

Advent Review

OUR FIELD

AND SABBATH HERALD.

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

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"BE OF GOOD CHEER."

BY N. W. VINCENT.

Why murmur at trials, temptations, or woe?
Why droop, all discouraged, at pain?
On clouds that were black the bright rainbow will glow;
Each loss will be followed by gain.

Experience, joy, hope, and patience will bring,—
Christ's love in our hearts shed abroad;
For triumph and grace we God's praises will sing,
More strong in the might of the Lord!

The days of our mourning will soon sweetly end;
All tears will be wiped from our eyes,
When together with Christ we to heaven ascend,
To receive at his hand the fair prize.

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.

GOD'S DEMANDS UPON HIS SERVANTS.

BY MRS. E. G. WHITE.

WATER is necessary to life, and Christ uses it as an emblem of salvation. Let God withhold water from our earth, even for a little time, and what a state of wretchedness would result. A wild cry of indescribable woe would come from the suffering inhabitants. How much more terrible would be the result, if the light of truth, which is essential to the health and life of the soul, were withheld! Many in this world of mortality are perishing for the water of life. The loss of the natural life is not so lamentable; but the loss of that life which is eternal, which measures with the life of God, is terrible to contemplate; this is an eternal loss. Then why is there so great indifference? Why are those who have a knowledge of Jesus Christ resting at ease?

"Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if a man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth

me, even he shall live by me." "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" Now mark the explanation of this statement clothed in such mystery: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

May these words be carefully pondered, for they are of deep import. First, we can have no living connection with Christ unless we eat his flesh and drink his blood. We are to come into as close relationship to Christ as the branches bear to the vine; for as the sap, flowing through the parent stalk, is taken up by the branches, and nourishes them, so every word that proceeds from God gives life to the child of God. "The words that I speak unto you, they are spirit, and they are life." All who are doers of the word will be one with Christ, and will walk with God, as did Enoch.

Christ has identified his interests with those of suffering humanity; and he has shown how much he estimates the worth of the soul, in that he left all the glory and honor he had enjoyed in heaven, and for our sakes became poor, that we through his poverty might be made rich. He came to our world to suffer reproach, mockery, rejection, and crucifixion, that he might bring salvation within the reach of all,—the rich and the poor, the high and the low. What, I ask you, are we who have been so highly favored by the Son of God, doing toward accomplishing the work left us to do,—that of bringing the light to others, that they may have eternal life? What are we doing to save our fellow-men? The Saviour declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Without Christ the soul is "dead in trespasses and sins," and unless it shall become one with Christ, and be quickened by the grace of God, it must be lost. It is important for each individual to know that he is abiding in Christ. If we are indeed in Christ, we shall have a deep, settled purpose to do all that is in our power to reveal the truth to those who are far off, and to those who are near. Christ says to his followers, "Ye are the light of the world." Having a knowledge of the truth ourselves, we must practice its principles, or it will be only a curse to sink us deeper in perdition. We must not only be prayerful, and anxious to know what is right, but we must love to do the right.

God is life, and love, and light. The gospel of truth, emanating from God, must be appropriated by his followers, as the branch appropriates the nourishment in the sap flowing from the true vine. The mind and heart will then be, not only enlightened, but cleansed and purified. All who are abiding in Christ will do the work of Christ. The earnest invitation comes down along the lines to our time, "Whosoever will, let him take of the water of life freely;" and it embraces all,—young and old, rich and poor, learned and ignorant, bond and free.

What are we doing to proclaim Christ to the world? What sacrifices are we making to second

his efforts? Who is putting forth every effort to bring the light of truth to others, that they may be enriched by its imperishable treasure? Millions of human beings are perishing for the water of life; and what excuse will many have to give in the judgment for their love of ease and amusement, and for indulging in self-gratification? They put forth no personal effort, neither do they give of the money which the Lord has intrusted to their keeping for the very purpose of blessing their fellow-men and bringing salvation to the doors of those who are ignorant of truth and righteousness. A free gospel, and yet bound away from hungering souls for want of money and self-denying, self-sacrificing workers! The Rock of salvation was smitten for you to drink. For Christ's sake, drink, and he will be in you a well of water, springing up into everlasting life. If you drink, and your soul is refreshed, you will want others to drink, that they may be refreshed. Your hearts will be softened, your souls invigorated.

