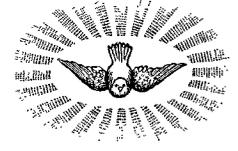


Adventist Review



AND SABBATH HERALD.

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

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HYMN OF PRAISE.

WHEN all thy blessings, Lord, I would review,
How great their number, and their worth how great;
The day were spent, ere I could name them through,
All life for them could never compensate.

Day after day thy daily blessings fall,
Unfailing as the morning sun to rise;
While daily still—unknown, unlooked-for all—
Thy special mercies are a glad surprise.

O that my earthly life might be always
As full of love to thee as thine to me;
O that my soul, when ceased from earthly praise,
May sing thy glory through eternity.

—D. W. Brownell.

Our Contributors.

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

THE PRESENT CRISIS.

BY MRS. E. G. WHITE.

WE feel deeply over the present state of the church whose members have long possessed a knowledge of those events which are to transpire near the close of time in fulfillment of prophetic history. Christ is coming in power and great glory, and the dead are to be "judged out of those things which are written in the books, according to their works." The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling his head, is soon to cease his work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom his people have looked will assume his right,—the office of Supreme Judge. "The Father . . . hath committed all judgment unto the Son. . . . And he hath given him authority to execute judgment also, because he is the Son of man." It was he, says Peter, who was ordained to "judge the quick [the living] and the dead." "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."

The faith and patience of those who have waited long, have been sorely tried. "Hope deferred has made the heart sick;" and the cry has come up before God, "Lord, how long?" But now the signs are fulfilling,—nation rising against nation, startling calamities by land and by sea, famine, pestilence, fearful storms, sweeping floods, and great conflagrations. All these testify that we are approaching the grand consummation. The cry going up to God from the waiting ones,

will not be in vain. The response will come, "It is done." "He which is filthy, let him be filthy still; . . . he that is holy, let him be holy still." Can the church contemplate this hour with calm indifference?

The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. We must show to the world that we recognize, in the events that are now taking place in connection with the National Reform movement, the fulfillment of prophecy. That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm.

Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God."

When the disciples preached Christ and him crucified, after his resurrection, the authorities commanded them not to speak any more nor to teach in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard." They continued to preach Jesus and him crucified, and afterward raised from the dead. The sick were healed, and thousands were added to the church. "Then the high priest rose up, and all that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison."

But the God of heaven, the mighty Ruler of the universe, took this matter into his own hands; for men were warring against his work. He showed them plainly that there is a ruler above man, whose authority must be respected. The Lord sent his angel by night to open the prison doors; and he brought forth these men whom God had commissioned to do his work. Thus we see that these rulers were not in harmony with God's word. Had they taken him into their counsel, they would not have commanded the disciples to do contrary to his will. The rulers said, "Speak not at all, nor teach in the name of Jesus;" but the heavenly messenger sent by God, said, "Go, stand and speak in the temple to the people all the words of this life."

Those who shall seek to compel men to observe an institution of the papacy, and trample upon God's authority, are doing a work similar to

that of the scribes, Pharisees, and Sadducees in the days of the apostles. When the laws of earthly rulers are brought into opposition to the laws of the Supreme Ruler of the universe, then those who are God's loyal subjects will be true to him.

The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates.

Many will plead that there is no prospect that popery will ever be revived. If it shall regain its lost ascendancy, it will be by Protestantism's giving it the right hand of fellowship. If it shall be legislated into power by the concessions of time-serving men, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth for the errors of the papacy. Once let the minds of the Christian world be turned away from God; let his law be dishonored and his holy day trampled upon, and they will be ready to take any step where Satan may lead the way.

Some urge that the Catholic religion is not what it once was; that the principles to which Protestants could not concede, and indignantly rose up to war against, were held by Catholics in the days of their ignorance and barbarism. They say that the present high mental development of the people would never allow them to adopt the plan of action carried out in the past,—compelling the conscience upon religious subjects. But there is nothing in the Scriptures to assure us against the reinstatement of popery. Protestants to-day are a self-sufficient, world-loving people; but they must have some religion, and prefer that consisting of forms and outward display, rather than the simplicity of the true religion of Jesus Christ. They are too wise in their own conceit to seek God for counsel and direction,—to open the Guide Book which points them to the only way that leads to heaven. They close their hearts to Jesus in his humiliation, self-denial, and self-sacrifice, and open the door to the delusions of Satan.

While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. While men have slept, Satan has been stealthily sowing the tares. Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privileges of religious liberty so long enjoyed.

This nation has been highly favored of God. It has been the great center of religious light and liberty. O, do not sleep now, and in your inactivity feel that you are doing the will of God! The experience of God's commandment-keeping people now should correspond with the events that are crowding upon us.

It should be the business of all the righteous in the land, as they see signs of the approach of peril, to arouse to action, and not sit in calm expectation of ruin, comforting themselves with the belief that this work must go on, because prophecy has foretold it, and that the Lord will shelter his people in the day of trial. Effectual, fervent prayers should be ascending to Heaven, that this calamity may be deferred; for we are not ready to meet it.

Every passing hour now is one of activity in the heavenly courts, to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These transient moments, that seem of so little value to us, are weighty with eternal interests. They are molding the destiny of souls for everlasting life or everlasting death. The words we utter to-day in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be to human souls the savor of life unto life or of death unto death. We must be washing our robes of character in the blood of the Lamb. If we would be saints above, we must first be saints below.

We have lost much time in inaction, because we have not realized the time in which we are living. This we deplore, and would humble our souls before God, pleading with him for pardon for sleeping at our post of duty, and allowing the enemy to gain the advantage over us. Many have chosen to do nothing, when they should have been diligent to repulse the enemy. Let your services now be dedicated to God. Gird on the armor for vigorous work, saying, "Here am I, Lord, send me."

It is essential that we be much in prayer to God, that his voice and his power may be manifested in behalf of his people, and that the angels may hold the four winds until the truth is more fully proclaimed, and the servants of God are sealed in their foreheads. God is not pleased with the attitude of his people. Satan is taking the world captive, and the sentinels for God and the truth are letting him do it. "Watch then, stand fast in the faith, quit you like men, be strong." Arouse, and come to the front. Be staunch to defend your religious liberty.

Many of our people are registered in the books of heaven as slothful servants. They have buried their talents of money and capability in the world, and the work they should have done has been left undone. Some to whom the Lord has intrusted means, have been ease-lovers, and have not done their duty in the fear and love of God. Many have left the smaller churches, to unite with larger ones, where they carry no burden of responsibility, and are only in the way. Such lose their spirituality and vital force, because they do comparatively nothing for the truth. What account will these have to give to the Master when he shall say, "Give account of thy stewardship"?

We are not ready for this great issue to which the enforcement of the Sunday law will bring us. Let the members of our churches become missionaries for the Master; let them not linger in ease and indifference; but let them go forth to work for God. Their spiritual muscles have been nearly palsied with inaction. Go without the camp, bearing the reproach for Christ and the truth. Work to-day in the Lord's vineyard. Go out into the highways and hedges, and stir up the people to investigate the truth. Woe to all who profess to walk in the light, yet who are at ease in Zion. They absorb the God-given rays of righteousness, but do not diffuse the light to others. The parable of the faithless servant who hid his Lord's money, condemns them, and they are classed among those who refuse to be co-laborers with Jesus Christ, selfishly caring for their own ease, and leaving those for whom Christ has died, to perish without the knowledge of the truth which God has graciously given to them. Those who have been the receivers of spiritual light, may become the receptacles of darkness, to whom the words of Christ are applicable, "If therefore the light which is in thee be darkness, how great is that darkness!"

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." May this statement be true of God's people, to whom

he has committed the sacred trust of the knowledge of his law. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them." Just when many who have had light and evidence are saying, "Where is the promise of his coming?" and declaring that all things continue as they were from the beginning, the terrible realities of the day of God will burst upon them. Marvelous beyond expression is the blindness of the people of this generation.

Every true child of God should now be inquiring, "What wouldst thou have me to do?" Brethren, for Christ's sake, do something, and do it now. Satanic influences are all around us, to be met and resisted. The tares are mingled with the wheat, error with truth, coldness with zeal, darkness with light. There must be a returning to our first love. We must battle nobly with tribulation and danger, in the midst of trials, tests, and provings of God. We must be rich in faith and good works. The message to the Laodicean church is applicable to those who have been made the repository of rich truth. This church is distinguished in prophecy by its great profession of advanced light; yet it was filled with spiritual pride and lukewarmness in religion. They had a religious theory, but were greatly lacking in moral power and holiness. They are pronounced wretched, poor, blind, and naked. O that our people would realize the danger, and heed the counsel of the True Witness, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eye-salve, that thou mayest see."

Will we now, who have such great light, make some sacrifice for Jesus, who for our sakes became poor, that we through his poverty might be made rich? We must arouse, and through piety and earnest work for the Master, partake of his spirit of love for souls, of faith in God, that he may work with us, by us, and through us.

OUR NATIONAL INFLUENCE.

BY ELD. S. H. LANE.

HE who carefully investigates the latter part of the thirteenth chapter of Revelation, beginning with the eleventh verse, in the light of the past and present history of the United States, cannot fail to discover that it, as a nation, is the subject of the prophecy. The two-horned beast, a symbol of the United States, was seen "coming up" when the papal beast was led into captivity, at the expiration of the 1260 prophetic days, or literal years, which terminated in A. D. 1798.

In speaking of the wonderful influence the United States should gain among the nations of the earth, the prophet says: "And he exerciseth all the power of the first beast before him." The beast,—Rome in her pagan and papal form,—gained such an influence in the world as to formulate and mold to a great degree the sentiments, opinions, and prejudices of all the nations which at that time composed the great family of nations. This was true both politically and religiously. When the prophecy in regard to the United States shall have been fulfilled, this nation will mold to a large extent the political and religious sentiments of all the civilized nations of the earth. That this has been already quite fully accomplished in a political light, let the following from *Reynold's Newspaper*, published in London, England, testify. In speaking of the recent presidential election, it says:

The result of the presidential election was waited for in England on Wednesday with an intensity of interest that no contest in this country could have excited. Special London "presidential extras" of the *New York Herald* competed with the daily evening papers of the metropolis, and for the time being, the revelations of the special commission, the discussion in Parliament, even the winners of the Stewards' Cup and the Grand Sefton Steeplechase at the Liverpool races, were quite out of the running. The extraordinary interest which the contest has excited is a proof of the influence which the affairs of the great republic have upon the people of other nations, and particularly upon our own. And yet there was no issue at stake that affects directly any other country but the United States. Peace or war did not hang in the balance. The future of peoples was not involved. Whichever candidate was elected, Englishmen

would, for all serious purposes, be unaffected in their social, political, and imperial aspirations; for the great question on which the presidential battle was fought, the late President's modified scheme of free trade, has not caused more than a passing thought to the ordinary Englishman. What, then, makes the political affairs of the transatlantic people of so much interest to us and to Europe? Why is the election of one man over another to the presidential chair of the United States the one absorbing topic of conversation among foreign peoples? And why should the present election, more than any that has preceded it, have been followed so closely and particularly by the people of the United Kingdom?

The answer to all these questions may be summed up in a sentence. The United States is not only the foremost nation on the earth, but it is the type of the nationality of all future nations, and the nearest approach to the ideal of self-government that, since the dawn of civilization, philosophers, poets, and statesmen have dreamed of. A century of republicanism has done infinitely more to dignify citizenship than the thousand years of monarchy and imperialism that make up the history of the Old World. In what country of Europe or Asia, where the light of citizenship has broken, are there not tens of thousands of patriotic souls, inspired by the glorious example of freedom and self-respect that the United States has set up, and who are sowing the seeds of political independence in their own lands, that will sooner or later ripen? The time is not yet, but it is fast approaching, when monarchy, imperialism, and the countless evils they generate, will disappear; and people, all the world over, will take the power into their own hands, using it for their own ends. Self-government, whether, as in the States, through individual forces, or as in the dreams of LaSalle and the Socialists, is the future of nations; and in the making of that future the immeasurable success of the United States of America will have had the most potent influence.

Surely this extract shows unmistakably the influence the United States has already gained in the world. One hundred years ago, when this nation was seen "coming up," the thrones of the Old World seemed immovable,—secure,—and the crowns seemed to rest with ease on the heads of those who exercised imperial power. How changed is the scene at the present time! Thrones have ceased to exist. Kings and queens have been deposed. Every throne left seems to be tottering, and the crowns resting on the heads of monarchs seem to be sliding slowly but surely from their resting-places. Many causes have conspired to bring about these results, but they have been caused principally by the political influence the United States as a nation has gained over the masses of the people of other nations.

This influence was not gained in a moment. It has taken a century to accomplish what has been done; but as this influence has been gained, and is growing stronger each year, it will enable this nation to gain, with astonishing rapidity, a religious influence which will mold the religious sentiment of all nations in reference to any so-called religious point the nation may see fit to adopt. Are there indications that this nation will follow the leadings of Rome in respect to religious dogmas? The prophet declares (Rev. 13:12) that the United States shall cause "the earth and them which dwell therein to worship the first beast." There is scarcely a doctrine of the Bible with which the Romish Church has not tampered. With some, she has made sad havoc. The prophet Daniel declared that the beast power (Dan. 7:25) should change the law of God, which was accomplished when Rome enforced laws compelling men to worship on the day of the sun, or Sunday,—the first day of the week. When our Government shall likewise compel men to observe the first day of the week,—Sunday,—then will she not only legislate against the fourth commandment of God's law, but make an image to the beast.

The Blair Sunday bill now before Congress, demanding that the Government shall enforce the observance of Sunday, will, if passed, have this effect; and should it fail, a similar or a more stringent one will yet pass; and when such is the case, the image of the beast will be formed, and through the powerful influence of this nation, every civilized nation in the world will be inspired to either enact Sunday laws, or strictly enforce those already enacted. Then will all the world worship the beast and his image.

Is it not time to raise our voices against any action of this nation in enacting any law or laws looking in the direction of religious legislation that will, in time, create an image to the beast, and cause the people of this and those of other nations to worship the beast? May the Lord give us grace and strength to do our duty in this important time!

"EVEN SO, COME, LORD JESUS."

BY E. J. JOHNSON.

My heart is sometimes full of peace
And rest and joy.
I cast my cares at Jesus' feet,
And hold with him communion sweet,
Without alloy.

During these blissful hours, I find
This truth most dear,
That life can bring to me no ill—
For naught can come without his will;
I need not fear.

For whether it be pain or loss,
It sure will be
What in his wisdom he sees best,
To fit me for that mansion blest,
Prepared for me,—

Within his Father's house prepared
By him for me.
How small, how poor, and little worth,
Appear the mansions here on earth,
When that I see

By faith, and *know* it will be mine,
And that my Lord
Hath promised to return for me.
I wait to greet thee joyfully!
Come quickly, Lord.

O come, while yet my faith is strong,
And I can say,
I *know* in whom I have believed,
I know the grace and love received
Of thee to-day.

Not always thus I stand upon
The mountain-top,
And view with joy the promised land,
For evil lurks on every hand,
To blight my hope.

Off in the valley low I grope
My darkened way.
The mists of unbelief and sin
Gather around and shut me in;
But still I pray,

And struggle upward to the light,
That shines above
In Jesus' face, tho' sin and doubt
So thickly compass me about,
And hide his love.

And so I pray, Come quickly, Lord,
O quickly come;
The warfare end, my sins subdue;
Thy kingdom take, all things renew.
O quickly come!

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 5.

BY ELD. D. T. BOURDEAU.

IV. *Some prophecies embrace type and antitype, and have, to a certain extent, a two-fold application,—a double fulfillment.* As this principle is essential to a full understanding and correct interpretation of a large portion of the prophetic word, we will verify it by the use of several prophecies. If this principle is correct, as we think it is, we shall find it not only a key by which to discover new truths and new beauties in many of the prophecies of the Bible, but also a means of meeting the oft-repeated objection, "You must be incorrect in saying that such prophecies are fulfilled in our time, or will be fulfilled in the future; for they certainly have met their accomplishment in the history of the past."

We will notice:

1. *The promises of land made to the fathers.*

(1.) The promise to Abraham: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. This promise is repeated in chap. 17:8: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting covenant."

(2.) The promise to Isaac: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father." Chap. 26:3.

(3.) The promise to Jacob: "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." Chap. 28:13.

That these promises embraced the land of Canaan is evident, not only from their phraseology, but also from such scriptures as the following: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob." Deut. 9:5. "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, . . . which the Lord swore unto your fathers to give unto them and to their seed." Chap. 11:8, 9. "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers." Chap. 26:15. "And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers." Judges 2:1.

But should we conclude that the promises under consideration related simply to the temporal possession of the land of Canaan? We think not. Paul says that the promise made to Abraham was "that he should be the heir of the world" (Rom. 4:13); but he received "none inheritance" during his life-time, "no, not so much as to set his foot on; yet he [God] promised that he would give it [the land] to him for a possession." Acts 7:5. Paul teaches further that "to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Therefore the promises could not be fully accomplished till Christ should come. Nay, they could not meet their full accomplishment before the resurrection of the dead; for Paul, vindicating these promises before small and great, before the Gentiles as well as before the Jews, shows conclusively that they involve the resurrection of the dead. The dead must be raised before they are fully accomplished. (See Acts 23:6; 24:15; 26:6-8.) He also teaches positively that the descendants of Abraham, who possessed the land of Canaan, "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Heb. 11:13, 14.

How, then, can the promises made to the fathers be harmonized with the various scriptures relating to their fulfillment, except by giving them a twofold application? Who cannot see that they had a typical fulfillment in the possession of the land of Canaan by the Hebrew people, and will meet their final and full accomplishment when the saints of all ages shall inherit the earth in its renewed and glorified state? Matt. 5:5; Dan. 7:22, 27; 2 Peter 3:13. The pious Hebrews, understanding this, would not be narrowed down in their minds to their temporal reward in Canaan, but realized that they were pilgrims in a strange land, and looked forward to their full reward in the new earth. And converted Gentiles, as well as converted Jews, living this side of Christ, have a special interest in the promises made to the fathers, knowing that, as children of Abraham in the gospel sense (Gal. 3:26), they are to inherit them in the immortal state.

