will be present to give instruction to the canvassing class, also Bro. and sister Robb, who have made a

success of the canvassing work in Kansas, and are now coming to this State to labor. Gilbert Wilson and wife, of Michigan, who have been assigned to this State to labor, are also expected to be at this meeting. Our brethren will desire to become acquainted with these new laborers; and will not all make a special effort to attend this gathering? We trust to see a good representation of our people on this occasion.

There will be a supply of the new illustrated "Bible Readings," also outfits for agents, at the meeting. Every one who has seen this book, speaks of it in the highest terms. It seems to me that any one who will consecrate himself to the Lord cannot fail of having success with this book. Our canvassers will be organized into companies, and no one will be allowed to canvass except under the direction of the State agent. Many of our sisters can engage in this branch of the missionary work. We know of two who will devote their whole time to the work, and we hope there will be a number more.

A revival effort with the church at Kanawha has just begun, which it is expected will continue till the general meeting. If our brethren know of good openings, where they desire a series of meetings held sometime during the winter, please report it at this meeting. The work in this State never looked more encouraging than at the present time. May we continue to work and pray, and a little way from this we may come bringing in our sheaves.

W. J. STONE.

NOTICE TO PENNSYLVANIA CANVASSERS.

You have doubtless already seen the notice in the Review, of the Pennsylvania State meeting, to be held at Randolph, N. Y., Dec. 5-11. A portion of each day of this meeting will be devoted to the interests of the canvassing work, and Bro. C. Eldridge, of Battle Creek, Mich., will be present to give instruction in this branch. It is especially desired that all canvassers in that part of the Conference, and all who contemplate aiding in this work, be present, as just the instruction which they need, will be given. I am satisfied that many make a failure of this work, because of ignorance of the true principles upon which it should be conducted.

There will be some of our canvassers present also, who have made a success of the work and an interchange of their experiences can result only in interest and profit. Shall we not see at this meeting a goodly number who have the intention of engaging in this work at once? The Spirit of God has said that all have at least one talent to use, while some have more. And there are some who could not be reached by those of five talents, who could be reached by those of one talent. There is no excuse for any one to remain idle. We have now a variety of subscription books, in most attractive styles, to suit all classes. Let us come up to the help of the Lord against the mighty, and engage in this best of all causes—the salvation of souls for eternity. Certainly, if we show as much diligence, energy, and enthusiasm in this work as we would in any worldly enterprise, we shall see it move on to prosperity.

E. W. SNYDER, State Agent.

MARYLAND H. AND T. SOCIETY.

Notice is hereby given that Eld. D. E. Lindsay has been appointed president of the Health and Temperance Society for Maryland.

J. H. KILGORE, Pres. Am. H. & T. Ass'n.

GENERAL MEETING FOR TENNESSEE AND KENTUCKY.

This meeting is to be held at Springville, Tenn., Dec. 20-31. It is the design at this time to plan for the work in both States. We desire to meet all the brethren and sisters who can come to this gathering, and form their acquaintance, and learn of the interests and wants of the cause in all parts of this field. The Lord is soon coming to reckon with his servants, and we should have all the talents that he has given us in the hands of the exchangers, and thus avoid being classed with the unfaithful at his coming. Please arrange to be present at the beginning of the meeting, and come prepared to remain till the close.

WM. COVERT.

APPOINTMENTS FOR ILLINOIS.

The following appointments have been arranged for ministerial labor in the churches of Illinois. We hope our brethren will do all in their power to circulate the notices, and arrange for places to hold the meetings; and that they will heartily welcome and assist those brethren newly entering the work, and those who have just come to our State by the appointment of the General Conference, and will endeavor to make these seasons especially profitable, not neglecting to remember liberally the Christmas offerings for our foreign missions.

Monticello, Dec. 7-12, to organize a church, Elds. R. M. Kilgore and A. O. Talt.

Harpster, Dec. 14-17; Sheridan, Dec. 22, 23, R. M. Kilgore.

Sadorus Dec. 15. 16 A. O. Talt.

Sheridan, Dec. 15-25, W. E. Haskell.

Du Quoin, Dec. 1-6; Tilford, Dec. 7-14; Keenville, Dec. 15-25, John Sisley.

Bloomington, Dec. 1-13; Onarga, Dec. 15-25, E. A. Merrell.

Rock Island, Dec. 1-7; Aledo, Dec. 8-25, O. C. Godmark.

Belvidere, Dec. 7-12; Roscoe, Dec. 13-15; Rockford, Dec. 16-25; Ridott, Dec. 26 to Jan. 6; Lena and Rush (at such time as arrangements can be best made), Geo. B. Starr.