The world and the churches are breaking God's law, and the warning must be given, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." With such a curse hanging over the transgressors of God's holy Sabbath, should we not show greater earnestness, greater zeal? Why are we so indifferent, so selfish, so engrossed in temporal interests? Is our interest separated from Jesus? Has the truth become too pointed, too close in its application to our souls; and like the disciples of Christ who were offended, have we turned away to the beggarly elements of the world? We spend money for selfish purposes, and gratify our own desires, while souls are dying without a knowledge of Jesus and the truth. How long shall this continue?

All should have a living faith,—a faith which works by love, and purifies the soul. Men and women are ready to do anything to indulge self, but how little are they willing to do for Jesus, and for their fellow-men who are perishing for the want of the truth! Claim not to be a member of the royal family unless you can show your holy pedigree,—that you are eating Christ's flesh and drinking his blood, and are a partaker of the divine nature. Let us see what Jesus, our Redeemer, has said: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which to-day is, and to-morrow is cast into the

oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed be those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

Has not the time come when we should begin to cut down our possessions? May God help you who can do something now to make an investment in the bank of heaven. We do not ask a loan, but a free-will offering,—a return to the Master of his own goods which he has lent you. If you love God supremely, and your neighbor as yourself, we believe you will give tangible proofs of the same in free-will offerings for our mission work. There are souls to be saved, and may you be co-workers with Jesus Christ in saving these souls for whom Christ has given his life. The Lord will bless you in the good fruit you may bear to his glory. May the same Holy Spirit which inspired the Bible take possession of your hearts, leading you to love his word, which is Spirit and life. May it open your eyes to discover the things of the Spirit of God. The reason there is so much dwarfed religion to-day is because people have not brought practical self-denial and self-sacrifice into their lives. We must needs be stimulated by calling to mind the life of the martyrs and holy men of God, who appreciated the truth above gold, silver, and earthly possessions, and even above life itself. They had vigorous faith and piety, unbending principle, for they were eating daily of Christ's flesh, and drinking his blood. They read the word of God; they meditated upon it, and believed it. They obeyed that word, and were therefore practical Christians. Such will hear, "Well done, good and faithful servant," from the lips of the Master. Our nourishment must be drawn from the Bible, and such sustenance will be as enduring as eternity.

THE MIND OF CHRIST.

BY H. J. FARMAN.

"LET this mind be in you which was also in Christ Jesus." To possess the mind of Christ would be to do as he would do in all things. We must first learn the lesson of obedience as Christ did. Heb. 10:7. "I come to do thy will, O God," and thus he became our example. 1 John 2:6. We inquire, What was the will of his Father? and find the answer in Ps. 40:8: "I delight to do thy will, O my God: yea, thy law is within my heart." Then we also shall delight in doing the Father's law. It will be our meditation day and night, and we shall become "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

The great underlying principle in the mind of Christ was, 1. Love to God; 2. Love to man. His love to God was shown by his delight in doing his Father's will, which enabled him to maintain the love of God (John 15:10); and our do-

ing likewise will enable us to maintain the same love. His love to man was manifested in his giving his life a ransom for man, who had done nothing to merit such a ransom. Isa. 53:4-9. In John 15:13 our Saviour shows that a man can show no greater love for another than to lay down his life for his friend. But he (Christ) did more than this; he laid down his life for his enemies. Rom. 5:10. Thus his love far outshines the love of man. It is above man's conception. Christ gave up his own pleasure to suffer reproach. Rom. 15:3. How many of us possess this mind which would lead us to sacrifice our pleasure to benefit friends, much less our enemies? Paul says: "For a good man, some would even dare to die." Rom. 5:7. This no doubt has, in some instances, been done. In time of war, for example, when some good man is drafted whom the people do not want to lose, a friend may perhaps step in and take his place. But Christ died for us when we were yet sinners (Rom. 5:8), "the just for the unjust." 1 Peter 3:18. It was the love of Christ that led him to die in man's stead; to pay the penalty for the broken law. Thus he became a Saviour to all who would accept of his death in their stead, and live a life in imitation of his. Hence, the apostle says that "they which live should not henceforth live unto themselves, but unto him which died for them." 2 Cor. 5:15; Rom. 14:7, 8. Are we living out the life of Christ? Does his mind dwell in us? Are we living to benefit others, as he did? Are we ready to sacrifice our own time, talents, strength, and means to help others? If so, we give some evidence that we possess the mind of Christ. Often he sacrificed hours of sleep and rest, in prayer to his Father for strength to work for the benefit of others. No sacrifice was too great for him to make, if he might do another good.