2. *The prophecy of Nahum.*

The subject of this prophecy is "the burden of Nineveh." Nah. 1:1. It is a solemn prediction of the destruction of that great and populous city; yet in its very introduction, the mind of the reader is carried forward to the final overthrow of all the wicked in the burning day, when the mountains shall quake, and rocks shall fall at the presence of the Lord. Verses 5-7. Evidently the destruction of Nineveh is here made to prefigure the final "indignation" of the Lord upon all nations, in the day of "the fierceness of his anger," when the cities of the nations shall fall. Rev. 16:19.

Continuing his subject, Nahum clearly describes the railroad cars in the day of God's "preparation:" "The shield of his mighty men

is made red, the valiant men are made scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared." Chap. 2:3-5.

Even admitting that this scripture was typically fulfilled in connection with the destruction of ancient Nineveh, it must meet its full accomplishment just prior to the day of wrath. Surely no kind of ancient chariots can answer the description here given as fully as the railroad cars.

3. *Isaiah 13, or the fall of ancient Babylon and the fate of sinners in the day of God foretold.*

The fall of ancient Babylon is predicted in Isaiah 13. The prophet sets forth the agencies to be used in humbling and punishing that haughty city, and then breaks out in the following strain: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Verse 6. How clear it is that the day of wrath that was to come upon Babylon prefigured the final day of wrath and the destruction that will come upon all the ungodly at the close of this dispensation! The prophet carries the mind forward to this awful day, virtually saying to all who read his words and to the Babylonians, to whom the message was doubtless borne by Daniel and others, "Escape the fearful judgments that are coming on Babylon; and above all, escape the final fate that awaits all sinners in the day of God." This dread day is thus described in verse 9 and onward:

"Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

That the final day of wrath is here intended, appears from at least three facts: (1.) The day spoken of is connected with the darkening of the sun, moon, and stars, which, together with the wonderful fall of stars of Nov. 13, 1833, was to constitute a sure sign of the proximity of the day of Christ. (2.) The day in question is the day in which God "will punish the world [not simply one nation] for their evil, and the wicked for their iniquity." (3.) It is the day connected with the mighty shaking of the heavens and the earth to take place under the seventh plague, and immediately before the second coming of Christ. Rev. 16:15-20; 6:12-17; Jer. 25:30-38.

The prophet then speaks of the Medes as the agents that the Lord will use to overthrow Babylon. Isa. 13:17.

4. *Isaiah 34, or the fate of Idumea, etc., foretold.*

The fate of Idumea is predicted in Isa. 34:5-7, which is preceded and followed by remarks relating to the fearful judgments of the day of God when "the indignation of the Lord" shall be "upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll [see Rev. 6:14-17]; and all their host shall fall down, as the leaf fall-eth off from the vine, and as a falling fig from a fig-tree." Verses 1-4. Read also from previous chapter, verses 12-24.

The prophet then connects these fearful and final judgments with the doom of Idumea, which evidently prefigures them: "For my sword shall

be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea," etc. Verses 5, 6. He connects this temporal retribution with "the day of the Lord's vengeance, the year of recompenses for the controversy of Zion." The streams shall be turned into pitch, and the dust into brimstone, and the land shall be burning pitch. "It shall not be quenched night nor day; the smoke thereof shall go up forever." Verses 8-10. Who cannot see in this the fearful judgments of the burning day, in which even the sinners of Idumea shall receive their full retribution?

The prophet then portrays the devastation of our earth, which is doubtless prefigured by the state of Idumea after the slaughter of its inhabitants (verses 5-7); and the next chapter gives a description of the earth in the glorious restitution, beyond the final conflagration. See 2 Peter 3:7-13.

So of judgments that fell on other nations, as Ethiopia, Egypt, Arabia, etc. Read Isa. 22, etc., etc. Important objects are secured by this method of teaching. 1. A two-fold lesson is taught to wicked nations in regard to the deserts of sin. 2. The ancient prophecies are made interesting and profitable to all of God's people, irrespective of nationality or dispensation.

MY GRACE IS SUFFICIENT

BY MARY MARTIN.

(Republished by request.)

How often, amid the toil and trials incident to life, the overwhelming consciousness that we are unequal to its rightful claims extorts the mental ejaculation, "Who is sufficient for these things?" We admire the heroism of those who sealed their faith by submitting to the blazing fagot. But some, in the complexity of every-day trials, will lose their title to the mansions beyond, who could easily prove it clear at a literal Smithfield. It is far easier for average humanity to perform some heroic deed that will, from its rarity, astonish the world, or emblazon the name upon "the escutcheon of fame," than to walk life's narrow, tortuous way, bravely bearing its burdens, lifting its crosses, without turning to the right or the left. But no other incentive is needed by the child of God but to know that the Master has spoken; and that he who appointed the task understands all the peculiar circumstances, as well as the individual characteristics, and has said, "My grace is sufficient."

Has the chastening rod fallen? and as you brushed the blinding tears, that you might more clearly discern the cause, and learn the lesson intended, have Eliphaz, Bildad, and Zophar entered, to assure you that it is your great sin which has brought all this—that you might have expected it? As the barbed arrow clings to the quivering flesh, have you disarmed the archer as did Job? "And the Lord turned the captivity of Job, when he prayed for his friends."

Have you been the subject of gross ingratitude and injustice? Has your opponent borne off the prize unfairly secured? There is a higher tribunal of justice to which you may appeal, certain that its decisions will not be warped by selfishness or hardness of heart. "He who the balances evenly holds," numbers the hairs of your head, and notes the sparrow's fall. His "grace is sufficient," and—

"Though the mills of God grind slowly,
Yet they grind exceeding small;
While with patience we stand waiting,
With exactness grinds he all."

Have disease or the infirmities of age overtaken you? As you look backward to days and nights of pain, and forward to comparative helplessness and uselessness, do you sink in the mire of desponding questioning? Hear the words of the godly Dr. Payson near the close of life: "God has been depriving me of one mercy after another, but as each one was removed, he has come in and filled up its place. Now, when I am a cripple, and unable to move, I am happier than I ever was in my life before, or ever expected to be." O mar-

velous grace of God! What will it not accomplish when permitted to enter and renovate our sin-smitten souls!

There are two classes represented by the busy, jostling world around us,—those who live for others, and those who live for themselves. Professions and protestations are no just criterion, and only He whose sheep and goats we are, may presume to classify the motley throng. Each places a mark which he proposes to reach. Says the man of the world, "A comfortable twenty thousand, and I will retire." The nights and mornings clasp hands, and all the energies of body and mind are rendered subservient to the one plan in life. "A comfortable home, good furniture, pleasant surroundings," says another. If to secure an end, in itself worthy, the rights and feelings of others are trespassed upon, even a child recognizes the idol to whom he bows. It matters not whether it be the presidential chair, a seat in Congress, a fine library, or convenient bank stock, if the center is self, and the claims of Christ in his lowly representatives are obscured. The one whose dearest object in life and labor is self, however noble and praiseworthy the course pursued, so far as mortal vision can reach; whatever apparent good may be accomplished,—let the tide turn, as it usually does at some time in the lives of most, and where is the man or woman? With motives misjudged, words misconstrued, character maligned, how will they bear the test? The natural heart rebels against injustice, and says mentally, "Hereafter I will put forth no efforts for the good of a thankless world." Says the heart filled with the love of God, while pursuing the even tenor of its way, forgetful of personal interests, conscious of the right, "This also shall God in his own good time reveal unto you;" and the decisions of Divinity may not be those of humanity. Like the eider duck, plucking from its own breast that which is to afford comfort and ease to other lives, he goes on, every act one of self-abnegation, and love for the Master and his fellow-beings—"conquering and to conquer" the natural heart, because the grace of God "is sufficient." Hood's "Song of the Shirt" reveals only one of the many ways in which a life is incorporated with those of the countless, unappreciative throng. Many a mother has taken thread after thread from the warp and woof of her own existence to awaken, to mold, and to strengthen, by daily, nightly toil and prayer, the latent better impulses of the child she loves. Perhaps the unheeding object of all this solicitude never realizes the fact, even when the grasses wave above the silent sleeper, resting at last; and it may never be revealed until the record book which the angels keep is opened to the gaze of all.

Lives have been placed on the altar of friendship, after-days proving the sacrifice to have been as useless as the offering thrown to the crocodile in the river Ganges, or the form prostrated beneath the car of Juggernaut. When this fact is fully realized, many pronounce friendship a farce, and abjure all faith in humanity. Hence the many quassia-cup lives, presenting their embittered draught to every passer-by. Is there, then, no remedy,—"no balm in Gilead?" Must each worthy endeavor meet its just meed of appreciation and approbation, or be repressed? Must each heart-throb of intense desire to benefit our fellow-mortals meet recognition, or, failing in this, be turned aside into a less worthy channel? "If ye do good to them which do good to you, what thank have you? for sinners also do even the same." In obedience to the heavenly mandate, rain falls "on the just and on the unjust." The oriole sings as sweetly in the dense forest as near a princely mansion. The water bubbles up as cheerfully to welcome the coming of a Livingstone or a Stanley as if a kingly retinue were to claim it for his majesty's glittering cup; and the myriad midnight stars twinkle as serenely above the unheeding millions as if each sleeper were a watchful, worshipful Herschel, Copernicus, or Kepler.

There is such wide diversity of human minds, is it not possible we may expect too much from others by way of consideration, and, according to our ideas, exact justice? Especially when there are high pretensions, we expect that the grace of God will remedy natural deficiencies. But who

is to sit in judgment? Some must needs travel long distances in Christian experience to reach the starting-point of others. We may not render decisions without incurring danger of injustice to others and injury to our own souls. No modern philosophy contains material sufficiently trustworthy to span the chasm which yawns between others' ideas and our own. The infallible Guide to the land beyond, recognizes our need in these words, wrung from the agony of Calvary's death-scene, which afford us the only reliable antidote for many earthly ills: "Father forgive them, for they know not what they do." Ah, yes! God's grace "is sufficient." The All-seeing Eye, anticipating our otherwise defenseless position, has arranged that our connection with him may be so complete that no influence can break down the barrier, or cross the boundary limit of the inclosure, *unless the aggrieved party permit it.*

"All things work together for good to them that love God." The key of the citadel is *inside*, and no invader possesses a duplicate. The only danger that can occur, comes when the besieged, through discouragement or inattention, relinquishes his watch, virtually inviting the despoiler to enter. In the inner apartment of the heart's reception room, where only one Presence is ever admitted, there may be a furnace seven times heated, a Red Sea crossing, or a Mount Moriah; but that Presence will walk with you through the fiery ordeal, pass the crossing, and ascend the toilsome steep by your side. Your Isaac may not be given back, but with God on your side there may be victory through seeming defeat; for, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." and "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

SPIRITUAL PRIDE.

BY ELD. R. A. UNDERWOOD.

"FOR, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. There is no one sin that develops itself in so many ways and under so many colors as that of pride. Webster thus defines it: "The state or quality of being proud; inordinate self-esteem; an unreasonable conceit of one's own superiority, which manifests itself in lofty airs, distance, reserve, and often in contempt of others," etc.

Pride is an over-valuing of one's self on account of some real or imaginary superiority,—as in rank, wealth, talent, etc. *Vanity* is the love of being admired (not merely approved), so that he who is vain has a secret feeling of pleasure at being praised for excellence which he really does not possess, and is perfectly conscious of not possessing. *Pride* denotes an inflated spirit of self-importance, with a corresponding disregard or contempt for others.

Much is said against this sin in the Bible. A few texts we quote: "The fear of the Lord is to hate evil, pride, and arrogancy, and the evil way." Prov. 18:3. "Every one that is proud in heart is an abomination to the Lord." "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:5, 18. "For the day of the Lord of hosts shall be on every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low." Isa. 2:12. "Behold, this was the iniquity of thy sister Sodom, *pride*, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy, and they were haughty, and committed abominations before me: therefore I took them away as I saw good." Eze. 16:49, 50.

It was this sin that "corrupted" the wisdom and purity of the bright and covering angel of light in heaven. Eze. 28:14-17. No attainment in wisdom, beauty, or position will excuse this sin against God. Man, made a little lower than the angels, might well profit by the sad experience of the angels that fell by pride, and lost their purity, honor, and all.

The motive which lies back of every act must be right, if our work is to be acceptable to God. The prayers offered by the blind, egotistical Pharisees (Matt. 6:5) who loved to pray standing on the street-corners to be seen of men, and the costly offerings given with the same motives (Luke 20:46, 47; 21:1), also a great profession of faith, which lacked the essential elements of the meek and humble spirit of Christ, are all described by him as of no value in the sight of God. This kind of spiritual pride brought forth from the Saviour the most scathing rebukes that ever fell from his lips. Of all the forms that pride takes to manifest itself in the human heart, this vain, self-righteous pride is most to be abhorred.

In these last days, when Satan has come down in great power to work with all deceivableness of unrighteousness in them that perish, will he leave so effective a means as pride, even spiritual pride, unimproved in the work of ruining souls?—No, indeed. The apostle speaks in no uncertain language on this subject: "This know also, that in the last days perilous [dangerous] times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3:1-3. Seventh-day Adventists should not be so benevolent as to give this text all to their neighbors. There is plenty of pride found in the church. It leads men to love and admire themselves—to become lovers of their own selves, and "disobedient to parents." It is inseparably connected with a disregard of the fifth commandment. The principles which underlie this commandment will lead men and women ever to hold in reverence those of superior age and experience in the position in which God has placed them. Modesty, humility, and reverence will grow upon the tree that is nourished only by the law of God.

The Bible is full of precious promises to the humble in heart. It also contains many warnings against pride, and shows how God cannot consistently trust men with his Spirit when they are filled with conceit and love of self. It is against this spirit that the prophet speaks when he says: "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness. Isa. 10:15, 16. How foolish, how sinful, to allow pride to come into our hearts. Could we realize our weakness and our dependence upon God for all that we are or can do, how different would be the record of our thoughts and actions! Would we not say, "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity: whose name is Holy: *I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*" Isa. 57:14, 15.

As we enter upon the duties of the new year, shall not this stumbling-block be removed, that the blessings of the humble may rest upon us? While we can do all things if Christ strengthen us, without him we can do nothing. Where are boasting and pride then?—They are excluded by God, and ought ever to be by men. It is evident that this sin is a source of great weakness among God's people. God cannot safely trust us with his Spirit and power, while pride lingers in the heart. If we hope to be one of those who shall be called "the repairer of the breach, and the restorer of paths to dwell in," we should remember that one of the conditions upon which God has promised this honor is, "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day." Isa. 58:9, 10. Under the word "vanity," Webster says, "egotism; pride; emptiness; unsubstantialness; worthlessness; self-sufficiency; ostentation."

Shall we not make a study of our hearts? "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, las-

civiousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." Mark 7:21-23. "The Lord's hand is not shortened, that it cannot save: neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2.

God only can cleanse the fountain, and remove far from us those things that hide his face from us. The precious promise is to all: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. To this end, shall we not seek our God till he is found by us to be a personal God and Saviour?

The Sabbath-School.

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

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

OLD TESTAMENT HISTORY.

LESSON 1.—SHRINKING FROM DUTY.

(Sabbath, Jan. 5, 1889.)

INTRODUCTION.—With this lesson, the study of Old Testament history, which was broken off at the close of the second quarter of last year, is resumed. The last event that was considered in the previous series was the meeting of Moses and Aaron with Pharaoh, to request that the children of Israel be released from bondage. The present lesson passes back to the appearance of the Lord to Moses at Horeb, and considers the several features connected with that interview, such as the circumstances, the purpose, the assurances of the Lord to Moses, the excuses of the latter, and the rebuke administered.

Questions, with Scripture Texts, Notes, and Comments.

1. Under what circumstances did the Lord appear to Moses at Horeb?

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3:1-6.

The importance that Moses ever afterward attached to this scene at Horeb, is attested by his reference to it in Deut. 33:16, where, in blessing the tribes in the name of the Lord, he invokes upon Joseph "the good will of Him that dwelt in the bush."

The Hebrew word for "bush" is *seneh*; and the incident of the Lord's appearance to Moses in the burning bush, gave to the mountain the name *Seneh*, which became changed to its present form—Sinai.

2. For what purpose did the Lord appear to him?

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Verses 7-10.

Forty years previous to the appearance of the Lord to Moses in the bush, he set out upon his own responsibility to deliver the oppressed Israelites; but they rejected his proposed leadership. Now the Lord says, "Come now, therefore, and I will send thee unto Pharaoh." When the Lord proposes to send us to do a work, we may go with assurances of success, but otherwise, not. In Acts 7:35, is this reference to the call of Moses: "This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush."

3. By what name did the Lord say he would be known?

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." Verses 13-15.

4. What is the significance of this name? Ans.—The one who is; the self-existent and eternal one.

"In the Hebrew text, the simple form of the verb is used, corresponding with the first person, present indicative, of the English verb to be. Simply 'I am,' conveys no idea but that of personality and existence. What he was, besides his existence thus revealed, was afterward to be learned. This was a revelation of divine Being—a nucleus of essential deity, as a foundation fact of the then new dispensation, upon which God, by future manifestations, might engraft the attributes of his nature."—*Philosophy of the Plan of Salvation*, p. 74.

5. What similar terms do we find in the New Testament?

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne." "Jesus Christ the same yesterday, and to-day, and forever." Rev. 1:4; Heb. 13:8.

"From him which is, and which was, and which is to come, or is to be—an expression which signifies complete eternity, past and future, and can be applicable to God the Father only."—*Thoughts on the Revelation*.

6. What sign was given to Moses, by which the Israelites might know that the Lord had appeared to him?

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." Ex. 4:1-5.

Moses had not forgotten the fact that, forty years before, he had been repudiated as a leader, by the Israelites, and it is not to be wondered at that he was extremely anxious to be able to present unmistakable evidences of his leadership this time.

7. What additional sign was given?

"And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh." Verses 6, 7.

8. What further sign was Moses to give, in case the Israelites should not believe the first two?

"And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." Verse 9.

9. What excuse did Moses then make?

"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." Verse 10.

10. What rebuke and encouragement did the Lord give him?

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Verses 11, 12.

11. What reply did Moses make?

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt [margin, *shouldest*] send." Verse 13.

