

Advent Review

OUR FIELD
AND SABBATH HERALD.



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

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THE PROMISE.

BY ELD. L. D. SANTER.

"Lo, I am with you alway, even unto the end of the world." Matt.
28: 20.

The blessed promise to me is dear;
And daily my weary head,
With never a thought of doubt or fear,
On the Saviour's breast is laid;
And daily I feel his presence near,
With its sweet "Be not afraid."

O loving trust, when the way is dark,
And the path is rough and dim,
To know that our Father guides my bark,
That my steps are led by him,
And soon they shall end in the shining land,
Where the songs of the blest shall ring.

No more will I walk a life of faith,
For faith will be lost in sight;
No more will I fear the pangs of death,
Or the shades of an earthly night;
For the home of the blessed, the Scriptures saith,
Is a land of endless light.

Princeton, Ill.

The Sermon.

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

DAVID'S PRAYER.*

BY MRS. E. G. WHITE.

INDEXED

TEXT: "It is time for thee, Lord, to work, for they have
made void thy law. Therefore I love thy commandments
above gold; yea, above fine gold." Ps. 119: 126, 127.

There was a time during David's reign over the
kingdom of Israel, when he saw that special con-
tempt was shown for the law of God. But what
influence did this have upon him? Did it have
the effect to sweep him into the current, so that
he shared the same distrust in the law of Jehovah,
and manifested the contempt that was revealed by
those around him?—It had an entirely different
influence. He saw that the disregard of the law of
Jehovah brought moral desolation instead of in-
creased piety, devotion, and love for God. God
seemed to be put out of their minds; and the
picture presented was not a pleasant one to the
king and prophet of God. He beheld the influ-
ences that resulted from the transgression of the
law of God, and it quickened his zeal, earnestness,
and devotion, so that he felt urged to elevate the
standard of righteousness, and hold it high amid
the people, instead of uniting with them in trans-
gression.

If David thus marked the depravity of his time,
and attributed it to the neglect of keeping the law
of God, may we not interpret the increasing de-
pravity, and the prevalence of iniquity in our world

to-day, to the universal scorn shown for God's law? From generation to generation, from age to age, there has been a growing disrespect and contempt for the law of Jehovah. And when we come to our time, as we near the close of this world's history, there is a depravity existing everywhere, which reveals the fact that the law of God is made void, and that there is not in the minds and hearts of the people a yearning desire that God should reveal himself. "It is time for thee, Lord, to work; for they have made void thy law."

What should be the attitude of the people of God at the present time? We see this growing contempt for the law of God revealed everywhere; and the outlook for the future is perilous for those who love that law, for they stand in marked contrast to those who are showing it such contempt. The secular and the Christian world seem to have joined hands in this matter, and all are trampling under foot the law of Jehovah. Why is it that to-day, as we look around us, we see so few youth whose moral sensibilities can be aroused? We are forced to admit that it is next to impossible to get them to appreciate the claims that high Heaven has upon them. How difficult it is for them to see the sinfulness of sin, and to realize that God has made an infinite sacrifice in giving his Son to come into our world, that man might have another trial, notwithstanding his transgression of the law. God was, in the beginning, dishonored by the holy pair in Eden, because they held the word of Satan above the word of God. This is the difficulty with the people to-day. If they would take God's word just as it reads, and have reverence for it, and receive the sacred oracles of God as his voice, there would be a growing regard for the law of Jehovah.

God has a law which governs the actions of all the holy beings in his universe, and this law is designed to govern the inhabitants of this world. Christ died that the human family might be brought back to their allegiance to God. He was their only hope of redemption. He did not suffer and die on Calvary's cross to annul the law, because he would thus be the administrator of sin by perpetuating transgression. If the law of God could have been changed, or one precept of it altered to meet man's fallen condition, then the Son of God need not have come into our world and died. But because the law of God was changeless in its character; because not one principle of it, not even a jot or a tittle, could be dishonored and swept away, God consented to let his Son take upon himself the results of man's transgression of that law, thus making it possible for man to be pardoned, and to become obedient to all God's commandments. It is the righteousness and perfection of his Son, who takes upon himself our sins, our defects, our weaknesses, which God accepts; and through faith in the merits of the blood of a crucified and risen Saviour we are prisoners of hope. Christ's righteousness becomes our righteousness, if we sustain a living connection with him. Then we cease to transgress the holy law of God, and become partakers of the divine nature.

[A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bring-

ing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.] We see that those who are now keeping the commandments of God need to bestir themselves, that they may obtain the special help which God alone can give them. They should work more earnestly to delay as long as possible the threatened calamity. If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, well may we plead, "It is time for thee, Lord, to work, for they have made void thy law." Some may think that because it has been revealed in prophecy that our nation shall restrict the consciences of men, it must surely come; and that if we make an effort to preserve our liberty, we shall be acting the part of unfaithful servants, and thus come under the condemnation of God.

This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake. We know the end is near. We know that the prophecies are fast fulfilling which show that we are living in the close of this world's history.

John was shown the last work for this time (Rev. 14: 9-12), and he saw a people of whom he says, "Here are they that keep the commandments of God, and the faith of Jesus." John tells us what was opened to him in vision: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This vision represents a people whose attention was called to the sanctuary in heaven. There John saw the ark of God, containing the tables of stone whereon was engraven the law of God; and this people have been seeking to be in harmony with heaven by keeping all God's commandments. There has been great opposition because they have respected the Sabbath of the fourth commandment, which by the secular and religious world has been ignored.

Now God speaks to us from Sinai's mount: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." It is the only commandment which is prefaced with a "remember," as though God had said, "Do not forget it." He has given to man the Sabbath as a memorial of creation. Man is to obey his command, and as he observes this memorial, the mind will be directed to the living God, who created the heavens and the earth. If man had always remembered to keep holy the Sabbath, there would never have been an atheist or an infidel in our world; but Satan has made an effort to keep God out of the mind, and has worked his plans so as to accomplish this; and having banished God from the memory of man, he puts himself, if possible, in the place of God, and even goes so far as to exalt himself above God, in compelling the consciences of men, which God has never done.

We are now keeping the seventh day,—the very day God has told us to keep,—and are here assembled on it for religious worship. The papacy has brought in another day, a common working day, and established it in opposition to the Sabbath of the Lord. This he has done so that men shall not see or understand what are the sacred claims of

God resting upon them. Well, what are we to do about it? Are we going to let the enemy make us captives, so that we shall not pay respect and reverence to God's holy day? Notwithstanding the fact that nearly the whole Protestant world have taken this child of the papacy, and cradled and nursed it, and given it prominence, it is our privilege and duty to keep holy the Sabbath of Jehovah.

Prophecy tells us that the man of sin, the papacy, was to change times and laws; and because we are not, with the whole world, accepting a spurious Sabbath for the genuine, persecution will be poured out upon us. And it is fast coming to that point when we shall see the power of the oppressive hand brought against our religious liberty, and have our right disputed to keep the day that God has blessed, and given to the world as a memorial of his creative work. Shall we therefore honor a day which has no foundation in God's word, an institution of the papacy, and trample on the holy day that Jehovah has blessed, and set apart for man? John, looking down to the close of this world's history, saw a class who kept the commandments of God, and had the faith of Jesus. I want to be among that number; I want to be on God's side of the question.

We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow. I want to ask, Are you awake to this matter? and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah.

The means we are devoting to our comfort here, the time that we allow to go to waste, ought to be devoted to the charge that God has given us: "Search the Scriptures;" and much time should be spent in prayer to God, that our garments, the robes of character, the inmost adornment, may be washed in the blood of the Lamb. But this cannot be, unless we keep the commandments of God in verity and truth; and unless we are awake to the times in which we are living, we shall be unfaithful servants. Obedience to the law of God will give protection from his wrath. We need now to pray for strength from heaven, to press back this movement that is being made in our country, and we should do everything on our part to preserve our liberties, and our right to worship God according to the dictates of our own conscience.

Has the Protestant world stopped to look back at the suffering caused by popery in attempting to bind men's reason, so that they should not worship God as seemed right to them? Can they not see how the Roman Church has exercised her revengeful and cruel power? Those who would not bow to her mandates had to endure the prison and the stake, torture and death. And when those were swept away who would not bow their conscience to any but the God of heaven, others would spring up to fill the ranks, and lift the standard of religious liberty and right. And now this nation, — the greatest nation of earth, — under whose government we are blessed with every religious and temporal advantage; which has been the recipient of unrivaled mercies; which Providence has watched over and shielded; by which the standard of liberty and religious freedom has been lifted, — will it follow the course of the papacy, and make void God's law? And shall we sit with folded hands, and do nothing in this crisis? Shall we let this Religious Amendment movement come in, and shut us away from our privileges and rights, because we keep the commandments of God? God help us to arouse from the stupor that has hung over us for years. There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been ac-

complished. We should seek God, especially that his grace and his power may be revealed in behalf of his people. We believe that God lives. We do not think the time specified in prophecy, when our liberties should be restricted, has fully come.

Rev. 7:1, says: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." It seems that the breaking loose of the four winds is about to take place. Verses 2, 3: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Here was a work to be done before the angels should let go the four winds; and if we shall awake to what is transpiring right around us, we must admit that we are not ready for the contest and the perplexities which are to be brought upon us, after the decree shall go forth. We are to cry to the God of heaven in earnest, united prayer, for the angels to hold the four winds till missionaries shall be sent to all parts of the world, till we have proclaimed the warning against disobedience to the law of Jehovah, and against worshipping the beast and his image. The claims of God's law must be made known to the inhabitants of the earth. This is our work; but every conceivable thing that the enemy can do will be done to hinder the people of God from awaking.

The Lord bids us to watch; for we read that while men slept, the enemy sowed tares in the field. The work of these National Reformers has been done in a deceptive, underhanded way, to sweep in the whole Christian world, if possible, and if they shall carry this move to its result, and we are brought into straitened places, what are we to do? I beg of you, in the name of Jesus Christ of Nazareth, to awake out of sleep. God always co-operates with man in the carrying out of divine plans. Christ came to our world for the purpose of bringing to man moral power to combine with his human efforts, and that he might place divine strength within the reach of weak humanity. Every time that Jesus overcame the temptations of the enemy in behalf of man, he elevated man in the scale of moral value with God. But it is impossible to discern between the human and the divine without the enlightenment of the Spirit of God. It is next to impossible for human beings to separate the sacred from the common, — the divine from the human, — notwithstanding discerning power is in our midst.

God is working for his people, that they may not be left in darkness. He would have us anoint our eyes with eye-salve, that we may discern between the workings of the powers of darkness and the movings of the Spirit of God. We must not give our attention to unimportant things; we need to become acquainted with the Scriptures as we have never done before. They are the rock upon which we are to stand, for everything that is revealed is for us and for our children. We can study the Bible, and understand the fulfillment of prophecy, and everything that has to do with the law of God, and Christ's sacrifice in connection with the law of God; and we can, as did Paul, go from house to house, teaching repentance toward God, and faith toward our Lord Jesus Christ. Why repentance toward God? — Because the sinner has broken God's law, and he must repent and come back to obedience of it. He is to show to the world that there is a moral law which is the great standard of righteousness, and that Satan would break it down, if possible, and have man erect a standard of his own. God's word is sure, standing fast forever; and as we look into that mirror, we see the defects of our characters. Will any stand before God's mirror, and because it shows them their defects, say that it is not true? We should not, as soon as our defects are pointed out, go away and forget what manner of persons we are; we must plead the blood of a crucified and risen Saviour by living faith, that pardon may be written opposite our names. We must wash our robes of character, and make them white in the blood of the Lamb.

When Christ went away, he gave to every man his work. This rests upon every one of us. If God should speak to you, he would say as he did

to Elijah, "What doest thou here?" God did not tell you to leave your small churches, to come and settle down in this large church, where your gift is swallowed up. I ask, "Is there no missionary work for you to engage in?" May the God of heaven stir up your minds and hearts. This work does not rest alone with the ministers; but every man is to search the Scriptures for himself, that he may give a reason of the hope that is within him with meekness and fear. Even though you have no great breadth of intellect, you can tell the simple story of the cross. There is a field before you in the home, in the neighborhood, in the city, and in the church; and it is this very work that God wants you to do. The people of God should arise and put on the armor. When all do this, we shall not see such congregations as we see here to day. There are scores of you who could take your Bibles, and, without inquiring if it will be easy, bear reproaches for his name, that you may obtain eternal life. When the Lord shall come and ask, "What improvement have you made of your talent? have you put it out to usury, that it might increase more and more?" what will you answer the Master, if you have sat at ease, and done nothing to win souls to Christ?

We each have a duty to perform. The light of Heaven has revealed to us that every one who would take upon himself this work, would have the blessing of God, and thus the light of truth be reflected across the pathway of others. "What doest thou here, Elijah?" Who sent you here, that you might come into this large church, to be a burden instead of a shining light, as you should be? A living church is a working church. Here you sit under the light of Heaven, and give out no rays of light to those who are in darkness; and yet you seem to be content, and do not appreciate your blessings, because you are not awake.

We need not go to foreign lands to become missionaries. All around us are fields white already to the harvest. Do not be inactive now. God calls upon you in Battle Creek who are dying of spiritual sloth, to go out into the highways and hedges, and labor so earnestly and interestedly that you will compel men to come to the light of truth. Let there be a moving out of Battle Creek, even though it be at a sacrifice. Go where you may be a blessing to others. Go where you can be a help in some weak church. Shake off your spiritual lethargy. Work with all your powers to save perishing souls; and the heavenly benediction will fall upon you; and you will finally hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

You do not appreciate or practice the truth of God. When you go to work for the Master in earnest, we shall not hear so many complaining, "Oh, I wish I knew whether I were a Christian or not." When you do the works of a Christian, you will have the witness that your ways please God. You must not be dependent upon a happy flight of feeling in your service to God. That is not the evidence that decides whether you are a Christian or not. The religion of Jesus Christ is a living principle within us, and every power and every faculty must be in subjection to the will of God. We are not our own; we are bought with a price. Christ says we are laborers together with God. But how many souls are you laboring to bring to the Master? There is a great and important work to be done to prepare a people to stand in the day of the Lord; and may God help us to do this work to his acceptance.

We read in Isa. 8:12, 13: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye: their fear, nor be afraid. Sanctify the Lord of hosts himself; let him be your fear, and let him be your dread." What is the burden of the work required of the people of God at this time? Is there nothing for you to do? Has the Master given you no part to act in his vineyard? — Yes, all have a work to do. "Bind up the testimony, seal the law among my disciples." This is the work to be done by the people of God. "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me [converts to the truth] are for signs and for wonders in Israel from the Lord of hosts which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people

seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

> A correct understanding of "what saith the Scriptures" in regard to the state of the dead is essential for this time. God's word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth. Our feet should be shod with the preparation of the gospel, and the truth of God should be our shield and buckler. We must know for ourselves that we have the truth of God. Therefore let no one entertain the question whether this or that portion of the word of God is inspired. Go to work; gird on the armor of Christ's righteousness.

Satan came as an angel of light in the wilderness of temptation to deceive Christ; and he does not come to man in a hideous form, as he is sometimes represented, but as an angel of light. He will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. We shall be commanded to worship this being, whom the world will glorify as Christ. What shall we do?—Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God; and that when Christ shall make his appearance, it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands; and that when he shall come, we shall know his voice.

If you are walking humbly with God, you will understand the truth, and the preparation necessary to be made for this time. "The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children forever." If you believe this, and walk out by faith, you will be saved in the kingdom of glory. We should not try to know the "whys" and "wherefores" of everything, but be content to know the simplicity of godliness. Jesus Christ has laid the plan of salvation, and opened the way before us, clear and distinct, that even the simplest who desire the truth, may find it. Special forces of darkness are at work to encircle us, and to take away our liberty of conscience. The mouths of those who have not kept pace with the work are closed, and they do not know what to say; but we who have been waiting and watching for the appearing of our Saviour, are not taken by surprise.

Are there not men and women in this congregation who have a work to do for the Master? Are there not those here who should go into new places and work as missionaries? We need missionaries at home; and we need missionaries who will go out into new fields, and see what they can do. Trade upon your one talent or two talents. Although your talents may be limited, God will accept them. Why bury them in the earth? Go to work, and do your best, and God will give you some fruit for your labor. O, I would rather come to the Master with garnered sheaves than to have treasures of gold and of silver. Give me souls as the fruit of my labor, and I will not ask for convenience or ease in this world. Are there not men and women here whom God will call to give an account for the ability he has lent them? There are souls for whom you are to work; there are youth with whom you are to plead. There is work to be done in the temperance line; and here you sit, from Sabbath to Sabbath, listening to the truth, while souls are perishing around you. Why not let the light which God has given you shine on the pathway of others? I beg you to consider this matter seriously.

Get ready for the week of prayer by humbling our hearts before God. Though you have yet no sheaves to bring to the Master, you can go to work

even at the eleventh hour, and God will help you. Be in earnest; pray and work, and work and pray; and then act as though success depended upon your efforts. Do to the best of your ability, and God will co-operate with you. You ought to work with all the powers of your being. Awake! awake! I pray you. "Arise from the dead, and Christ shall give thee light." Go out and do your little, and he will increase your capabilities, and you may keep growing in grace, and in the love of the truth. The more you use your talents, the more they will increase. We are drawing near the close of probation. We should put our talents out to the exchangers, that when the Master comes, he may receive our talents as his own; but he will return to us again both principal and interest. May the God of heaven place your feet upon the eternal Rock. I beg of you to be followers of Jesus Christ, and to bring many sheaves to the Master.