This was the mind and life of Christ, and we are exhorted to possess the same mind. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3.

ARE WE BLAMELESS?

BY ELD. R. A. UNDERWOOD.

"WHEREFORE, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:14. To be blameless is to be "without fault." The above text implies that only those who are without fault when Christ appears, shall see him in peace. Seventh-day Adventists profess to the world that they are looking for such things to shortly come to pass as the passing away of the present world, the ushering in of the day of God, with the seven last plagues, and the execution of the penalties of a violated law, upon the guilty; while to the righteous the Lord will be a covering in the day of wrath, a deliverer from death and the curse of sin, and a sure passport into the everlasting kingdom in which are "fullness of joy" and "pleasures forevermore." This is to be the portion of all who are diligent, and are found of Christ without spot, and blameless.

I wish to speak of one fault which seems to be a growing one among our people. In traveling from place to place, our ministers are often pained to see the brethren allowing the cares of this life, and business matters of a secular nature to encroach upon the opening hours of the Sabbath. The command of God is: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do *all thy* work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it." God has made a clear line of distinction between work that it is proper to do on the Sabbath and that which it is not proper to do. Any act of mercy,

such as relieving pain or mitigating suffering, our Saviour, by example and precept, taught was lawful.

But let us suppose a case or two, to illustrate the course pursued by some of our people. Bro. A. has some business in town—five, ten, or fifteen miles from home—which he thinks should be looked after—perhaps a load of produce to market. So Friday morning he goes to town. He is hindered in making his sale, and in seeing the parties he desired, the result of which is that he reaches home *after* the Sabbath has begun. His team must be cared for, and other chores done, and the family is in a state of more or less confusion. Now his neighbors know that he professes to keep the Sabbath from the setting of the sun Friday evening till it goes down on Saturday night. Sabbath morning he feels condemned, and a shadow of gloom rests upon him; and this is felt by the brethren and sisters at the meeting. Perhaps there are several in the church as guilty as he is, in this or something else, and their feelings and influence tend in the same direction; namely, to drive the angels of light from the meeting. A few lifeless, faithless prayers are offered, and the brethren testify that they are "trying to serve the Lord in *my poor, weak way*, and desire to be saved at last." The result is a cold, dry, formal meeting. God is dishonored, and his people are discouraged. This is no fanciful picture, as many know. The circumstances may be different in detail, but the result is the same.

Shall we continue this manner of serving the Lord in "our poor, weak way?" or shall we begin with *diligence* to serve our God in *his glorious, strong way*? If we are not prepared to keep the Sabbath in honor to our God, I fear we shall not be prepared to meet our God in peace, in a little way from this, "when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:10. Shall we not regard the Sabbath as a friend? The sixth day is called by the word of God the "preparation" day. The farmer, the mechanic, the merchant, the business man, or the day-laborer, as well as the mother and the house-wife, in fact *all*, should plan their work, and so arrange it that they can be prepared to enter upon the Sabbath in a proper manner. Work that is liable to make it difficult to begin the Sabbath as we ought, should be *postponed*, and not undertaken upon the preparation day. It is well to do a little less on Friday than on other days, and be at home, ready with our family to begin the Sabbath with prayer. This has a good influence upon the children and all in the home. Then close the Sabbath in the same manner.

The Saviour's words in Luke 21:34-36, apply to our people: "Take heed to yourselves, lest at any time your hearts be *overcharged* with surfeiting and drunkenness, and *cares of this life*, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Are we doing our own "pleasure" on the Sabbath? Do we call the Sabbath a "delight, the holy of the Lord, honorable?" And do we "honor him" (God), by not doing our own ways, nor speaking our own words? Isa. 58:13, 14. If you do not these things, how canst "thou *delight thyself* in the Lord" now, or expect to share in the heritage of Jacob in the world to come? May God help us all to behold ourselves in the perfect mirror, and then apply to the fountain opened to all, for sin and uncleanness. It is in this way that our souls may be cleansed, and our sins washed away, and we be made whiter than snow. Isa. 1:18; 1 John 1:9. In this precious, healing stream, may we all bathe, and realize that our guilt and sin are removed.