12. With what did Moses thus indirectly charge God?

When Moses said to the Lord, "Send, I pray thee by the hand of him whom thou shouldest send," he indirectly charged God with not knowing whom he ought to send. If the Lord had not seen that Moses was the best man for the place, he would not have selected him. While God does not want a man to run when he has not been sent (see Jer. 23:21), he does want a man to go when he sends him. If God indicates that he wants a man to do a certain work, that is sufficient evidence that he will sustain him in that work. It is a terrible thing to refuse to obey the Lord. To beg off from labor to which one has been appointed is not always humility. It may be an evidence of pride or stubbornness. The case under consideration may naturally call to the minds of many the case of Jonah, although Jonah was not like Moses, except in that he did not want to do what the Lord wanted him to do. The motives of the two men were different. The teacher, however, who exhausts the lesson before the allotted time has expired, will do well to call attention to the case of Jonah, and of others that come to his mind, as different phases of this shrinking from duty.

13. How did the Lord regard this?

"And the anger of the Lord was kindled against Moses." Verse 14, first clause.

14. What further encouragement did he give Moses?

"And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.

And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

15. What practical lesson may we learn from this occurrence?

Very often, people who plead inability to do a certain work in the church or Sabbath-school, to which they are called, think that their refusal is an evidence of their humility, when, in fact, it is nothing but an evidence of pride. They fear that if they should take hold of it, they might make mistakes, and that people might not think so much of them in consequence. And so, in order to avoid possible criticism by men, they are content to be drones, and to risk the displeasure of God. That is one of the worst kinds of pride.

Suggestions for General Exercise.

1. Use map showing Egypt, the peninsula of Sinai, and Palestine. Such a map can be drawn upon the black-board in the absence of anything better. Several questions of interest and value may be asked upon the map. 2. Seven important reasons exist for calling Horeb the "mountain of God;" ascertain what these reasons are. 3. How long had the Israelites been in Egyptian bondage? 4. What was God's purpose in suffering them to be thus brought into servitude? 5. Why did Moses fail in his first attempt to deliver the Israelites? 6. Why was it necessary for him to have the experience that he gained by his forty years' sojourn in the land of Midian? 7. Why was it necessary that his work in leading the Israelites out of bondage, should be attended by miracles?

LESSON 2.--RESISTING THE TRUTH.

(Sabbath, Jan. 12, 1889.)

INTRODUCTION.—The preceding lesson detailed the incidents of the Lord's appearance to Moses in the burning bush at Horeb, and the revelation to him of his plan for the deliverance of the Israelites. The present lesson proceeds to a consideration of the visit of Moses and Aaron to Pharaoh, its result, and the first two of the plagues which followed upon his refusal to release the Israelites from bondage.

Questions, with Scripture Texts, Notes, and Comments.

1. When Moses and Aaron delivered their message to Pharaoh, what answer did they get?

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:1, 2.

If in our version the word "Jehovah" were allowed to appear wherever it does in the corresponding place in the Hebrew, the sense would often appear more clearly. "Jehovah" is the distinctive title of the one true God. Paul says, "There are gods many and lords many, but to us there is one God." He is the one who made all things, and who exists by his own power. This God, Pharaoh did not know. When Moses and Aaron said, "Thus saith Jehovah, the God of Israel, Let my people go," he rudely exclaimed, "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." If Moses had said, as our version indicates, "Thus saith the Lord," it would not have been distinctive; for the sun-god which Pharaoh worshiped corresponded to the Canaanitish Baal, which means "lord." Pharaoh knew many lords and gods, and one above all, the sun-god, which was known as "the lord;" he knew Ra, and Osiris, and Isis, and Phthah, and Set, and many others, but he did not know Jehovah, the only Lord. He might have known God, but, like the other heathen, he did not like to retain God in his knowledge. Still God gave him this opportunity to know and to recognize him; and when Pharaoh haughtily said, "I know not Jehovah," the Lord brought judgments upon him, until he was forced to confess his power.

2. Of what did Pharaoh accuse them?

"And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Verses 4, 5.

The word "let" is here used in its primitive sense of hindering, or causing to cease. That this is so, is shown by the next verse, where the king continues, "Behold, the people of the land now are many, and ye make them rest from their burdens." Whatever opinion may be held as to the reason, this much is certain, that in consequence of the coming of Moses and Aaron, and what they had said, the Israelites had ceased from their work to some extent. This is still further shown by the fact that Pharaoh said of them, "They be idle" (verse 8), and to them, "Ye are idle, ye are idle" (verse 17). It was because of this, that the king increased their task, compelling them to make brick without straw.

3. What additional burden was placed on the Israelites in consequence?

"And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words." Verses 6-9.

4. When Moses the second time repeated God's promise to the Israelites, how did they receive his words?

"And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." Ex. 6:9.

5. How did this make Moses feel about going again before Pharaoh?

"And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" Verse 12.

6. What assurance did the Lord give him?

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." Ex. 7:1.

7. What was meant by this?

"Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land." "And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Verse 2; chap. 4:16.

8. What was Moses told to do when Pharaoh should ask for a miracle?

"When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." Ex. 7:9.

9. When this miracle was performed, what did Pharaoh's sorcerers do?

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." Verses 10-12.

10. What manifestation of God's power followed this act of the magicians?

"But Aaron's rod swallowed up their rods." Verse 12, last clause.

11. What effect did the rejection of this evidence have upon Pharaoh?

"And Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had spoken." Verse 13, see Revised Version.

To the Jews, Jesus said: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." John 12:35. Nothing is more evident than that when a person turns away from light, he goes into darkness. Light and darkness are opposite conditions, so that if a man is not in the light, he is in the dark. That proposition needs no argument. It was on this principle that Pharaoh's heart was hardened. Ample evidence of the superiority of God's power over that of Satan's, as exhibited through the magicians, was given to Pharaoh; but when he refused to accept it, that very rejection was a hardening of his heart. The light which, if it were accepted, would acquaint him with God, was rejected; and by thus shutting himself farther away from God, hardness of heart and blindness of mind necessarily followed. For this no one was to blame but Pharaoh himself.

12. What were Moses and Aaron told to do next?

"And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone." Verse 19.

13. What was the result?

"And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." Verses 20, 21.

This plague was doubly humiliating to the religion of the country, as the Nile was held sacred, as well as some kinds of fish, not to speak of the crocodiles, which probably were destroyed.—*McClintock and Strong's Religious Encyclopedia, art. Plagues.*

14. What destroyed the effect of this miracle upon Pharaoh?

"And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also." Verses 22, 23.

15. What plague was next threatened, if the king should refuse to let the people go?

"And the Lord spake unto Moses, Go unto Pharaoh, and say

unto him, Thus saith the Lord, Let my people go, that they may serve me. . . . And if thou refuse to let them go, behold, I will smite all thy borders with frogs." Ex. 8:1, 2.

16. Was this done?

"And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt." Verses 5, 6.

17. How severe was this plague?

"And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs; and the frogs shall come up both on thee, and upon thy people, and upon all thy servants. . . . And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt." Verses 3, 4, 6.

Concerning this plague, the authority last quoted says: "This must have been an especially trying judgment to the Egyptians, as frogs were included among the sacred animals, probably not among those which were revered throughout Egypt, like the cat, but in the second class of local objects of worship, like the crocodile. The frog was sacred to the goddess Hekt, who is represented with the head of this reptile!"

18. What did the magicians do?

"And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." Verse 7.

19. What request and promise did Pharaoh then make?

"Then Pharaoh called for Moses and Aaron, and said, I treat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." Verse 8.

20. Why did not his magicians and sorcerers remove the plague?

The only reason that can be given why the magicians did not remove the plague of frogs, is that they could not. That they would gladly have done everything in their power to destroy the effect of the miracle upon the mind of Pharaoh, and to make him believe that the power that was with Moses was no greater than that with them, there is no reason to doubt. It is most reasonable also to conclude that as the king had called the magicians to his assistance for the purpose of withstanding Moses, he would first call upon them to remove the plague. But they could not. The fact that Pharaoh was obliged to call upon Moses and Aaron to remove the plague was an additional humiliation, and emphasized the fact that the power that was with them was greater than the power that was with the magicians.

21. What is a magician? Ans.—"One skilled in magic; one who practices the black art; an enchanter, a necromancer; a sorcerer or sorceress."—*Webster*. See also definition of "magic."

22. What is sorcery? Ans.—"Divination by the assistance, or supposed assistance, of evil spirits; or the power of commanding evil spirits; magic, enchantment, witchcraft."—*Webster*. See also definition of "witchcraft" and "enchantment."

23. Whom did the heathen worship?

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." 1 Cor. 10:20.

24. Then on whose side were Pharaoh and his magicians?

25. What does the Bible say is Satan's sole work? "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

Suggestions for General Exercise.

1. What was the cause of Pharaoh's ignorance of the true God? 2. Was he responsible for his ignorance in this matter? 3. What gods did he know of? 4. Why was Pharaoh so unwilling to let the Israelites go? 5. Upon what principle was Pharaoh's heart hardened by his resistance of the truth? 6. Does that principle hold good now in cases where the truth is resisted? 7. Give the substance of the Scripture that illustrates the results of accepting or rejecting the truth. 2 Cor. 2:16. 8. In establishing before the Egyptians a knowledge of the true God, what was it necessary to accomplish, as pertaining to their false gods? 9. What was the full purpose of God in bringing the several plagues upon the Egyptians? 10. What was accomplished by turning the river Nile into blood, as pertaining to Egyptian worship? 11. What by the plague of the frogs? 12. In turning water into blood, and in causing frogs to appear, the magicians were enabled to imitate the miracles performed by Moses; what effect was this calculated to have regarding the claims of Moses as a divinely appointed leader? 13. Upon what point were these imitations of the magicians calculated to test Moses? 14. What was established for Moses by the fact that he was enabled to accomplish that which the magicians and astrologers failed in; viz., to cause the plague of the frogs to be removed?

The Mission Field.

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

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

A NEW DEPARTMENT.

At a late meeting of the Executive Board of the International Tract and Missionary Society, it was decided to open, by permission of the Publishing Association, a missionary department in the REVIEW, to be under the direction of the officers of the Society, or persons whom they might appoint.

This action anticipated what is essentially a new department in the REVIEW, and which it has been thought best to open in this number. Its object will be to present to the readers of the REVIEW information concerning the progress of our missionary operations,—both in this and other countries; general principles upon which our tract societies should be conducted; instruction respecting methods of personal labor, illustrated by interesting experiences, incidents, etc. It will also contain facts concerning the work accomplished in mission fields by other denominations; sketches from the lives of eminent Christian men connected with them, showing, from their stand-point, the extent to which they have possessed the missionary spirit. Home and foreign missions will be considered separately and alternately, the former one week, and the latter the week following.

The detriment that has resulted to our tract societies and missionary workers in consequence of not having been furnished with information upon these various subjects in some reliable and acceptable form, cannot be estimated. It is not natural for persons to be interested in anything of which they know little or nothing; and accordingly as one is uninformed in any matter, his ideas are narrow and erroneous. The January *Missionary Review* speaks to the point on this subject, as follows:

In respect of missions, no greater need exists than that of the *universal diffusion of information* as to the facts of past and present missionary history. To know those facts, to be informed, and keep informed, and fully informed, as to the march of God and his hosts in all the earth, is, in effect, to quicken the pulse of the whole church of Christ. In missions, love is the skillful alchemist that turns knowledge into zeal, and out of intelligence distills inspiration. If we would have more prayer, we must know what to pray about and pray for; if we want more money, we must know what open doors God is placing before us for the investment of consecrated capital, and what wondrous results he has wrought and is working with the merchant's millions, and even the widow's mites; if we want more men and women as workers, the mind and heart and conscience of disciples must be awakened from sleep and aroused from sluggishness, by the electric touch of thrilling facts. If we want more zeal, all true zeal is "according to knowledge," and consequent upon it. If we want the spirit of holy enterprise, doing and daring for God, missions must be exhibited as the enterprise of the church, and it must be shown that no equal or proportionate investment of men, means, and money ever brought returns so ample,—all of which the logic of events stands ready to prove by the most overwhelming of arguments.

In a word, we believe that, if every true disciple could be continually confronted by a fresh bulletin of news from the world-wide field, and kept familiar with the movements of every assaulting column now moving against Satan's citadels, all the workmen and all the money—both the *personnel* and *matériel* of war—would be voluntarily furnished for prosecuting this colossal campaign!

Of all people who profess the name of Christ, Seventh-day Adventists should be the best informed, not only concerning the details of our own work, but also with respect to what others are doing. We have been accustomed to regard ourselves as a missionary people, but we may well consider whether we are not deceiving ourselves in this matter; whether, in proportion to our light and opportunities, we are not, in the spirit of sacrifice and devotion, considerably behind the active element in other religious bodies. *For what are we waiting?* Has not the time come for earnest, intelligent action? M. L. H.

SHOULD DELINQUENT TRACT SOCIETY MEMBERS BE DISMISSED?

WE have noticed with much anxiety that from time to time recommendations have been made with respect to dismissing members from tract and missionary societies on account of their not

reporting. This has been a question of much discussion. Several years ago, it was recommended that members of churches who did not report quarterly to the church should have their names taken from the church book after a certain time. It was argued that thus we would have a membership comprised of none but those who would comply with this requirement.

We do not here propose to enter upon a discussion of the propriety or impropriety of such a move. It requires no argument to show that if this recommendation were rigidly carried out, it would ruin a large number of our churches. Many have become connected with us who are now living by themselves, so situated that they cannot attend meeting. From age, infirmity, or other reasons they are unable to write, or feel that they are excused from so doing. Oftentimes it will be found that these persons are among the most worthy members of our churches, but because they could not conform to this requirement, they would be deprived of the privileges of church-fellowship, while they would still be living branches of Christ.

The same principle holds good in our tract and missionary societies. We believe that all should report, and would recommend it everywhere; and yet reporting should not be made compulsory. It will often be found that some of the most worthy members of the society fail in this respect, yet they are always speaking words of comfort, visiting the sick, and distributing reading-matter wherever they can find an opportunity. To make any resolution, therefore, which would deprive persons of their membership because of not reporting to the society, is, we think, going too far.

In case the failure to report is due to a lack of interest, the real difficulty is not met by dropping the person's name. It is a part of the work of the society to reclaim those who become indifferent and inactive, but this would be rendered much more difficult by severing them from the society. In many cases, such a move would be a direct violation of the principles upon which the work of the society should be conducted. We should remember that Christ bears with them, and with us in our many failures. It certainly is not becoming in us to exercise less forbearance with one another than he manifests in dealing with us. He said upon one occasion while here upon earth, that he had "not come to destroy men's lives, but to save them," and this is the office of our tract societies.

But should persons never be dismissed from the tract society?—Certainly. When they are disfellowshipped by the church because of immoral conduct, or any other course that renders them unfit to be members of the church of Christ on the earth, their names should be taken from the register of the tract society. This is the only criterion for removing members from the tract and missionary society. S. N. H.

WEEKLY MISSIONARY MEETINGS, AND HOW TO AROUSE AN INTEREST.

In response to readings, letters, etc., upon missionary work, which have been sent to all our churches and isolated brethren and sisters during the past two months, it is very gratifying to be able to report many encouraging letters received. Some of these speak of the revival of local societies; others, of a large increase in membership; and all are unanimous in the opinion that weekly meetings of the nature recommended, are just what is needed. In many of these letters, questions are proposed upon various points, which it is a pleasure to answer. We hope our brethren will be free to write, and we will answer as soon as we can.

One of the most important questions at present seems to be with respect to the best means of awakening an interest in the work. We believe that we should individually arouse, and in the name of Jesus decide that we will free ourselves from the spirit of indifference which, if indulged, will freeze out our spiritual life, and harden our hearts toward those about us. The same spirit that found expression in Cain when he inquired of God, "Am I my brother's keeper?" easily takes possession of many. Why should I know where my brother is? Am I to look after him? Each is his brother's keeper. Love would point

you to look after his interests. Years ago, many found time to drive miles to visit absent members or neighboring churches, to spend Sabbath and Sunday with them; and God blessed these efforts. Why can we not do this now? If all would do this, none need complain of having lost their first love.

We advise each to begin the work by visiting personally all the church members in his vicinity. Let no one wait for another, but let all plan to engage in it themselves. At the same time, let the church record be examined, and letters written to those whom it is impossible to visit. We do not know but that Satan may be pressing discouragement upon them. Write to such, good, brotherly letters, inquiring after their soul's interests. Tell them you are praying for them; recall to their minds the good seasons you have in the past enjoyed with them, and the bright hopes you entertained of together seeing Jesus in glory, and eating of life's fair fruits. Such a letter may help remove the cloud with which the enemy has surrounded them. We should have love for one another. This is the key to success in all missionary work. We want that love which feels a deep interest in the salvation of all about us, so that after we have taken up this work for our own brethren and sisters, we shall long to reach out after others, and bring the truth before them.

Having taken hold of the work in this way, we shall have good reports for the weekly meetings, which will encourage others in the work. Responses to letters written should also be read, which will assist in reviving this good spirit in other hearts. However few there may be who take hold of the work at the first, let not a worker be discouraged. Work in faith. *Do your part.* Help others to take up the same work which you are doing. Thus the interest will be deepened and extended, you know not how far. The weekly meetings should be conducted in an orderly manner, but at the same time they should be free from cold formality. While the officers should plan to have some profitable instruction, such as Bible readings, tract study, or other exercises, in readiness to fill up the hour each week, it should be understood that this is to give way to special items that may often and perhaps constantly arise, in the shape of letters, and marked experiences of God's assistance in the work. The latter is a point which should be guarded. While we should feel it our privilege and duty to relate in a simple manner interesting items in our experience, we should at the same time remember that the *minutiae* of it may not be as entertaining and profitable as it would be to have only the main points. All should remember to love others as themselves in these things.

Those who are backward should be encouraged to take part, and they should feel it a duty to do so. Their growth depends upon it, and by holding back, they really crowd more willing souls into the embarrassing position of occupying more time than seems proper, or than they themselves desire to do. Let us all try to work together. The meetings should not be prolonged to a length that would make them wearisome; and time should be devoted at the close to at least one good season of prayer, in which the various interests presented, and the missionary work in general, should be remembered. GEO. B. STARR.

PLEASE STOP.

I AM informed by Bro. Geo. R. Drew, of Liverpool, England, that some one is occasionally sending him reading-matter by the quantity, for which, on account of its not being sent through the proper channel, he is required to pay the regular rates of transportation. Whoever is doing this, instead of conferring a favor upon Bro. Drew, is causing him serious trouble. He must either pay these large bills for that which should cost him nothing, or run the risk of offending the steamship and express companies that are very liberally granting us special favors. Persons desiring to send reading-matter or anything else to England for missionary purposes, should first confer with the Recording Secretary of the International Tract Society, T. A. Kilgore, 43 Bond St., New York City, or the writer, Battle Creek, Mich., care of REVIEW AND HERALD.