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.

TWO VOICES.

BY FRED ALLISON HOWE.

Job 10:1. Ps. 16:11.

First Voice.

AH me! the wilderness is vast and dreary;
The wailing winds, of dirges never weary!
The hollow sea-waves roar!
O'er pale, dead flowers the gloomy rain is falling,
The poor heart's tears on buried hopes of yore!
d, wandering voices to lost friends are calling
At midnight's spectral hour,
Along the shore!

If this one life be all, then better perish,
Than linger to behold what most we cherish,
Like vernal wreaths, decay.
If 'tis the end of life to die; and living,
In pain, to watch the swift years roll away,
To count life's dying pulse-beats with misgiving,
Then, fear of death, to-day
Come, death, and take away!

Second Voice.

There is a land where crystal streams are flowing,
Where breezes lull, and trees of life are growing,
And starry waters shine.
The sparkling dew falls cool on beauteous flowers,
The showers of boundless love on scenes divine.
Soft, seraph-music swells from dreamy bowers,
Where many a leafy vine
Its tendrils twines.

Yet many a task our fingers must unravel,
O'er many a rugged path our feet must travel,
To reach that radiant shore.
Strive on! thy feet may stray through meadows vernal,
If faithful till thy toilsome journey's o'er.
Strive on! before thee lie the hills eternal,
Let faith gaze on before,
To "pleasures evermore!"

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 4.

BY ELD. D. T. BOURDEAU.

III. *Some prophecies are retrospective as well as prospective.* The first of these that I shall notice is Rev. 12:7-9: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Who cannot see in this prophecy more than events in the Roman government? True, in this chapter the Roman power is set forth under the title of the dragon. But the dragon is but another name for Satan. It is denominated in the words before us, "that old serpent, called the Devil, and Satan." And why is the Roman government called "the Devil and Satan"?—Simply because the Devil, or Satan, worked through it. How plain it is that in the words under considera-

tion a retrospective view is also given of the original contest in heaven between Christ and his angels and Satan and his angels, and of the literal expulsion of the latter from heaven?

This view is confirmed by the following testimony of Ezekiel, in which both the fall of Tyrus and that of Satan, his prototype, are set forth: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God: every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou was created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

If we were to analyze this passage grammatically, we should be obliged to conclude that it all applies to the king of Tyrus. Yet there are several things that are here stated which cannot be said of Tyrus. Tyrus never was in Eden, the garden of God. He never was the anointed cherub that covereth; and God never set him so. It could not be said of him nor of any king since the fall, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Shall we say that these statements are untrue?—Nay, verily. They are most truthful when weighed in the light of the fact that Tyrus was influenced by Satan, and was regarded as one with Satan in departing from integrity and righteousness, and in the practicing of iniquity. When Ezekiel presents those traits and facts that cannot be found in the life of Tyrus, he gives traits and facts in the previous history of Satan, who had influenced and perverted Tyrus. And Tyrus, by looking at himself in the light of this description, could have a full view of the nature of his sins; for he would see himself connected with and prompted by the great author of sin,—the first being in the universe who had by sin fallen from the exalted position of favor with God to a deplorable state of degradation, through the violation of the holy principles of God's moral government. Also, those who should live thereafter, could, if they chose, be benefited by the perusal of this interesting passage.

An examination of Isa. 11:10-16, will close the remarks on this branch of the subject. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of

the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

The burden of this prophecy was to be fulfilled under the Christian dispensation. It starts out with the declaration that "a root of Jesse" (which all must admit to be Christ) shall stand as an ensign of the people. Then follows the statement that "to it shall the Gentiles seek." This relates to a gospel work to be done for the Gentiles after Christ's first advent. Then the Lord is to set his hand the second time to recover the remnant of his people, which are represented as being in Assyria, in Egypt, etc., and which are, further on in the passage, denominated "the outcasts of Israel." We claim that these are Israel in the gospel sense, true Christians; for since Christ, "they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children" (Rom. 9:6, 7); but we are all "the children of God," "Abraham's seed," and a part of "the Israel of God," by faith in Christ Jesus. Gal. 3:26, 29; 6:16; Rom. 2:28, 29, etc.

Therefore the remnant that are spoken of in this passage are the remnant, or last part, of the church of Christ, who "keep the commandments of God, and retain the testimony of Jesus Christ," and against whom the dragon is to wage war. Rev. 12:17; 14:12, 14. These are to be successful and triumphant; for they are to "fly upon the shoulders of the Philistines," "lay their hand upon Edom and Moab; and the children of Ammon shall obey them." And the Lord shall destroy before them the tongue of the Egyptian sea, etc. And observe, too, that these are to be gathered from Assyria and from Egypt.

Now, how can this be fulfilled, since the Philistines, the Edomites, the Moabites, the Ammonites, etc., have long since been merged into other nations, and do not exist as distinct peoples? Will Israel after the flesh, or even true Christians, all have to go to Assyria and Egypt, and pass through the Red Sea? The answer to these questions is found in the fact that this prophecy is retrospective. God refers to these nations and places because there are facts in their history which fitly represent the experiences of the true people of God in the end of this dispensation, and which we would do well to consider, in order to derive profitable lessons therefrom.

This is no more objectionable than it is for God to call his people out of Babylon just before the second coming of Christ, when it is a fact that at that time literal Babylon does not exist. Rev. 14:8; 18:1-4. Yet some points of this prophecy were, to a certain extent, applicable to the Jews at their return from Babylonish captivity. This is especially true of the last verse: "And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came out of the land of Egypt." But even in this case, the experience of those who were gathered from Assyria and from Babylon was typical of that of the remnant of the Christian church, who are to be gathered into the unity of the faith, and to finally inherit the new earth, of which the land of Palestine was a type.

Much more might be said on this prophecy from the stand-point of type and antitype, but such remarks will be made under another head. But we cannot leave this prophecy without gleanings from it an important practical lesson. Verse 13 reads: "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." This, too, is retrospective. Ephraim had received the blessing which would naturally have fallen to Manasseh through primogeniture. He afterward became a numerous and strong tribe, and instead of being humbled by his prosperity, he turned it to a selfish account, vying with Judah for position and honor among his brethren. And Ephraim had more than one contest with his brethren, actuated by envy. One of these contests was at the time that Gideon met the Midianites with three hundred men. A great victory was gained. But "the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites?"

And they did chide with him sharply. And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that." Judges 8:1-3.

But this terrible envy was not then eradicated. Farther on, in the days of Jephthah, it broke out with fury and vengeance. Jephthah had gained a triumphant victory over the Ammonites; but the Ephraimites gathered themselves, and accused Jephthah of having failed to invite them to join him in their expedition. Jephthah tried to reason with them, showing them how he was hard pressed by the enemy, and stating that he had invited them to come to his aid, but that they had not responded; whereupon he had taken his life in his hand and met the enemy, and the Lord had delivered them into his hand. "Wherefore," said he to them, "are ye come up unto me this day, to fight against me?" But all this reasoning was in vain. The Ephraimites had a pitched battle with Jephthah and his men, in which they were defeated, and lost 42,000 men. Judges 12:1-6.

Envy originated with Lucifer in heaven, and was first exercised toward the Son of God. It was expressed by Lucifer (thenceforward Satan) to the angelic host, many of whom indorsed it and took it into their characters, thereby sealing their destiny. Envy is a natural outgrowth of pride. Those who possess it have too high an opinion of themselves, are worshippers of themselves, and consequently deprive God of their supreme affections, and fail to love their neighbor as themselves. They are pained and made miserable by seeing others prosper, whereas their happiness should be increased by witnessing the prosperity of others. If we love our neighbors as ourselves, we shall rejoice as much at their prosperity as we would if it were our own. But the experience of those who are full of envy is exactly the opposite of this.

Envy is seen in efforts to belittle and abase others as a means of building up and promoting self. It is seen in backbitings, strifes, hatred, murders, thefts, adulteries, persecutions, wars, and in almost every evil work. It was expelled from heaven when Satan and his angels were cast out of that blissful place, never to be granted a refuge in the peaceful abodes of the blessed. Envy has ever been one of Satan's most potent and successful means of leading men into sin, and thus securing their ruin. By it, he often carries on his baneful work among professed Christians, even among ministers of the gospel. But those who shall receive the latter rain, and triumph in the conflict with the powers of darkness, in the near future, will not have a particle of envy in their hearts. Let us do all in our power to rid ourselves of this cruel trait of character.

THOUGHTS ON BAPTISM.—NO. 3.

BY ELD. J. W. WATT.

(Concluded.)

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. It has been considered in the former articles what we must do in order to receive baptism in the name of the Father and in the name of the Son. We have learned that it is necessary to have a willingness of mind to keep all the Father's commandments, and to have faith in his Son and be willing to express that faith by going forward in all the ordinances given by the Son, before we can consistently receive baptism in the name of the Father, and in the name of the Son. We now inquire what we must do in order consistently to receive baptism in the name of the Holy Ghost? Evidently we must believe there is a Holy Ghost, and that it has something to do with our salvation, or it would not have been named in the commission.

Just before our Saviour left this world to go again to the Father, he told his disciples that he would send the promise of his Father upon them, and that they should receive power from on high. Luke 24:49. The prophet Joel speaks of this promise, and shows us that it is the Spirit of God, or the Holy Ghost, that God has promised to his people. Joel 2:28, 29.

After our Saviour had left the world, the disciples remained at Jerusalem, according to the instruction given them, until the day of Pentecost had fully come, when there was a wonderful manifestation of the power of God. The Holy Ghost rested with such power upon the disciples that they were able to speak with other tongues; and when the multitude came together, and began to say that these men were drunken, Peter boldly stood forth in their defense, and told the people plainly that these were not drunken, but that this was "that which was spoken by the prophet Joel," and showed them that it was what God had promised. Acts 2:16, 17, 33. After he had preached to them Christ as that prophet which should come, and that had come, and whom they had with wicked hands taken and crucified, they began to feel condemned, and to cry out and ask what they should do. Verse 37. Then Peter told them to "repent, and be baptized," and they should receive the gift of the Holy Ghost. Verse 38.

Then, to show the extent of this promise, he continues in verse 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Can any one doubt that there is a Holy Ghost, with this plain scripture before him, showing, as it does, that as long as God will call sinners to repentance, the Holy Ghost will be given to those who turn to him with full purpose of heart?

Having now found the extent of this promise of the Holy Ghost, we will notice its office work. "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. John 16:7, 8. Here are two of the leading offices of the Holy Spirit brought plainly to view. The child of God receives the Holy Ghost as a Comforter, to comfort him in the dark hour of trial and affliction. O, how often we need its comforting power, as we pass along the rugged pathway of life!

But to the sinner it comes as a reprover, causing him oftentimes to feel that God is displeased with him, and that it is his duty to turn from sin, and obey that God who has created him. It perhaps brings to his mind the prayers of a God-fearing mother or the timely admonition of a pious father, or seals home to his heart the testimony of the gospel minister,—pleading in different ways, until the hard heart yields itself to God.

Turning again to the Christian, we find that he is represented in the Scriptures as being a holy temple in which the Spirit of God should dwell. 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16. How careful we should be to keep these soul-temples of ours clean and pure from anything that would defile the temple of the living God.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. We show that we love God by keeping his commandments. 1 John 5:3. We are to be led by the Spirit of God, if we are his children (Rom. 8:14); and the Spirit of God will always lead us in harmony with his word. The word of God and the Spirit of God, both coming from God, must necessarily agree. There is danger, even after we have received the Holy Ghost, and felt its power and influence upon our hearts, of grieving it away. Eph. 4:30. How careful we ought to be to grieve not this tender Spirit after it has once been given to abide with us!

There are also gifts of the Spirit which have been placed in the church by Him who gave the promise of the Holy Ghost. Paul tells us that he would not have us ignorant concerning these gifts. 1 Cor. 12:1. He then gives us to understand what they are, and in verse 25, he tells us why they are placed in the church—"that there should be no schism in the body; but that the members should have the same care one for another." Again, in Eph. 4:12, he tells us that they are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," and in verse 13 he tells us how long these gifts must remain in the church—"till we all come into unity and perfection. Then, according to this scripture, these gifts should be found in the church as long as God has a church in the world.

With all this testimony before us, and much more that might be given, in what state of mind must a person be, in order to receive baptism?

the name of the Holy Ghost, in strict harmony with this great commission?—Surely, he must believe there is a Holy Ghost,—a real power sent from God in harmony with his promise,—that it is in the world, reproving it of sin, and that he himself has been reproved by it; that now, as he turns to God, it will be given him as a Comforter, and the love of God thereby dwell in his heart; and that he will be led by it as long as he will earnestly strive to do the will of God. He must also have faith in the gifts of the Spirit, so far as he has been able to learn of them, and must believe that God has placed them in the church, and that they will remain there as long as God has a people on the earth.

Can any one be baptized in the name of the Holy Ghost, and that baptism be acceptable to God, when he does not believe there is a Holy Ghost?—I think not. What, then, in conclusion, do we find in this commission given by the Saviour? 1. To be baptized in the name of the Father, we must keep or be willing to keep the commandments of the Father. Here we have the keeping of the commandments of God. 2. To be baptized in the name of the Son, we must have faith in the Son, and be willing to show that faith by conforming to all the ordinances given to us by the Son of God. Here we have the faith of Jesus. 3. To be baptized in the name of the Holy Ghost, we must believe there is a Holy Ghost in the world, with its offices and gifts. Here is most certainly primitive Christianity.

We now inquire, Is there a people in the world to-day standing in full harmony with this commission?—There is a people brought to view in Rev. 14:12 that "keep the commandments of God and the faith of Jesus." The same people are again seen by the prophet, keeping the commandments of God, and having the testimony of Jesus Christ. Rev. 12:17. The testimony of Jesus is the spirit of prophecy. Rev. 19:10. This shows us that this people believe in the Holy Ghost, for they acknowledge that one at least, if no more, of the most important gifts of the Spirit is in exercise among them. Here, then, under the third angel's message, is a people brought out who can accept all that is taught in this commission, while others accept a part. Let us strive to be found on the side of truth.

Nevada City, Mo.

SINCERITY.

BY C. P. WHITFORD.

AFTER the binding obligation of God's law has been set forth, and the sinner convinced that, if it still in force, he is a weekly transgressor of the seventh commandment, which declares the seventh day to be the Sabbath, and that consequently he is guilty before his Maker for its weekly violation, is not unfrequently the case that an attempt is made to soothe the awakened conscience under the plea of "sincerity." In conversation with a friend on the subject of the Sabbath, he remarked that we were only sincere in our faith, it was all that was necessary; which was equivalent to saying that we might do things which were wrong, if we were only sincere, and the result would be the same as though we were "doers of the word," etc. I am pained to observe that such is the position of the large majority of the professed followers of Jesus Christ at the present time, and I must confess utter inability to harmonize such a position with the words of our divine Lord and Master, as recorded in Rev. 22:1-4: "Blessed are they that keep his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Again he says, Matt. 19:17, "If thou wilt enter into life, keep all the commandments." God has given commandments and ordinances, and promises salvation to those who will keep them. Now if men can continue to do things which are violations of the commandments, and yet can be saved, under the plea of "sincerity," why, then, there are two ways to salvation. We can obey God and be saved; or, if it is not so convenient, we can disobey him and be saved, provided we are only sincere.

To me, this always seemed a very doubtful kind of salvation. While I have realized that it was a good thing to be truly sincere, yet I have never indulged the hope of salvation in the kingdom of God, except by strict conformity to every one of

his righteous commandments. To be sincere in actions which are violations of the law of God, will prove in the end, I fear, dangerous sincerity. Let us, then, strive to know the whole will of God, and to do it, for the promise of entering into the city extends to none but those who keep the truth: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

WHO CAN AFFORD IT?

BY ELD. C. I. BOYD.

"Is it wrong to wear gold and diamonds, if a person can afford it?" was asked of the writer a few days since. It was answered in the negative, and modified as follows: Who can afford to permit pride, that avowed enemy of Christ, to dwell in the rooms of that temple which he asks all for himself? Who can afford to waste the means committed to him, which God says are his, while souls are perishing for the light of truth, which a proper use of this means might send to them? Who can afford to hear the Master say, "I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me"? Let those who can afford it, answer "I."

The sister of the questioner, a young lady of wealthy parentage, just entering womanhood, had donated her jewelry, consisting of diamonds set in gold, to be sold, and the proceeds to be used to help on the third angel's message. These ornaments were put into the hands of a jeweler, who is much interested in the cause of present truth, and a part of them have been sold for nearly eighty-five dollars. May this youthful donor, who was but recently converted, baptized, and taken into the fold of Christ, be clothed with richer ornaments than the diamonds of Africa, even that ornament "which is in the sight of God of great price," and may she see some of the fruit of this gift, shining as stars, in the kingdom of God forever and ever.

I have heard of a converted (?) violinist, who kept his violin to use in case he should backslide. Is it for a like reason that some of our sisters keep their jewelry locked away in some safe place? Who can afford to keep it there? It would pay for our most excellent church paper, the REVIEW, to be sent to some poor and lonely family. They cannot afford to be without its weekly visits. It would pay the postage on some missionary letters which might be written, if the heart was full to the overflowing with the love of the truth and the salvation of souls. Brethren and sisters, a little more time, and our efforts for the salvation of our fellow-men will be no longer needed. A little longer, and the dim shining of the church militant, will be eclipsed by the glory of the church triumphant, shining "fair as the moon, and clear as the sun." Till then, let us be diligent.