—By his patience in my case, the Lord has taught me to say, "I will never be discouraged at anything."

—Sin is so blinding to some that they think they have nothing to repent of, and so impoverishing that some feel they have nothing to repent with.

THE BREAK OF DAY.

BY ELIZA H. MORTON.

For days and weeks and months in Northern lands
No sun is seen. The shadows settle down
In one dark cloud of gloom, save when the moon,
In stately grandeur sails around the sky,
And all the stars, with banners dipped in flame,
In noiseless squadrons follow in her wake;
Or when Aurora lifts her curtains fair,
And lets their edges fall in golden folds
Down toward the earth, then flings them back in one
Great crimson mass, from which dart gleams of light
Like rockets in the air; while all the sky
Becomes a burning, quivering sea of flame,
And Nature holds her breath before the strange
And awful brightness so unlike the orb
Of day; and then the glory fades, and all
Is darker than before, so dark! so still!

The children of the cold, with eager eyes
Watch for the signs that mark the break of day,—
The great, glad break of one brief summer day,—
And lo! the line where earth and sky embrace
Becomes distinct. A mellow light creeps up
The dome above. The fields of ice begin
To smile, and brighter grows the earth. The sky,
Now pale, now pink and white, now rosy red,
Waits to receive the sun's caress, while all
The glaciers shed glad tears of welcome and
Of joy, and man exults and hails the king of day.

For years and years the night of sin has flung
Its shadow o'er this earth. All hearts have felt
The gloom, and anxious eyes have watched for day
To dawn. At times the sky has seemed to burn
With strange unearthly light, and oft some soul
Has thought the darkness o'er, but, seeing not
The glow of morn, has thrown his hope away,
And sought the dreary path of unbelief.
But not forever is this night of gloom.
The glorious Sun of Righteousness will rise,
And, rising, shed his beams upon a world
From sin set free. Think ye the morn will dawn,
And give no token of the change? Ah, no!
The careless watcher may mistake the signs,
But not the humble child of God whose eyes
Are washed in tears, and all his life a prayer.
He sees the crimson and the gold afar,—
Reflected gleams of glory yet to come,—
And tho' the darkness deeper grows at times;
Yet well he marks the signal lights above,
And watches for the great, glad break of day.

The morning cometh! Shout and sing for joy,
O Earth, for soon thy garments will be changed.
Thy desert places will grow green, and all
Thy rocks send forth glad rills. Thy brow
Will soon be decked with flowers, and summer cast
Her blossoms at thy feet. Thy gloomy clouds
Will flee away, the chilly winds become
Most gentle zephyrs, bearing balm from isles
Of peace.

The morning cometh! Lift your heads,
O children of the King! Look up, rejoice,
For your redemption draweth nigh! Full soon
A crown will sparkle on thy brow, O saint
Of God! Thy hand shall strike a golden harp,
And waken waves of harmony. Thy feet
Shall tread the pavements of a city blest,
Where want is never known, and cruel Death
No entrance finds.

The morning cometh! Ye
That sleep in ocean caves, awake, and ye
That slumber 'neath the sods of earth, arise,
For He that guards your prison doors will throw
Them open with the dawn of day, and bid
You stand once more upon your feet, and live.

The morning cometh! Ye that dwell above,
In courts of light, ye messengers divine,
That oft have come to earth to comfort man,
Be glad; for soon a shining multitude
Of holy ones will join your band, and sing
A glad new song of praises to the One
You worship and adore. O earth and sky!
O worlds unnumbered, far above! Unite,
O universe, in thanks to Him who sits
Upon the circle of the earth, and who
Full soon will spread his rainbow o'er the clouds.
And usher in the dawn of endless day.

Portland, Maine.

BADGES.

BY M. B. DUFFIE.

How much there is expressed in that small
piece of metal, or that small patch of red, blue,
or white cloth pinned to the lapel of that man's
coat, or worn upon his hat. Ask him to tell its
history, and his dim eyes light up as he tells the
story of long ago.