Oakland, Dec. 15-25, L. D. Santee

Chicago, Dec. 15-25, C. E. Sturdevant.

ILL. CONF. COM.

NOTICE TO MICHIGAN SABBATH-SCHOOLS.

In compliance with the resolutions passed by the Michigan Conference and the State Sabbath-school Association, Bro. G. W. Morse has been selected to engage in the Sabbath-school work. He will not confine his work to any one part of the State, but will labor where his efforts are desired and his work most needed. The schools that wish to avail themselves of this valuable help can address G. W. Morse, No. 13 Howland St., Battle Creek, Mich., or Vesta D. Miller, 35 College Ave., Battle Creek, Mich.

Elsewhere will be found a list of appointments already made, to which the attention of those interested is called.

M. B. MILLER, Pres. Mich. S. S. Ass'n.

News of the Week.

FOR WEEK ENDING DEC. 1.

DOMESTIC.

—At Centerville, Pa., Monday, three men were killed, and one was badly injured, by a boiler explosion.

—The pope has instructed Cardinal Gibbons to congratulate Mr. Harrison on his election to the presidency.

—Senator Quay announced Monday that, in the next House, the Republicans would have a majority of nine.

—The boiler in the chair factory at Cochran, Ind., exploded Monday, killing three men, and severely injuring a fourth.

—Twenty miles west of Chattanooga, Tenn., a deposit of rich lubricating oil has been found, at a depth of 1,000 feet.

—The catch of mackerel this year amounted to 22,000 barrels, the smallest catch in fifty years. A rise in price will result.

—The new railroad bridge across the Missouri River at Sioux City, Iowa, was tested Monday, bearing a train of seventeen loaded cars in a satisfactory manner.

—A keg of powder exploded in George Farmer's store, at Scrufftown, Pa., Sunday night, fatally injuring him, killing a ten-year-old daughter, and wounding three others.

—Bands of Russian and Italian miners fought Wednesday in the streets of Mount Carmel, Pa., a number on both sides being stabbed. Three men are not expected to recover.

—Sixty buildings in Pocomoke City, Md., were burned Nov. 25, causing a loss of several hundred thousand dollars. Many families were left homeless and almost penniless.

—The steamer "City of New York," with 510 passengers, reached Queenstown Wednesday, after a stormy passage from New York, having passed through a cyclone last Monday night.

—There was a heavy white frost at Jacksonville, Fla., Sunday night, and ice formed at Gainesville. There were for the day two new cases of fever at Jacksonville, and three at Gainesville. No deaths.

—A deposit of natural gas was struck Monday nine miles northeast of Tuscola, Ill., on the farm of Hiram Buck, of Decatur. The pressure creates a flame thirty feet high. The discovery has caused great excitement in the district.

—Certificates were filed Friday at Springfield, Ill., of the decrease of the capital stock of the Atchison, Topeka, and Santa Fe Railroad Company, from \$10,000,000 to \$5,000,000; and of the Chicago, Santa Fe, and California Road, from \$30,000,000 to \$15,000,000.

—The true source of the Mississippi has, it is alleged, been discovered by persons living at Sauk Center, Minn., who say the Father of Waters flows from two small creek-fed lakes whose waters are emptied into Lake Glazier, recently discovered by Captain Willard Glazier.

—Four deaths from yellow fever occurred on board the U. S. cruiser "Boston," during her return trip from the Island of Hayti, whither she had been ordered to look after American interests during the Haytian insurrection. The vessel is now in quarantine at New York.

—A Denver and Rio Grande express and a Rock Island train using the D. and R. G. track from Colorado Springs to Denver, collided on a sharp curve near Husted, Col., Monday morning. The two trains telescoped, and several cars were burned, but no passengers were killed.

—The Florida orange crop is estimated at 8,000,000 boxes, which is more than double the product of any previous year. Each box holds, on an average, 150 oranges, which will be ten for every person in the United States. But these 450,000,000 Floridas will not be one half the oranges sold in our markets.

—A man named Haggerty was unloading 1,040 pounds of nitro-glycerine from his wagon at Pleasantville, Pa., Monday, when it exploded, and he was literally annihilated. Fragments of the horses were found in neighboring trees, and a piece of the wagon was picked up half a mile away. The side of a house in the vicinity was blown in, and a lady was thereby seriously injured.

—Fire was discovered Thursday night in No. 3 shaft of the Calumet and Hecla copper mine, at Calumet, Mich. All but eight of the miners escaped, and those, mostly Cornishmen, are believed to have perished. Indications point to the fact that the fire is of incendiary origin, and great excitement prevails. Strenuous efforts are being made to stifle the flames.