Wellington, So. Africa.

WHO ARE FULFILLING PROPHECY?

BY W. W. STEBBINS.

"HAVING therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Acts 26:22.

What made Paul so confident and strong in God, was the undoubted evidence that he was fulfilling prophecy. Many of the great reformatory movements in the church of God on the earth, the great apostasy in the same, many of the chief political crises,—have been outlined in prophecy hundreds of years before they transpired; the rise and fall of thrones and great empires have also been mapped out in prophecy.

The modern, world-loving church, cherishing such a love for pleasure that, in known instances, the prayer-meeting has been postponed on account of the theater, is fulfilling prophecy.

Many modern ministers who tickle the itching

ears of those who cannot endure sound doctrine, and fill their hearts with pride, folly, and fashion,—these also are fulfilling prophecy. 2 Tim. 3:4; 4:2-4.

The humble, God-fearing flock,—the remnant church,—freighted with its message of fearful warning, and characterized by its plain preaching of the word of truth, replacing and restoring the seal of God's authority, thus connecting the end with the beginning, exalting the Creator of the heavens and the earth,—this, too, is fulfilling prophecy. Rev. 14:9; 7:1-3.

Those who scoff at the promise of Christ's coming (2 Peter 3:3); the unruly children of to-day, whose names might be called Legion; the parents and near kindred destitute of natural affection (2 Tim. 3:2, 3),—all these are subjects of prophecy.

The rich, with their rusted treasures (James 5:3); the poor, with jealous eyes, arraying in hostile conflict, capital and labor (Rev. 7:1); the inventor and the student of prophecy (Dan. 12:4),—all are fulfilling predictions uttered long ago.

The answer to our question then is, All things, animate and inanimate, are fulfilling prophecy. And while this is true, may we so profit by the light we enjoy that we may be privileged to be among those spoken of in Rev. 22:14.

Newton, Kan.

POLITICAL AND RELIGIOUS ITEMS.

BY A. SMITH.

PROHIBITION.

AT a tent-meeting held by the Prohibitionists at Grandville, Mich., one of the speakers, Rev. F. Wright, said: "The Republican party swears allegiance to the record of the past; the Democratic party swears allegiance to Grover Cleveland; and the Prohibition party declares allegiance to Almighty God." Among the illustrations made use of by the speaker, was that of a stereoscopic view of Moses coming down from Mt. Sinai with the two tables of the law in his hands, when he was met by a man from the camp, waving his hand, and crying, "Go back, Moses! The people have not yet been educated up to prohibition."

Mr. W. spoke of the moral law as being decidedly prohibitory, "thou shalt not" being the characteristic interdiction against every sin. He declared the moral law of ten commandments to be of universal obligation. When it suits their purpose, these Rev. Doctors exalt the law of God; but when the fourth commandment is the question at issue, they prove themselves to be "not educated up to prohibition."

THE MORAL LAW AND THE SABBATH.

In a tract (No. 175) from the pen of Archibald A. Hodge, D. D., published by the Presbyterian Board of Publication, at Philadelphia, occur the following pertinent statements concerning the Sabbath:—

God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose, and imposed its observance as a universal and perpetual moral obligation upon the race. . . . He [Christ] declared (Mark 2:27) that "the Sabbath was made for man," the *genus homo*, and consequently is both binding on all men for all time, and adapted to the nature and wants of all men under all historical conditions. —pp. 4, 7.

Concerning the particular day to be observed as the Sabbath, the author says that "it must depend upon the positive will of God." Concerning the decalogue, he thus testifies:—

The moral law, expressed in the ten commandments written by the finger of God on stone, and made the foundation of his throne between the cherubim and the condition of his covenant, must remain.—p. 8. The fourth commandment is an inseparable constituent of the decalogue.—p. 23.

Concerning the Reformers, the author thus testifies:—

Luther, Calvin, and other Reformers taught that the Sabbath was ordained for the whole human race at the creation; that it was, in its essential features, designed to be of universal and perpetual obligation.—p. 19.

A THEOLOGICAL ANOMALY.

A Congregationalist minister, in a letter to one of our sisters on the subject of the Sabbath, makes the following proposition: "One may observe the seventh day, if he is sincere, and be a devoted child of God; and he may observe the first day, and be a sincere child of God." On another page in his letter he says, "In a nation where the majority must rule, the rights of the majority to observe one day, undisturbed by the working of others,

must be respected. Hence the law must say to those who believe it right to work upon Sunday, "You must not do it."

Such a proposition is intensely anomalous. A certain portion of God's people, sincere and devoted, keep the seventh-day Sabbath holy unto the Lord; while certain other people of God, sincere and devoted, but more numerous than the seventh-day people, keep Sunday in like manner. On Monday the Sunday-keepers—good children of God—armed with civil law, give their seventh-day brethren—likewise devoted children of God—a sound threshing, to convert them to the Sunday side of the argument. How must the Father in heaven look upon his children under such circumstances? The truth is, it is the venom of that old serpent, the Devil, that inspires the frenzy that would treat a brother worse than Jesus permits his people to treat their enemies. But the innuendo of the proposition is an index of the speedy fulfillment of Rev. 13:15-17.

"OFF" ON CHRONOLOGY.

BY J. G. HARDIE, JR

As the scriptural evidences for the observance of the seventh day are presented to the public, the friends of Sunday-keeping are ready to call to their aid all who have a word to say in favor of their day, however irrelevant or absurd it may be. In an editorial in the September number of the *Manufacturer*, we find a specimen of this kind. Though the writer may be well "up" in the knowledge of the manufacture of iron or fabrics, yet it is evident that he is away "off" in theological chronology. In speaking of the Liberty League, he says:—

The practice of these gentlemen and of their adherents is to speak of the law requiring Sunday to be observed as a day of rest, as if it owed its origin to the sour bigotry of the Puritans. It is referred to frequently as a "blue law," devised by fanatics, with an express intention to add to the misery of mankind, and to curtail the small possible amount of human happiness. But this is wholly erroneous. The Puritans were not the authors of the scheme which sets aside one day in seven as a rest-day. That practice is at least thirty centuries old. The first Sunday law was ordained from Mt. Sinai. It is, indeed, likely that the practice long preceded the law, and that the divine commandment merely proposed to give the force of religious sanction to a custom of unquestionable beneficence. That it is beneficent is demonstrated by its perpetuity. No custom could have endured so long, among so many different people, under conditions so various and diverse, if it had been the offspring of a mere tyrannical edict. It could not have been continued, if it had not been recognized by men in all ages as of advantage to their souls, their bodies, and their estates. The proposition of the League, therefore, is not merely to repeal the Sunday law as it has stood upon the books of this State for more than one hundred years; not to free the community from rigors imposed upon them by narrow-minded bigots long ago deceased; but to overthrow a system which has certainly been in existence for three thousand years, and which probably antedates the flood.

All authentic history places the origin of Sunday observance in the fourth century after Christ. Thus the writer made a mistake in his guess, of at least nineteen hundred years; and to give force to his assertion, he further claims that it was given in statute form, and proclaimed from Mt. Sinai. Not being satisfied with making the highest kick as a first-day advocate, he seems to entertain the belief that, could he slide down the opposite side of Sinai, he should find, somewhere between its base and Eden, in the history of the antediluvians, indispensable traces of Sunday sacredness; for he seems to think that "it probably antedates the flood."

THE DAY BREAKETH.

BY MARIETTA CARPENTER.

THE day breaketh! The chilling night shadows flee before the dawn of the morning. God's people have been long in the conflict. Over their pathway the biting storm-winds of winter have swept, frosting the most fragrant flowers of their joys. Disappointments have met them all the way along. Their names have been cast out as evil. Persecution has overtaken them. Bitter the cup pressed to the lips of God's people; but, dear brother, sister, look up; the day breaketh! Just over the hill-tops of time, behold the dawning glory of an eternal day of gladness. "Weeping may endure for a night, but joy cometh in the morning."

Then let the stirring watch-word be, "Onward, the day breaketh!" Jesus is soon coming. Sorrow and sighing are soon to flee away. We shall soon part company with pain and death. We shall soon see Jesus, and be made like him. We shall soon meet dear ones who have been sleeping in Jesus. O, the rapture of that hand-clasping, in the dawning splendor of that morning that shall never know a cloud, that shall never feel the chill of night! Ah, what a meeting that will be! What vast numbers of faithful ones shall we then meet! It has been long since some of those dear ones were laid away. In that morning you shall meet them again, but how wonderfully changed—all the paleness of death gone, all the wrinkles and scars of sin gone! There you will see them clad in white raiment, crowned with immortality, radiant with the glow of eternal health.

When all the saints of God are gathered home, what a glorious meeting it will be! What wonderful acquaintances we shall form! Abel and all the martyrs, Abraham and all the patriarchs, Moses and all the prophets, John and all the apostles, Luther and all the Reformers, the good and the pure of every age and clime,—all will be there; and, dear reader, let this thought thrill our hearts, that if you and I keep God's commandments and the faith of Jesus, and endure to the end, we, too, may be there, and clasp hands with Christ, our elder brother, and all this illustrious throng. Discouraged ones, look up, the day breaketh! The long night of sorrow is almost past. Stand faithful at your post a little longer; the conflict is almost over; the victory is almost won. From sorrow's bitter tears, from sin's dark stain, from heart-aches, from death's cruel power, from all the weariness of this mortal life, God's people will soon be free.

The door of our Father's house will soon be thrown open, and we shall be free to range through all its many mansions, and have full access to its infinite delights. Then do not stop to grumble at the roughness of the way, but be up and doing, and help sound the glad tidings, "Jesus is coming again." Take some humble part in the grand work of warning a guilty world of its approaching doom. Preach, pray, write, talk, sing, and daily live out the stirring truths of the third angel's message. Send tracts, papers, and books to those who have not heard the glad news that Jesus is soon to come to take his children home.

Look up. Be strong to endure. Do not faint at trials; think of what Christ bore. He has said that the servant is not greater than his Master. Think of the sufferings of Jesus in the garden. What are our trials, after all, when compared to what God hath in store for his faithful ones? We set too much store by our petty trials. We have not time to grieve over them. Look, the eastern horizon is all aglow with Christ's coming glory. Soon his hand will wipe the tears from our eyes, and bestow eternal life upon us. Then be of good cheer; the day breaketh!

Barry Co., Mich.

Special Mention.

PROSECUTING POLYGAMY.

THE N. Y. *Independent* prints the following summary of prosecutions for polygamy which have taken place since the passage of the last section of the Edmunds anti-polygamy law:—

The total number of trials and convictions under the "co-habitation" section of the Edmunds anti-polygamy law in Utah now amounts to five hundred and twenty-five; and during the last fiscal year there were three hundred and twenty-six such trials and convictions in that territory. The number in Idaho is eighty-nine. The Grand Jury not long since discharged at Provo in Utah, found two hundred and thirty-four indictments against as many persons charged with violating the "co-habitation" section of the law, the most of whom have been held for trial. These facts show a general disposition on the part of Mormons to disregard the law, and a very commendable fidelity on the part of courts to enforce the law. The Congress of the United States has undertaken the task of destroying polygamy in all its forms, and under all its disguises, in the territories subject to its jurisdiction, by the power of law. So far the law seems to have been efficiently put in force; and the proper course to pursue is to continue its action with unabated vigor until Mormons themselves come to the conclusion that their polygamous system can find no safe resting place in this country, and abandon it altogether."

The Mormons, of course, try to pose before the

country as the victims of religious persecution, but the providence of God has not left finite human judgment to determine what is religious persecution, and what is not. His word has defined the limits of jurisdiction of the "powers that be," which he has ordained to authority in the present world, so clearly as to leave no occasion for question. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying; namely, Thou shalt love thy neighbor as thyself." Rom. 13:9. In this sphere of our relations to our fellow-men, the civil power has jurisdiction; for civil government is only instituted for the sake of these relations, that they may be so maintained as will be for the best interests of the parties governed. Hence the civil power properly concerns itself with the suppression of polygamy, the practice of which is a violation of one of the commandments quoted above. Those precepts of the decalogue which define our duty toward God were not quoted, for they lie outside the jurisdiction of the "powers that be," and when the civil power concerns itself with them, religious persecution must result. It will be strange, however, if the prosecution of polygamous Mormonism is not yet made a precedent for legal action against those who do not conform to the practice of the majority, in things which pertain only to the worship of God.

L. A. S.

THE INTERNATIONAL DATE LINE,

BY CROSSING WHICH YOU EITHER GAIN OR LOSE JUST TWENTY-FOUR HOURS.

THE international date line is the line at which dates must be made later, by one day, when crossing it from east to west, and earlier, by one day, when crossing it from west to east. The line passes just west of Behring Straits, west of Clarke's or St. Lawrence Island, west of Gore's Island, thence southwesterly, between the Aleutian Islands and Asia. Some authorities place it east of Behring Island. It then passes southwesterly some degrees east of Cape Lopatka and the group of Kurile Islands; thence just east of the Japan Islands, Jesso and Nippon, keeping west of Guadalupa and Margaret's Islands, but east of Bonin, Loo Choo, and Patchoo Islands, and southeast of Formosa. The line then passes through Bashee Channel, just north of the Bashee Islands. It enters the China Sea east of Hong Kong, then passes south, just west of the Philippine Islands, but keeps east of Palawan Islands. It is here that it reaches its most western point, being about 116 degrees east longitude. It then takes a southwesterly course, passing through the Sooloo Islands, south of Mindanao and north of Gililo. Thence it passes east, nearly parallel to the equator and just north of it, to a point about 165 degrees, just north of Schauk Island; thence southeasterly, leaving High Island, Gilbert Archipelago, Taswell Islands, and the De Peyster group on the northeast; thence past the Navigator or Samoan Islands to longitude about 268 degrees west; thence it turns south, keeping east of the Friendly, Tonga, Vesquez, Kermadec, and Curtis Islands, and west of the Society Islands and Cook's or Harvey's Islands; thence it continues south, bearing a little to the west, so as to cross, according to some authorities, Chatham Islands; thence to the South Pole.—*Notes and Queries.*

VOLCANIC ERUPTION IN JAPAN.

[The *Dawn of the Morning* gives the following graphic description of the great volcanic eruption which took place in Japan last July.]

"The scene of the awful affair was Bandaisan, the terminal peak of a small block of hills about 5,800 feet in height. It is close to the northern boundary of Lake Tuawashiro, less than 150 miles from Yokohama, and has long been famous for its hot springs, to which the Japanese resort in summer in larger numbers. Upon the sides and around the foot of the mountain are a number of villages, containing, in the aggregate, a population of about 10,000.

"On the morning of July 30, just about the usual breakfast hour, the visitors were startled by an unusually severe shock of earthquake. Half crazed with fright, they rushed out of their houses

and made for the foot of the mountain, some of them stopping long enough to gather their money and other valuables, but the large majority fleeing, falling, shrieking, and fainting, with but one object,—to save their lives. Down they flew over the steep paths of the hill, which trembled and heaved beneath their feet. Suddenly a great dense black pillar rose with an appalling sound from the apex of the mountain, reaching the sky, which became as dark as night. The fleeing people came to a halt, transfixed with terror, and then fell prone upon the heaving earth. Blacker and blacker grew the sky, the ground undulated like the sea; the fearful roar of the volcano increased momentarily, noxious gases filled the air. Then the black pillar spread out like an umbrella over the entire horizon; and shower upon shower of red-hot ashes, massive stone sulphur, and volumes of boiling water fell upon the earth for a radius of five English miles. From the rents in the ground, fountains of flame, water and ashes burst forth to such a height that they could not be reached by the eye. Hundreds of the poor unfortunates were caught by the jets, and projected high in the air, then falling, broken, blackened, and in many cases bereft of human semblance. For over two hours the eruption continued. At last the crest of the mountain seemed to be lifted bodily upward, and then to fall with a terrific crash, while huge flames of dazzling crimson and purple played about the mouth of the crater.

"It was hours before daylight returned, and the full extent of the catastrophe became apparent. The hill on all sides was strewn with the dead and dying, and in many places the bodies of men and women, scarcely distinguishable from each other, were found suspended across the limbs of the trees. Relief soon came from the surrounding villages, and the survivors were tenderly carried to Inawashiro. Many of them died upon the way. The latest estimate puts the total loss of life at 2,000, but the exact number will never be known. Another thousand are maimed for life, while 2,000 more will carry the marks of burns and scalds to their graves."

REVIVAL OF ANARCHY.

It is now a little more than a year since the anarchists were hanged at Chicago for complicity in the Haymarket massacre. The efforts put forth to save them, by means of petitions, legal subterfuge, and open warnings and threats on the part of many people, excellent and otherwise, are still fresh in the public mind. It was held that the murderers were poor, misguided wretches, with large hearts and benevolent purposes, who had been made desperate by long contemplation of inequalities and injustices of the present social organism; and that, therefore, the murder they committed should be condoned, and distinguished from all other murders. And so, by tempering justice in this particular case, it was held that the fiendish spirit of anarchy might be softened, and the wrath of these self-asserted avengers of the wrongs perpetrated under the existing social system, might be turned away. But exact and equal justice had its course, nevertheless, and since then we have heard little of anarchy.