M. L. H.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 1, 1889.

URIAH SMITH, EDITOR.
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THE NEW VOLUME.

THIS number of the REVIEW, bearing date upon the opening day of the year, extends a New Year's greeting to all its readers. Its wish is that it may be a successful year with them all. It will be such, just in proportion to their efforts to advance in the spiritual life.

That the year will be an important one with all, we can with the utmost assurance affirm. To whatever point of the compass we turn our eyes, the great issues which are rapidly approaching are too well outlined and too near to be altogether hidden in the mists of the future.

1. The solemn message of Rev. 14:9-12, is bearing a more wide-spread and stronger testimony to the world than ever before. A constant and accelerating growth of forty years, has dispelled the fond illusions, and blighted the confident prophecies, of some, that this work was but the wonder of an hour, destined in a few days to disappear. It has demonstrated its right to a place among the great religious movements of the world. It has come to stay, and to do its work, till lost in the appearing of the great Reaper upon the white cloud to reap the harvest which it has prepared. Verse 14. Each year adds an accumulation of evidence which renders more and more presumptuous the course of him who would, even for a moment, entertain the thought of failure in connection with this work.

2. The spirit of the papacy is finding new life, and a fresh field, in its vigorous successor. Rev. 13:11, 12. The beast with two horns like a lamb is fixing its jaws to roar like a dragon. The movement which is to bring the final issue between truth and error, and result in an attempt to subvert liberty of conscience in our land, is now struggling so fiercely for national recognition as to begin to attract attention from all parts of the country. It may seek to appear under the guise of the innocence of the lamb, and may even try to hide its misshapen features by binding on some rags which it labels "divine." But the success of the movement will be, all the same, the erection of an image to the beast, and the enforcing upon its hapless victims, the mark of that power. The REVIEW, during all the years of its publication, has made it a conscientious part of its work to expose and oppose this work. This it will continue to do, and the more so, as the movement comes more fully to the front. Many who have professed to be unable to believe that affairs could ever take such a turn in this country in reference to church and state as S. D. Adventists have long held that the prophecy pointed out, now confess that the fulfillment looks every way probable.

3. The Old World shows just now unwonted activity in making preparation for what all statesmen and political writers declare to be inevitable in the near future—a great continental European war, which must essentially change the map of Europe. Whether or not that power, the downfall of which is the signal for God to arrest the chaos of earthly misrule and set up his everlasting kingdom (Dan. 11:45; 12:1), could survive the shock of such a European earthquake, remains to be seen. If the outbreak comes, it can hardly fail to result in the fulfillment of prophecy in that direction; if it does not come, it will be but a continued and still more remarkable fulfillment of prophecy in another direction,—that of restraining, by superhuman power, the winds of political strife which are struggling to break loose, till the Lord has carried forward his work in the earth more nearly to completion. Rev. 7:1-3.

We need not speak of other particulars. The careful observer cannot but be aware that the outlook everywhere, in social life, in religious circles, in the martial arena, in the political and natural worlds, is such as to excite the most thrilling anticipations.

Kindly, persistently, urgently, the REVIEW will call the attention of all to whom it can gain access, to these

things, asking them to mark well the signs of the times, and prepare for the glorious advent of the coming King.

THE REVIEW—IMPROVEMENTS.

THE reader will notice some changes in the mechanical arrangement of the REVIEW, beginning with this number, which we are sure will be generally considered as changes in the direction of improvement.

1. New type is provided throughout, the type last used having become so worn that it was impossible to make with it so clean and nice looking a sheet as it is desired and designed that the REVIEW shall be.

2. To keep the type in good condition, the stereotype process will be employed, and the paper will be printed from plates, and not from the type, as formerly. This plan enables us to dispense with the border (which has been used to protect the type, while the paper was worked from the type), and to fill the space formerly occupied by the border with print. The reader will notice that the printed space is considerably wider and longer than before.

3. This increase of space enables us to increase the size of the type in all departments, making a paper which can be more pleasantly read, and yet present the subscriber with the same amount of reading-matter.

4. In the departments, also, some changes and improvements will be noticed. First, the International Tract and Missionary Society have requested a department in the REVIEW in which to discuss questions and movements relating to the progress of home and foreign missionary work. This will appear in the department headed "The Mission Field." Eld. J. O. Corliss and sister M. L. Huntley have been appointed to look after the wants of this department, and present important and timely topics which should be well considered by all. The home and foreign mission secretaries will also be expected to contribute freely to this department concerning their respective fields. The regular reports of the tract societies will appear in the Progress department. Secondly, the brethren interested in the Sabbath-school work have requested a department in which the lessons for the senior classes, with appropriate notes, might be presented. This department is opened this week. Two lessons are given in this number, in order that future lessons may be sufficiently in advance to meet the wants of all.

And now, brethren and sisters everywhere, if you are pleased with these efforts to improve the paper; if you think the paper will be to you more interesting and profitable, will it not be so to your neighbors also? and will not each one reciprocate by making a little effort to send us a new reader, thus increasing our list by many thousands?

A GOOD CONTEST BEGUN.

WE have received copies of *The Primitive Catholic*, published in Brooklyn, N. Y., by E. H. Walsh, and *The American*, published by Pratt Bros., in Marlboro, Mass. These papers give an account of the attack made by the French and Irish Catholics of the latter place upon the precious American boons of liberty of conscience and freedom of speech.

It took the form of an attempted boycott upon one of the Pratt Bros.' papers, the Marlboro *Mirror*, because it took the liberty to state some truths which the Catholic priests did not like to have uttered.

In response, the publishers of the *Mirror* started a new paper called the *American*, bearing as its motto, "Against Rum, Romanism, and Rebellion; For Country, Freedom, and God." This paper is wholly devoted to an exposure of the errors and corruptions of Catholicism, and the fatal designs of the Catholic hierarchy upon the liberties of the people.

We hail with pleasure every indication that some are awaking to the dangers that threaten us; that they are beginning to see that the indifference and apathy of Protestants are passing over this fair heritage of ours, founded on such noble principles, and purchased at such a sacrifice of strife and blood, into the hands of the worst system of corruption and despotism that has ever afflicted the human family.

We bid the noble men who are lifting a standard against these influences which are arising to overthrow our most precious institutions, Godspeed in their work. The contest in which they are engaged is only a part of the fast on-coming struggle which involves a union of

church and state in this country. And we are sorry to see many recreant Protestants willing to join hands with the Catholics in an attempt to turn the shadow on the dial more than ten degrees backward toward the Dark Ages, by changing the Government into a religious despotism, which will fetter the consciences of men, and enforce church dogmas by law. The spirit of Catholicism is in the Blair bills now before Congress, and the workings of Catholicism will follow their success,—a consummation which we pray may be averted as long as possible.

"GREAT IS DIANA."

Is it coming to this—that people are beginning to imagine that there has never been any other day of worship in this world but Sunday? We think it is bad enough for this institution to come in and try to usurp the legitimate place of the Sabbath of the Lord during the present dispensation. But for it to go back and try to spread itself over the former dispensation as well, is intolerable.

Bro. Hardie, in the REVIEW of Dec. 18, noticed a writer who was so far "off" on chronology as to place the enactment of the first Sunday law at Sinai, and find the institution itself even before that! And now the November number of the *Old Testament Student* comes to our table, bringing us the information stated below. In its department of "Book Notices," it briefly reviews a work by H. Clay Trumbull, editor of the *Sunday-school Times*, under the title "Yale Lectures on the Sunday-school." Of these lectures, the *Student* says:—

The facts presented in these will be a real surprise to many readers. Dr. Trumbull finds the Sunday-school to be no modern institution; but as "an agency of the church where the word of God is taught interlocutorily or catechetically to children and other learners," it is of Jewish origin, and as old as the synagogue. *Jesus himself in his childhood was a Sunday-school scholar, and later on, a Sunday-school teacher. He gave the command to start Sunday-schools everywhere.*

In this quotation the italics are ours, and they are weak indications of the emphasis which we think these statements deserve. It is indeed "a real surprise" to us to learn that Jesus himself was so enthusiastic in the cause of Sunday-schools.

We now listen to hear some one come forth with the statement that God rested from the work of creation on Sunday, and therefore blessed and sanctified that day! This is all that is now wanting to set forth Sunday as supreme, from paradise lost to paradise restored.

THE CHRISTMAS OFFERINGS.

ON the evening of Dec. 25, a meeting was held by the church at Battle Creek, in the Tabernacle, according to the program sent out by the committee, for the occasion. A large congregation assembled, and the program was carried out in a manner to show marked ability and painstaking care by those in charge, in making the occasion such as it was evidently designed by the committee of arrangements to be.

A good-sized model of a light-house was erected upon the rostrum, from the lantern of which a bright light beamed, showing the dangerous reefs on the shore beneath. Over this was the motto, "Thy word is a light unto my path;" and over this a painting of a large open Bible—designed to illustrate the fact that the Bible is the great light of the world.

The contributions for foreign missions were brought by the donors in envelopes provided for the purpose, and gathered up in baskets and deposited at the foot of the light-house. The offerings footed up \$2,483.16. The next day donations of \$1,100 more were received, making a total of \$3,583.16, and exceeding the donation of last year by nearly \$600.

A FRENCH CRISIS.

WE never can tell what a great crisis a seemingly trifling occurrence may precipitate. Trouble often arises from a quarter most unexpected. It is now conceded that the Panama canal scheme of De Lesseps has collapsed. All the millions that have been contributed toward it have been hopelessly sunk; for the work is not half completed, and it is impossible to raise the large amounts which would still be required to finish it. The company have appealed to the French Government to take up the scheme and carry it through; but the Government has refused to do it; and this unforeseen contingency now threatens the peace of the nation,

and perhaps that of all Europe also. Commenting on this affair, the *Detroit Journal* of Dec. 19, 1888, says:—

"It would have been folly for the French Government to attempt propping up such an enterprise as this. It would have been buried under it like Samson under the temple of the Philistines, and ruined the country, without helping the canal scheme. At the same time, its refusal to do so has also *endangered the republic*. The enraged peasants and working-men who have lost everything, will believe that the Government might have saved them. Its refusal may bring on not only a commercial but a political earthquake which will again shake the nation to its foundations, and, before it is through, *involve the whole of Europe*."

A PROPHECY NOT FULFILLED.

In 1886 we received a circular containing a very singular prophecy, to be fulfilled by or before the close of the year 1888. We have carefully preserved the document in order to note publicly, when the time should pass, the utter collapse of so wild and groundless a prediction. We present it now as a melancholy illustration of the blindness and fanaticism that still exist in some minds. The circular contained a due proportion of head and display lines, and italics, to render it emphatic. But as we are concerned only with the matter, we give it all as straight reading, as follows:—

"A forecast and a warning. England's destiny. By or before the expiration of the year 1888, England's church and state—England's science and divinity—England's trade and commerce—England's prestige and prosperity—England's wealth and England's fame will, each and all, have met with a most unexpected and crushing reverse. This is solemnly and seriously declared in the name and on the word of a God that cannot lie!

"If it is asked, How will England's overthrow be principally effected? it is answered, By internal treachery! which all the armies and navies, all the wisdom and prudence, all the wealth and influence, all the school boards and sustentation funds which can be organized or employed, will be powerless to mitigate or resist! Is there no chance of relief or respite?—None whatever! England's day of grace has been neglected and abused, and all the nations in the Eastern and Western continents will, very shortly, be involved in the last tremendous struggle which is to introduce that great moral revolution which prophets and divines have foretold hundreds of years ago. Prov. 22:3.

"NOTE.—The foregoing declaration is made on the same foundation, and by the same divine authority, which has led the writer to pronounce the Newtonian philosophy to be the most mischievous system of falsehood, superstition, and fraud that was ever invented since man was born into the world. And this shall be a token to those who are disposed to sneer and scoff at the prospect of any of these things coming to pass. If the Newtonian theory of a round and revolving world can be proved agreeable to Scripture, to reason or to fact, the period herein specified for England's downfall may be declared as untrue and improbable as the other. But just as surely as Newton lived a visionary enthusiast, died an avowed skeptic, and left nothing but an inheritance of lies and imposture behind him, so shall it be seen that not one sentence or syllable of England's predicted destiny shall fail.—*John Hampden*.

"The above is a *verbatim* copy of a leaflet I published in 1871. They were then sneered at as 'the delusions of a fanatic.' I am, however, disposed to reprint them in 1886!—*John Hampden, of Balham S. W.*"

It will be seen from the foregoing that the author of this prophecy is the man who has taken it upon himself to rail against the Newtonian theory of a round world, as against the theory which he has been trying to introduce, of a flat and stationary earth. We are glad he suspended his flat-earth theory upon the truthfulness of his prophecy concerning England, declaring that they rest on the same authority, and that one is no more true than the other. Time has pulverized his foolish prophecy; will he allow it to do the same for his flat-earth delusion? It is fondly to be hoped that he may, and that we shall hear no more of a theory which is so far behind the age and so contrary to the discoveries of true science and sound philosophy.

A VISIT TO WASHINGTON.

It was my privilege, in company with Eld. A. T. Jones, to attend the Sabbath Convention held at Washington, and to hear what was said before the Committee to whom the Sunday bill was referred. To me, the meeting in many respects was very interesting and sol-

emn,—solemn in view of the fact that we could see so clearly what we must soon meet, and how poorly prepared we, as a people, are for it. Those who are in favor of Sunday legislation are *terribly* in earnest. They mean all they have said in print about carrying the matter through. There are also some of the leading men in Congress who are as much in earnest as the people of the churches are. There are a still larger number who have not investigated the subject so as to know the bearing of it, who think it a good thing, and see nothing objectionable in it, simply because they do not understand the bearing of it.

Another thing was forcibly demonstrated—that there are none who can see this matter in its true light, except those who can see it in the light of prophecy. This places a responsibility upon us such as rests upon no other people, to give this light to the world. God holds us responsible. If, therefore, we fail to do our duty in this respect, we, as will be proved in the near future, shall be the principal sufferers when the bill is passed.

Everything was done that could be at the Convention to give enthusiasm to the enterprise of securing the passage of the bill in Congress. The church was decorated with a draping half a mile in length, on which were pasted the signatures of 6,500,000 petitioners to have the bill passed; and to us it was very significant. The letter of Cardinal Gibbons, which was claimed to represent the names of 7,500,000 more, was used to show that everybody was in favor of the bill. Almost every association that nominally or religiously observe the first day of the week as the Sabbath, was represented. Men and women were chosen to represent the various interests in the country. These were mostly leading men of the different denominations. Some were railroad men. The Woman's Christian Temperance Union was represented, as well as the working-men and their interests. It was evident that it was the leading men only who realized the nature of what they were doing. The meetings continued day and evening, during the time appointed, Dec. 11–13. The speakers would frequently refer to the long list of signatures, as evidence of the interest taken in the move.

The Seventh-day Baptists were represented by Prof. Lewis, of Plainfield, N. J. He asked the privilege of speaking before the Committee, but was referred, as we were, to the Committee of the Sabbath Convention; and it was recommended that he divide the time with them in coming before the Committee. He went before them, but we did not. We concluded that those who could not see any injustice in calling for a law that would bring on an innocent, law-abiding class of citizens a religious persecution, would not see much justice in granting us half an equal chance with them. This proved to be the case with Prof. Lewis. They arranged for him to have eight minutes, while they, as a body, occupied over two hours. They had also had one entire hearing before, in April. I could not but think that this fittingly illustrated what kind of treatment we shall receive when these people have the power in their hands to do as they please. It is unsafe to trust any man or any class of men with the religious privileges which belong to others. Nothing but the grace of Christ can so subdue the heart and mold it, that it can properly appreciate the rights of others. And when any scheme is entered upon that has in it the spirit of oppression, whether its advocates fully realize its nature or not, it clouds the mind, subverts the judgment, and destroys in the soul those fine feelings of justice which exist in the heart of the true Christian alone.

I think there were about fifty present before the Committee. All were interested in the question, and nearly all in favor of the bill. There were three classes present, however, who opposed it. One man represented the party of Free Thought in New York. The principles he laid down were sound. They were to the effect that the nation had no moral right to legislate upon religious questions. But his religious, or rather his irreligious, views destroyed the force of what he had to say. The second party was the Seventh-day Baptists, represented by Prof. Lewis; and the third, the Seventh-day Adventists. The representatives of those parties who favored Sunday legislation first had the floor. I know of no society of any standing in the country that failed to have its representative here. Mr. Crafts, who seemed to be the leading man on the occa-

sion, stated the rule by which the speakers were to be governed. It was that each delegate should have five minutes; but the time occupied was usually nearer ten. Finally, when the others had spoken, and the time was consumed, Prof. Lewis was introduced. He said some very good things, and they should have had weight; but it was very evident that he was not prepared for all that critical questioning that would arise, and that disposition that would not appreciate the importance of such a question as the seventh-day Sabbath. So it was claimed by Mr. Johnson, of Chicago, that Mr. Lewis had given away both himself and his position. This was done by the adroit questions put to him. His position was different from ours, when taken in the light of religious legislation.

After more time had been taken up than was appointed for the hearing, Eld. Jones was asked if he had anything to say. He said that he had considerable to say. When asked if he could say it in ten minutes, he replied that he could not. He stated that as the people he represented had been totally ignored in the matter (for assertions had been frequently made to the effect that there was no religious opposition to the bill, except a few Seventh-day Baptists, and the impression had been given that from their fewness they were of no account), and that as our opposition to the bill was on entirely different grounds from those which had been presented, we ought to have more time. He then referred to the fact that our people numbered more than three times as many as the Seventh-day Baptists, and were doing more work, as additional evidence why more time should be allotted to him in presenting his side of the question. He referred briefly to the extent of our work throughout every State and Territory in the Union, and to our publishing-houses in the different parts of the world. Finally it was decided that we should have one hour. He then had to go to the house for his books of reference. On his return, he stated that he had three positions to present: first, the Bible teaching on the subject; secondly, that it was just such a move as this which gave rise to the papacy, which he would show by a few extracts from history; and thirdly, the practical workings of this, if it should pass. He had not proceeded far when he was questioned, and, in fact, argued with, so that one hour and a half was consumed, and he had not an opportunity to bring out a connected line of thought. But as it will appear in print, we will not speak of it in particular here.