—Gen. McCook is considering a plan to straighten the Missouri River at Leavenworth. He estimates that in two months' time he could dig a water-course ten feet in depth, across the neck of land formed by the great bend of the river at the fort, and thus save thousands of acres of good bottom-land which lies opposite the town. He would employ convict labor to do the work.

—A terrible storm prevailed on the New England coast during the early part of last week, which did great damage to shipping, as well as to property on shore. Among the casualties at sea are reported the loss of the fishing schooner "Edward Norton," with fifteen of her crew, and the steamship "Allentown," with a crew of nineteen men. Many buildings were partially or completely laid in ruins at Atlantic City, N. J., where the loss by the storm is said to be the greatest in the history of the town.

FOREIGN.

—The Chinese Mail states that an uprising has taken place in Formosa, which may result seriously.

—During the last twelve months, 73,213 immigrants settled in Canada, or 11,000 more than in any previous year.

—The British cruiser "Hyacinth" has taken possession of the Cook Islands, in the name of the British Government.

—At Sydney, New South Wales, Sunday fire destroyed the office of the *Town and Country Journal*, entailing a loss of \$500,000.

—Pundita Ramabai has returned to India, having secured, while in this country, \$50,000 for educational work among the women of her native country.

—The number of noxious animals killed in New South Wales during last month was 42,419 kangaroos, 32,273 wallabies, 8,619 hares, and 219 native dogs.

—Owing to a coolness which has lately sprung up in the relations of Germany and Austria, there is said to be a prospect that the "triple alliance," may soon be dissolved.

—The wife of Boulanger, the late prominent figure in French politics, is taking steps to obtain a divorce. It is stated that one of the richest widows in France is willing to marry Boulanger.

—It is reported that the health of Emperor William is much more precarious than has generally been supposed by the public; that he dresses in padded uniform to preserve a robust appearance, which he does not in reality possess; and that the throne is threatened with another vacancy at no very distant day.

—The captain of the Boston schooner "William Jones," which was arbitrarily seized in Haytian waters, and ordered to Port-au-Prince, has received an indemnity of \$10,000, besides having all port charges and customs' duties remitted.

—A dispatch from Suakin, says that the British recently captured seven slave dhows, after a severe fight, in which many persons were wounded. The boats were afterward condemned to be sold as slavers. The Italian Government claims possession of the dhows, on the ground that they were captured in waters of Italy's jurisdiction. Three other dhows, with their crews and slaves, escaped during the fight.

RELIGIOUS.

—A dispatch from Rome says that the "Vatican has received hundreds of telegrams inquiring whether the pope intends to quit Rome. Cardinal Rampolla has replied to the nuncios abroad that nothing has been decided upon.

—The *Old Testament Student* says that Franz Delitzsch's Hebrew translation of the New Testament is having a wonderful circulation among the Jews. In less than ten years, over 60,000 copies have been sold, many among the Jews of Austria and South Russia. The emigrant missionaries in Liverpool and New York have found readers among the emigrating Jews for hundreds of copies.

—A dispatch dated Dublin, Nov. 27, says: "The report that a second papal rescript had been sent to the Irish bishops a fortnight ago is now confirmed. It was intended that the receipt of the document should not be made known, but that the bishops should proceed to enforce the commands contained in the first rescript, without alluding to the existence of the second one. But this plan was spoiled through the indiscretion of a servant of the bishop of Limerick, who divulged part of the contents of the rescript. It is probable that the publication of part of the document will force the pope to re-affirm publicly his wishes regarding Ireland."

Appointments.

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

PROVIDENCE permitting, I will meet with the brethren in Michigan, at the following-named places:—
Marshall, Dec. 8, 9
Burlington, " 15, 16
We would be pleased to have the brethren from Convia meet with us at the Marshall meeting. M. B. MILLER.

No preventing providence, I will meet with the brethren and sisters in Texas, at—
Black Jack Grove, Dec. 14-16
Wieland, " 18-23
Cursicana, " 28-30
W. S. CRUZAN.

THERE will be a general meeting with the church at Monterey Mich., Dec. 14-16. If her health will permit, sister White will be present. We hope our people from this and other counties will be in attendance. Bring bedding, as it may be cold. The district quarterly meeting will be held at the same time. E. H. ROOT.
A. O. BERNHILL.