Nevertheless, it has not a whit abated its activity. "Sunday-schools" established by anarchists have been discovered in various parts of Chicago, where children are regularly taught that there is no God, no Bible, church or hell, or anything else of good or evil; that the law and government and civilization of the present day are lies, to be wiped out by bombs and murder. There children are also taught to look forward to a social revolution, in which existing systems are to go down in blood, at the hands of philanthropic assassins. It is further discovered in the same city that anarchistic societies are as prevalent and active as ever, though more secret and cautious in their meetings and agitations. Instead of a few large groups of desperate men openly drilling with arms, and experimenting with dynamite bombs, there are now hundreds of small groups acting more quietly in the same way. The *Arbeiter Zeitung*, Spies's old paper, which has been rather moderate in tone the past year, has suddenly broken out into wild harangues and counsels for the murder of capitalists and others. A large public meeting of socialists was recently held, where a tableau was presented, representing an anarchist stabbing the

law, and another wearing the red flag and trampling under foot the stars and stripes beneath galleys from which were suspended figures of a policeman and a capitalist. The whole audience greeted the tableau with most enthusiastic demonstrations.

Just at this time also comes the trial of the anarchists recently arrested on charges of conspiring to murder the judge and State's attorney of the court that condemned Spies and his associates. One of the prisoners has turned informer, and tells on the witness-stand how that John Hronek, another prisoner, carried bombs about on the street to throw under the carriage of President Cleveland, on the occasion of his recent visit to Chicago, to blow up Judge Gary, Attorney Grinnell, and anybody and everybody supposed to be concerned with the law or capital. So serious appears the situation, that the local newspapers have finally begun to sound a warning even at the risk of "injuring the property interests of the city."

It must be evident, one would think, to the most tender of the sentimentalists who protested against the infliction of the punishment provided by law for the Haymarket murders, that there can be no trifling, no yielding course adopted, in a case like this. The "Sunday-schools" have been established, the tableau presented, the arming and drilling of groups continued, and more murder projected, in defiance of the warning of a year ago. All this goes on in the face of the fact that it has been decided that murder done in the name of anarchy shall not be distinguished in the least degree from murder done in any other name. Is it at all probable that a different result would have followed a more merciful and yielding course toward the Haymarket assassins? Is it not evident that such a course would only have made matters worse, and excited demonstrative contempt and bolder plottings? It was not to be supposed that the executions of last November would root out anarchy. No one expected it, and no one should be surprised at these later manifestations. The beer-drinking fiends in the case are not ignorant offenders, but calculating and educated conspirators, whose whole creed is cowardly murder in behalf of unlimited license. They have had an example set before them; they know what to expect. But they keep right on in their diabolical course. The law must also take its course. Let us hear no more sentimental pleading for "misguided" men of this character. The remedy is only to be found in a vigorous application of the law to all these offenders, in whatever stage of murderous plotting they may be found, and a vigilance that shall dissipate the elements of an outbreak ere it comes to a head.—*Springfield Republican*.

The Mission Field.

See 57918-72

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

THE "AMERICAN SENTINEL" INDEXED MISSION.

For three years now, warnings have been sounding forth to the world through the columns of the *Sentinel* and other publications, but these danger signals have not influenced our people as they should have done. God intends that his people shall heed whatever he sends them. Had those who claim to believe the truth, used the *Sentinel* as it was their privilege to do, and been united in recommending it, and in raising their voices to give the trumpet a certain sound in every Conference and in every church, as God would have them do; had the attention of our people been called to this work, which was so essential to be done for this time; had they appreciated the light which God permitted to shine upon them in warnings, in counsels, and in the delineation of facts transpiring in our world—we should not now, as a people, be so far behind in making preparations for the work. The rebuke of God is upon us because of our neglect of solemn responsibilities. The testimonies given by God have not been heeded by those who professed to believe them; and as the result, his blessings have been withdrawn. When Satan has gained control of the mind, words of warning have no effect.

Much might have been done with the *Sentinel*,

if counter-influences had not been at work to hinder it. Even though nothing may be said against it, actions reveal the indifference that is felt in regard to it. When light is presented to the people of God, it is their duty, not only to receive it, but to pass it along, adding their influence in its favor, that its full force may be felt in the church and the world. The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them.

There have been surprising indifference and inactivity in this time of peril. Truth, present truth, is what the people need; and if the startling transactions taking place in our country today, in regard to the Religious Amendment, had been realized by our people in every church; had they seen the plain, decided fulfillment of prophecy, and aroused to the demands of the crisis, they would not now be under such stupor and death-like slumber. But as long as the watchmen do not give the trumpet a certain sound, the people are not alarmed, and are not on the lookout for danger.

God employs various agencies in preparing his people to stand in the great crisis. He speaks by his word and by his ministers. He arouses the watchmen, and sends them forth with messages of warning, of reproof, and of instruction, that the people may be enlightened. The *Sentinel* has been, in God's order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time. O for a religious awakening! The angels of God are going from church to church, doing their duty; and Jesus Christ is knocking at the doors of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution, have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way, instead of God's way, because self was not crucified in them. Thus the light has had but little effect upon hearts and minds. "Be zealous, and repent."

Will the people of God now arouse from their carnal lethargy? Will they make the most of present blessings and warnings, and let nothing come between their souls and the light God would have shine upon them? Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time. Let not unsanctified feelings lead any one to resist the appeals of the Spirit of God.

The word of God is not silent in regard to this momentous time, and it will be understood by all who do not resist his Spirit by determining not to hear, not to receive, not to obey. The Lord's messages of light have been before us for years, but there have been influences working indirectly to make of none effect the warnings coming through the *Sentinel* and the "Testimonies," and through other instrumentalities which the Lord sends to his people. Stand not in the way of this light; let it not be disregarded or set aside as unworthy of attention or credence.

If you wait for light to come in a way that will please every one, you will wait in vain. If you wait for louder calls or better opportunities, the light will be withdrawn, and you will be left in darkness. Grasp every ray of light that God sends. Men who neglect to heed the calls of the Spirit and word of God, because obedience involves a cross, will lose their souls. They will see when the books are opened, and every man's work, and the motives that prompted him, are scrutinized by the Judge of all the earth, what losses they have sustained. We should ever cherish the fear of the Lord, and realize that, individually, we are standing before the Lord of hosts, and no thought, no word, no act in connection with the work of God should savor of selfishness, or of indifference.

E. G. WHITE.

—"All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." The Lord sees faults where men see none. Atoms which are invisible in the candle-light of reason, are all made to dance naked in the sunshine of Omniscience.—*Rev. William Secker*.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 18, 1888.

ORLAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

THE "REVIEW" FOR 1889.

THIS number closes the volume of the REVIEW for 1888. The aid of correspondents and other workers to make it what it has been, has not been unappreciated, and the good words of encouragement from many readers will not soon be forgotten.

And now, leaving the things which are behind, we reach forward to those which are before. Some improvements are contemplated in the mechanical construction of the paper, for the coming volume, of which we will leave the reader to judge when they appear.

As to its matter, it will aim, as heretofore, to treat of the message in all its branches and in all its relations, giving a due proportion of pointed doctrinal articles, interspersed with practical instruction, items of experience, the record of the progress of the cause, and the movements of the opposition running parallel therewith.

At a meeting of the Board last week, the staff of corresponding editors was increased by the addition of the name of Eld. G. C. Tenney, of Melbourne, Australia, so that it now stands, Geo. I. Butler, S. N. Haskell, and G. C. Tenney. Bro. Butler, being released from some heavy burdens in other directions, gives encouragement that he will the coming year, be able to devote more time to the preparation of articles for the paper. And we trust that Bro. Haskell, from his field in England, and Bro. Tenney, from his post of duty in Australia, will be able to furnish the readers of the REVIEW with frequent accounts of the progress of the cause in those localities, and with instructive thoughts they may have to offer in reference to the different branches of the work and the different features of our faith. And we shall hope for a continuance, from the rank and file of our contributors, new and old, of the productions of their pens. There is evidently to be no lack of occasion to call forth fresh expressions of our views on the great questions of prophecy, as related to the movements of the hour; and the prospect is good for the next volume of the REVIEW to be a more stirring and instructive volume than any yet published.

SUNDAY AND THE WORKINGMEN.

A BROTHER writes asking if the petition we are circulating, that Congress enact *no* law for Sunday observance, is not too restrictive; and whether it would not be well for the nation to enact a Sunday law for the benefit of the working classes; and further, whether an exemption from such Sunday law is not all that we could consistently require.

The plea for the workman is, of course, a very specious one; and it is being worked for its utmost value by the friends of Sunday legislation. Thousands, influenced by their sympathy for the workman, and seeing in the movement nothing but an effort for his relief, will range themselves on the side of those who are seeking for a Sunday law.

We have nothing to say against sympathy for the workingmen. Their cause, as against the oppression of capital and monopolies, is worthy of all aid. But we do not imagine they will ever be benefited five cents' worth by any additional Sunday legislation that may be secured. Do not all have exemption from Sunday labor now, if they choose to take it? Can any man be compelled to labor on Sunday? Have not, then, the workingmen this matter in their own hands, if they choose to assert their privileges?

But the animus of this movement is revealed in a remark by Joseph Cook, that "the privilege of rest for one, is a law of rest for all." Just as though one could not rest unless there was a law compelling everybody else to rest also. So it appears that the design is not any more to secure rest to those who may desire it, than to compel others to rest on that day, who may not desire it; and with such an element, no exemption clause would be compatible.

Secondly, no legislation in behalf of Sunday ob-

servance can be anything else but religious legislation; for Sunday is a religious institution. To this element alone, it owes its prominence and recognition. Without this, no claim would ever have been set up in its behalf. But any government goes beyond its legitimate province when it legislates in regard to institutions or questions which are of a purely religious nature.

For these reasons it seems to us clear that government has no right, disguise it as it may, to legislate in any manner in behalf of Sunday rest. Hence we say, Let Congress pass *no* law for the Sunday, or so-called Lord's day.

"THE THIRD DAY."

"PLEASE explain," writes a correspondent, "how the expression 'after three days,' as in Mark 8:31, can mean the 'third day,' when 'after eight days,' in John 20:26, is held to mean the ninth or tenth day."

The answer is furnished by the usage of the Scriptures themselves respecting these two expressions. The period of three days seems to have been one which was often employed on various occasions. So common was it that certain expressions to designate it became idiomatic. These were "three days," "three days and three nights," "after three days," "on the third day."

The events narrated in instances where these expressions are used were such that we know what length of time was intended. It was a period covering two full days, and ending on some division of the third. This we know to be so, since the expression, "after three days," twice used, is fourteen times interpreted by the expression "the third day."

We find no such uniformity of expression respecting any number of days higher than three. Thus we have the expression, "after six days," used by Matthew (chap. 17:1) and by Mark (chap. 9:2), called by Luke (chap. 9:28), "about an eight days after;" while the expression, "after eight days," we nowhere find interpreted by the expression, "on the eighth day."

If we could find this latter expression fourteen times, or half that number, or even once, applied to the same time and event designated by the expression "after eight days," it would necessarily modify our interpretation of John 20:26, but would still leave the oft-repeated expression, "the third day," intact, as an interpretation of the words, "after three days."

From these facts the conclusion seems inevitable that for a three-day period, in common use, the expressions, "three days," "after three days," "the third day," are definite, meaning on the third day; but that above that number, the word "after" was used in an indefinite sense, as "after six days," and "after eight days," inasmuch as the expression "after six days," used by two of the evangelists, is interpreted by a third to mean about eight days, and the expression, "after eight days," in John 20:26, is left wholly undefined.

To any who are disposed to insist that John 20:26 means just a week, and that the second appearance of Christ to his disciples was upon Sunday, it is sufficient to say that such a claim is nullified by the fact that we once find the expression "after seven days" apparently used as designating the period of a week. 1 Chron. 9:25 compared with 2 Kings 11:5. "After eight days" would therefore, on any computation, denote more than a week.

THE WASHINGTON NATIONAL SABBATH UNION CONVENTION.

IN last week's REVIEW, mention was made of this gathering, which was to assemble in our capital city for the purpose of furthering in Congress the movement for religious legislation, as embodied in the Blair bill. The convention was duly held, and such of the proceedings as have come to light through the columns of the daily press we are able to present this week to our readers.

The meeting convened in the Foundry Methodist Episcopal church, one of the largest churches in the city. Festooning the walls on all sides were the petitions favoring the Blair amendment, joined together in a seemingly endless string, and adding to the voice of the convention the united sentiments of over 6,000,000 of American citizens. Among those present for the purpose of aiding by their voice the purpose which the convention sought to carry out, were Messrs. W. F. Crafts, G. P. Lloyd, G. P. Stephenson, D. D., Herrick Johnson, George Elliott, B. Sunder-

land, and Mrs. J. C. Bateham, Sabbath secretary of the National W. C. T. U. Among the particular subjects touched upon, were—Sunday trains and mail service, by Gen. A. S. Diven, ex-vice-president of the Erie Railway; and the Sunday newspaper, by Dr. Herrick Johnson. The argument, of course, was designed to show the immorality of conducting such branches of business on Sunday, and the absence of any necessity for so doing. The speech of Mrs. J. C. Bateham had particular reference to the petitions which had been forwarded to the convention from all parts of the country. Referring to the immense number of signatures which they contained, she spoke of the various large organizations throughout the land, religious and otherwise, which favored the Blair bill, and of the 7,000,000 Catholics which, by virtue of the letter of Cardinal Gibbons, were pledged to its support. "And who," she exclaimed, "are the opposers of this movement? Only a few Seventh-day Baptists! Only those who make money by the desecration of the Sabbath!" This strong point in favor of the scheme which threatens American liberty could not have been made, if the work of circulating counter-petitions had been begun in time.

On Thursday, the 13th, the backers of the Blair bill, and some of its opposers, were given a hearing before the Senate Committee on Education. Here the prominent speakers of the convention reiterated their arguments, and W. F. Crafts presented the letter of Cardinal Gibbons, good for 7,000,000 Catholic signatures, heartily indorsing the Sunday movement. Dr. A. H. Lewis, of Plainfield, N. J., was present, and represented the position of the Seventh-day Baptists. A glance at the sentiments to which he gave utterance tells the story of the kind of opposition they will give. He favored the suppression of Sunday games, excursions, etc., but wanted such an amendment to the bill as would guard the rights of observers of the seventh-day,—a weak and unworthy compromise which would leave all other classes to be deprived, suddenly and without warning, of that God-given liberty of conscience which is as dear to them as it is to us.

Mr. John B. Wolff, whose title or official position we have not yet learned, opposed the bill *in toto*, and from the true stand point of inherent individual rights dealt it some blows which called forth rejoinders from several of the opposite party. He said that no one had any right to interfere with the personal belief of another individual. "Ecclesiasticism," said he, "is a tyrant more despotic than any other. It has drenched the earth with blood, and will do it again, if conditions are favorable."

Bro. A. T. Jones represented before the committee the position of our people upon the question, opposing the bill from the stand-point of the rights of the American citizen. From the arguments presented by representatives of all classes, it seems perfectly clear that it will be left to Seventh-day Adventists alone, with such men of integrity in prominent positions as may from time to time be enlightened by the Spirit of God, and moved upon to stand in defense of liberty of conscience, to offer the only consistent opposition to this ecclesiastical movement.

What result the arguments, *pro* and *con*, presented before the Senate committee will have upon the future of the Blair bill, must be left for time to reveal.

L. A. S.

IS THE LORD AMONG US, OR NOT?

ISRAEL came out of Egypt according to God's appointment. The time had expired, to the very day, when they should leave their place of bondage. "And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." They had witnessed the pouring out of the plagues on Egypt, and seen the wonderful manifestation of the power of God in vindicating his people; they came to the Red Sea and witnessed the power of God in dividing its waters before them, and bringing destruction upon their enemies. The cloud led them by day, and a pillar of fire by night. They had heard the voice of God from Sinai's mount proclaim his law,—the ten commandments,—and had seen the glory of his power. They had even entered into a covenant with the Most High. But now they had pitched in Rephidim, and there was no water for the people to drink. They complained to Moses, and said, "Give us water that we may drink." They further said, "Wherefore is this that thou hast brought us up out of Egypt, to

kill us and our children and our cattle with thirst?" Moses cried unto the Lord, and he instructed him to smite the rock with the rod with which he had smitten the sea. This being done, the water gushed out, and supplied the people. They then named the place "Massah, or Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?"

The evidence that God was with them was not in the smoothness of the way, nor in their freedom from perplexities and trials, but in the manifestations of God's power in preserving them in the midst of those circumstances which threatened their entire destruction,—it was in delivering them in their extremity. The proof was not in a manifestation of power when there was no need of it; but when brought to their wit's ends to know what to do, then God wrought for them in a marked manner. Had not God cared for them thus far? Had one of them died because of a failure on God's part?—No! But their present perplexities were to them of a most serious nature. They had no water to supply the demands of their children or their cattle, or even to quench their own thirst; and they could see nothing but destruction before them. O, that they had trusted God, and quietly waited for his salvation! Then would they have had reason to rejoice in him, and there would have been no cause for a murmuring spirit. But their faith in God as one who would bring them present salvation from present difficulties, was to be tested. Had they kept their eyes on the evidences of God's power previously manifested; had they been sanctified by the truth that had been revealed to them, they would not have been left to murmur as they did.