Ask that man, upon whose hat you see the
miniature crossed sabres or cannon, and listen to
his description of that cavalry charge or artillery

duel. Ask that man on the corner of whose
wide turned-back collar you see the star or an-
chor, and you hear his version of that great na-
val engagement or fierce bombardment.

There is a compass and a square, there three
links of a chain, there a tent, a shield, and
cross. What does it mean? What is it for?
Simply to show where the wearers stand, and upon
which side they have arrayed themselves. These
badges are worn to distinguish them from the
rest of their fellows. Thus do men band them-
selves together for this or that purpose, the
world over. While many do not, or have not,
joined hands or donned the distinguishing badge,
the time will come when all the inhabitants of
the earth must wear one,—must take their stand
upon one side or the other. Then, serving 'neath
the spotless banner of Jesus, the Christ, or ar-
rayed under the black banner of treason's sire,
each soldier will wear a badge, not upon his hat
or coat, but in the forehead. The followers of
Emmanuel will bear his name; those who follow
Satan, the brand of infamy,—“the mark of the
beast.” Look upon this picture, and then upon
that:—

The Legions of Darkness,
Satan, Commander.

“And it was commanded
them that they should not
hurt the grass of the earth,
neither any green thing,
neither any tree; but only
those men which have not
the seal of God in their
foreheads.” Rev. 9:4.

“And the third angel
followed them, saying with
a loud voice, If any man
worship the beast and his
image, and receive his
mark in his forehead or in
his hand, the same shall
drink of the wine of the
wrath of God, which is
poured out without mix-
ture into the cup of his in-
dignation; and he shall be
tormented with fire and
brimstone in the presence
of the holy angels, and in
the presence of the Lamb;
and the smoke of their tor-
ment ascendeth up forever
and ever: and they have
no rest day nor night, who
worship the beast and his
image, and whosoever re-
ceiveth the mark of his
name.” Rev. 14:9, 10, 11.

“And he causeth all,
both small and great, rich
and poor, free and bond,
to receive a mark in their
right hand, or in their
foreheads: and that no
man might buy or sell,
save he that had the mark,
or the name of the beast,
or the number of his name.”
Rev. 13:16, 17.

“And the beast was
taken, and with him the
false prophet that wrought
miracles before him, with
which he had deceived
them that had received
the mark of the beast, and
them that worship his im-
age. These both were
cast alive into the lake of
fire, burning with brim-
stone. And they went up
on the breadth of the
earth, and compassed the
camp of the saints about,
and the beloved city; and
fire came down from God
out of heaven and devoured
them.” Rev. 20:9.

In which of these two armies have we enlisted?
Which badge have we chosen?

“For without are dogs,
and sorcerers, and whore-
mongers, and murderers,
and idolaters, and whoso-
ever loveth and maketh a
lie.” Rev. 22:15.

Shall we be found within the city, or without?
Shall we stand shoulder to shoulder in the ranks
of the redeemed? or go down with the lost, in

The Children of Light,
Prince Emmanuel,
Commander.

“And the Lord said
unto him, Go through the
midst of the city, through
the midst of Jerusalem,
and set a mark upon the
foreheads of the men that
sigh and that cry for all the
abominations that be done
in the midst thereof.”
Eze. 9:4.

“Saying, Hurt not the
earth, neither the sea, nor
the trees, till we have
sealed the servants of our
God in their foreheads.”
Rev. 7:3.

“And I looked, and lo,
a Lamb stood on the mount
Sion, and with him a hun-
dred forty and four thou-
sand, having their Fa-
ther's name written in
their foreheads.” Rev.
14:1.

“Him that overcometh
will I make a pillar in the
temple of my God, and he
shall go no more out: and
I will write upon him the
name of my God, and the
name of the city of my
God, which cometh down
out of heaven from my
God: and I will write upon
him my new name.” Rev.
3:12.

“And I saw thrones,
and they sat upon them,
and judgment was given
unto them: and I saw the
souls of them that were
beheaded for the witness
of Jesus, and for the word
of God, and which had
not worshiped the beast,
neither his image, neither
had received his mark
upon their foreheads or in
their hands: and they
lived and reigned with
Christ a thousand years.”
Rev. 20:4.

“And they shall see his
face, and his name shall
be in their foreheads.”
Rev. 22:4.