But we were forcibly impressed with two things: first, that we shall in a very short time be brought before magistrates, where we shall experience more critical questioning than we have ever realized; and unless we are prepared, by a thorough understanding of our position, we shall certainly fail. It is not simply such questions as, "Why do you keep the seventh day as the Sabbath?" which no doubt will be asked; but "Why is it you do not recognize the law requiring the observance of the first day as the Sabbath?" Then perhaps such questions as this: "If the principle of legally enforcing the Sabbath was right in the former dispensation, why is not the same principle right now?" It might be illustrated by many other questions of that nature, which will require a clear understanding of the relation we sustain to the governments of earth.

It is a mistaken idea that we are ready for the times that are before us, because we have a theory of the general features of the truth. The times that are before us are of such a nature, that, unless we speedily gather up the rays of light that have been shining upon our pathway, we shall surely fall. There is light that we have not appreciated in the mission of the *American Sentinel*. This will be realized in the future as it has not been in the past. But the sad part of it is that many will awake to the importance of these things after they have made a fatal mistake; because they did not realize it in time to act in the light, when it would have proved their salvation to have done so.

There are widely different opinions in regard to the passing of the bill. Some are convinced that it will not pass; and this may be. But if it fails this winter, it will not be because it has lacked men of influence to help carry it forward. There will be a determined effort made to have it pass. But should it not, it will only be a question of time. It will gather strength for a renewed effort at no distant day. Not only has Cardinal Gibbons given his individual name, as one who is

in sympathy with this move, but we understand that there is on the Committee appointed by the Sabbath Convention, at least one Roman Catholic. This Committee is to further the interests of the Sabbath cause according to the Protestant and Catholic idea. Why should they not seek, and secure, the aid of those who first christened this heathen festival? They were the first ones who enforced it upon Christians. It will revive their past experience in this work, and teach Protestants how to do it. It may furnish occupants yet for private rooms, or cells, under their cathedrals and large churches. And to have such powerful allies in this work, so dear to the hearts of a backslidden church, can they not afford to deny the principles of Protestantism, for which the founders bled and died? May God spare his people in this evil time.

There is one fact that ought to convince all; viz., the position taken by Seventh-day Adventists over forty years ago respecting this nation in prophecy, is now coming true in almost every particular. At that time there was no evidence but the prophetic word, of the changing of the Constitution of the United States so as to have a national religion so that it would be an image to the papacy; but now we have seen with our eyes, movements in the direction of saying to them that dwell on the earth, that they should make an image to the beast that had a wound by the sword and did live. More than that, it has been responded to by more than six million signatures of those that dwell upon the earth, and also by the beast itself. May God help us to prepare for what is coming, and be ready for the conflict which is just before us.

S. N. H.

MAKING THE IMAGE.

WITH much satisfaction I read in the proceedings of the late General Conference the passing of a resolution to take steps to bring before the people, and before the Congressional Committee, our views of liberty of conscience, and the objects of the so-called National Reform Association. While all who love religious liberty cannot but rejoice that such action has been taken, it is hard to silence the conviction that, as a people, we have been tardy in this matter. That cannot now be remedied; but I wish to speak a few words of encouragement and entreaty, lest even now we do not hasten this matter with the diligence that the occasion demands.

For more than twenty years the National Reform Association has published a paper for the dissemination of its views; and for a number of years, several papers have been devoted to the interests of that movement. They have had regular lecturers in the field for about twenty years, who have devoted their entire time to that work. They have secured the interest of large religious bodies, so much so, that a few years ago a Methodist Conference in Ohio assigned a minister to that work, supporting him in the field without any aid from the funds of the Association. Probably the influence of such an action by the Conference helped their cause more than the labors of one laborer. They have secured pledges of co-operation and support from a multitude of ministers and their flocks, in various parts of the country. They have presented their arguments in lectures before most of the theological schools in the country, where the minds of thousands are being prepared to influence other minds. They have allies and assistants in the so-called "Prohibition Party," and in the much more influential Woman's Christian Temperance Union, and other confederations. The W. C. T. U. is actually but a branch of the Association, their aim and object being identical. Besides all this, they have the prejudices of a considerable part of almost every community at their control.

On the other hand, the only body of people who fully understand the object and the issue of that movement, and who take a deep interest in the result, are but just beginning to take decided steps to expose the sophistry of these arguments, and to try to awaken in the hearts of the people at large a sense of the danger with which our liberties are menaced. True, we have had a small monthly published for a few years, with a circulation of comparatively few thousands. But what is that, to meet such an array of workers and influences as we have to contend with? It must be evident to every one who takes a consistent view of the subject, that the *American Sentinel* should have been put into the field at least ten years before it was; and instead of having a circulation of a few thousands, it should have been cir-

culated in every part of the United States, even to hundreds of thousands.

There can be little doubt that we have not taken correct views of this issue. It was with great astonishment that I heard the suggestion, soon after the *Sentinel* was first issued, that our people should not become so deeply interested in this question as to neglect the message. But what is the message?—It is a most solemn warning against the worship of the beast and his image, and the receiving of his mark. Beyond a doubt, the first symbol is the papacy; and the timeliness of the warning is shown in the fact that all the world is even now wondering after the beast. Almost every nation made obeisance to the pope on the occasion of his late jubilee. Some papers in America tried to get up a jubilee of their own over the cleverness of President Cleveland in sending to the pope a copy of our Constitution. But the dignitaries of "the church" declared that nothing that the pope received on that occasion gave him greater pleasure than the present from the President of the United States. He cared nothing for the contents of the book—it is not to be supposed that he ever read a line of that. But he cared much for the official recognition of his jubilee by the chief executive of the great American Republic. It gave the pope a prestige in the United States, and emboldened his emissaries in their designs and their demands, that scarcely anything else could have done.

In Europe the two chief or representative Protestant powers, Germany and Great Britain, not only paid homage to the pope in person, but to the Catholic system as well, in their jubilee gifts. That of Germany was a crown,—very significant considering the pope's present efforts,—and that of the queen of England was costly vessels for the celebration of the mass! These two great powers have suffered the pope to bring them under obligations to him for services rendered, and he is making good use of his opportunities.

But we have ever held that the image will be especially an American production; that it will be formed by a union of church and state, or, by subordinating the civil government to the interests of practices and dogmas professedly Christian. And no one can doubt that the National Reform Association is laboring to effect that very purpose. If their purpose is accomplished—if religion is incorporated into our Constitution, and religious tests are applied to candidates for civil offices, as they promise or threaten shall be the case, nothing can then be lacking in the formation of a complete image to the beast. The two parties on this question, therefore, stand thus: one putting forth prodigious efforts to establish national religion in the United States, and to subordinate the consciences of Christians by State regulations, to the institutions and decrees of this perverted Christianity; the other proclaiming a warning against bowing to the behests of this politico-religious combination, and conforming to this perversion of Christianity. And this warning constitutes the message.

This being the case, it must be apparent to every one that it is impossible to neglect the message by paying due attention to this subject. On the contrary, it is not possible to intelligently and successfully proclaim the message, if this question is neglected. Inasmuch as the National Reformers are endeavoring to bring about the very things which the message denounces, it is impossible to preach the message without coming into direct conflict with them. And unless our ministers understand their arguments, and are able to expose their sophistries, they will be made to appear to disadvantage before the public. The time will come when we shall be brought into closer quarters with the advocates of a national religion, before the people; and if the resolution of the General Conference be carried into effect, it will hasten that time. The necessity for being acquainted with their devices will then be more plainly seen.

Every laborer in the cause of present truth ought to give some attention to this question. All ought to carefully read the arguments set forth in the *Sentinel*, from its first number. The principles underlying the whole question were developed in the first volume, and they are continually being elaborated in able articles in which the particular arguments of the Reformers are successfully met.

With anxious interest I shall watch the progress of every effort that shall be made to enlighten the people on this great question, in which are involved the rights, both civil and religious, of all American citizens.

J. H. W.

WHO HAS CHANGED—PAPISTS OR PROTESTANTS?

THE less we have to do with a bad cause the better. People little realize to what extent they may go when once they have committed themselves to any scheme or enterprise. The tender conscience becomes hardened by a repetition of crime. Like a train of cars on a down grade, or a boat above the Niagara Falls near the rapids, it increases its force, and gathers velocity as it pursues its downward course; so we, when once fully committed to any cause, become bold, and confident in its success.

If the cause be a bad one, the mind becomes bewildered, the judgment perverted, as it partakes of the object it has in view.

There is nothing which more fully illustrates this than the Constitutional Amendment party, in view of the persecution they will bring upon those who conscientiously differ with them on the subject of religion. Men gather boldness by experience, and determination by long continuance. Every religious persecution has begun in the mildest way; but as Christians cannot compromise their principles, or yield what they believe to be right, it is often counted for stubbornness, and the opposing party conclude the offenders should be punished for that, if not for the act itself.

In many of the resolutions passed and testimonies borne at the different conventions to secure a Constitutional amendment, it would seem that, at the present status, they had forgotten certain positions which they have previously taken. Their object claimed to be to have the Bible in the public schools, also to have the first day of the week observed as the Christian Sabbath.

The following is from the proceedings of the National Convention held in Cincinnati, Jan. 30 to Feb. 1, 1872:—

No thoughtful citizen can be ignorant of the assault made upon every religious act and observance in our national life. Avowed atheists and infidels, communists and papists, uniting like Herod and Pilate, have been plotting and working for years to expel religion from our schools, and to turn our Sabbath into a holiday for revelry and parade. Shrewd, far-sighted men, who well know that State neutrality in religion is an utter impossibility, and who are determined to throw the influence of the nation squarely in favor of irreligion, have long and ever more loudly been demanding their "rights of conscience," as they are pleased to term them,—their "right" not to be insulted with religious ideas and usages in civil matters; their "right" not to have a Book which they hate, read where their children go to be taught; their "right" not to have the Government with which they stand connected, in any way recognize a sacred day, a solemn oath, an exercise of prayer, or anything of the kind, of which they do not approve.

The points which these Constitutional Amendment people make in the above paragraph are against having religion taught in our schools, and the Sabbath turned into a holiday; for those who do this are classed with avowed atheists, papists, and communists, and are charged with uniting like Herod and Pilate. They further state their point on religion in the schools, by saying that certain individuals claim a right not to have a Book which they hate, read where their children go to be taught; and we ask, What right have we, as citizens, to force people to send their children to hear the Bible, and be taught religion, when their parents desire it otherwise? Have we any more right to do this than to go into a Methodist church, and force them to hear our views of the Scriptures, when they do not wish to? Have they any right to come into our churches and force their teachings upon us, when we do not want to hear them? Should not the conscience of the infidel be protected, as well as yours or mine? In other words, should not the Methodist be protected in his views, and we in ours? And if the infidel be a good citizen, should not his conscience be protected, as well as that of the religionist? In short, have we any more right to enforce religious views on the children of the infidel and the papist, when they object, than they have to enforce the same upon our children, when we object? Or have we a right to go into a neighbor's house and oblige him to listen to our prayer and exhortation, when he objects to the same? The Government protects our rights as citizens, and places men on an equality, giving to each the same protection. But legislation has nothing to do with a man's conscience; that is between him and his Maker.

But there is another thought which we had in consideration when we began this article; namely, concerning the papists. Have they ever denied the first day of the week as the Sabbath? Were they not the ones who christened it, and gave it to the Protestants? What, then, is the trouble with the papists? Why should they be classed with communists, atheists, and infidels, and be charged with uniting like Herod and Pilate? It is said that they claim a right not to have a Book which they hate, in the Protestant version, read and taught their children. Now we ask, in all candor, Have the papists changed since 1872? If not, why is it that these first-day people ask the papists to help them in the Sunday movement? Who has changed their principles? Have the papists conceded, and united with Protestants, and concluded to take the Bible, and have it taught their children? Or have the Protestants conceded, and united with communists and papists to enforce Sunday observance, and drop the Bible question? What meaneth it, that Cardinal Gibbons, representing 7,500,000 Catholics, has united with our Sunday friends in calling for legislation? It suggests to us the thought that every principle under heaven will be sacrificed rather than the Sunday question, though many of its leading adherents acknowledge that it has no scriptural authority.

S. N. H.

Progress of the Cause.

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

MEETING AT HOME.

BY N. W. VINCENT.

FAST the thousand years are nearing,
When the Devil shall be bound;
When the saints at Christ's appearing
Shall be saved, brought home, and crowned.
God's sweet home with shouts is ringing,
Loved and loving ones unite;
Saints immortal loud are singing,
Clad in robes of purest white!

Christ their glorious king, so lowly,
Greets his guests, all now received!
He redeemed them, made them holy;
In his love have they believed.
O, what joy their hearts is swelling!
On their brows his Father's name!
At Christ's Supper they are telling
How through him they overcame.

Rapturous views their minds are filling,—
They shall dwell on earth made new,—
They the meek, the patient, willing,
To God's law and gospel true!
Now they see how God has striven
To recover fallen men;
How revolt once rose in heaven,
Nevermore to rise again!

Lo, the thousand years now ended,
They behold God's foes draw nigh;
See from walls from heaven descended,
Wicked men and demons die;
See in billows surging, roaring,
Heaven and earth dissolve in flame,
Still with perfect love adoring
Christ, through whom they overcame!

Soon they see before them gleaming
Earth made new, reflecting God;
Eden home, God's city beaming,
Hills and plains by Adam trod!
Tree of life, and crystal river!
Lambs with lions, groves that sing!
Sabbaths come and bring forever
Worship to our God and King!

KANSAS.

WICHITA.—I closed a series of meetings at this place last evening, having given thirty-five discourses in just four weeks. Seven were baptized yesterday, all adults, and all but one having recently embraced the Sabbath. There are others who have just begun to keep the Sabbath, and some more have promised to do so soon, and still others are deeply interested. The interest and attendance were better at the close than at any other time.

Dec. 17.

SMITH SHARP.

ILLINOIS.

OAKLAND, COLES CO.—I am now at this place spending the week of prayer. This church has had no preaching for over a year, and they were greatly in need of encouragement and instruction. As the result of the meetings thus far, the brethren are awakened and strengthened, and a better state of union and harmony exists among them than for many months in the past. My prayer for this dear people is, "The very God of peace sanctify you wholly." From this place I go to Arcola to begin a series of meetings.

L. D. SANTEE.

MICHIGAN.

SOUTH MONTEREY, ALLEGAN CO.—I have now spent three Sabbaths with this church. I found many cold, and some much discouraged, but the Lord has wrought for his people here. Confessions have been made, backsliders are returning, and some sinners being converted. The bills which are now pending in Congress relative to the erection of the image to the beast, are awakening the church to seek God.

Our quarterly meeting was of a very encouraging nature, although much disappointment was felt at the absence of sister White. Bro. Corliss was with us, and spoke several times, the Lord witnessing by his Spirit. At this meeting, arrangements were made to circulate petitions throughout the county to gather names for Congress, and work in this direction has already been started. The interest is such that I shall remain longer. Bro. Root goes to other portions of the district.

A. O. BURRILL.

INDIANA.

PERU AND BUNKER HILL.—After returning from the General Conference, I held a few meetings at Peru.

The attendance and interest were quite good, considering the short notice for the appointment. If the brethren and sisters at this place will seek the Lord and live out the truth faithfully, I believe a good work may yet be done. I also held a few meetings at Bunker Hill. The attendance was not very large, but the little company seemed encouraged to press forward. Several from Peru also attended these meetings. Two followed the Saviour in the solemn ordinance of baptism, and united with the Bunker Hill church. This closed my labors in Indiana; and as I leave the State for another field of labor, I can look back with pleasure upon the many acquaintances I have formed there, while laboring in the cause we love. I hope we shall so live that we may finally meet around the throne of God.

I am now in New Orleans, La., beginning my work in this State. I hope soon to become acquainted with the work, and to do all I can to help forward the truth here. Any persons knowing of scattered Sabbath-keepers in the State, will please send me their names and addresses. My address is 55 Jena St., New Orleans, La.

B. F. PURDHAM.

Dec. 10.

WISCONSIN.

AMONG THE CHURCHES.—I returned to Monroe Nov. 5, and found all of good courage. Two more, having been converted to God and his truth, were ready for baptism. The work moved hard at this place, but the Lord gave us the victory. At times we felt that it was almost a hopeless task, but we could not give it up without doing something for this old church; and although we spent the entire summer here, we feel well paid, as there have been fifteen added to the church, and others are keeping the Sabbath who we hope will unite soon. During my stay, I labored to get all into working order. An elder was chosen and ordained. Clubs of the *Signs*, *Sickle*, and *American Sentinel* were taken, and weekly prayer and missionary meetings were established. The outlook for this church is good.

Nov. 20-26, I attended our good State meeting at Milton Junction. This was pronounced by all present to be the best meeting of the kind ever held in the State. We were sorry that no more were present to enjoy it with us. The next two weeks were spent in visiting Baraboo, Lime Ridge, Sextonville, Victory, and Mt. Sterling. At Lime Ridge, Bro. W. S. Shreve joined me. He is now the director of Dist. No. 3. We had some precious seasons with these brethren and sisters. The Lord came near, as the needs of the cause and plans for missionary work were presented. Clubs of periodicals were taken, and nearly all take hold of this work with renewed zeal and energy. Love and union prevail among these churches. Our parting salutation to them is that of Paul to the Corinthians, in 2 Cor. 13:11.

This closes my labors in Wisconsin, to which I shall always look back with pleasure. I shall spend a few days at home, and Dec. 24 expect to start for my new field of labor in Texas.

W. S. HYATT.

CONNECTICUT.

NORWICH TOWN.—According to appointment, a special series of meetings was begun in this place Dec. 8, holding over to the following Tuesday evening. Bro. G. E. Fifield and F. W. Mace pitched a tent here about the middle of last June; and as the result of their labors about twenty-five adults are keeping the Sabbath, and have taken their stand fully on all points of present truth. A neat house of worship has been erected, at a cost of about \$1,200. The dedication took place on Sunday, and although the weather was very unfavorable, yet the house was well filled. The church was dedicated nearly free from debt, enough being raised at the close of the service so there remains but little over one hundred dollars still unpaid. The brethren and sisters in Norwich Town have manifested a commendable zeal in this matter.