At the present time, as we look back upon their experience, we see that they should have believed, without a murmur, that God would deliver them; but present difficulties so obscured the mind that faith was not exercised in a present salvation. It so eclipsed their spiritual discernment that they could not see the divine power that was with them, to guide and protect. Had the question been asked if it was not God who had wrought for them in bringing them out from under the hand of Pharaoh, and in dividing the waters of the sea, the answer would have come back from the thousands of Israel in the affirmative, and would have been the ready response from every heart. But they were under peculiar circumstances, and did not see how they could endure the trial which at that time had thrown them into such perplexity. But it was in this peculiar state of things that God tested them, and they proved untrue, in murmuring against him; and in speaking against Moses, the servant of God. They raised the query, "Is the Lord among us, or not?" These words expressed a doubt whether, after all, God had done these things for them. They could see the cloud each day, and the pillar of fire each night. But a heart of unbelief feeds on doubt; that is the food it relishes.

This experience at Meribah illustrates the many trials that came upon them, and their oft-repeated murmurings all through their journeyings in the wilderness. The result of this doubting, murmuring spirit among Israel, was that within the brief space of forty years, the entire company of six hundred thousand men, except two, died in the wilderness. Caleb and Joshua, who had walked with the Lord fully, and who, without a murmur, had believed in him throughout the entire journey, lived to enter the promised land.

The history of the journeyings of the Israelites in the wilderness, from Egypt to Canaan, was written for our admonition, on whom the ends of the world are come. In 1844, with a high hand and a mighty arm, God brought out his people from the various positions where they could not have had freedom to keep all his commandments. Our preservation as an independent people since that time, is a miracle of God's mercy. If our minds could revert to the beginning of this work, and we could see how God wrought with the pioneers of this cause, we should truly say that God, by his divine arm, and by his mighty power, has worked for this people from the beginning. From time to time, apostasies have occurred, but in every instance, like the firing of cannon loaded with powder on the occasion of an election, when the smoke clears away, everything is calm, and the disturbers are not even missed.

The union that exists throughout this world among those who keep the commandments of God, and who

are looking for Christ's soon coming from heaven, is a miracle of God's power. From Europe, Asia, and Africa, from the islands of the sea, there comes the evidence of the oneness which, in some respects, exists among no other people. From the beginning of this work, God has gone before us, and prepared hearts for the reception of the truth in every place where it has entered. No mission has had to be withdrawn for want of means; no place has been abandoned because the truth could not be established in it; and there have been no failures in any advance steps which have been taken by those who believe in what the Scriptures term the "third angel's message." Truly, there have been difficulties and trials, and seeming failures; but every such apparent defeat has been only what is often seen in wise generalship,—a retreat for a better position, from which may be obtained a more complete victory. Shall we cease to look at God's providence, revealing his divine power and protection, and be discouraged because of temptations which are of minor importance? Shall any of us, for a moment, be led to exclaim, "Is the Lord among us, or not?" May God forbid that doubt or unbelief should take possession of any heart. We exhort our brethren and our people, wherever they may be, to be of good courage in God. We are well able, in the name of him who died on Calvary, to go up and possess the goodly land.

We are now about entering on the holidays, and the gifts and donations which are given for the advancement of the cause of truth in this and foreign fields, will show the union of this people, and their confidence in the truth which makes us peculiar from all other people. Surely our God is a God that hears prayer, and he is able to bring victory out of every defeat. He is a God who hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Out of the most apparent failures and the feeblest efforts of his people, God often brings the greatest success. This is the case when the heart is drawn out after God in love, and his people strive conscientiously to work out his purpose here on earth. Many, no doubt, will be shaken out from God's work, and their carcasses will fall, spiritually, by the way, as did those of the Israelites in the wilderness. But it need not be so; God has gone before us, and happy are those who can discern his divine providence, and can see his leading hand. Let us, then, prepare for the battle, and by God's grace we shall come off victorious in the final triumph, which is but a little way in the future.

S. N. H.

THE PRESENT DEMANDS.

PETITIONS have been sent to all our churches for our people to circulate among their neighbors for signatures. The demand for such a move is found in the fact that petitions have already been carried over the country, and signatures have been secured, praying Congress to pass a bill now pending before that body, popularly known as the Blair Sunday bill. Should such a measure become a law, it would soon result in the loss of religious liberty to the citizens of this country.

To counteract the influence of the 6,000,000 names, and more, which have been secured in behalf of the Blair bill, and so give a little more time to quietly press the truth upon the people, these counter-petitions have been prepared. But we are far behind in our work. While we have slept over the subject, the National Reformers have been quietly but steadily at work; and now, when they have a large array of names to present, we are just preparing to work.

It will therefore be seen that great necessity is laid upon us to arouse to the work of presenting the true issue before the people, and of securing their co-operation in staying the tide of evil that is sure to follow the passage of the Blair bill. Probably the majority of those who have signed the petitions in its favor, did so without a full understanding of what the movement means. These ought to be visited and labored with until they do understand it. It will never do to let that bill receive the sanction of Congress, without doing all we can to prevent it. Unless a vigorous protest shall be made, in the form of

a strong petition on the opposite side, we shall, in a little time, find ourselves ensnared by oppressive laws, which will cripple us in our work of bringing the truth before the world.

Some may ask, "Is not this movement just what we have looked for these thirty years past? Has not the sure word of prophecy pointed out its success? Then why seek to avert the stroke? Why not quietly wait and let the blow fall, if fall it must?" Those who look at the situation in the light set forth by these questions cannot have carefully weighed the matter in all its bearings. Do they not know that the prophecy says, as well, that the truths of the third angel's message must go to all the world before the Lord comes? Has that message yet done its work? Then, if the message is to go as predicted, and has not yet fulfilled its mission, shall we stand idly by and see an obnoxious law passed, which shall oppress and hinder us in the work God has assigned us? Such a policy surely cannot meet the approval of Heaven.

Again, if nothing is done by our people at this juncture to present the opposite side of this matter to the leading men of the nation, how can it be expected that they will hear the truth, and know how to act in the emergency? Is it not a better policy to bring the truth to the attention of these influential men, so that they may talk of it to others, thereby assisting to spread the message? Surely, if these men can get the truth in this way, which is about the only way it could be brought to their notice, they may reach others in similar positions, over whom they have an influence that no one else can have. Who knows but that God suffers this movement to develop to a certain extent now, for the very purpose of enabling his people to carry the truth to these higher circles, which we have never yet been able to reach by the ordinary methods of labor?

But suppose we allow the matter to pass without giving attention to it. What then?—There would only be a longer time of persecution, in which to do the necessary work for ripening the harvest of the earth. Should such an unfortunate thing be allowed, many would suffer needlessly, because of the inactivity of those whom God has made conservitors of his truth for this time. We are here reminded of the time when a decree was issued from the Persian court, through the intrigues of Haman, that all the Jews in that country should perish on a certain day. Because the law of the Persians was unalterable, it was supposed by all that there was no remedy. There was consequently a time of fasting and great mourning, but this was not enough. Something had to be done, and that in haste. Mordecai sent word to the queen, who was herself of the despised race, requiring her to go before the king with a petition asking deliverance from the decree.

The queen was startled at such a request, and returned answer that it would be certain death for her to appear before the king without being called, unless he should hold out his scepter to her. She then added the significant words: "But I have not been called to come in unto the king these thirty days." Upon the reception of this message, Mordecai returned with these words to the queen: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For 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?" Esth. 4: 13, 14.

What an appeal! Esther had been strangely raised to the throne, for that very occasion, and yet she had not courage to intercede in behalf of her suffering nation. She was only aroused to the gravity of the situation by being told that if she failed to do her part, not only would God bring deliverance from another quarter; but that she and her father's house should be destroyed.

God never changes. If he would visit wrath upon Esther and her father's house for neglecting the very duty for which she had been called to a high station, will he not look with a frown upon those who have been called to the truth for this very time—this very occasion? It matters not what station one may occupy; it will be with him in this case as it was to be with Esther in the decree against the people of her nation; his station or place in the world will not exempt him from the general calamity to fall upon commandment-keeping people. In the words of Mordecai to the queen of Persia, we ask: Who knoweth

whether thou art come to the truth for such a time as this? If so, be careful that you do not miss the opportunity afforded you by Heaven.

The present is an auspicious time in which to work for liberty and truth. If all will now do as did the people oppressed by the decree of Ahasuerus,—fast and pray during the week of prayer, asking God to give them courage to work, and wisdom to know how to set about it in the most profitable way,—then these petitions will be circulated, and the signatures of millions may be obtained. Let the printed suggestions as to how to do this work, be carefully studied and followed; and when the people become enlightened as to the real point to be met, it will not be difficult to obtain the necessary signatures. Let all arouse to action now, and in the name and strength of the Lord engage in this work with all the heart.

J. O. C.

CORRUPTION IN POLITICS.

THE corruption of what, in time of a presidential election, might be well termed our national political caldron, never noted for the sweetness and purity of its waters, seems this year to have attained a more disgraceful limit than is usually brought to the painful notice of the American public. The Springfield *Republican*, an authoritative and influential Eastern journal, in a recent issue, referred to the presidential contest as follows:—

The country has just been given a revolting exhibition of political bribery in all of the doubtful States. Both parties are tainted, and no one can read the protests that come up from all sides without realizing the affront cast upon the fair name of the republic by these illegal and corrupt practices. The willingness to sell and the readiness and ability to buy votes this year have had no precedent in our history.

The New York *Mail and Express*, another prominent journal, admits that on the Saturday previous to election, the Republican National Committee paid \$150,000 to buy votes of Democratic voters, and complains not so much that such a scandalous transaction should have occurred, as that 29,000 fewer Republican votes were cast than had been promised. Such is the corruptness of that medium through which the National Reform movement seeks to make operative upon the people of this country the principles of the Christian religion!

To this the Cincinnati *Apologete* (German Methodist) adds: "If the complaint of the *Mail and Express* is true (and for the sake of the honor and purity of our politics, we hope it is not the case), the fact that it only complains that the promised votes were not forthcoming, shows not only how low our politics have sunk, but how far the political moral of that paper is below what could be desired."

One other fact might be added in this connection, which is that the chief editor of the *Mail and Express*, Mr. Elliott F. Shepard, stands at the head of the American National Sabbath Union, which recently concluded a two days' session in Washington in the interests of Sunday legislation.

L. A. S.

CATHOLICS AND PROTESTANTS.

THE position of Seventh-day Adventists respecting the fulfillment of the prophecy of Revelation 13, has been before the world for forty years. That chapter and the one following, bring to view the final conflict of the people of God, and the triumph of his truth. The "beast" referred to has been applied to the papacy; and the two horned beast, which makes an image to the first beast, has direct reference to the United States of America.

We have also taken the position, that before the end of probation, steps would be taken to unite church and state; and that when that was done, Catholics and Protestants would unite upon the question of Sunday observance; that is, while Protestants enforce the observance of the first day of the week, Catholics will use their influence for the furtherance of the same cause. Thus the gulf that has existed between them for so many years would be bridged, and they would meet upon it, clasp hands, and bid each other a hearty welcome.

This has been very difficult for Protestants to believe. While some of them believed that Sunday was the child of the papacy, yet they claimed that the enforcement of it in the manner we have named could never take place. Straws show which way the wind blows. But we have had something more than straws during the last few years, to show us that this thing was actually taking place.

In the Boston *Journal* of Dec. 6, we have the following article relating to work on Sunday:—

Rev. Wilbur F. Crafts, of New York, received a letter yesterday from Cardinal Gibbons, of Baltimore, heartily indorsing the great petition to Congress for a law prohibiting Sunday work in the Government's mail and military service, and in interstate commerce, which had previously been indorsed by six and a quarter millions of petitioners in church and labor organizations. This letter is to be first given to the public at the first hearing on the petition before the Senate Committee on Education and Labor, which is expected to occur during the American Sabbath Convention, to be held at Washington, Dec. 11 and 13, and for which a score of speakers from every portion of the country are engaged, including Hon. Carroll D. Wright on "Sunday Work;" Dr. Herrick Johnson on "Sunday Newspapers;" Gen. A. S. Diven, ex-director of the Erie Railroad, on "Sunday Trains;" and Dr. Conrad, of the *Lutheran Observer*, on the "Continental Sunday."

Cardinal Gibbons, of Baltimore, heartily indorsing the great Sunday petition to Congress! and this same petition had previously been indorsed by six and a quarter millions of petitioners from church and labor organizations! Here certainly is a union of Catholics and Protestants. It is simply an effort on the part of the two horned beast to make an image to the papal beast; and six and a quarter millions of American people have already given an assenting voice to its formation. The dark cloud of oppression which seems almost ready to burst upon us, reveals to us the fact that we are nearing the time of the end; and unless the elements are held in check by the special providence of God, we shall soon be brought into a position where we shall realize that the times of persecution have really come.

S. N. H.

OUR DUTIES AND OBLIGATIONS.

A GREAT work is to be done in a short time. There is power in the present truth; but Satan is working in every conceivable way to keep the light away from the people. [The controversy between Christ and Satan is not yet ended. The latter is constantly seeking to establish his own power and authority. If he can entangle minds, he will do it.] If he can lead them to depend on human beings instead of upon the living God, he is well pleased. [The deceptions of Satan are manifold, but the Lord will be our helper if we seek him earnestly.]

The perils of the last days are upon us. We have been asleep, and our lamps are going out. We now need a thorough consecration, a deeper devotion, to the work. The Lord has shown me the corruption existing even among Seventh-day Adventists. Satan, the originator of every evil, is Christ's personal enemy. If our eyes could be opened, we should see him working with his specious devices upon the minds of men whom we think are secure from his temptations, and who feel themselves secure. Are we prepared for the trials that await us? When the lying wonders of Satan shall be manifested, will not many souls be ensnared? Let us arouse and do our duty. We must individually draw near to God, repent of our sins, our lukewarmness, our selfishness, and give back into the Lord's treasury the goods he has lent us in trust. Faith in God and in the teachings of Christ our Saviour will be revealed, if it is in the heart.

The Laodicean message is applicable to the people of God at this time. They are saying, "I am rich, and increased with goods, and have need of nothing;" and they know not that they are "wretched, and miserable, and poor, and blind, and naked." Christ, the True Witness declares, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." How is it, brethren? Have you not been giving up to self-indulgence, rather than growing into greater self-denial? Have you not backslidden upon health reform? Has the light which God has been pleased to give his people been cherished? Have not life and health been sacrificed through the indulgence of appetite and carnal lusts? Will my brethren consider this matter carefully, and see if they have closely followed the self-denying Saviour?

There has been a great departure from God in this matter. There has been a loss of zeal for the truth, and the light contained in the "Testimonies" has been disregarded. May the Lord help you, my brethren, to come into a position where the animal powers will not predominate over the moral and the spiritual. May your eyes not be blinded by self-indulgence, so that you cannot discern between the sacred and the common. God forbid that the pre-

cious truth should be held in unrighteousness, and that you should dishonor God and the truth by a corrupt and unconsecrated life. Study your true position before God. At this time, when the prayers of faith should be going up to God, you are not ready to lift up holy hands, without wrath and doubting. Have you not a work to do, to seek the Lord with humiliation of soul, with fasting and prayer? Is it not time, high time, for you to awake out of sleep, and shake off this carnal security? "Seek ye the Lord while he may be found, call ye upon him while he is near." This privilege will not always be granted us, therefore we should make diligent use of our present opportunities. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Then make no delay. The gracious promise is yours to-day. Set your heart and house in order. God sees the defects in your character, and he desires that you should see them, and feel your great need of the help which he alone can give.

O backsliding Israel, return unto the Lord with full purpose of heart, confess your sins, and make humble supplications to God. It will not be possible for you to stand in the day of trial that is just before us, with your present sins resting upon you. You may understand the truth theoretically, but this will not save you. It must be impressed upon your heart by the power and Spirit of God. Unless truth is enthroned in the soul, unless the thoughts and the purposes, the aims, and the whole object of life, are brought into the service of Jesus Christ, under the control of his Spirit, there cannot be a transformation from darkness to light. Even ministers who proclaim the truth are only blind leaders of the blind,—clouds without water, carried about with every wind,—unless they have the principles of the truth deep down in the soul; trees are they "whose fruit withereth, without fruit, twice dead, plucked up by the roots."

Eternity demands of you individually a solid experience, such as will stand the test; and it is in this probationary period that you must obtain thorough transformation of character. Pure and undefiled religion is to be brought into the sanctuary of the soul. Each has a work to do, and no friend or minister can do it for him; each must repent for himself, and confess his sins to God. Make thorough work of it. Believe for yourself; have the grace of God in your heart for yourself. God will have his true, faithful witnesses in every walk of life, testifying to the power of his grace. They may be humble, but they will be living in the sunshine of God's countenance, with the Bible as their guide.

See, O see, where your duties have been neglected, and where you have given an example to both believers and unbelievers which would lead them away from God, away from righteousness and the spirit of the truth. Jesus would have men come to him, trust in him, rely upon him, and have their experience founded upon him alone. Light and counsel have been sought of human beings who were as much in the dark and as far from living in the favor of God as were those who looked to them for aid, and therefore could not give the help sought. The result has been just what might have been expected,—counsel tainted with human weakness and defects. God has been dishonored, and souls have been robbed of that grace and light which Jesus is ever ready to impart to all who would seek his face. We have been interweaving with our experiences more and more of human appliances and human aids, and have sought less and less divine counsel, until our work is marked with grave defects, and is destitute of divine power.