MEETINGS will be held at Carlton Center, Mich., from Sabbath, Dec. 1, to Sunday, Dec. 9.
Eld. Fargo and myself will be at Colfax Wednesday evening, Dec. 12; at Sherman, Thursday to Sunday, Dec. 13-16; at Bear Lake, Monday and Tuesday, Dec. 17, 18.
We hope there will be an attendance of all the members in these churches, that all the good can be done that is possible at each place. I. D. VAN HORN.

PROVIDENCE permitting, I will meet with the Silver Cliff church, Colo., Friday evening, Dec. 14, to remain one week, and longer if the interest shall demand it. All the brethren and sisters in that valley are urgently invited to be present. Bro. G. W. Green will be with me in the interest of the canvassing and T. and M. work. Special attention will be given to the Sabbath-school work. And above all, we hope to have a revival of God's work in all our hearts. Let all the brethren and sisters come, praying for a blessing. E. H. GATES.

THERE will be a general meeting held at Dodge Center, Minn., Dec. 12-16. This will be a meeting of special importance, and for this reason we hope our brethren within reasonable distance will make an effort to attend. We especially request tract society and Sabbath-school officers to be present, as there will be instruction given in these departments of work. We expect some help outside of our own State at this meeting. Our brethren should bring bedding and provisions, so as to be able to care for themselves as far as possible. We trust all will come bringing and seeking the blessing of God, and we feel sure we shall have a profitable meeting. A. D. OLSEN.

We will meet with the church at Parkville, Mich., Dec. 13-16; the first meeting at 7 P. M., the 13th. As there are important matters to be attended to at these meetings, we hope for a good attendance.

Will also meet with the following churches in Dist. No. 2:—
Quincy, Dec. 18, 19
Huladale, " 20
Jefferson, " 22, 23
Ransom, " 24, 25
G. G. RUTHER.
H. W. MILLER.

THE churches at Buffalo, Batavia, Lancaster, Newfane, and Jeddore N. Y., are to be visited by Elds. Cottrell and Robinson, and Bro. Benj. Holmes, as Eld. Robinson may arrange.
The churches of Syracuse, Rome Brookfield, Frankfort, Auburn, Genoa, Cortland, and Lockhart Center, are to be visited by Eld. Place and Bro. Kinne, Wilcox, Bristol, and Coon, as Eld. Place may arrange.

Buck's Bridge, Norfolk, Pierrepont, Gouverneur, and Silver Hill, as may be arranged by Elds. C. O. Taylor and H. H. Wilcox.

Eld. F. Wheeler is requested to visit Pulaski Dec. 15-18, and Williamstown Dec. 19-22.

The Lord willing, I shall be with the Roosevelt church, Dec. 15-18; and Manassett, 19-22; Adams Center, Dec. 25.
We should be glad to provide ministerial help for all our churches, but we cannot do it. Those not included in the above list should do the best they can with the help they have. We trust not one church will fail to observe the week of prayer this year. M. H. BROWN.

PROVIDENCE permitting, meetings will be held in behalf of the Sabbath-school interests in Michigan as follows:—

Otsego, beginning on the evening of Dec. 10, and continuing during the following day and evening.

Allegan, beginning on the evening of Dec. 12, and continuing during the following day and evening.

Monterey, at such times from the evening of Dec. 14 to the following Tuesday, as can be arranged for so as not to interfere with other meetings that may be in progress.

Douglas, beginning the evening of Dec. 18, and continuing the following day and evening.

Bloomington, beginning on the evening of Dec. 20, and continuing for a portion of the following day.

It is not designed that the meetings at Douglas and

Bloomington shall interfere with the regular meetings of the week of prayer.

These meetings in behalf of the Sabbath-school interests will be devoted chiefly to the qualifications of teachers, and the best methods of lesson study; and special pains will be taken to make them practical and interesting. It is hoped there will be a full attendance of all members of the Sabbath-schools, especially at the evening meetings. Do not forget to bring note-books and pencils.

G. W. MORSE.

Obituary Notices.

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

ROGERS.—Died of typhoid pneumonia, Sept. 28, 1888, at the home of her parents, near Dimondale, Mich., Andeola Carota Rogers, daughter of Leander and Mary Lewis, aged 18 years and 7 months. Sister Rogers was baptized and received into the Dimondale church when but nine years of age. She was remembered to her approaching death, and died in hope of a part in the first resurrection. She herself selected the hymns and scriptures to be used at her funeral. Words of comfort by the writer, from Rev. 14:13. L. N. LANE.