The preaching on Sabbath and Sunday was mostly by Eld. Haskell, and was largely of a practical nature. His earnest words of instruction and counsel met with a hearty response in the hearts of all. Quite a number from other places were present, and were hospitably entertained during the meeting. A baptistry has been built in the church, and on Monday evening eight willing souls were buried with their Lord in baptism. On Tuesday we assembled for the purpose of organizing a church, when two more were baptized. Four had previously been baptized, making fourteen in all, and others will soon go forward in that ordinance. The church was organized with fourteen members, and nearly as many more will unite with them soon. We realized much of the good blessing of God during these meetings, and shall always look back to the occasion with pleasure. We believe that the blessing of the Lord will attend this company, if their hearts are united in the precious truths for this time.

Dec. 14

A. T. ROBINSON.

MINNESOTA.

SAUK CENTER.—The district meeting held at this place Dec. 6-10, is in the past, but its results are in the future. Nine different churches were represented. But little preaching was done, the time being spent in council and in planning how to organize the forces in the churches so as best to spread the truth. Eld. P. H. Cady, of Wisconsin, was with us, and gave valuable instruction on the duties of church officers, and the relation between members of the church and its officers. A spirit of labor seemed to settle upon all, and some time was spent in considering how to work most efficiently for others. The canvassing work received a good share of attention. Several of our canvassers were present, and their hopeful, cheering testimony was a great help in the meeting. Considerable time was given to the interests of the Sabbath-school work. Plans were laid for effectual work by the local missionary societies. Several new canvassers were secured for "Bible Readings for the Home Circle."

Arrangements were made for some of the brethren to visit neighboring churches during the week of prayer. Some who were induced to come to the meeting by the earnest efforts of others, were greatly moved, and felt called upon to do something for their neighbors and friends. In an evening meeting, which turned into a revival effort, the Spirit of the Lord came in, and hearts were melted to tenderness. Strong men trembled while viewing their condition before God. We feel that the meeting was a successful one, in this respect, at least, that several workers were found to carry the printed pages to the homes of the people. We are of good courage in the work, believing that the truth is to triumph, because the Lord has said so; and we earnestly pray God to raise up laborers to go into the field. Several young men left this meeting to attend the Minneapolis school.

A. D. OLSEN.

F. L. MEAD.

THE WORK AMONG THE GERMANS.

SINCE my last report, I have finished my visit among the German Sabbath-keepers in the West. The ten days I spent in Dakota were, with the exception of the time spent in traveling, all taken up by meetings and councils. It seemed good to return once more to the field where our first German churches in America were organized, and to find not only all the old ones holding on, but also many new ones united with them in like precious faith. Yet there were some I sadly missed, among them our beloved Bro. J. Reisinger; but we are comforted with the thought that they rest in hope of the first resurrection.

Our meetings in Milltown were well attended, and all present seemed to be filled with new courage and hope. They all seemed to take a deep interest in the work in the Old World. We found that an elderly brother who some seven years ago had gone to the Crimea to do missionary work, had again started for that country, taking with him a good stock of our publications. During our meetings, eight joined the different churches; some of these were backsliders. We also appointed church committees, who will meet from month to month to consider the interests of the churches. A number decided to attend the school in Milwaukee, and our brethren contributed liberally toward it.

From here, after a short stay in Nebraska, I went to Milwaukee, where I found the brethren busy preparing for the school. Some thirty were present on the day appointed for its opening, and before the close of the first week, the number had reached forty-five. All seem of good courage. Our forenoons and evenings are devoted to study, and the afternoon to canvassing work. A few of those who had already gained some experience have begun to canvass with good success. We hope our brethren will remember this, our first German school, in their prayers.

L. R. CONRADI.

COLORADO.

LONGMONT, BERTHOUD, HILLSBOROUGH, ETC.—From Nov. 15 to Dec. 8, I was with the churches at these places, at all of which the Sabbath-school work, the T. and M. work, and the canvassing work were considered quite fully. Bro. Geo. W. Green was with me, in the interests of the canvassing work, and rendered much excellent assistance. Two brethren started out to canvass from Longmont, and were, at the last report, doing well. At this place there were some unpleasant difficulties to settle, but I trust that the brethren are now in better working order than for some time in the past. A vigilant missionary society was organized, and weekly meetings arranged for. At Berthoud, where we have a small church, profitable meetings were held. Weekly meetings of the T. and M. society and for prayer were planned. A club of ten copies of the *Signs* was ordered. From this place we went to Hillsborough, and spent six days. One canvasser started out from here, and is doing well selling the illustrated "Bible Readings."

The tract society, which had been doing next to nothing for some time, was revived, and a club of ten *Signs* and the same number of *Sentinels*, were ordered. We believe that a good work will be done here. One member was added to the tract society. A brother will canvass Greeley for the *Sentinel*. Another brother will canvass for the *Good Health*. At Boulder we spent a few days. The brethren of this church voted to give their energies for the next three months, to placing the truth before the people of the city. The town will be districted, and nearly all in the church will engage in the work. Some will canvass for the *Sentinel*. This, we think, is a good move. I spoke once on the Blair Amendment bill, and the best of attention was given to what was said. All will take hold of the work of circulating the petitions to Congress.

In most of these churches, I gave lectures on the subject of health and temperance, using Dr. Kellogg's "Health Charts." I found a great need for such lectures. These meetings have been a source of encouragement to the churches, and I have reason to believe that much good has been done. Returning to Denver, a meeting was called to consider the work of circulating the petitions to the legislature. It was almost a unanimous decision of the church that this is a grand opportunity to get the truth before the people of the city. A club of fifty *Sentinels* was ordered, also 1,000 of the *Battle Creek Journal*. Six members were added to the tract society. The Lord has been working in the city, several having begun the observance of the Sabbath since the General Conference. The city is being canvassed for the new "Bible Readings," with encouraging results. I believe that the good work will go on, till the people shall have had a chance to hear the saving truths of the last days. E. H. GATES.

Dec. 12.

THE MOUNT VERNON SANITARIUM.

THE Mount Vernon Sanitarium—formerly known as the Health Home—is pleasantly located on an elevated site near the beautiful city of Mount Vernon, Ohio. It was first started some two years since, as a private institution, by some of the leading brethren of the Ohio Conference. Appreciating the good work that our large Sanitarium at Battle Creek, Mich., is doing, and knowing that it is often unable to accommodate all who desire its benefits, many have felt the need of other institutions for carrying on this important branch of our reformatory work, and some such have taken an active interest in this branch of our work in Ohio, thus largely increasing the original number of stockholders.

A beautiful tract of forty-six acres of land was purchased, and a building erected, at a total cost of \$35,000. The main building, shown in the above cut, is a commodious brick structure seventy-two feet long, forty-six feet wide, with a wing thirty by forty-one feet. The whole building is three stories high, with a good basement. It is nicely furnished for the comfort and convenience of patients and guests, and together with several pleasant cottages in the beautiful grove adjoining, is capable of accommodating quite a large number. The building is warmed by the best system of heating known, and the warm currents of fresh, pure air give perfect ventilation to every room. The sewerage is excellent, and everything is in a thoroughly sanitary condition.

It is the design of the founders to make this a sanitarium in the truest sense of the term; and its work of lessening human suffering will be carried on in a thoroughly reformatory manner. While patients are treated on the most scientific principles, they are at the same time taught the necessity of obedience to the laws of health,—in diet and dress, labor and recreation, habits of life, and sanitary surroundings of home.

The medical faculty is composed of regularly graduated physicians, who are in good standing with the medical profession. They employ only such methods of treatment as are thoroughly scientific and rational; and no pains will be spared to bring to the aid of patients every remedial agent, and every means of treatment that has been proved to be of real value, and to place the patient under such conditions as will give Nature the best chance to exert in his behalf her wonderful powers of restoration.

The numerous methods of treatment employed enable the physicians to give every patient just such treatment as his individual case requires. In addition to surgical and medical treatment, are employed almost every variety of baths, carefully regulated diet, proper exercise and abundant rest, the scientific use of static, faradic, and galvanic electricity, in its various modes of application; massage, mechanical and manual Swedish movements, given by skillful operators, together with many lines of special treatment for special diseases, including those of the eye, ear, nose, throat, etc., etc. Physical culture taught in a systematic manner, will be given a prominent place as the true basis of all bodily health and mental vigor.

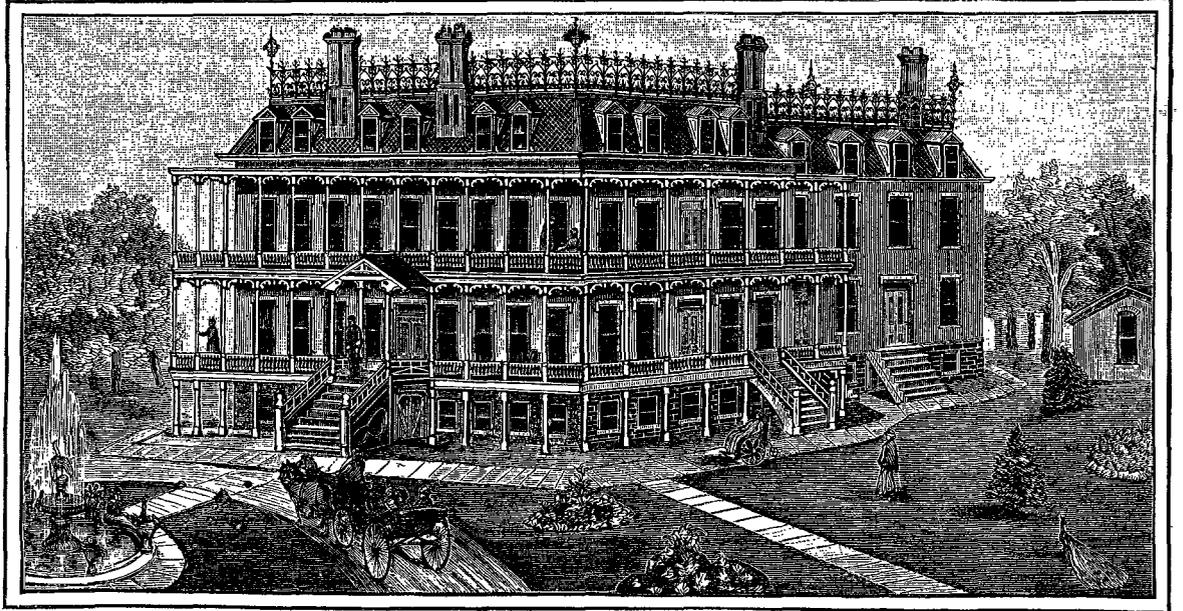
Three beautiful springs supply the entire Sanitarium

with water of most extraordinary purity. These crystal springs pour out from a great depth their soft water, wholly free from the danger of surface contamination, which renders the use of well water so often disastrous to health and life. The medical faculty has recently been increased by the addition of two physicians—one gentleman and one lady—both of whom have been members of the medical faculty of the Medical and Surgical Sanitarium at Battle Creek, Mich., and have had several years' experience in the modern and scientific methods employed in doing first-class sanitarium work. Under the medical direction of Dr. G. A. Hare, the Sanitarium is enabled to offer its patients such medical and surgical aid as their cases may require.

At the last annual meeting of the stockholders, which was held last January, the following officers were elected: W. H. Gilmore, President; R. A. Underwood, Vice-President; Geo. A. Irwin, Secretary; J. E. Scanlan, Treasurer. This institution is managed in the most unselfish manner. At a recent meeting it was voted by a majority of the stockholders to place it on the same philanthropic basis as other health institutions

in the other branches, by the majority of the students. Notwithstanding some hinderances in getting the necessary material for the canvassing work, they have, during the school, sold health literature and small religious books, to the amount of \$618.19. The colporters, the publishing work, and those who have purchased the reading-matter, have all been directly benefited by these sales, both spiritually and financially.

Several who have never labored in the cause before, go forth from this school as promising workers. This is indeed encouraging; and when we consider that a similar school is soon to be opened in Chicago, we feel still more encouraged, knowing that, by the help of the Lord, it will result in many laborers' going forth into the Scandinavian missionary field. We trust that those Conferences which have suitable Scandinavian persons for missionary work, will encourage them, by words and means, to attend the school in Chicago. But if some should hesitate to do so because they think a school of so short duration cannot be made a success, we wish to say that this is a mistaken idea. The same might be said of our school institutes and of



THE MT. VERNON SANITARIUM.
MT. VERNON, OHIO.

which are controlled by our people; and so it now stands, except that a tithe of its income is used for the support of the ministry in the third angel's message. Those in charge will maintain a high moral and religious influence, because they believe, in the first place, that it is right, and because such a Christian influence is conducive to the best health and happiness of the entire household. Family worship is conducted in the parlors every morning, and also at the beginning and close of the Sabbath. Prayer-meetings are held every Monday evening, and regular Sabbath meeting and Sabbath-school are held every Sabbath in one of the adjoining Sanitarium cottages.

The patronage which this Sanitarium has received thus far has been all that could be expected, and the patients have been of an exceptionally intelligent and sensible class of people. The guiding providence which has seemed to be over this work is a source of gratitude and encouragement to all. The Mount Vernon Sanitarium needs the prayers and support of God's people, and the hearty co-operation of all who desire the success of the good cause of health. MANAGERS.

THE SCANDINAVIAN SCHOOL IN MINNEAPOLIS.

KNOWING that our brethren are interested in the education of laborers for the great mission field, we deem it a privilege to say a word concerning the school that has been conducted by Eld. Matteson in Minneapolis. We have for some time felt that our Scandinavian laborers greatly need a better and more practical knowledge of the Danish and Swedish languages, in order to labor successfully for our own countrymen. We can truly say that God has remembered us in giving us a school, wherein, with divine help, we can obtain the necessary instruction. Bro. Matteson has been graciously spared to this cause. He is well qualified as a teacher, and has labored patiently and earnestly, to the utmost of his strength, to make the school in every respect a success; and we can truly say that success has followed his efforts.

The method of teaching which has been used is systematic and simple, and this has made the school very practical and instructive. While close attention has been given to the common branches, such as book-keeping, grammar, composition, etc., no less attention has been given to canvassing, practical and theoretical, also to different branches of Bible work. A commendable interest has been manifested in the canvassing work, as well as

school institutes in general, which continue but a very few weeks. Have they not been a success? and has not that success more than counterbalanced the expense? We know it has. We know that this school in Minneapolis has been a success in several respects; the fruits already show it, and we trust they will continue to do so. We express our gratitude to God for the support this school has received. May God richly bless the donors.

Dec. 23.

H. R. JOHNSON.
L. JOHNSON.

GENERAL MEETINGS IN DAKOTA.

THE three general meetings appointed to be held in this Conference, at Vilas, Watertown, and Parker, are now in the past. We look back to these gatherings with feelings of both gladness and regret, realizing, on the one hand, that they were not all they should have been, but feeling very thankful that God, in his mercy and goodness, condescended to meet with his people. The general meetings last fall were almost entirely broken up by hard storms; but this season the weather was all that could be desired. The State meeting was held at Vilas, and continued four days, the time being fully occupied in considering the different branches of the work. Plans laid at the General Conference were considered, and will be carried into effect. The tract society report showed a marked increase in many respects, such as book sales, cash received, missionary visits, and pages of books and tracts sold and loaned, also in the amount of periodicals distributed. These items were very encouraging, but we were sorry to see a decrease in the number of missionary letters written and received. We are sure that when the printed page is not followed by carefully written missionary letters, much will be lost. In the temperance meetings the most of those present signed the teetotal pledge, and became members of the H. and T. Association. Quite a number of new canvassers started out from this meeting to engage in the work, and others will soon follow. Those who had canvassed through the summer have had excellent success. God has blessed them, and all seem to be of good courage. Bro. F. L. Mead, of Minnesota, attended the meeting, and rendered valuable assistance. The meetings were characterized by much of the good Spirit, and all seemed encouraged as they went to their homes.

The meeting at Watertown was hardly as large as the one at Vilas, but representatives were present from all the surrounding churches. A good spirit came into

this meeting at the first, and remained with us till the last. At this time one decided to give himself wholly to the canvassing work, and another from this meeting went to our College to prepare himself for usefulness. All present at this time, we believe, signed the teetotal pledge. Eld. Geo. Smith was present, and assisted much in this meeting.

The meeting at Parker was the largest of the three, and was held in the court-house. A large number of Germans were present, and Eld. W. B. Hill, of Winona, Minn., met with them, and also helped much in the English. We were sorry to see so few of our Scandinavian brethren present at this meeting. As the meeting was held so near them, we certainly expected to see more in attendance. We are sure they met a loss by not coming. These opportunities will not always be ours to enjoy, and should be improved as they are passing. From this meeting eight or ten of our German brethren started for the German school at Milwaukee, to obtain a preparation for the work. The prayers of the Conference will follow them. Sabbath afternoon an effort was made for the unconverted and backslidden. Thirty or forty responded, and pressed forward, expressing their desire to seek God anew. We trust the vows made at that time will not be forgotten. The presentation of the subject of National Reform awakened a deep interest, and confirmed the faith of some as to the truthfulness of the third angel's message. Plans were laid at this meeting to have most of the churches in the Conference visited during the week of prayer.

These meetings have strengthened our faith, and renewed our courage; and we trust that, as time closes up, our faith may grow brighter, and be of that kind which work by love, and purifies the heart. W. B. WHITE.

Special Notices.

NOTICE.

PLEASE notice that the name and address of the secretary of Dist. No. 2, Mich. T. and M. Society, is Anna S. Miller, 35 College Ave., Battle Creek, Mich. Send all T. and M. business throughout the district to this address. M. B. MILLER, Director.

NOTICE TO SOUTHWESTERN PENNSYLVANIA.

It has been decided that I shall spend the winter in this part of the Conference. After attending the quarterly meetings, and looking after some of the general interests of the work, I expect to spend some time in working up new interests. In view of this, I would request all who know of favorable openings, to write me of them at once. Please address me at 41 Frankstown Ave., East End, Pittsburg, Pa. L. A. WING.

NOTICE TO THE HEALTH AND TEMPERANCE SOCIETY OF MINNESOTA.

By the death of our lamented brother, Wm. Schram, the position of president of the Minnesota H. and T. Society, to which he was elected at the camp-meeting last summer, is made vacant. The interest of the work in this State demands the active services of some competent person; and, at the suggestion of the president of the Conference, Allen Moon is hereby appointed to fill the vacancy until the next annual meeting of the facts society.

GENERAL MEETING FOR NEW ENGLAND.