Another grievous sin existing in our midst, is self-sufficiency,—Pharisaism,—feeling that we are righteous, and all our acts are meritorious, when we are far from cherishing the right spirit toward God or toward our brethren. It is a spirit of wanting to be first. Self-esteem has been cherished, and you have had a spirit of criticism toward others because you were not first. Envy, jealousy, suspicion, fault-finding, and false witnessing have existed. There are unconsecrated hearts among you, who turn everything said or done, even under the special direction of God, in a wrong way. The power of Satan's temptations is strong upon these, and they view things in a perverted light. They please the enemy by their criticisms, and by making a man an offender for a word. In many of these cases that are criticised there is no actual sin; the suspicion is the re-

sult of the condition of the mind that entertains it. If one crosses their path, they have no unity or fellowship with him. They feel disgusted with all he may say or do. Those who have confidence in them share their feelings and sentiments. A spirit of retaliation is secretly at work; yet those who are thus creating disaffection and disunion, and planting the seeds of jealousy, all the while claim to be firm believers in the truth. Such do not practice the spirit of the truth. The leaven of their evil surmisings permeates the company where it exists, and God is dishonored, the principles of truth are degraded, and the Christian experience is marred and dwarfed.

Now, is it not high time to change this order of things, and seek true repentance. This unsanctified element has weakened the church, and given a large place to the Devil. Is not this something to repent of, something to bring us to the foot of the cross in deepest humiliation, until Jesus shall be found of us, and be chosen as our guide, our counselor, our Alpha and Omega? He is the Rock that is higher than we. He is our sun and our shield. He is our life, our wisdom. It is through his righteousness that we are saved, and his truth, as an abiding principle in the soul, sanctifies the man. But there is hope for the erring; it is not too late for wrongs to be righted.

The psalmist inquires, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Then should we not fear to be found sowing seeds of distrust, of jealousy, and of envy? Shall we not be afraid to transgress the word of God?

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." What an appeal is this! and we should heed it if we expect the forgiveness of God for our sins. We must have the mind of Christ, and forgive just as freely the sins of others.

The gospel of Christ is to be wrought into our every-day experience. The mind must be in a state to appreciate the divine claims of the gospel. It must be girded about, and disciplined to habits of self-control and obedience. If we open our Bibles with a spirit out of harmony with its sacred principles, we shall not be likely to bring from our research the spirit which it should impart. The true Bible reader finds that the teachings of the living oracles cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." Satan has great power over the soul, to drag it down to a low level. Those who really want to learn of Christ will have to empty the soul of all its proud imaginings, that there may be room to enthroned him there. Clothed in the robes of humility, we must take our places as children at his feet, to learn of his meekness and lowliness.

Will you not, my brethren, examine yourselves, to see if there are not humble confessions to be made of evil surmising,—watching for evil, thinking evil, and talking evil,—for if these things are cherished, God cannot bless you. All this must be put out of the heart. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works, with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and

every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Let our people humble themselves with deep heart-searching, putting away from their families, and away from the churches, those things which have grieved the Spirit of God away from their hearts.

Then, again, let us consider prayerfully the subject of our possessions. How many are withholding from God his due? And how many, on the other hand, are letting the means which the Lord has lent them in trust, flow into the various channels of Christian liberality? Are not many moneyed men saying to-day, "By my wisdom have I gotten me this wealth"? Who gave you the intellect and ability to get wealth? You should consider that you are the Lord's property that you are dependent upon him for all your wisdom, and your ability to gain wealth. Then when the wants of home and foreign missions are presented, you will respond liberally, saying, "It is only of thine own that we have given thee." All the riches, even of the most wealthy, are not sufficient to hide the smallest sin from God. Neither riches or intellect will be accepted as a ransom for the transgressor. Repentance, true humility, a broken heart, and a contrite spirit, alone will be acceptable to God.

There are many in our churches who should bring large offerings, and not content themselves with presenting a feeble pittance to Him who has done so much for them. Immeasurable blessings are falling upon them, but how little they return to the Giver! Let those who are indeed pilgrims and strangers upon the earth, now send their treasures before them to the heavenly country, in the much-needed gifts to the Lord's treasury. Let the grace of Christ open your hearts to give valuable offerings to God on this Christmas and New Year's. Has not the Lord made you channels of light to the world? Our missionary efforts must not be limited by lack of means. The calls for help in new fields should arouse us to do something, and to do it now. Shall we let home and foreign missions suffer through selfishness and covetousness? It is possible to confess Christ with our lips, while in works we deny him.

There are brethren who have little of this world's goods, yet are ever ready with their donations. These poor men, believing the truth, and acting out their faith, may be looked upon by the more wealthy as deficient in worldly wisdom, and of no special worth; yet God calls them rich, because as fast as money comes into their hands, they send it before them to the bank of heaven, where it is placed to their account. Such are precious in the sight of the Lord. Although they are not increasing in earthly possessions, they are laying up an incorruptible treasure in heaven. They show a wisdom as far superior to that manifested by the worldly-wise, acquisitive ones, as the divine and God-like is superior to the earthly. It is moral worth that God values. A God-fearing, Christian man, free from selfishness and avarice, possessing meekness and humility, is more precious in the sight of God than the gold of Ophir. Wealthy men will be tested more closely than they have ever yet been tested. If they endure the test, overcoming the blemishes of their characters, and as faithful stewards, obey the injunctions of Christ to render to the Lord his own, then they show that they have a sense of the high claims of God upon them. But if they fail to do this, and invest the heaven-lent treasures in earthly things, they are robbing God.

There are missionaries to be sent out to all nations, kindreds, tongues, and peoples. God calls for men and women to come to the front, and enlist in the various branches of the work. Awake, and see what can be done right around you for the Master. Error and sin are prevailing to an alarming extent close by you. Lay aside all romantic imaginings and castle-building. The Master calls you to meet the stern realities of the time in which we live. Christ says, "Without me, ye can do nothing." Begin in your own neighborhood, and strive judiciously to inculcate ideas of the truth, so that the contrast between truth and error may be seen. Sow gospel truth all around you, for each truth practiced and taught is a power which will live and accomplish a work as far-reaching as eternity. Be yourself a thorough Bible Christian. The great need of the time is an intelligent acquaintance with the Bible.

Will my brethren now arouse to do their work? The signs reveal to us that "the night cometh, in which no man can work." The time is coming in which you can neither buy nor sell. That will be a serious time for the people of God. Now you can sell and give alms. Now you can send your treasure before you into heaven, and God calls for your means to advance his cause. Let this Christmas-time and the entering in of a new year testify to the zeal of God's people. There has been a withholding from God of tithes and offerings. The question is asked, "Will a man rob God?" And the answer comes, "Ye have robbed me. But ye say, Wherein have we robbed thee?—In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Wonderful statement, and how true! Shall we humble our souls before God, and confess our sin in robbing him? Shall we be zealous and repent? Shall we redeem the failures of the past? "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Shall we obey God, and bring in all our tithes and offerings, that there may be meat to supply the demands of souls hungering for the bread of life? God invites you to prove him now, as the old year draws to its close, and let the new year find us with God's treasures replenished. Let us literally prove the Lord, by bringing all the tithes and offerings into his store house, and let us repent of our robbery toward him. He tells us that he will open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. He pledges his word, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Thus his word is our assurance that he will so bless us that we shall have still larger tithes and offerings to bestow. "Return unto me, and I will return unto you, saith the Lord of hosts."

Brethren, will you comply with the conditions? Will you offer willingly, gladly, and abundantly? The foreign missions call for means from America. Shall they call in vain? Home missions are in great need of money; they have been established in faith, in different parts of the field. Shall they be left to languish and die? Shall we not arouse? God help his people to do their very best.

O, what gracious, full, complete assurances are given us, if we will only do what God requires us to do! Take hold of this matter as though you believed the Lord would do just as he has promised. Let us venture something upon God's word. In their zeal to be rich, many run great risks; eternal considerations are overlooked, and noble principles are sacrificed; yet they may lose all in the game. But in complying with the heavenly invitations we have no such risk to run. We must take God at his word, and in simplicity of faith walk out upon the promise, and give to the Lord his own. It is perilous for you to rob God; for he says that all who do this are cursed with a curse. God designs that humanity shall co-operate with divinity in saving souls for Jesus Christ. What a privilege! Jesus denied himself for our sakes. The salvation of man cost a great price, even the life of the Lord of glory, which he freely gave to lift man from degradation, and to exalt him to be joint heir with himself to the eternal inheritance.

May the Lord impress upon each heart the importance of the work we are engaged in. Let us return to the Lord. Let us heed the advice of the true Merchant-man, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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 in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

ELLEN G. WHITE.

—"Can ye not discern the signs of the times?"

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. 128: 6.

THEY SERVE WHO WAIT.

BY E. J. JOHNSON.

God calleth some to work,
Others to wait.
The precious moments fly,
And some—we see not why,—
Some must stand idly by,
And only wait,

And pray for strength to bear
The sad unrest.
And, patient day by day,
Believe God leads the way;
And unrepining say,
"He knoweth best."

Surely He knoweth, He
Who shuts thee in
From ills thou canst not see.
From wrong and sin maybe
He this way keepeth thee.
He shuts thee in.

Think not, poor waiting soul
Thy life is vain.
Passeth earth's weary night,
Cometh heaven's morning bright;
Then to thy undimmed sight
All will be plain.

Hart's Road, Fla.

IOWA.

HARLAN AND COON RAPIDS.—In company with Bro. Willoughby, I held meetings at Harlan from Nov. 16-21. Eight discourses were preached, and instruction in Sabbath-school work and other branches of the cause was given. A church of twelve members was organized and an elder ordained. The ordinances were celebrated. While we were performing the ordinance of humility for the first time, with nearly all present, we were made to realize sensibly the promise of the Saviour, "Blessed are ye if ye do them."

We spent one week at Coon Rapids, and organized a church of seven members, with an ordained elder. The ordinances were celebrated here also. To this company more may soon be added. Several are already obeying the truth who were not present. Others are interested. A good audience greeted us, filling a large school-house at each evening meeting. Other meetings will be held there soon. Bro. J. O. Beard was with us part of the time at this place.

H. NICOLA.

WISCONSIN AND DAKOTA.

MAPLE WORKS, LOYAL, TAOPI, ETC.—After the General Conference I spent a few days at Maple Works and Loyal, Wis. It seemed good to meet with these dear friends, and see them still firm in the truth. Though some have moved away, others have embraced the truth to take their places. One thing worthy of notice at Maple Works was the Sabbath-school. One class of small children who were in the school twelve years ago, have all embraced the message, and some of them are now engaged in the missionary work. Is there any work outside of her own family in which a sister can do more for Jesus, than by teaching a Sabbath-school class the way to salvation?

On returning to Dakota, I visited the new company at Taopi. I found them growing in the faith, and their Sabbath-school very prosperous. I have just returned from the Vilas and Watertown general meetings. The Lord came very near and gave us precious seasons, which will long be remembered by those who were present.

GEO. H. SMITH.

Dec. 7.

COLORADO.

SAGUACHE, MONTE VISTA, DEL NORTE, ETC.—Since our camp-meeting, I have spent considerable time in the San Luis Valley. I met with the Saguache church on the 6th of October, and was present at their quarterly meeting, which was held at Villa Grove. On account of rain and bad weather, some of the brethren and sisters could not attend. But those that did come felt well paid. The Lord came near and blessed us as we celebrated the ordinances of his house. On the 9th, I came to Monte Vista, and spent about three weeks with the company that had embraced the truth just before camp-meeting. On the 27th, three willing souls followed their Lord in baptism. Others will do so soon. The company of Sabbath-keepers in this place numbers fifteen. A Sabbath-school of sixteen members was organized.

I also visited the company at Del Norte, and found them growing in the love and knowledge of the truth.

I am at present in Denver. The work is onward in this city. The church now numbers ninety members, and new ones are constantly taking hold of the truth. The efforts of the mission workers are wonderfully blessed. This, I think, is one of the best missionary fields in the world. I trust that the brethren and sisters throughout the State will remember the work here in their prayers, and also send in means and provisions, that the work be not hindered.

GEO. W. ANGLEBARGER.

TEXAS.

CURTIS, HAMILTON, AND CLIFTON.—Nov. 12, I started by private conveyance on a tour through Western Texas. Excessive rains caused a week's delay on the road, but I finally reached Curtis, where I found some of the friends still holding to the truth, though adversity and the hardness of the way had caused some to give it up. Those remaining are zealous, and deeply interested in the progress of the cause, having the same spirit of sacrifice for its advancement as is manifested by those older in the truth. On my way to this place, I stopped over night at Hamilton with a friend who was anxious to have preaching. A fair audience was present, who seemed to listen with much interest. By request, I left an appointment, and preached again as I came back. Some there desire more preaching.

Sabbath and Sunday, Dec. 1, 2, I spent with the Clifton church. This is a Scandinavian church, and as we now have no minister in our Conference who speaks that tongue, they have not had much preaching recently. They were very thankful for the visit, and seemed much encouraged by the meeting. They hold their meetings regularly, and are trying to advance the cause. May God help them to be faithful.

W. A. McCUTCHEN.

INDIANA.

ROCHESTER AND INDIANAPOLIS.—In company with Eld F. D. Starr, I attended the excellent State meeting at Rochester, Ind., Dec. 6-10. Our hearts were refreshed by the Holy Spirit, and all returned to their respective fields of labor with greatly increased courage.

Yesterday we came to the Indianapolis city mission. We are exceedingly gratified at the encouraging situation and prospects here. Wise foresight has certainly been used in erecting creditable, commodious, and substantial church and mission buildings, in a very desirable quarter of this most important city of the State. Indianapolis is the largest city of the State, and is perhaps the greatest railroad center in the United States. The city and our mission buildings are heated with natural gas. Something of an indebtedness still incumbers the property here, but there appears to be an anxious and cheerful desire on the part of the brethren throughout the State to see this provided for at an early day. We see no reason why, with the blessing of God, and the earnest efforts of the workers sent here, a great and good work may not be accomplished in this city.

It was with many regrets that we severed our connection with the dear friends of the cause at Grand Rapids, Mich.; but, while called from home and beloved friends in Christ, we are extremely grateful for the privilege of laboring still in the precious cause of the Master.

W. C. WALES.

Dec. 11.

ROCHESTER.—The State quarterly meeting just held at this place was one of encouragement to all who attended. Although the notice was short, and some confusion had occurred in regard to the place of holding the meeting, yet nearly all the ministers of the Conference were present; also a majority of district directors, and the State canvassing agent. There was also a good representation of the brethren and sisters from surrounding churches. Indeed, the hospitable families of the Rochester church found their hands and houses filled to nearly their utmost extent in entertaining those in attendance. The seating-capacity of the house of worship was all required, especially in the evening, when extra seats had to be provided. The attendance of those not of our faith was said to be greater than ever in years before.

Especial attention was given to the matter of apportioning labor to the various churches during the week of prayer. Though not all the churches could be provided for in this way, we trust that the arrangements made will be satisfactory, and that much good will come, not only to the cause in general, but to all the churches that engage in the exercises appointed for the week of prayer. The matter of sustaining the Indianapolis mission was considered at some length, and pledges to the amount of nearly \$150 were taken toward meeting the indebtedness now resting upon that important institution. Some of this was paid in. We hope the brethren throughout the Conference will come up nobly, and respond to the calls for assistance for the Indianapolis mission.

Eld. W. C. Wales, who is now to labor in this State,

principally in the Indianapolis mission, was present, also some of the Bible workers, who had come from the mission or were on the way there. Indiana certainly has reason to be thankful to God for the commodious buildings erected in the metropolis of the State, to carry on the work in that important city. Eld. Wm. Covert was present, and labored earnestly to advance the cause in the State before taking his departure for the field recently assigned him by the General Conference. Eld. Rees had been with the Rochester church for a week previous to the State meeting, to prepare the way; and as the interest seemed to demand it, Eld. Victor Thompson remained to continue services for a few evenings afterward.

As the responsibilities of the Conference now fall, in part, into new hands, we earnestly request the prayers of the brethren and sisters, that the work may be advanced in this Conference.

Dec. 11.

F. D. STARR.

INDIANA STATE MEETING.

THIS meeting was held at Rochester, Dec. 6-10. The notice was short, but we had advertised by correspondence, so that we were cheered with a fair representation of our people. Courage seemed to possess most hearts. Indeed, I do not see how it could have been otherwise, when our Heavenly Father came so tenderly near with his softening Spirit, and watered our souls with the dew of his grace. We were glad to meet Elds. Starr and Wales, from Michigan, and to reciprocate their Christian love in the gospel of Christ.

I wish especially to ask our people in Indiana to do all that is possible to carry out practically what was decided upon at this meeting. The signs are so very clear that Jesus is even at the door, that it ought to inspire every one with an abundance of courage in the work of the message. Only a few more years of earnest labor with Christ, and the victory is won through him. I believe that many will arouse to a realization of what is about to transpire in our Government, and come forward and lift the cause above financial embarrassment. I am amazed at the long-suffering that God has manifested toward his people in the closing up of this dispensation. When we consider the wonderful facilities that God has provided in the day of his preparation, that this truth might be carried to all lands and peoples in a very short time; and when we contemplate the multitude of proofs that go to establish the truthfulness of the third angel's message; and when we think how the true servants of God have patiently labored and earnestly pleaded with this people to prepare to meet Jesus at his coming, and still we behold so many engrossed with the cares of the world,—when we consider all this, it is certainly a matter of astonishment that God should manifest such mercy and love to a people who so coldly receive the news of his soon coming. Will you cheerfully support the work in Indiana, by a united co-operation with the Conference committee, in all that pertains to the rapid completion of the work before us?