SALSBURY.—Died in Canada, Me., Mrs. Hannah Salsbury. Sister Salsbury was born in Canada, Nov. 12, 1869, and died on her birthday, Nov. 12, 1888, aged just seventy-nine years. She was greatly beloved by all who knew her, far and near. She was a mother to the poor and distressed. She leaves a husband aged eighty-three years, with whom she had lived for fifty-five years. Her children deeply feel the loss of their mother. Her funeral was attended by a very large circle of relatives and friends. Sermon by the writer. R. S. WARRER.

DUNHAM.—Died in Morrisville, Vt., Oct. 14, 1888, of lung fever, sister Jeanette Dunham, nearly fourscore years of age. Sister Dunham embraced the Bible Sabbath about thirty years ago. She was a devoted Christian, one who sought to follow in the footsteps of her Master, and to grow in grace and in a knowledge of the truth. For years she had been a member of the church at W. L. E. where she was buried. We are confident that our brethren and sisters who have ministered to her in acts of Christian love and words of sympathy, in her declining years, and in her widowhood, are grateful for the opportunity of having so done. A. S. HITCHCOCK.

DETWEILER.—Died at Des Moines, Ia., Sept. 12, 1888, Mrs. Henry Detweiler, aged 56 years, 10 months, and 1 day. She died of tuberculosis, after five and one half years of intense almost constant suffering. Her patient endurance of affliction was a surprise to all who knew her. Her friends in Des Moines will never forget the many precious visits at her home during the last months of her sickness. She was a constant inspiration to her attendants; for she ever manifested the graces of a humble and cheerful. Under the labors of Eld. McCoy, in 1878, she embraced the third angel's message. She died with a bright hope of eternal life in the world to come. L. T. NISOLA.

KING.—Died near Cedar Dale, Mich., Oct. 4, 1888, Bro. Geo. W. King, aged 26 years, 6 months, and 23 days. Bro. King professed religion about eight years ago, and about two years later, he began the observance of the Lord's Sabbath, uniting with the Cedar Dale church. He soon sought a field of usefulness in the cause of God, and engaged as compositor in the Evening Office. A few months ago, on account of failing health, he was obliged to give up work, and rapidly sank until death ended his sufferings. He was very patient to the last, although his suffering was great. Those who were associated with him most closely are confident that he died with a good hope of eternal life in the kingdom of glory. ALBERT WEEKS.

DOYLE.—Died at Council Bluffs, Ia., Nov. 11, 1888, Albert Bernard Doyle, son of T. S. and Mary Doyle, aged 3 years, 10 months, and 19 days. Little Carl possessed an unusually active mind, and considerable knowledge of right and wrong for one so young. His disease, an affection of the bronchi, was peculiar, and had troubled him from infancy. He was never able to speak above a whisper, though enjoying fair health otherwise. All that medical skill could do for him was done at various times during his brief life, but without avail. But now, free from pain, temptation, or sin, Carl sweetly sleeps, awaiting the resurrection morn; while the bereaved parents draw consolation from the blessed assurance that then he "shall come again from the land of the enemy." Words of comfort were spoken by the writer, from Jer. 31:16. W. H. WAREHAM.

McCONNELL.—Martha McConnell, aged 17 years, 8 months, and 14 days, died at the home of her parents near Ridott, Ill., Nov. 6, 1888, of typhoid malarial fever. Martha was born in Dallas County, Mo., Feb. 23, 1871. From earliest youth she had manifested unusual interest in matters of religion, and for years past had been an example of sobriety and earnest devotion. About two years ago she began the observance of the Sabbath, largely through the influence of Bro. A. F. Ballenger, who was for some time her teacher in school. Last April she united with the church at Ridott, Ill. She was accustomed to read her Bible daily, and no matter how urgently other matters pressed, they were not allowed to crowd out this daily privilege. Owing to Martha's earnest endeavors to imitate the life of Jesus, and her love for his appearing, the words of 1 John 3:1-5 were chosen by the writer as a fitting subject for the discourse at her funeral. It seemed a precious thing to lay one to rest with such bright hopes. GEO. B. STARR.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

BRO. THOMAS BENJAMIN, who has left a good situation in order to keep the Sabbath, is very anxious to sell his home in Grand Rapids, Mich., as he is attending Battle Creek College. His new and commodious house is located in a very desirable part of the city, near S. D. Avenue, with church, street cars, markets, etc. It has eight or nine rooms, with in stern conveniences, and is offered at reasonable terms. Grand Rapids is enjoying a boom in all branches of business, and few pleasant cities can be found for residence or trade. Address T. Benjamin, 270 Ninth Avenue, Grand Rapids, Mich. W. C. WALES.

ADDRESS

This address of Elsie K. Scott, secretary of the Kentucky T. and M. Society, until further notice, will be 355 Champion St., Battle Creek, Mich.