“Blessed are they that
do his commandments,
that they may have a right
to the tree of life, and may
enter in through the gates
into the city.” Rev. 22:
14.

their attempt to take the holy city, when the
fires of God's wrath shall dissolve the world?

A BEAUTIFUL AND INSTRUCTIVE CHAPTER.

BY G. W. AMADON.

THE twelfth chapter of Ecclesiastes is in some
respects the most impressive of any of the writ-
ings of Koheleth, the Hebrew name of “the
wise man.” This portion of Holy Writ has been
largely commented on by learned persons, and
though their views differ in a few details, yet in
the main they coincide. The substance of these
comments, with the writer's own ideas, are given
below. And first, let it be observed that this
chapter starts out with an earnest injunction,
almost a command, to—

“Remember now thy Creator in the days of
thy youth.” This is what the Lord, the Creator
of all, says to every young, unconverted person.
That this chapter, which consists of a series of
beautiful metaphors, is an appeal to thoughtless
youth not to neglect their salvation till old age,
with its infirmities, overtakes them, is so apparent
that it needs no reasoning to prove it. The warn-
ing of Solomon proceeds,—

“While the evil days come not, nor the years
draw nigh, when thou shalt say, I have no pleas-
ure in them.” The “evil days” here spoken of
evidently refer to old age, with its multiplied in-
firmities. And this is particularly true of those
aged persons who are not sustained and comforted
by the Christian's hope. How frequently very
old people of this class are heard to say that they
“have no pleasure in life.” This is especially
true of those who have not made the Lord their
portion. The chapter continues,—

“While the sun, or the light, or the moon, or
the stars be not darkened.” The darkening of
the sun and moon and stars is a very expressive
metaphor for advanced age, when the joys of
life are saddened and darkened through accumu-
lated mental and bodily weaknesses.

“Nor the clouds return after the rain.” In
youth, the spring-time of life, there is much joy
and sunshine. But not so in extreme age,—that
is the cloudy period,—the autumn and winter
of human existence; one calamity seems to fol-
low after another.

“In the day when the keepers of the house
tremble.” The human body is often compared to
a house. (See 2 Cor. 5:1.) The “keepers of the
house” would naturally refer to the arms and
hands, and these, in extreme age, often become
unsteady and tremulous.

“And the strong men shall bow themselves.”
This is a clear reference to the limbs, which in
old age, as all know, lose their muscular power
and activity, and the steps become tottering.
The Bible speaks of “weak knees” and “feeble
knees” (Isa. 35:3; Heb. 12:12); also of “men of
strength;” and these figures are drawn from
actual facts.

“And the grinders cease because they are few.”
An evident allusion to the teeth, those important
organs of mastication, which, late in life, gener-
ally decay and are removed, so that they literally
become “few,” and thus the grinders cease.

“And those that look out of the windows be
darkened.” The organs of sight are most cer-
tainly here pointed out. The eyes are the most
dignified and useful organs of the body. They
are called the “windows,” because in the meta-
phors used the body is compared to a house.
“The sight,” says the old philosopher Plato, “as
the noblest of the senses, is placed in the highest
part.” The eyes are darkened, because the va-
rious nerves, membranes, and humors, that com-
pose the eyes, become impaired by age, and thus
the sight fails, and very literally the windows of
the bodily house are darkened.

“And the doors shall be shut in the streets.”
The mouth. This organ, with the upper and
lower lips, seems here to represent the two folds
of a door. The lips of toothless persons seem to
naturally cling together. And the “streets,” if it
is not carrying the metaphor too far, may refer
to the cavities of the mouth through which the
food travels on its way to the stomach, to nourish
the system.

“When the sound of the grinding is low.”
Probably a reference to dullness in hearing. The

most familiar sounds of the household are scarcely observed.

"And he shall rise up at the voice of a bird." The sleep is not sound and refreshing, as in youth. The aged slumber rather than sleep. And according to the metaphor, the "voice of the bird" or the crowing of the cock, shall disturb the rest.

"And all the daughters of music shall be brought low." The voice, that wonderful gift of God, fails, and the speech is no longer full, powerful, and melodious, as in the prime of life. When the voice fails, as it does in advanced age, the tones are feeble and imperfect. Singing then is frequently an impossibility.