WM. COVERT.

Dec. 11.

TEXAS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE tenth annual session of the Texas Sabbath-school Association convened on the camp-ground at Terrell, Texas.

FIRST MEETING, AT 3 P. M., AUG. 13.—The President, W. S. Cruzan, in the chair. Minutes of the last session read and approved. The Chair was empowered to appoint the usual committees, which were subsequently announced as follows: on Nominations, W. T. Johnston, W. K. Kirkpatrick, Elijah Taylor; on Resolutions, C. Eldridge, W. A. McCutchen, Frank Green.

The Cedar Grove Sabbath-school was admitted into the Association. Remarks were made by the President concerning the work of the previous year. Bro. Eldridge also made some instructive remarks.

Adjourned to call of Chair.

SECOND MEETING, AT 3 P. M., AUG. 16.—The Committee on Resolutions reported as follows:—

Resolved, That this Association request the Conference to employ some one of the officers of the Sabbath-school Association within its bounds, to devote as much time as may be deemed necessary for the upbuilding of the interest of the Sabbath-schools in our State.

Resolved, That the person thus employed shall visit each school at least once a year.

Resolved, That it is the sense of this Association that every Sabbath-school should pay a tithe of all its contributions to the State Association, and that, after paying the necessary running expenses of the school, the balance be donated to the London mission.

Resolved, That we hold Sabbath-school institutes in connection with the annual camp-meetings, for the instruction of officers and teachers in the various branches of the Sabbath-school work; and further,—

Resolved, That we request our Conference officers to provide opportunity, and procure the necessary help for such conventions.

After a motion to adopt, each resolution was considered. Resolution two was amended so as to read, "visit as many schools as practicable." The phrase,

"London mission" was struck out of resolution three and one reading, "whatever mission is recommended by the General Association," was substituted. The resolution thus amended was adopted. It was suggested by Bro. Starr, and moved by Bro. Taylor, that we adopt the kindergarten method for teaching the little ones. After a few remarks, the motion was laid on the table until Sabbath, in order that the workings of the method might be seen in the school. On Sabbath, twelve classes of little children were taught by this method, and all were well pleased. The motion was then taken from the table and unanimously adopted by a rising vote of the entire Sabbath-school.

The Committee on Nominations reported as follows: President, W. S. Cruzan; Secretary and Treasurer, Mrs. M. M. Cruzan; Executive Committee, W. S. Cruzan, Mrs. M. M. Cruzan, W. A. McCutchen, W. T. Drummond, A. A. Gregory.

The report was adopted, and each person named was elected.

Adjourned *sine die*.

W. S. CRUZAN, *Pres.*

MRS. M. M. CRUZAN, *Sec.*

VERMONT SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE tenth annual session of the Vermont Sabbath-school Association was held at West Randolph, Vt., in connection with the camp-meeting, Aug. 28 to Sept. 4, 1888.

FIRST MEETING, AT 5 P. M., AUG. 28.—President in the chair. The minutes of the last yearly meeting were read and approved. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, John Clayton, H. Mehuron, Danford Ayers; on Resolutions, E. R. Palmer, Herman D. Ayers, Rillie Powell.

Brief remarks were made by the President concerning the resolutions of last year, which had just been read. He called for the action of the various schools during the past year upon these resolutions, which was responded to by representatives from the schools at Jamaica, Northfield, Rochester, and Bor-doville.

The meeting adjourned to call of Chair.

SECOND MEETING, AT 10 A. M., SEPT. 4.—There were two special meetings of about one hour each, devoted exclusively to the Sabbath-school work, held between the first regular meeting and this one. The Committee on Nominations reported as follows: President, F. S. Porter; Secretary and Treasurer, Mrs. F. S. Porter; address of each, 409 South Union St., Burlington, Vt.; Vice-President, W. C. Walston, Chelsea, Vt.; Executive Committee, F. S. Porter, Mrs. F. S. Porter, W. C. Walston, Edith Pierce, John Clayton.

These names were acted upon separately, and each elected to his respective office, with the exception of Edith Pierce on the Executive Board, who is expecting to be out of the State a large share of the time the coming year. The name of E. R. Palmer was substituted in her stead.

The Committee on Resolutions presented the following report:—

Whereas, The Sabbath-schools in our State which have adopted the recommendation to hold teachers' meetings at regular intervals, have derived great benefit therefrom; therefore,—

Resolved, That all the schools of the State be especially urged to adopt this plan.

Whereas, The duty of the superintendent in this matter is sadly ignored in many of our schools; therefore,—

Resolved, That we urge them to study carefully the best methods of conducting these exercises, as brought to view in the *Sabbath-school Worker* and other helps, and that they consider it a sacred responsibility to see that these principles are carried out.

Resolved, That our teachers, as far as possible, dispense with the written questions during the recitation.

Resolved, That we as teachers and students pledge ourselves to stand by our officers in carrying out the above resolutions, and to labor with devoted earnestness to put in practice all the methods for the upbuilding of the Sabbath-school work.

The foregoing resolutions were each acted upon separately, and after some pointed and interesting remarks *pro* and *con* upon them by different ones, they were finally all adopted without alteration.

Adjourned *sine die*.

F. S. PORTER, *Pres.*

MRS. F. S. PORTER, *Sec.*

CORRESPONDING SECRETARY FOR MINNESOTA TRACT SOCIETY.

FOR some time we have felt the need of personal correspondence with our missionary workers and local societies. At the State office there is so much business to attend to, that this has been crowded out. We have now appointed a corresponding secretary, who will write to the librarians, seeking to help and encourage them in their work, and provide matter to be read at the weekly meetings, by which all can be benefited. Letters will also be written to scattered brethren, who often have excellent opportunities for doing missionary work, if their

talents were only enlisted in that direction. We want them to feel that, though isolated from those of like faith, they are engaged in the same work, and are helping forward the message.

We invite those who meet with difficulties in their local societies, or those who wish to increase the interest in their meetings, or want to work, but do not know how to begin, to write, stating your wishes as plainly as you can, and the condition of the work. We also invite those who cannot meet with others, but wish to engage in labor, to write at once, giving full particulars, and their name and address. The most favorable time of the year for us to work is now here. In view of the events taking place on every hand, we do not see how any one who loves the truth can be idle. We want to see a revival of the true missionary spirit in every heart, and we wish to hear from every one interested in this work. All *business* correspondence should be addressed as before, to C. N. Woodward, the State secretary, and that relating to the matters to which I have referred, to Vesta J. Olsen, Minneapolis, Minn., Box 1058

A. D. OLSEN.

Special Notices.

NOTICE FOR MAINE.

WE very much regret that Bro. S. H. Linscott, our State canvassing agent, on account of failing health, is unable longer to attend to the business. We therefore appoint T. S. Emery, Cornville, Somerset Co., Me., to act instead.

MAINE CONF. COM.

INDIANA, NOTICE.

THERE will be a general meeting for the churches and scattered brethren of Central and Southeastern Indiana, at Waldron, Dec 28-31, 1888. We hope to see a good attendance. It is expected that several ministering brethren will be present.

F. D. STARR.

NOTICE FOR DIST. NO. 2, NEB.

THE quarterly meeting for Dist. No 2. will be held with the Seward church, Jan. 12, 13, 1889. Let all librarians either come, or report to Ella Hackworth, Seward, Neb. I hope we shall not do the work of the Lord negligently.

JOHNSON BUCKLEY, *Director*.

KANSAS H. AND T. CLUBS.

LET all the secretaries of the local H. and T. clubs of Kansas send their name and post-office address to me at once. My address, until further notice, will be Battle Creek, Mich., care of College.

METTIE SHARP, *Sec. H and T. Ass'n.*

NOTICE FOR MINNESOTA.

BRO D. W. EMMERSON, who has acted as our Conference Treasurer, has been appointed director of one of the tract society districts, which makes it impossible for him to perform his duties as treasurer. We therefore request all our church treasurers, and others who send funds to this Conference, to hereafter send them to C. N. Woodward, Box 1058, Minneapolis, Minn., as he will act as treasurer.

A. D. OLSEN.

SPRINGFIELD, TENN., GENERAL MEETING.

WE are very anxious to have a good attendance at this meeting, to be held Dec. 26-31. There is one great advantage in holding it during the holidays, as the railroads at that time sell round-trip tickets for one fare. We hope the brethren and sisters will take advantage of this, and come praying that we may have a good meeting, and that the Lord may guide his servants in planning for the prosecution of this work.

J. Q. FINCH.

TO OUR BRETHREN IN KANSAS.

A SERIES of general meetings is about to begin in the northern part of this Conference, as per appointment, to be conducted by Brn. Hall, Gregory, and others. Meetings of a similar character will be held later, in the southern and eastern portions of the State.

We feel very anxious in reference to these meetings. Shall they be a success? One of the great essentials is that they be attended. How important that we heed the admonition of the apostle in Heb. 10: 24, 25. He here states that it is the manner of some to forsake the assembling of themselves together. Brethren, shall we be of the number who are here condemned? The admonition is that we exhort one another, and so much the more as we see

the day approaching. It seems that we must be the blindest of the blind, if we cannot see that day *rapidly* nearing. The time was, in the history of this message, when we would go long distances, through cold and storm, to attend even a church quarterly meeting. The apostle says, "So much the more." Shall it be so with us?

Brethren, the field is great; more calls come than we could fill, had we ten ministers where we now have one. We want to see all of you, and consider what can be done that this truth may be proclaimed more extensively. The storm is already muttering, and very soon will break; but the Saviour has said that he will spare his own elect who cry day and night unto him.

Let us all plan to attend these meetings. They will be brought within a day's drive of nearly all. Come prepared with bedding. Let us earnestly seek the blessing of Heaven on these occasions.

C. MC REYNOLDS.

News of the Week.

FOR WEEK ENDING DEC. 15.

DOMESTIC.

—Fire in the Central Railroad warehouses at Savannah, Ga., Thursday, destroyed cotton valued at \$200,000. Fully insured.

—The explosion of a boiler in a feed-mill at Trowbridge, Ohio, Monday, killed two men, and badly wounded two other persons.

—An eight inch vein of silver, assaying \$14,000 to the ton, has been struck in the Badger mine, back of Port Arthur, Minn.

—For the first time in a number of years, a steamer arrived from the Orient Friday at San Francisco, without having on board a single Chinaman bound for that port.

—White-cap warnings have been mysteriously distributed at Benton, Ohio. They threaten that, unless certain reforms are begun within fifteen days, nocturnal operations with the whip will begin.

—Near Coalmont, Pa., Monday morning, a freight-train crashed into the rear of a passenger-car on the Dudley branch of the Huntingdon and Broadstop Road. A dozen persons were hurt, six of whom sustained serious injuries.

—Three men were killed, one fatally injured, and a number more badly shaken up by an explosion of meal-dust, in an oatmeal mill on North Halsted St., Chicago, Dec. 11. The mill was completely wrecked, and several adjoining buildings were badly shattered.

—Charles Blake, of Storm Lake, Iowa, and George Smith, of Sioux Falls, D. T., his guest, aged fourteen, were arrested for shooting at Illinois Central trains there, and the serious wounding of a brakeman, Thursday, and confessed their guilt. The only motive they admitted was that of having fun.

—An explosion of gas in a burning shaft of the Canfield coal mine, at Canon City, Colo., Monday evening, caused the instant death of the mine foreman and another man, the fatal wounding of two men, and serious injury to eight others, three of whom are not expected to recover. The men were fighting the fire.

—The American Federation of Labor, an organization which has supplanted the Knights of Labor, and numbers over 600,000 members, will repeat the experiment of the Knights in attempting to establish an eight-hour day for laboring men. May 1, 1890, has been fixed upon for the inauguration of the proposed change.

—The Democrats of the House held a caucus in Washington Thursday night, and adopted resolutions for the admission of Dakota either as one State or two States, as the people shall decide; and also for the admission of Washington, Montana, and New Mexico Territories. They also favored the admission of Utah, but by a separate bill.

—The Maryland State steamer "Governor McLane" had an engagement with oyster pirates Monday night, sinking the schooners "Julia A. Jones" and "J. C. Moloney," and capturing others. It is believed that a number of the pirates were drowned. The latter were heavily armed with repeating rifles, and used them without reserve, the State steamer being riddled with bullets, and one of its crew shot.

—Within a few weeks past, a large number of Chinamen have been flocking to Charleston, N. C., where they compete with the negro washerwomen in doing laundry-work for the 50,000 residents of the city. As Chinese methods of living enable them to underbid the latter, there is much indignation among those who see their work thus taken away; and there is likely to be trouble, unless immigration ceases.

—On the morning of the 10th, an attempt was made in Chicago to blow up by dynamite the large distillery of Shutelet & Co., near Hawthorn St. It was found that some person, standing on the high sidewalk of that street, had thrown upon the low roof of the building a bundle of dynamite sticks, tied together and attached to a fuse, which had been ignited. The evident design was to hit the skylight, beneath which are eight large vats of highly inflammable liquor, the explosion of which would, it was said, have been sufficient to tear down a dozen buildings. As it was, the dynamite exploded, but the damage was comparatively slight.

—A mammoth locomotive is now nearly completed at the Hinkley works, Boston, for the Atchison, Topeka and

Santa Fe Railroad. It is designed by G. S. Story, of New York, carries two cabs, one over the center of the boiler, for the engineer, the other in the old style, for the fireman. It is the largest passenger locomotive ever built. All the wheels are of paper, with steel tires, and the driving wheel the largest ever manufactured. A Worthington steam-pump so works that a great part of the exhausted steam is pumped back, and serves to heat the water in the tank. Another economy in fuel is the work of a large combustion chamber, which burns up all the gas. It is expected to make eighty miles an hour, with ten passenger-cars, on an ordinary railroad.

A terrible tragedy was enacted in the streets of Birmingham, Ala., on the evening of Dec. 8, the cause of which was an attempt by a mob of 2,000 men to lynch R. R. Hawes, who was confined in the jail on the charge of murdering his wife. In anticipation of trouble, Sheriff Smith had stationed a guard of a dozen picked men at the jail, armed with Winchester rifles, with orders to fire directly into the crowd as soon as they appeared in the alley leading to the jail. A little before midnight the crowd appeared, and, refusing to halt at the command of the sheriff, the order was given to fire, the result of which was that three persons were instantly killed, seven mortally wounded, and about thirty others more or less injured. When the city learned of the shooting, it became wild with excitement, and called for vengeance upon Sheriff Smith, who was arrested and confined in the jail. A military guard took possession of the city, which, after a time, became quiet. Some of the victims of the tragedy were prominent citizens of the place.

FOREIGN.

The American war-ships "Galena" and "Yantic" sailed from New York Wednesday for Hayti. Reports have been received that the Haytien man-of-war, "La Trussie," fired at and sunk the German steamer "Clemantine."

Changes in the Canadian federal banking system, borrowed from the American plan, will be put in operation next year. The Government proposes to control the issue of legal tender, thus restricting the issue of notes by chartered banks.

It is reported that Hayti is getting ready to give a warm reception to the U. S. cruisers "Galena," "Yantic," and "Richmond," recently ordered to that island by the Department of the Navy. Gen. Legitime, chief of the Haytien forces, is getting four or five war-ships ready for their arrival, some of which are really formidable vessels.

The latest rumor concerning Stanley is that Osman Digna has written a letter which has been received at Suakim, stating that the forces of Emin Bey had mutinied, and delivered both him and a traveler, supposed to be Stanley, to the Madhi. The latter offers to restore his white captives on condition that England abandon Suakim, and it is thought their heads will pay the forfeit of a failure on England's part to comply.

Foreign dispatches indicate that a crisis has at last been reached in the affairs of the Panama canal scheme, and the catastrophe all along predicted, but which the energy of De Lesseps and the folly and credulity of French shareholders has so long put off, has at last been reached. Only a small portion of the new loan needed to carry on the work can be raised, and De Lesseps himself now admits that bankruptcy will probably result. He appeals to the French Government to come to the rescue of the company.

RELIGIOUS.

Bishop William Taylor sailed last week for his great African diocese. A band of missionaries will join him in London.

The Independent says that "while the proposed union of the Congregational and Presbyterian churches in Japan may be delayed, a new movement for union in China has been started by the Northern Presbyterian missions there. The Synod of China has addressed a communication to the seven other Presbyterian missions, asking them to enter into negotiations to unite in a single United Presbyterian Church of China.

The following statistics for New York City were given at the first meeting of the Evangelical Alliance Conference, which began its session in that city Monday, Dec. 10: The present population of the city is 1,585,529, eighty per cent of which is foreign born. There are 613,000 persons living in tenement houses; 10,000 saloons; and 355 Protestant churches above 14th St. Below this street is a population of 621,000, with 127 churches, where there were 141, ten years ago, with 200,000 less people. The German population is 400,000. Of this number one half are nominally Protestant, and there are fifty German Protestant churches, representing ten denominations and a membership of 16,000.

The election in Boston Tuesday for mayor and other city officers resulted in a great victory for the Republicans, a noteworthy feature being the defeat of Catholicism on the question of the control of the public schools. The school board consists of twenty-four members, of whom eleven were elected Tuesday. Eight of the other thirteen are Catholics. No Catholics were nominated on the Republican ticket, which was carried, and hence none of the eleven newly elected members of the board are of that faith. The result, so far as the school board is concerned, was due largely to the female vote, which was Republican by a considerable majority. Over 20,000 women registered as voters upon this question, whereas only 837 were registered for a similar purpose last year. A jubilee meeting over the result was held Thursday night in Tremont Temple. Edward Everett Hale and others made speeches, in which they eulogized the work of the women at the polls.