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BATTLE CREEK, MICH.

Travelers' Guide.

MICHIGAN CENTRAL NEW CANTLEVER BRIDGE, NIAGARA FALLS.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 21, 1888.

| GOING WEST. | | | | | GOING EAST. | | | | |
|-------------|-------|-------|-------|---------|-------------|-------|-------|-------|-------|
| City | Mail | Day | Exps. | Busk. | City | Mail | Day | Exps. | Busk. |
| Chicago | am | am | pm | pm | Port Huron | am | am | pm | pm |
| 10:00 | 7:15 | 8:00 | 4:30 | Dep. | 10:20 | 1:15 | 7:30 | am | 10:50 |
| 7:28 | 8:31 | 9:34 | 6:40 | Dep. | 8:42 | 11:07 | 6:17 | am | 9:17 |
| 8:05 | 9:10 | 10:15 | 6:20 | Dep. | 7:55 | 11:27 | 6:40 | am | 8:40 |
| 8:48 | 9:50 | 10:18 | 7:20 | Dep. | 7:05 | 10:58 | 6:03 | am | 8:05 |
| 10:10 | 11:30 | 11:53 | 8:25 | Dep. | 6:30 | 10:07 | 4:05 | am | 6:45 |
| 10:47 | 11:02 | 12:05 | 9:08 | Dep. | 4:42 | 9:37 | 3:25 | am | 6:15 |
| am | 11:30 | 11:45 | 1:15 | 10:05 A | 3:40 | 8:55 | 2:35 | am | 5:30 |
| 6:30 | am | 12:05 | 1:20 | pm | 3:40 | 8:50 | 2:30 | am | am |
| 1:15 | 12:05 | 2:21 | pm | Dep. | 2:52 | 8:11 | 1:44 | am | am |
| 7:20 | 1:00 | 12:32 | Val. | Dep. | 2:40 | am | 1:38 | am | am |
| 1:15 | Sun. | 1:00 | 1:10 | Acc. | 1:50 | 7:20 | 12:45 | am | am |
| 6:55 | pm | 2:30 | 4:00 | Dep. | 1:50 | 6:50 | 12:00 | am | am |
| 6:05 | am | 3:40 | 6:30 | Dep. | 1:50 | 6:50 | 12:00 | am | am |
| 10:20 | 7:30 | 4:00 | 6:10 | am | 11:54 | 5:30 | 10:50 | 3:40 | am |
| 12:40 | 10:00 | 6:25 | 9:30 | 9:45 | Chicago | 9:05 | 3:25 | 8:15 | 1:15 |
| pm | am | pm | am | am | Dep. | am | pm | pm | pm |

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

GEO. B. REEVE,
Traffic Manager.

W. J. SPICER,
General Manager.

MICHIGAN CENTRAL RAILROAD.

"THE NIAGARA FALLS ROUTE."

| TRAINS EAST. | | | | | TRAINS WEST. | | | | |
|--------------|-------|-------|-------|-------|--------------|-------|-------|-------|-------|
| City | Mail | Day | N. Y. | Atle. | City | Mail | Day | N. Y. | Atle. |
| Chicago | am | am | pm | pm | Chicago | am | am | pm | pm |
| 5:00 | 9:00 | 10:10 | 10:10 | 10:10 | 7:30 | 9:1 | 11:2 | 11:30 | 11:30 |
| 7:20 | 11:45 | 4:41 | 12:23 | 11:27 | 8:54 | 10:40 | 2:24 | 11:35 | 11:35 |
| 8:37 | 12:10 | 6:49 | 1:50 | 12:55 | 10:18 | 11:45 | 3:27 | 12:34 | 10:55 |
| Niles | am | am | pm | pm | 12:00 | 1:25 | 4:38 | 2:15 | 12:27 |
| 10:20 | 1:33 | 6:58 | 3:25 | 2:27 | 12:00 | 2:04 | 6:15 | 8:07 | 1:20 |
| 11:15 | 2:15 | 7:38 | 4:27 | 8:15 | 2:27 | 3:27 | 6:27 | 4:32 | 8:07 |
| Battle Creek | am | am | pm | pm | 3:48 | 4:5 | 7:32 | 6:43 | 7:14 |
| 1:20 | 4:15 | 8:49 | 6:15 | 4:45 | 6:10 | 6:40 | 9:30 | 7:35 | 8:40 |
| Ann Arbor | am | am | pm | pm | pm | pm | pm | pm | pm |
| 2:43 | 5:30 | 9:41 | 7:50 | 6:00 | 10:40 | 11:40 | 10:40 | 11:40 | 11:40 |
| 4:10 | 6:45 | 10:45 | 9:20 | 7:30 | pm | pm | pm | pm | pm |
| Detroit | pm | pm | pm | pm | pm | pm | pm | pm | pm |