"Also when they shall be afraid of that which is high." Aged people are particularly timid about ascending steep places, as steps, stairs, and heights generally. Many do not even like to get into a high carriage, for fear of accidents.

"And fears shall be in the way." There is a general foreboding of some evil. As Dr. Clarke says on this verse, "The aged often fear to walk abroad, lest they encounter some danger which they have not strength to repel, nor agility to escape." In advanced life a second childhood sometimes returns, and there are apprehensions and fears, and weaknesses.

"And the almond-tree shall flourish." The almond-tree, which bears white flowers, is an appropriate emblem of a hoary head. As life advances, the hair generally changes, first to gray, and afterward to white. Mr. Hasselquist, the botanist, who had the opportunity of seeing the almond in full bloom in Palestine, says that it is a good representation of "an old man with his white locks."

"And the grasshopper shall be a burden." Even so inconsiderable a thing as the locust or common hearth cricket is sometimes a burden or trouble to aged people, their strength is so diminished. But in cases of certain diseases, as the gout, in aged persons who have lived luxuriously, even the shadow of a passing individual will put them in acute pain!

Some versions render this clause, "The grasshopper shall be a burden to itself." But the meaning is essentially the same as the above, which agrees exactly with the Hebrew. The idea is, the life of the locust being nearly completed, he moves sluggishly, and drags his body about with difficulty,—a very fit emblem of an aged man with bent form and decrepid body, just ready to totter into the grave. This was Martin Luther's idea.

"And desire shall fail." Even the relish for foods of the most appetizing kinds now fails, and a general flagging of the bodily energies comes on.

"Because man goeth to his long home, and the mourners go about the streets." The "long home" is most certainly the grave, the home appointed for all the living. Job 30:23. And the "mourners going about the streets" is a vivid description of funeral preparations.

"Or ever the silver cord be loosed"—that is, before the brittle thread of life is finally severed. There may possibly be a reference here to a silver-like cord running through all the vertebrae of the spinal column, called in physiology the *medulla oblongata*. This spinal cord connects with the brain, and from it proceed, in pairs, all the nerves of the body. Of course, at death, the whole nervous system fails, and becomes relaxed, or "loosed," as in the words of the text.

"Or the golden bowl be broken"—a clear reference, in the opinion of many, to the cranium, which is literally in the form of a bowl. It may be called golden, because of its color, or on account of its preciousness, or both. As all know, the cranium contains the brain,—the seat and source of all the mysterious functions of the mind. This bowl is said to be broken; i. e., all the mental powers cease. The Scriptures tell us that at death men's plans all perish. Ps. 146:4. This probably is the meaning of the text. The brain no longer performs its functions after the vital spark leaves the body.

"Or the pitcher be broken at the fountain." By the "fountain," manifest allusion is made to the heart, which is located nearly in the center of the

body. As one would carry water from a fountain or spring, with a pitcher, so the heart, at each laborious pulsation, sends the blood to the remotest parts of the body. So powerful is this organ in its action, that each time it beats, it exerts a force equal to lifting seventy-five pounds a foot high! As the heart beats, on the average, seventy-two times a minute, its labor is equal to raising nearly four thousand tons a foot high, in one minute, or nearly eight million pounds in twenty-four hours!

"Or the wheel be broken at the cistern." This metaphor is quite similar in meaning to the one just preceding. By "wheel" is doubtless meant primarily the entire circulatory system. When the heart ceases to beat, the entire circulation of the blood stops, the lungs no longer respire, the pulse ceases to act, all thought is at an end, and the entire complicated machinery of life forever stands still,—the man D-I-E-S, and the breath of the spirit of life, which is the gift of God, returns unto Him who gave it.

Such, in detail, is the apparent meaning of this beautiful and impressive chapter of "the wise man." Again let it be observed that the scope of this chapter seems to be that God should be sought unto in the morning of life; for when age, with the embarrassing infirmities referred to above, overtakes us, there is neither strength nor disposition to seek God; and as the tree falls, so shall it lie (see Eccl. 11:3); that is, as death overtakes us, so will the judgment find us.

THE HUMAN AND THE DIVINE.

BY C. H. BLISS.