Appointments.

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

THE T. and M. meeting for Dist. No. 4, Me., will be held at the South Woodstock church, Jan. 12, 13. Let all the members make an effort to be there, and encourage others to come and join. Let us do all we can on our part, that we may have a profitable meeting.

HENRY DAVIS, Director.

No preventing providence, I will meet with the brethren and sisters in Michigan, at the following-named places:— Vermontville, Dec. 15, 16 Hoytville, " 18, 19 Westphalia, " 21, 22 Orange, " 24, 25

Let there be a full attendance of all the brethren and sisters at these meetings, as there are matters of importance which demand your immediate attention.

O. F. CAMPBELL.

I WILL meet with the church at Leslie, Ingham Co., Mich., in quarterly meeting, Sabbath and Sunday, Dec. 29, 30. First meeting, Friday evening, the 28th.

Eld. J. Fargo and myself will meet, in quarterly meeting, with the church in Coldwater, Mich., Jan. 4, 5, 6, 1889.

We will also meet with the church in Allegan, Mich., in quarterly meeting, Sabbath and Sunday, Jan. 12, 13, 1889. Election of officers will take place at these meetings, and a full attendance of the members is desired.

I. D. VAN HOEN.

THERE will be a general meeting held at Good Thunder, Minn., beginning the evening of Dec. 27, and continuing till the 31st. This is intended to accommodate the surrounding churches, and we hope there will be a full attendance. Important interests of the work for this time will be considered, and valuable instruction given. We hope our brethren will show their interest in these things by being present. We especially invite tract and missionary officers and church and Sabbath-school officers to come, as we hope this will be a valuable meeting for them.

A. D. OLSEN.

THERE will be a general meeting at Humbird, Wis., Sabbath and Sunday, Jan. 5, 6, for the purpose of considering matters pertaining to the tract and missionary work in that district. Meetings will begin Sabbath evening. We hope to see our brethren from Loyal, Maple Works, Neillville, Augusta, and other places, make a special effort to attend. Do not pass this meeting by, and think it is of no importance, but remember that if there ever was a time when we needed to seek God with all the heart, it is now. Bro. Sharp will be at the meeting. It will be well to bring bedding.

A. J. BREED.

Obituary Notices.

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

STRAIGHT.—Died near Trippville, Vernon Co., Wis., Oct. 18, 1888, sister Alzina Straight, aged seventy-four years. Sister Straight had been sorely afflicted with total blindness for many years. Some five years ago she became interested in the great truths of our faith, and received and put them into practice. She was patient in her affliction, and perfectly resigned to the will of God. She leaves seven children to mourn the loss of a mother, and several grandchildren and other relatives. Funeral discourse by the writer, from 1 Thess. 4: 14. B. JUDSON.

COON.—Died of inflammation of the bowels, Sept. 21, 1888, sister E. S. Coon, wife of Elihu B. Coon, in her thirty-seventh year. Sister Coon embraced the truth eleven years ago, under the labors of Elds. D. P. Curtis and Ellis, at Transit, Minn. She removed to Boulder, Colo., a few years ago, where she lived until her death. She had been very feeble for some time before her death, and when she was taken sick, had no strength to battle with the disease, and died in two days after the attack. She leaves a husband and four children. We believe that sister Coon sleeps in Jesus, and will be raised when the Lifegiver comes. Sermon by the writer. GEO. W. ANGLEBERGER.

WARNER.—Died of paralysis, at his home in Shelton, Neb., Nov. 27 1888, Ira P. Warner, aged 78 years and 6 months. He was born in Vermont, May 30, 1810. His childhood days were spent in Geneva, N. Y. In 1846 he removed with his family to Illinois. Thirty years of his busy life were spent in and near Chicago. He has made Shelton his home since 1885. His loss is felt by all who knew him, as he was ever a friend to all. Through fourteen long years of suffering, he has been uncomplaining, and ever thoughtful for others. Three years ago he accepted the third angel's message, and became a devoted Christian. All his previous life he had been a skeptic, taking no interest in religious matters of any kind; but the blessed hope of the message buoyed him up through his last years. A most comforting address was delivered by Eld. Mc Adams (Methodist), to a large congregation of sympathizing friends. Four children have preceded him to the grave. His bereaved companion has the sympathy of all who know her. But while she greatly mourns her loss, she longingly awaits the morning of the resurrection, when she trusts to greet her loved ones clothed with immortality. L. S. CLEVELAND.

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.

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ADDRESS.

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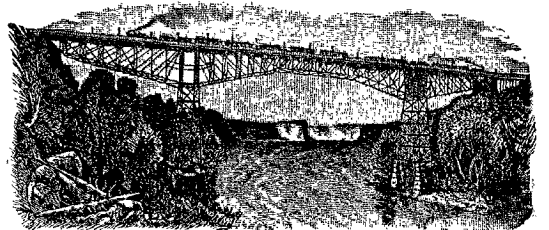
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Table with columns for GOING WEST and GOING EAST, listing stations and times.

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EXCURSION TO CANADA.

THE Chicago & Grand Trunk; Detroit, Grand Haven & Milwaukee; Toledo, Saginaw & Muskegon Railways, have arranged for a Canadian excursion, leaving points on the above lines Dec. 21, 22, and 23, and to return up to and including Jan. 8, 1889. Tickets are sold to principal points in Canada. The following are a few of the excursion rates; other fares in like proportion, to most points in Canada:— London, \$8.00; Guelph, \$8.50; Toronto, \$10.00; Kincairdine, \$10.00; Midland, \$12.00; Kingston, \$13.00; Montreal, \$16.00; Quebec, \$19.50. For full information, apply to any agent of the above lines.

HOLIDAY EXCURSION RATES.

The Chicago & Grand Trunk Railway; the Detroit, Grand Haven & Milwaukee; the Toledo, Saginaw & Muskegon; and the Michigan Air Line and Detroit Division of the G. T. Ry. have arranged to sell special holiday excursion tickets at one and one-third fare between stations on their lines, under the following arrangements:— Christmas tickets will be on sale Dec. 24, 25, good to return up to and including Jan. 3, 1889. New Year's tickets will be on sale Dec. 31, 1888, and Jan. 1, 1889, good to return up to and including Jan. 3, 1889. Special return tickets to all Canadian points west of and including Toronto, Niagara Falls, and Buffalo will be sold on the above dates, not limited at one and one-third fare, from all stations on the above lines.

A. J. M.

AFRICA.

A. J. MORTON.

Moderately.

First system of musical notation with lyrics: I will sing you a song of a land so fair, Far a-way o'er the storm-y deep, They heard of the heav-en-ly message proclaimed, O'er the hills and the vales of our land, The prayer which they of-fered was heard from on high, And an-swered both quickly and well; Now on Af-ri-ca's field, where the diamond and gold In rich-est pro-fu-sion, a-bound,

Second system of musical notation with lyrics: Where souls who are long-ing for knowl-edge of God, Are a-wak-ing from er-ror's long sleep, And a long-ing to hear it and know for themselves In-spired ev-'ry heart in that band, Pa-cif-ic's bright coast sent a la-bor-er true, The third an-gel's mes-sage to tell, The gem of God's truth, with its lus-ter un-told,— A far brighter jew-el,—is found.

Third system of musical notation with lyrics: The an-gel of light from the heav-en-ly courts, Is mov-ing a-mong them in love; While ear-nest-ly seek-ing for guid-ance from Heav'n, Most glad-ly they gave from their store, And with h'im New England pro-vid-ed a son, To en-gage in the la-bor of light, And hun-dreds, a-dorn-ing themselves with z's pearls, Will be seek-ing its worth to make known,

Fourth system of musical notation with lyrics: The an-gel of light from the heav-en-ly courts, Is mov-ing a-mong them in love; While ear-nest-ly seek-ing for guid-ance from Heav'n, Most glad-ly they gave from their store, And with h'im New England pro-vid-ed a son, To en-gage in the la-bor of light, And hun-dreds, a-dorn-ing themselves with z's pearls, Will be seek-ing its worth to make known,

Fifth system of musical notation with lyrics: And the hearts of the hon-est ones, turn-ing from sin, Are fixed on the glo-ries a-bove, And sent it a-cross the blue wa-ters so wide, That the truth might be brought to their shore, And the beams of God's truth which so bright-ly have shone, Are dis-pell-ing the gloom of the night, And spread the glad message, that Je-sus, our King, Soon is com-ing to gath-er his own.

Sixth system of musical notation with lyrics: And the hearts of the hon-est ones, turn-ing from sin, Are fixed on the glo-ries a-bove, And sent it a-cross the blue wa-ters so wide, That the truth might be brought to their shore, And the beams of God's truth which so bright-ly have shone, Are dis-pell-ing the gloom of the night, And spread the glad message, that Je-sus, our King, Soon is com-ing to gath-er his own.

Seventh system of musical notation with lyrics: And the hearts of the hon-est ones, turn-ing from sin, Are fixed on the glo-ries a-bove, And sent it a-cross the blue wa-ters so wide, That the truth might be brought to their shore, And the beams of God's truth which so bright-ly have shone, Are dis-pell-ing the gloom of the night, And spread the glad message, that Je-sus, our King, Soon is com-ing to gath-er his own.

CHORUS.

Chorus musical notation with lyrics: Then sing, sing, sing. Then sing with hearts and voi-ces, sing Of Je-sus' won-drous love,

Final system of musical notation with lyrics: And praise his name, send forth his fame, Who dwells in light a-bove.

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The Review and Herald.

BATTLE CREEK, MICH., DEC. 18, 1888.

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The Biblical Lecture Class in the College for 1888-89, opened Dec. 13, with a membership of seventy-one.

This being the close of the volume, there will be no paper next week. Number one of volume sixty-six will appear January 1, 1889.

The song "Africa," printed on page 15, was contributed by a friend, with special reference to the occasion of the week of prayer.

We are indebted to Bro. C. L. Boyd for a copy of *The Diamond Fields Advertiser*, published at Kimberly, South Africa, giving an interesting account of the diamond-bearing country, and the method of working it. These fields in the vicinity of Kimberly and Dutoit's Pan, have become an interesting locality to our readers, not merely because there are found gems for the outward adorning of people of wealth and station, but because there are being found there gems far more precious, to adorn the crown of the Master when he comes to "make up his jewels." Mal. 8:17.

ORGANIZATION OF THE NEW BOARD.

The Board of Trustees chosen at the late meeting of the stockholders of the Publishing Association, has organized by choosing G. I. Butler, President; C. Eldridge, Vice-President and General Manager; F. E. Belden, Secretary; A. R. Henry, Treasurer; H. W. Kellogg, Auditor; G. I. Butler, F. E. Belden, and U. Smith, Publishing Committee.

The newly elected Board of Directors for the Educational Society stands organized for the coming year, as follows: Geo. I. Butler, President; W. W. Prescott, Secretary; A. R. Henry, Treasurer.

The Trustees of the General Conference Association of the S. D. Adventists have chosen A. R. Henry as President of that Board; U. Smith, Secretary; W. H. Edwards, Assistant Secretary; and Harmon Lindsay, Treasurer.

The Texas Conference have ordered 20,000 copies of the new tract, "The United States Constitution:

Shall It Be Preserved as It Is?" This is encouraging. There is abundance of room and plenty of use in our country for millions of copies of this tract, and now is the time to circulate it.

The uncontrollable propensity of the National Reformers for political favor, which prompts them to put in a bid for it on every possible occasion, showed itself in the late convention in Washington when, with characteristic audacity and presumption, they proceeded to make President-elect Harrison a vice president of their National Sabbath Union. Doubtless General Harrison was in blissful ignorance, at the time, of the exalted position to which he was being raised. It is the custom of these pseudo Reformers to bestow their honors more with reference to an individual's qualifications for helping along their scheme, than to any thoughts or wishes of the recipient in the matter.

BATTLE CREEK "JOURNAL" OF DEC. 11.

This issue of the Battle Creek *Journal* contains a full report of the three very interesting lectures delivered at the Tabernacle by Eld. A. T. Jones, on our Constitution,—the principles on which it is based, the religious attacks upon it, and the parallel movement in the fourth century. These three lectures fill eighteen columns of the *Journal*, and furnish a great amount of valuable information and argument.

We did plan to secure the publication of these lectures through one of the Chicago dailies, but this plan has been abandoned for the present, from motives of economy.

We have secured 20,000 copies of the *Journal* containing these lectures, which we can mail, post-paid, for ten dollars per thousand. Address M. L. Huntley, REVIEW AND HERALD, Battle Creek, Mich.

SPECIAL JANUARY "SENTINEL"

The matter contained in the October *Sentinel*, with some unimportant changes, will be reprinted in a special January number, which will be furnished at the same liberal rates as was the October *Sentinel*. Let the orders come in early. Address, M. L. Huntley, Battle Creek, Michigan, or, *American Sentinel*, Oakland, California.

THE "SENTINEL" TRACTS.

A NEW edition of the thirteen *Sentinel* tracts has just been issued from new plates at the Pacific Press. They contain 184 pages. Price twenty cents. Knowing that the demand for these tracts would be very great, the International Tract Society has requested the *Review* Office to print the same in smaller type, and larger page, using thin paper, so that the package can be sold for ten cents, and furnished in large quantities to the State tract societies at fifty per cent discount. Send in the orders. The tracts will soon be ready.

THE PETITIONS.

INTERESTING reports are received from those engaged in circulating the petitions that Congress shall pass no bills, and favor no Constitutional Amendment relating to any religion or ecclesiastical institution. Nearly all who have begun the work are making excellent progress, and they find that this work is opening a field for labor, of immense magnitude and of great promise. Hundreds of thousands of *Sentinel* tracts and "The United States Constitution: Shall It Be Preserved as It Is?" are being judiciously distributed. Our great regret is, that this work was not begun sooner.

Ten thousand of the petitions were printed and sent out. We shall at once print 10,000 more, using better paper. These will be ready to send out when called for. Let those circulating the petitions, as soon as one town or neighborhood is worked, send the signatures to the tract society secretary, and begin with another petition in adjoining territory. At the close of each week, please forward all the signatures secured.

W. C. WHITE.

REPORTS AND REPORTING.

THERE are several thousand readers of the REVIEW who no doubt would be deeply interested in a brief but comprehensive report from each Conference, of

the meetings held during the week of prayer. There would not be room in the REVIEW for a report from each church, but a report from each Conference could be inserted, and would be very profitable reading. Such a report can be made by each Conference president, if those conducting the meetings in each church, will regard it as one of their duties to write to the president of the Conference at the close of the week of prayer, giving a brief account of the meetings and of the present standing of the church.

Among other points of interest, do not fail to mention (1.) the number of meetings held, their character, and how well they were attended; (2.) The spiritual standing of the church, and the plans that have been adopted for a more extended effort to spread a knowledge of the third angel's message; (3.) A brief account of the Christmas meeting, with a statement of the amount contributed to the support of foreign missions. To this might be added requests for labor, an account of interesting experiences gained while circulating the petitions to Congress, and other items of importance. Let each church see that a report is sent to the Conference president before Jan. 1, 1889.

W. C. WHITE.

INDEX FOR VOLUME 65.

WE print the Index to this volume of the REVIEW in a separate form, to give our readers the full complement of sixteen pages of reading-matter in this issue. Those who file and preserve their papers for future reference should have the Index. All who wish it, will please drop us a postal, and it will be sent.

SPEAKING on the subject of home missions recently, Miss Frances Willard, President of the W. C. T. U., said:—

Out of every hundred persons in New York, but twelve are of American parentage; of the 7,000,000 young men in the nation, 5,000,000 never darken a church door; ninety-five per cent of them are members of no church; and sixty-five per cent of the criminal classes are made up of young men. These and similar facts call loudly for the evangelizing of the home heathen.

We do not bring these statements to the attention of our readers merely to inform them of these facts, for they are well enough known already; but we mention them because they help to reveal the beautiful consistency, even on their own grounds, of the party of which Miss Willard is leader, and of the Prohibition and National Reform parties, in their demanded Sunday legislation. This legislation, of course, is to be brought about by public sentiment, either in the form of the ballot, or of signatures to some petition, as it is being secured just now with reference to the Blair bill. And what are the qualifications of the ones who are to give expression to this public sentiment?—Five millions of them never darken a church door. So much for the young men, and how is it with those of greater age? Suffice it to say that it is a fact well-known, and often commented upon by religious journals, that what ought to constitute the male portion of the congregation at religious service in our popular churches is usually conspicuous by its absence. The female portion of the church membership predominates very largely. With this fact before us, and the testimony of Miss Willard that more than two-thirds of our young men never go to church at all, it is certainly a reasonable estimate to include in the number of those who never darken a church door, one half of the men of middle age. Put the two classes together, and we have a total of more than one half our voters constituting the "heathen at home," to say nothing of women, a large number of whom would be included by a careful estimate. These are the ones who control the ballot-box, and by whose votes the party favoring legislation in religious matters must be placed in power. This is the source of the public sentiment which supports such legislation,—the "heathen at home." How very probable that such persons stand in the counsel of the Most High, and are eminently qualified to discern the nation's spiritual wants, and to exercise discrimination on important questions of a theological nature.

ARGUMENT ON SABBATON.

By this tract of 24 pages all the mystery attached to this term, as related to the Sabbath question, is effectually cleared up. Price, 3 cts.

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