| TRAINS WEST. | | | | | TRAINS EAST. | | | | |
|---------------|-------|------|-------|-------|--------------|-------|-------|-------|-------|
| City | Mail | Day | N. Y. | Atle. | City | Mail | Day | N. Y. | Atle. |
| Detroit | am | am | pm | pm | Chicago | am | am | pm | pm |
| 7:30 | 9:1 | 11:2 | 11:30 | 11:30 | 5:00 | 9:00 | 10:10 | 10:10 | 10:10 |
| Ann Arbor | am | am | pm | pm | 7:20 | 11:45 | 4:41 | 12:23 | 11:27 |
| 8:54 | 10:40 | 2:24 | 11:35 | 11:35 | 8:37 | 12:10 | 6:49 | 1:50 | 12:55 |
| 10:18 | 11:45 | 3:27 | 12:34 | 10:55 | Niles | am | am | pm | pm |
| 12:00 | 1:25 | 4:38 | 2:15 | 12:27 | 10:20 | 1:33 | 6:58 | 3:25 | 2:27 |
| 12:00 | 2:04 | 6:15 | 8:07 | 1:20 | 11:15 | 2:15 | 7:38 | 4:27 | 8:15 |
| Niles | am | am | pm | pm | Battle Creek | am | am | pm | pm |
| 2:27 | 3:27 | 6:27 | 4:32 | 8:07 | 1:20 | 4:15 | 8:49 | 6:15 | 4:45 |
| Michigan City | am | am | pm | pm | Ann Arbor | am | am | pm | pm |
| 6:10 | 6:40 | 9:30 | 7:35 | 8:40 | 2:43 | 5:30 | 9:41 | 7:50 | 6:00 |
| pm | pm | pm | pm | pm | 4:10 | 6:45 | 10:45 | 9:20 | 7:30 |

*Connects with railroads diverging. +Connects with L. E. and W. and L. N. & O. +Connects with O. W. & M. +Connects with O. W. & M. and L. S. & M. S. +Connects with L. S. & M. S. and Grand Trunk. *Connects with T. A. & N. M. +Connects with railroads diverging and Steamboat lines. d Daily. All other Trains daily except Sunday.
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The Review and Herald.

BATTLE CREEK, MICH., DEC. 4, 1888.

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Editorial Notes.

Two more numbers will close the volume of the REVIEW for 1888. The paper will then be omitted for one week. Volume 66 will commence Jan. 1 1889.

Let all concerned, notice particularly the change of the Indiana general meeting, from the place announced in last week's REVIEW, to Rochester, Ind., Dec. 6.

It does not speak well for the conditions of life under which the coming generation of our youth are being reared, that of the 60,000 convicts in the United States, more than one-third should be under twenty-five years of age. This is one of the facts which the latest criminal census has ascertained.

DAILY READINGS FOR THE WEEK OF PRAYER.

Most diligent efforts have been made by the committees appointed for the writing, publishing, and sending out of the daily readings, and the Christmas programs this year, that all should be furnished in time, and that enough should be sent to each State so that all who need them can be fully supplied. The readings have been carefully and prayerfully prepared, and all have been sent to the secretaries of the State tract societies. To a few of the more distant States they were sent by mail, about the 25th of November; but the greater part were sent by express November 30; while those to Illinois, Wisconsin, Michigan, and Indiana were shipped a few days later.

That there might be the least possible trouble to the State secretaries, all the readings for the week of prayer have been stitched together, and enough printed so that two or three can be sent to each church. If it is desired to separate them, so as to distribute to several persons, who may study them carefully and be prepared to read them well, they can easily be separated by taking out the little wires with which they are stitched. We trust that all the church officers, the Sabbath school officers, and the tract society officers in each church, will remember that

Sabbath, Dec. 8, is a day appointed for you to meet together for consultation and prayer, as to how you can make this week of prayer of the greatest benefit to the largest number of people; also as to how you can make the Christmas meeting most profitable; and how secure the greatest liberality to our prosperous but needy missions. We trust that none will absent themselves unnecessarily, or ask to be excused. This is important work for the Master; and every self sacrifice, every faithful effort, done for love of him, will have its reward.