THERE will be a general meeting at South Lancaster, Mass., beginning Thursday evening, Jan. 10, and holding until Tuesday, Jan. 15. In connection with this meeting, will be held the annual meetings of the South Lancaster Academy, and of the New England Tract Society. Many things conspire to make this a meeting of great importance for all our brethren and sisters in this Conference, and we hope to see many of the friends of the Academy from surrounding Conferences. It is expected that Elds. Haskell, W. C. White, A. T. Jones, J. B. Goodrich, and sister White will be present at this meeting. Elds. Haskell and Jones have recently attended the great Sabbath Convention at Washington, D. C., where they have seen the practical workings of the movement to make an "image to the beast;" and no doubt these brethren will have many startling facts to relate.

Sister White will not come a thousand miles during the cold winter weather to attend this meeting, without a special message which all our people need. Our brethren and sisters will have just passed through the week of prayer; and if there has been that taking hold on God that there should have been, why may we not come to this meeting expecting the out-pouring of God's Spirit.

A. T. ROBINSON,
G. W. CAVINESS,
E. P. FARNSWORTH, } Conf. Com.

The Home.

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

AUNT KATE'S NEW YEAR'S STORY.

It was New Year's Day, and a pleasant group was gathered in the double parlors of a sunny Southern home; but instead of romp and gaiety, all was quiet, and a holy solemnity rested over the entire company, even down to blue-eyed Daisy, who was only three years old. It was Sabbath day as well as New Year's Day, and in this home all were taught veneration for that day which, after six days of labor, God called his own, and set apart from common use.

Father and mother occupied easy chairs by the grate in the back parlor. Aunt Kate, a stately matron whose dark eyes beamed with love and kindness, and whose raven hair was brushed smoothly back from a broad, full forehead, together with her four auditors, was seated where the warm rays of the afternoon sun shone full and bright through the large bay window. Since the coming of this dear auntie, a habit had some way become fixed of gathering thus on Sabbath afternoon; and then one of the children would repeat a Scripture verse from which she would draw a lesson, sometimes in one way and sometimes in another, upon which all were to try to act in the future. It was Harry's turn this time, and in a clear full voice he recited, "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell;" closing with the reference, Ps. 27: 2.

Eager were the faces which looked into Aunt Kate's, and even papa and mamma laid down book and paper, and leaned back, with closed eyes, to listen; for although Aunt Kate was wholly ignorant of the fact, her Sabbath afternoon lessons were often fully as beneficial to them as to the four eager listeners who took turns in choosing her text.

"Harry dear, what is the lesson you would draw from these words?" asked Aunt Kate.

Harry had learned to study the text as well as the words, and he quickly replied: "If I should try to wrong some one else, evil would in some way come upon me."

"Very good, Harry. Then, Jessie, what should we do if some one tries to do us harm? Should we worry about it, and let it take our minds from our work?"

"No, ma'am. I think we should believe that the Lord will take care of us, if we trust in him."

"Minnie, can you recall a text which would teach this part of our lesson more plainly?"

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.' That is the only one I can think of now," said Minnie.

"That is good. There is one also in the eighteenth psalm which has helped me greatly, the seventeenth verse: 'He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.' There are many more which teach us the same lesson of trust in God. Do any of you think of another?"

"The Lord is my Shepherd; I shall not want," lisped Daisy, who had not forgotten the assurance given, weeks before, that if she was the Lord's little lamb, he would keep evil away from her, even as the shepherds keep wolves away from their flocks.

"Yes, Daisy, God will always take care of us, if we trust in him. And now I will tell you a true story which I think illustrates our text. It was at the opening of the New Year that the events which I will relate, occurred, and they come forcibly to my mind at this time."

"While I was visiting Mrs. Baker, several years ago, in the town of Deering, one morning the startling announcement was made in the daily papers that a gentleman who had previously borne an unquestioned reputation for honesty, had been stealing from his employers."

"It so happened that the morning this announcement was made to the public, Mrs. Baker and I went to spend the day with the family of

Deacon Trifler, on the outskirts of the town. Our walk being a long one, we had taken baby and started early, so as to walk slowly; and in the hurry thus occasioned, we had not even glanced at the daily *News* which lay in a little roll in one corner of the front porch. We were, therefore, wholly unaware of the excitement which was stirring the usually quiet little town.

"We were scarcely seated, when the Deacon, with an air of as great satisfaction as might have marked his manner had he possessed some really good news with which to refresh us after our long walk, asked, 'Have you heard the news?' Our faces, raised to his in wonder, must have expressed ignorance of what the news could be, for he quickly proceeded to explain: 'One Mr. Morse, who has been for several years in the employ of Hood Brothers, has been arrested for embezzlement. The papers are full of it! Great excitement in town!'"

"Turning from Deacon Trifler to Mrs. Baker, I saw a face which expressed so clearly the opposite of the Deacon's, that I wish I could give you the lesson it gave me. There was not so much of astonishment depicted on Mrs. Baker's face as there was of settled indignation and incredulity. It seemed to me to say as plainly as words: 'How can you, a deacon in the church, so easily believe an accusation against a fellow-creature?' It seemed also to say: 'Taketh not up a reproach against his neighbor.'

"But, Auntie," Harry asked (for questions were allowable in this exercise), "you do not think that telling of anything that is printed in the papers is taking up a reproach, do you?"

"Not always, Harry. That depends upon how it is told. If it is repeated with satisfaction, you showing by your manner that you are rather pleased than otherwise that some one else has fallen, then it is most decidedly taking up a reproach."

"Then, Aunt Kate," asked twelve-year-old Minnie, "is it wrong to feel glad, if we don't say anything, when something happens to some one else?"

"What does Paul say, Minnie, in his wonderful lesson on charity, in the thirteenth chapter of first Corinthians! Do n't you remember? 'Rejoiceth not in iniquity?'"

"Yes; but, Auntie, I didn't mean just that; but"—and Minnie paused and seemed embarrassed,— "but—I wonder if it is wrong for me to feel glad when Susie Bird cannot come to school? Because, you know, she is a better scholar than I am."

"Yes, my dear, that is decidedly wrong. 'Charity envieth not; seeketh not her own.'

You envy Susie her scholarship, and hope by her absence to gain a standing equal to hers, if not ahead; but even though you get that showing, do you not see that it will not be truthful? Could Susie be present all the time, you know she would stand higher than you. Never, children, allow yourselves to rejoice over the misfortunes or downfall of others. Such a spirit is entirely unlike that of Him who gave his life to save sinners."

"Well, hereafter I will go over and help Susie all I can with her lessons when she can't go to school. That will be overcoming, won't it?"

"Yes, my dear, that will be not seeking your own, but Susie's advancement."

Then, seeing by an eager look in little Daisy's eyes that she was anxious to unburden her heart, and by a certain absent-mindedness about Harry and Jessie, that they too were making a little examination of self, she paused, and glanced over her auditors. A little choking was visible in Daisy's voice as she said, "Then 't was w'ong for me to be g'ad Eva White bwoke her dollie 'cause 't was nicer 'an mine. I will be sorry next time."

"And I," said Jessie, "told Lottie Ray I was glad when Etta Bell tore her new dress. Next time I see Lottie I will tell her I am sorry I felt that way; and I will try not to envy others their nice things any more."

Harry was silent, so Aunt Kate resumed her story.

"I was saying that Mrs. Baker's face seemed to say, 'Taketh not up a reproach against his

neighbor;' but the rebuke her face expressed was not the only one she gave. Looking fixedly at the Deacon, she said quietly but firmly, 'I don't believe it.'

"Oh, but the evidence is plain against him. They marked some half-dollar pieces, and placed them in the hands of a friend; and as Mr. Morse always opened the store in the morning, this gentleman came early and bought something, and paid the marked half-dollars; and when Mr. Morse was arrested, they found one of them in his possession.' And the Deacon closed his remarks with an air of triumph, as much as to say, 'Now you must believe that he is guilty.'

"But Mrs. Baker's now sorrowful face gave no sign of conviction. A deeper flash of indignation came into her eyes than at first, as she quickly said, 'Deacon Trifler, you know, and every one else in our town knows, that Mr. Morse was head man in that establishment. He did nearly all the buying and collecting. Any one who knows anything about the store knows that often a load of produce has been kept waiting there an hour or more for Mr. Morse to come and tell them what to buy, and how much to buy. He had to go to the drawer and take money to make change. He often bought things from other stores for customers, which were charged to the customers, but paid for by him from the drawer, or from his own pocket, he to take his pay from the drawer. I know, and you know, that under these circumstances, there was all the chance in the world for Mr. Morse to get that marked money into his possession without any dishonesty on his part.'

"Yes, but he has been building a new house this past summer, an elegant house, and his salary was not sufficient to enable him to do that. There is something wrong somewhere.'

"How do we know that he did not have money of his own, aside from his salary? Brother Trifler, we are too ready to condemn our fellow-creatures. I will not believe Mr. Morse is dishonest until it is clearly proved that he is. Then it will be time enough.'

"So the matter was dropped; our conversation turned to other themes, and it was not again referred to. It was evident that the Deacon was not a little condemned for the position he had taken, and that, feeling the rebuke Mrs. Baker had given, he was glad to have no more said. And Mrs. Baker being naturally averse to discussion or controversy of any kind, it was a relief to her to have the conversation turn to other things."

"But I do not see the illustration of my text, Auntie," said Harry.

"Not yet, Harry, but you will soon. When the trial came off, it was clearly proved that Mr. Morse was not guilty. A nephew of the Hood Brothers, who was also a clerk in the store, slept in the chamber above the store; and he held a key to the store, passing in and out at pleasure. This young man was proved to be a gambler, and the natural question raised, and not satisfactorily answered, was, Why suspect a man of theft whose entire conduct is marked with honor, and pass by one who is known to have a questionable reputation, and who has the same access to the money?"

"The marked money being in the possession of Mr. Morse was easily accounted for, even as Mrs. Baker had shown that it might be. Mr. Morse also stated that he had many times requested that they would count out to him a certain amount of money each day, and keep a regular debit and credit account with him; but this they had not cared to do. This statement they did not deny, and further, one of the Hood Brothers acknowledged before the court that when Mr. Morse first came to Deering, he had consulted him in regard to the best investment of several thousand dollars belonging to his wife. The evidence was full and conclusive that Mr. Morse was innocent of the charge brought against him; and when he left the court-room, three business offers were made him by some of the first business men of the place. Thus the new year which had opened so darkly to Mr. Morse, was cleared of its shadows, and as its days sped by, they brought to him prosperity and happiness.

"Customers of Hood Brothers rapidly closed up their accounts with them, for they said, 'There are so many mistakes made since Mr. Morse left the store that we do not know what to depend upon;' or, 'We were always having trouble with our accounts before Mr. Morse came, but the way he kept the books there was no chance for mistakes'; and, 'We do not wish to trade where we know mistakes are continually occurring.' Thus their business rapidly decreased until, in less than nine months from the arrest of Mr. Morse, the store of Hood Brothers was closed, and they moved from the place; while the business career of Mr. Morse was one of continued prosperity. 'When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.' Do you see my illustration of your text now, Harry?"

"Yes, Auntie, I do."

"There is another link in my story which is yet untold. It is a sad one, and I do not take pleasure in telling it; but I wish you, my dear children, to learn from it another lesson. Deacon Trifler, who was so ready to believe Mr. Morse was dishonest, continued to take delight in talking of the wrongs of others, until he lost faith in God, and in less than three years came out an avowed infidel. Children, the lesson I would have you learn from this is, Be slow to believe others are not what they seem to be. By losing faith in others, you will come to talk about them; you will easily take up a reproach against them, and thus you will grieve the Spirit of God away from your hearts, and open them to Satan. You cannot be too careful in the matter of taking up a reproach.

"And now, if this new year just opening shall bring shadows and sorrow to us, let us remember that a loving, compassionate Father is watching over us; and if we trust fully in him, the shadows and sorrows will only prove to be blessings. Let me illustrate: When Harry came to me with that problem over which he had vainly studied for hours, and in a moment I showed him where he had failed in his work, did not that trouble of his—for trouble it was to him then—did it not cause him to love Aunt Kate more than before? When Minnie helped poor lame Nancy across the muddy street that was so slippery, and so dangerous to her, did not the sweet smile on Nancy's face, and her hearty, 'Thank you, Minnie,' say that Minnie was dearer to her than before?"

"Do you not see how sorrows may become blessings? If by them we learn to trust in God, then they are only cords by which we are bound more firmly to him, and thus they may be the greatest blessings we can have. They may also be the means of binding us more firmly to some faithful earthly friend, the memory of whose kind words spoken in our hours of sadness will live with us in after years, sending thrills of pleasure through our hearts which will be sweeter to us than anything else this earth affords, can possibly be.

"Does little Daisy understand me?" asked Aunt Kate of the little one whose sunny head had nestled closer to her as she was speaking these words. Intelligence beamed from the innocent eyes, which seemed to say, "I think I do;" but as no reply was given, Aunt Kate said: "I think Daisy remembers how mamma's words of sympathy comforted her when the little finger got pinched in the door last week. Mother's voice never sounds so sweet as when we are suffering. A friend is never so dear as when we are in trouble. And who is the best friend we have?—It is God, because he gives us all our other friends and everything we have; and he gave the best and dearest he had, his only Son, to save us from sin and death, and make us truly happy. Children, I hope you will all learn to say from the heart, 'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?' There is nothing so precious to us as light, strength, and life; and God is our light, our strength, our life."

MARY.

—If your child has tried to please you by sweeping the floor, notice the clean spots rather than the dirty ones.

News of the Week.

NEWS FOR WEEK ENDING DEC. 29.

DOMESTIC.

—The holiday recess of Congress began Friday, the 21st, and will end Jan. 7.

—Fire Thursday morning almost obliterated the town of Auburn, D. T. The loss is not given.

—A saw-mill at Boulder, Colo., exploded on Saturday, instantly killing four men, and fatally scalding another.

—By the capsizing of a sail-boat in San Francisco Bay, Christmas afternoon, six of the seven persons on board were drowned.

—A basket picnic was held at Huron, D. T., on Christmas. The weather was so warm as to make heavy clothing uncomfortable.

—Mayor Hewitt, the defeated Democratic candidate for mayor of New York, says that his election expenses amounted to \$40,000.

—The steamer "Lief Erickson" was burned at Alki Point, five miles west of Seattle, W. T., Monday afternoon. Seven lives were lost.

—Fire at Dongola, Ill., on Friday, consumed a business block of eleven houses. The town is without water, and the fire burned itself out.

—Four men were killed and two fatally wounded at Denver, Colo., Wednesday, by the dropping of the cable-car track, under which they were excavating.

—Vital statistics place beyond contradiction the fact that from one-third to one-half of all persons born into the world die before reaching the age of five years.

—Friday morning, near Burnsville, Ala., a broken rail derailed an East Tennessee and Virginia train, two coaches being partly overturned. Sixteen persons were more or less hurt.

—M. M. Gray, the lawyer for John Arensdorf in the famous Haddock murder case, at Sioux City, Iowa, on Thursday sued Arensdorf for \$1,000 for services rendered during the trial.

—A special session of the district court was begun in Clinton, Ia., Monday, to try liquor cases. It is believed that, despite the prohibitory law, there are about forty saloons in the city.

—It is estimated that in New York City there are 400,000 Germans, 30,000 Bohemians, 10,000 Hungarians, upward of 30,000 Italians, more than 30,000 colored people, and 100,000 Hebrews.

—On a curve near Bardstown Junction, Ky., Monday morning, passenger train No. 5, of the Louisville and Nashville Road, dashed into the rear of passenger train No. 3, telescoping two cars and wrecking the engine. Two persons were killed outright, and a dozen wounded, some of whom cannot recover.

—An old oak, in Woodbridge, Conn., said to be the largest tree in New England, was hewn down the other day, after five hours' chopping by four men. The trunk was 27 feet 6 inches in diameter, and contained over 1,100 layers, or rings, showing the tree to be above a thousand years old.

—Seven acres in the business district of Marblehead, Mass., were burned over, Tuesday night, a number of stores, office buildings, factories, and dwellings being destroyed. The flames started in the basement of D. B. H. Powers' furniture house, caused, as alleged, by the explosion of a can of benzine. The loss will probably exceed \$500,000.

—A man and two women, all colored, were fatally injured near McGeheysville, Va., Wednesday night, by the explosion of a dynamite cartridge which had been placed under a building in which a dance was in progress. The structure was totally wrecked, and great loss of life would have resulted, had not the other occupants been warned in time to escape.

—The river-boat "John H. Hanna" was burned to the water's edge Monday at midnight, at Plaquemine, La., causing the death of twenty-one persons. Some perished on the boat, others were drowned, and many, in an attempt to reach the shore, stuck in the mud and were literally roasted alive. Scores sustained injuries by being burned, or scalded by escaping steam.

—The elegant passenger steamer "Kate Adams," running as a semi-weekly packet between Memphis and Arkansas City, burned on the morning of the 28d, near Commerce, Miss., forty miles south of Memphis. She was en route to Memphis, and had about 200 people aboard, including her cabin crew of eighty, and twenty-five cabin and sixty deck passengers, and twenty-five colored cabin passengers. The lowest estimate places the number of lives lost at thirty-five.

FOREIGN.

—Several shocks of earthquake were felt Dec. 27, in the eastern and southeasterly parts of Spain.

—The Italian senate has, by a very small minority, rejected a bill providing for woman's suffrage.

—The Sultan has issued a decree proclaiming that murderers shall forfeit their lives, and that thieves shall lose their left hands.

—It is reported from Zanzibar that King Mwanga has been deposed by his brother in Uganda. There has been severe fighting at Bagamoyo.

The population of Japan, at the end of last year, according to the Official Gazette, was 39,069,007, of whom 19,731,354 were males, and 19,337,653 were females.

A second inquiry into the recent accident to the Czar's train at Borkier, results in attributing the disaster to a criminal conspiracy. All of the recently discharged railway employes will shortly be arrested.

A prominent New York journal states that "if we may believe the dispatches from Rome (and there seems to be no good ground for doubting them), the Italian Government, so far from conciliating the papal authorities, is about to push still further than it has yet done, the policy of confiscating the possessions of the church in Italy."

A complaint against the Spanish Government has been filed with Secretary Bayard by the managing owner of the brigantine "Josefa," which, while lately at Arrozo, Porto Rico, was seized and held until a fine of \$4,000 was paid, simply because twenty-one packages of corn-starch, worth about twenty dollars, which were marked on the vessel's manifest, were missing.