The article entitled "Petitions for Religious Liberty," on another page of this issue, presents before the reader a subject which demands the immediate and earnest attention of our people in all parts of the land. No one can fail to realize this who will take time to consider the situation in which he finds himself placed, as an observer of the seventh day and a defender of the rights of conscience, by the issues relating thereto which are now pending before our chief legislative body. Now, if ever in the history of this message, the time has come for every American believer in present truth to reduce his faith to a vigorous form of practice. The present situation has one chief meaning for us, and that is work, earnest work and prompt work,—to improve the opportunity which it offers, and avert the calamity which it threatens; and if the developments which now confront us will not arouse one to the work, it is difficult to conceive of any developments which would, as well as difficult to believe that such a person ever will be aroused. He who will not believe the present evidences, is in the condition of those of whom Christ spoke in the parable of the rich man and Lazarus when he said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The action of the National W. C. T. U., in allying itself with a political party, cannot be justified even on purely political grounds; and when we look at this action from a religious point of view, which we can do by virtue of those planks in the platforms of the Prohibition and National Reform parties (with which the W. C. T. U. has allied itself), which demand legislation on religious practices, their action is much more unjustifiable. The propriety of the course of the dissenting minority, noticed in another column, is from this point of view, if from no other, too clear to admit of the slightest doubt.

The enterprise and intelligence of Western nations are slowly but surely reacting in a beneficial manner upon the stagnant life of the East. The *China Times*, received at San Francisco by the steamer "Rio de Janeiro," states that the first railway in China was officially opened on Nov. 9th. It extends over a distance of eighty-one miles, from Tien Tsun to Lutai and Tongshan, with five miles of sidings and branches. The *Times* states that it will be continued to Peking in one direction, and, in time, also to Southern and Northwestern China.

[The following selections are presented to the readers of the REVIEW, as appropriate reading at this time, to direct the mind to mission fields, prior to the approaching week of prayer:—]

"At a woman's missionary conference, not long since, while discussing the question, 'How shall we interest our daughters in the subject of missions?' it is said that a sweet faced old Methodist lady remarked that some things which had been said, reminded her of a story of a farmer whom a stranger observed harnessing a colt with its mother. When asked the reason therefor, he replied: 'O, it's the way I take to break him into the work. Trotting by the side of his mother, he soon learns to do just as she does, so that when the time comes for him to go alone, I have no trouble with him.'"

"Some years ago a gentleman heard two children talking earnestly about their 'sacred money.' The expression interested him, and he learned, upon inquiry, that these children were in the habit of faithfully setting apart at least one tenth of all the money which came into their hands, and using it for Christian work. They each kept a purse for this fund, and an account of all that was put into it and paid out of it. The father said that they themselves had developed the expression 'sacred money.' They

would often give much more than a tenth to this fund, but never less."

TAKE NOTICE.

AGAIN we request all ministers, licentiates, city mission superintendents, and officers of any of our organizations or institutions, to immediately send in their names and addresses, stating what offices they hold, and giving necessary information concerning the last year's work and present condition of such city missions or institutions as they have had in charge during the year.

Those who have been recommended to labor in other fields than were occupied by them last year, will please be particular to state what address should appear opposite their names in the forth-coming Year Book. Send all communications to F. E. Belden, REVIEW AND HERALD, Battle Creek, Mich.

YEAR BOOK COMMITTEE.

GENERAL CANVASSING AGENT.

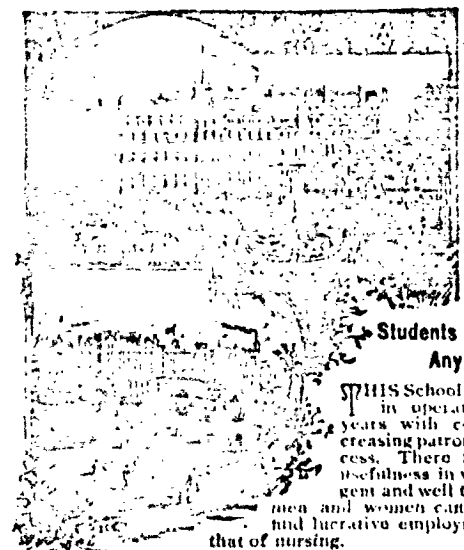
STATE agents, canvassers, and all others desiring assistance at meetings or advice concerning the canvassing work, and those sending in reports of general interest to canvassers, should address C. Eldridge, REVIEW AND HERALD, Battle Creek, Mich., instead of myself, as he has been appointed general agent for the coming year. F. E. BELDEN.

TO CALIFORNIA.

It now seems probable that the party for the Pacific Coast will start Dec. 20, or the day after Christmas. Those who can make that date convenient to join the company, please write me at once. WM. C. GAGE.

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