The steamer "Zealandia" arrived at San Francisco Dec. 22, from Sydney and Auckland, via the Samoan Islands and Honolulu, bringing a written dispatch from the special correspondent of the Associated Press at Apia, Samoa, as follows, under date of Dec. 7: Since the last oceanic steamer left this place for San Francisco, a month ago, two battles of importance, and numerous skirmishes have taken place between forces of Malletoa Mataafa and Tamasese, rebel chief and pretended king. About 120 men have been killed and 150 wounded, many of the dead having been barbarously butchered.

RELIGIOUS.

In the chapel of the Ladies of the Sacred Heart, at New York, Tuesday, Mme. Gaston De Fontilliat, nee Smith, sister of Mrs. Wm. K. Vanderbilt, was received into the Roman Catholic Church.

The "National Academy of Theology" was organized on Thursday at New York, its object being the prosecution of theology as a science. Prof. James Strang, D. D., of Drew Theological Seminary, was chosen president.

The Methodist Preachers' Association of Columbus, at a meeting Dec. 23, adopted the following: "We, the Methodist preachers of Columbus, in view of the election of a Christian man to the presidency, do feel that this is a fitting time for high official discountenance to the tendencies in certain quarters to imitate the follies, displays, pageantry, and extravagance of European courts. We therefore respectfully protest against the proposed expenditure of nearly \$100,000 for the purpose of imitating these follies, corrupting the simplicity of Republican principles, encouraging the tendencies to extravagance, and perpetuating that relic of barbarism—the inauguration ball—on the occasion of his inauguration."

Appointments.

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

The quarterly meeting for Dist. No. 9, Kan., will be held at Wichita. All the workers are invited to attend. T. B. DEWING, Director.

The next annual session of the New England T. and M. Society will be held in connection with the general meeting at South Lancaster, Mass., Jan. 10-15. E. T. PALMER, Sec.

The quarterly meeting for the East Otto church will be held at Ellicottville, N. Y., Jan. 5, 6. Eld. Raymond will be present. Let there be a general attendance of all the members. D. A. BALL.

The T. and M. quarterly meeting for Dist. No. 1, Ia., will be held at West Union, Jan. 12, 13. I hope all who can possibly do so will attend this meeting. E. W. CHAPMAN, Director.

The Lord willing, I will hold meetings at Kellerton, Ia., Dec. 29 to Jan. 3. It is hoped there will be a general attendance and a uniting in the work at this meeting. H. NICOLA.

The quarterly meeting for Dist. No. 8, Ia., will be held at Council Bluffs, Jan. 12, 13. We trust to see a good attendance, and hope also that all the librarians will be present, or send their quarterly reports to Geo. Jeys, Woodbine, Harrison Co., Ia. Dear brethren, come to the meeting. We have reason to expect the Lord's blessing, if we are faithfully doing his work. L. P. JACOBSON, Director.

SPRING ARBOR, Mich., Jan. 12, 13. J. N. BRANT.

We will meet with the church at Jackson, Mich., Jan. 5, 6. J. N. BRANT. H. W. MILLER.

The next quarterly meeting of the T. and M. Society, Dist. No. 2, Iowa, will be held at Lisbon, Jan. 12, 13. A general attendance is greatly desired. Eld. R. C. Porter is expected to be with us. J. T. MITCHELL, Director.

The T. and M. meeting for Dist. No. 6, Kan., will be held Sabbath and Sunday, Jan. 12, 13, at the residence of the writer. I am very anxious to have a good representation of the district. E. M. GWIN, Director.

The quarterly meeting for Dist. No. 6, Vt., will be held at Northfield, Jan. 12, 13. We hope to see a good turn-out of the brethren and sisters from all parts of the district, and that the blessing of God may attend the meeting. W. C. WALSTON, Director.

The T. and M. quarterly meeting of Dist. No. 5, Ind., will be held at Kokomo, Howard Co., Jan. 12, 13. We hope to see a good attendance from all the churches in the district. Ministerial help is expected. J. WOODS, Director.

The quarterly meeting for Dist. No. 1, will be held at Portis, Kan., Jan. 12, 13. We request all of the librarians who cannot be present, to be sure and send in their reports to Bro. A. Dixon, of Portis. Let all come, praying that we may have the special blessing of God at this meeting. T. P. FINCH, Director.

The meeting of the T. and M. society of Dist. No. 4, New York, will be held with the Norfolk church, Jan. 12, 13. We hope to meet all the librarians, with full reports of their local societies, and a good representation of brethren and sisters from all parts of the district. E. HOLCOMB, Director.

The next annual session of the stockholders of South Lancaster Academy, will be held at South Lancaster, Mass., on Monday, Dec. 31, at 9 o'clock A. M., for the election of a Board of Trustees and the transaction of any other business that may come before the meeting. A. T. ROBINSON, Sec. of Board.

The Lord willing, I intend to hold the following quarterly meetings:—Pittsburgh, Pa., Jan. 5, 6; Seventy Six, " 12, 13; Clinton, " 19, 20.

We feel very anxious to see a general attendance at these meetings. But if, under reasonable circumstances, there is not, we shall know of no way to account for it other than a lack of interest in the work of the Lord. Send in your reports, at least. L. A. WING.

The quarterly meeting of Dist. No. 7, Ind., will be held at Mechanicsburg, Jan. 12, 1889. We desire the attendance of the brethren and sisters of Richmond and Forest Chapel. They should at least send in their reports of the good they have done during the present quarter. We desire an interesting meeting. J. H. MILLER, Director.

The general meeting appointed for Humbird, Wis., Jan. 5, 6, is put off one week. It will now be held Jan. 12, 13. All members of the tract society are requested to be at the quarterly meeting, with a report of work done during the past quarter, that the district secretary may have the report at the general meeting. W. W. SHARP.

The T. and M. quarterly meeting for Dist. No. 6, Ind., will be held at the Hartford City church, Jan. 12, 13. I hope that the week of prayer has so imbued the hearts of our people that there will be a greater effort put forth to make our meeting a success than there has been in the past. May we all come with our hearts so full of the love of God that there will be no room for murmuring and fault-finding. E. HAYES, Director.

QUARTERLY meeting for Dist. No. 9, Mich., will be held at Cedar Lake, Jan. 18-20. Will not every local society make an effort to be well represented at this meeting? Begin now to prepare, by seeking the Lord for his help. The State agent will be present to assist those who desire his help. First meeting at 7 P. M., the 18th. H. W. MILLER.

The quarterly meeting for Dist. No. 3, Ia., will be held at Atalissa, Jan. 12, 13. We hope to see a general turn-out, as we, as a district, are in the greatest need of a general revival at this time. It is expected that Eld. Morrison will be present, whose labors we have never enjoyed in this part of the State. We hope there will be an earnest effort made to attend this meeting. Come, brethren, praying for a special blessing, and a new consecration to the work. The librarians who cannot come, should send their reports to me. J. W. ADAMS, Director.

The quarterly meeting for Dist. No. 6, Ia., will be held at Davis City, Decatur Co., the second Sabbath and Sunday in January. We expect our district secretary will be present; and we hope that all the librarians will also

be there, with a full report from their respective societies. We want every church and company of Sabbath-keepers in this district represented at this meeting. Eld. H. Nicola will be with us, and Bro. Larson is also expected. May the blessing of the Lord attend our meeting. It is now time for earnest work. C. W. NEAL, Director.

THE quarterly meeting for Dist. No. 1, Mo., will be held at Winston, the second Sabbath and Sunday in January. A general attendance is very much desired, as business of importance is to be transacted. Come, brethren and sisters, let us counsel together, that the work may move forward in this district. I want to see you, and want your help in laying plans for the coming year. I expect Eld. N. W. Allee will be with us. There will be teams at Winston Friday evening, to meet those who may come on the cars. Meetings will begin Friday night. J. S. HALL, Director.

MEETINGS will be held in Michigan, as follows:—Ithaca, Sabbath and Sunday, Jan. 5, 6; Seville, 2 and 7 P. M., " 8; Sumner, 11 A. M. and 7 P. M., " 10; Carson, Friday, 7 P. M., also Sabbath and Sunday, " 11-13; Matherton, 2:30 and 7 P. M., " 14.

At all these places the Blair bill now before Congress will be considered, and inquiry made as to what we are going to do in the matter. A. O. BURRILL.

THERE will be a meeting held at Stowe Prairie, Minn., beginning Jan. 3, and continuing over Sabbath and Sunday. Different branches of the work will be considered at this meeting, and we hope our brethren from churches near will attend as far as they can. All should bring bedding and provisions, so as to take care of themselves as far as possible. The Sabbath-school will be held at nine o'clock Sabbath morning, and we want to see as many of the officers and teachers of our schools as can come. Let no small matter keep you away from this meeting, but come to seek the Lord, and to learn how better to engage in his work. A. D. OLSEN.

THE next annual meeting of the stockholders of South Lancaster Academy will be held in the Seventh-day Adventist church in South Lancaster, Mass., Friday, Jan. 11, 1889, at 9 A. M., for the election of a Board of Directors, and the transaction of any other business that may come before said meeting.

- S. N. HASKELL, GEO. I. BUTLER, W. B. MASON, G. W. CAVINESS, C. W. COMINGS, E. P. FARNSWORTH, A. T. ROBINSON, Directors.

REQUEST.—Any one knowing the address of Esther Davis, formerly of Nebraska, will please communicate with T. G. Thompson, Box 138, Tekamah, Neb.

Travelers' Guide.

MICHIGAN CENTRAL RAILROAD.

"THE NIAGARA FALLS ROUTE."

Table with columns for STATIONS, Mail, Day Exp's, N.Y. Exp's, A.M. Exp's, Night Exp's, Cal. Exp's, Local Pass. for TRAINS EAST and TRAINS WEST.

*Connects with railroads diverging. †Connects with L. E. and W. and L. N. A. & C. ‡Connects with C. W. & M. §Connects with G. R. & I. and L. S. & M. S. ¶Connects with L. S. & M. S. and Grand Trunk. **Connects with T. A. A. and N. M. ††Connects with railroads diverging and Steamboat lines. ‡‡Daily. All other Trains daily except Sunday.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 2, 1888.

Table with columns for GOING WEST, STATIONS, GOING EAST, Mail, Lmd Exp, Atte Exp, Svc Exp, P.M. Pass for Chicago & Grand Trunk R. R.

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

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 1, 1889.

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Dr. Bartol, in a discourse in Boston, recently, gave it as his opinion that the millennium "is yet in the dim distance."

We learn by a paper sent us from Indianapolis, Ind., that our brethren are getting a hearing through the public prints of that city in behalf of our views.

We would say to our German brethren that the P. O. address of Bro. Theo. Valentiner will be, till further notice, No. 264, 18th St., Milwaukee, Wis.

The REVIEW AND HERALD Office has now issued 300,000 copies of the tract on the preservation of the United States Constitution in its present form, which accompanies the petitions against religious legislation. We trust there will be an immediate call for 300,000 more.

UNION CITY, Mich., is one of the places in this vicinity where a good work has been done in circulating the petitions sent out in opposition to the Blair Sunday bill. Not only did a large proportion of the inhabitants of the town sign the petitions, but the editor of the *Union City Register* gave a very friendly and favorable notice of the same, strongly indorsing our position on the divorcement of church and state. This shows what can be accomplished in a place, by a thorough canvass, while the circumstances are favorable, as they now are.

CHEAPER THAN TRACTS.

At a time like this, when we wish to distribute so much reading-matter, the most economical methods meet with favor. The *Battle Creek Journal* of Dec. 11, 1888, contains eighteen columns of matter on the National Reform movement, giving a full report of three lectures delivered in the Tabernacle by Eld. A. T. Jones. These *Journals* can be furnished to the tract societies, at ten dollars per thousand. Over 30,000 have already been ordered, and we can secure as many more as shall be called for.

THE PETITIONS.

We continue to receive most interesting and encouraging reports from those engaged in circulating the petitions to Congress, against the Sunday bill. Thousands of names are added to the petitions each week, and thousands of tracts on various phases of the National Re-

form movement are being circulated. Every one who engages in the work of securing signatures to the petitions, should read and re-read, and diligently study, each one of the thirteen tracts called "*Sentinel Tracts*," or "*Views of National Reform*."

We cannot state the exact date when our petitions will be presented, but we wish to be ready, and therefore call for all to send in their lists at the close of each week's work, to their State tract society secretary. Let the State secretaries send all they have received up to Jan. 10, to the International Tract Society secretary, M. L. Huntley, Battle Creek, Mich.

STORMING THE CITY.

THE brethren will be interested in the report given in another column, of the good work that is being done at the German Institute now in session in Milwaukee, Wis. Bro. Valentiner, in a private letter, corroborates fully what is stated in the report. He says that the Milwaukee papers are taking up the matter, and state that the "Adventists have come there seemingly for the purpose of storming the city." The reception the canvassers meet, convinces them that the people have been warned against them; but we trust that the storming process may still go on. A course of public lectures will soon be given. And we would that not that city only, but every city in the land, might be stormed with the precious, testing truth for this time.

THE GENERAL MEETING AT SOUTH LANCASTER, MASS.

THE meeting appointed to begin Thursday, Jan. 10, will be an important one. There are many reasons why we believe this to be so. The important crisis that has been brought upon us as a people by the Sunday bill now before Congress, makes it important that we consult together, and seek God, that the steps taken may be such as shall be in harmony with the mind of God. The most important thought with us as a people at this time is rightly to relate ourselves to God and his cause. Another important consideration is the presence of sister White. The value of her counsel and testimony in a time like this cannot be overestimated. She has given the assurance that she will be present; and unless some unforeseen providence prevents, both she and Bro. W. C. White will be at the meeting.

It will also be seen that this is the time of the annual meeting of the South Lancaster Academy, which will be an interesting meeting to all of our brethren and sisters, especially the stockholders. None should fail to be present, if it is in any way consistent for them to attend. The New England Tract and Missionary Society will also hold its general meeting at this time. It is greatly desired that the directors all be present, as there should be a general understanding of labor as we enter upon the coming year, and it is also the time for the election of officers. The important interests to be considered make this meeting one of the most important, if not the most so, of any ever held in South Lancaster. We hope to see a large attendance.

S. N. HASKELL.

A WORD TO MISSIONARY WORKERS.

THE attention of the whole country is now being called to the Religious Amendment to the Constitution embodied in the Blair bill, which is backed up by the National Reform Association. Many honest people have signed the petition favoring this bill, not knowing what they were doing. All should be informed on this question. The *American Sentinel* is the only organ wholly devoted to opposing the movement, and it ought to have a wide circulation. Over 200,000 copies of the October number were printed, besides the regular issue. We have already received most encouraging reports in regard to the good accomplished by this effort.

The *Sentinel* for January, 1889, is the best number issued, and should be circulated everywhere. It contains reports of the Illinois Sabbath Association meeting in Chicago, and of the National Sunday Convention held in Washington, Dec. 11-13, with articles on "Principles, not Parties," "Sunday-law Arguments," and various other points of equal interest. Several States are calling for large numbers of the paper for this date. One missionary society has sent in an order for 38,000 copies extra, besides their regular State club.

Another wants 10,000 copies of the January number, and we trust that several thousand copies can be used in every Conference. Will not the various missionary workers, canvassers, colporters, and others, interest themselves in this matter, ascertain how many copies they will need, and at once notify their State T. and M. secretary of the number wanted, and also how much money you have pledged to pay for the same? The State society can furnish you these papers at twelve dollars per thousand, or \$1.50 per hundred copies.

We hope that the general circulation of this number will aid the canvassers very materially in increasing the regular subscription list of the *American Sentinel*. With a proper effort, the list could be increased to 200,000 yearly subscriptions within the next sixty days. This ought to be done. Will you assist in the work? In those States and Territories where they have no State T. and M. secretary, the orders can be sent direct to the *American Sentinel*, 1059 Castro St., Oakland, Cal.

We need hundreds of agents to canvass for the *Sentinel*, to whom liberal commission will be paid. Address either of the above for terms, sample copies, receipt books, etc. Now is the time to get up clubs.

B. R. NORBYKE.

MINISTERS' AND WORKERS' INSTITUTE.

ANNOUNCEMENT was made in a part of the edition of the last issue of the REVIEW, that it was proposed to hold an Institute at Battle Creek, Mich., for the special benefit of ministers and workers, to begin Jan. 14, and continue about ten weeks, to be under the direction of the Educational Secretary. Plans for this work have been still further developed, and the following announcements are now made:—

TIME.—For special reasons it has been thought best to postpone the opening of the Institute until Thursday morning, Jan. 17.

OUTLINE OF STUDIES.—A course of lectures will be given, covering the following topics: church and state (including the National Reform movement), principles of church organization, the philosophy of the plan of salvation, and the ten commandments. Biblical and secular history and their relations to each other will constitute another line of work. English language study will be given a prominent place, and the grade of work adapted to the attainments of those who come. With these three lines of work as a basis, there will be additional instruction from time to time in methods of labor, including duties of church officers, Sabbath-school and tract society work, how to conduct tent-meetings, the National Reform canvass, foreign mission fields and work, etc. Above all, an effort will be made to give instruction in the principles of practical godliness, and to imbue those who attend with a fresh interest in our work and the real spirit of this message.

WHERE TO BE HELD.—The classes will meet in a room especially provided for the purpose at the College. It should be distinctly understood, however, that this Institute is to be conducted entirely apart from the regular college work, and that those who attend it will not be placed under the regular program of the College, neither will they be expected to attend the exercises of the College, unless specially invited.

EXPENSES.—The tuition will be five dollars for the course. No reduction will be made for absence of less than half the time. The College does not desire to take care of those who attend, but board and rooms can be had for from two dollars to three dollars per week. Rooms for housekeeping can be rented by those who wish them.

WHO OUGHT TO ATTEND.—Those who are laboring in the cause in any capacity would be benefited by attending this Institute, but it is designed especially for those who are engaged in public labor, such as ministers, directors, etc. The younger ministers and workers are urged to consider the propriety of their attendance; and if in doubt about their duty in the matter, are requested to correspond with their Conference Committee about it. We hope there will be one or more from each of our leading Conferences in this section, who will thus be able to return to their various fields of labor, and scatter the rays of light received here.

Eld. A. T. Jones will take a leading part in the instruction, and will have such assistance as he may need. For any further special information, address the writer.

W. W. PRESCOTT, *Educational Secretary*.