It is said there is a right and a wrong side to everything. So there is a human and a divine side to everything. Naturally, we look upon things very differently from what God does. Unless the Spirit of God is present in sufficient measure to overrule the natural mind, our thoughts, words, and actions are the result of our sinful, fallen natures, affected more or less by our habits and surrounding circumstances. The only way we can maintain a constant, unvarying connection of truth and duty, is to keep an unbroken union with God. When this is obtained, the Spirit of God assumes control, self is lost sight of, and God's honor and glory only are in view. While under this divine influence, we shall think right, speak right, and do right, if we walk as the Spirit leads.

It seems strange to see one who has, to all appearances, conscientiously examined, believed, and advocated certain points of faith, suddenly renounce them. It seems more especially so when the person claims to have had much of the Spirit of God while believing and advocating these truths. It may be their conviction of truth has rested wholly upon the experience of others. If so, they are themselves strangers to this grace. The Spirit of God does not lead in opposite directions. They must either deny their past experience, and that of their co-laborers, or deny their present experience. One is human; the other is divine. Which is divine?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Says Jesus, "I am the light of the world." Paul says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Now if any man have not the Spirit of Christ, he is none of his." Christ, then, is in his people by his Spirit, to enlighten their understandings, and guide them into the truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth"—not into all error, but into "all truth."

Now if the Spirit of God has led us into the truth, and after having been enlightened by it, we fail to appreciate it or refuse to walk in it day by day, and thus turn away from the holy commandment delivered to us, we shall be left in darkness, and while thus groping in darkness, we may follow blind leaders, and with them fall into the ditch.

O how necessary that we have the Spirit of God, and "walk in the Spirit" continually. If we cherish whatever light God may give us, he will give us more and more, and thus our light will

shine brighter and brighter unto the perfect day. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

"WHY STAND YE HERE ALL THE DAY IDLE?"

BY MRS. M. P. STILES.

THIS question comes home to me with great force, and my heart is sad and anxious, as I realize, after reading REVIEW No. 41, that, like children, we have left the great work our Master has given us to do, until the night is far spent, and the day is at hand; that by taking "yet a little sleep, a little slumber," we have brought grief, discouragements, and additional burdens upon God's burden-bearers, and also given the enemy time and opportunity to double our own trials and hardships. O humiliating thought! that it is written upon our garments that we have not the grace of God to be overcomers, but are being overcome; that instead of following the true Pattern, we are following the example of ancient Israel.

O let not those who have lately embraced this precious present truth, with all their faith and zeal, be discouraged at the inactivity of many of us who have been long in the way, and whom Satan has so charmed that they give him little further trouble. We have been warned that it would be with us as with ancient Israel, for few of those who first started went through to the promised land; and who knows but those who are now leaving all to follow him, and consecrating their lives to saving souls, are the ones who will take our crowns? God forbid that we should wait until we hear the boom of the cannon, telling us the battle is going on! Let us awake, dear brethren and sisters, who, like myself, have been on the background, content to leave our beloved standard-bearers in front, "facing the foe," weary and worn in their Master's service, and few beside them to uphold their hands, or to take their places if they fall. And they "all slumbered and slept," while millions of souls for whom Christ died, and who are as dear to him as ourselves, are perishing for lack of knowledge; and our beloved Commander has intrusted them to our care. But while the enemy has been working, we have been sleeping, with our work undone, and the night coming on.

In tones of reproof and awful solemnity come to me the words, "Why stand ye here all the day idle?" "Choose ye *this day* whom ye will serve." Brethren and sisters, I have made my choice. Since re-reading all the "Testimonies," those priceless gifts to the church, "Great Controversy," and the Bible, striving to pick up all the stray rays of light I have let fall or have passed unheeded, giving up the world and conformity to it, I think I can truly say: I have made my choice. If we awake now, and trim our lamps, we may redeem some of the time wasted. But we must make haste, lose no more precious time, make a full consecration, gird on the whole armor, buy the gold tried in the fire, the white raiment and the eye-salve—just what we should have done years ago. But let us now arise and go forth unto Him without the camp, bearing his reproach, enduring the cross, despising the shame, and, if necessary, resisting unto blood, striving against sin.

What could the Lord have done more for his vineyard than he has done? O wherefore does it bring forth wild grapes? Let us pray that he will lay no more curse upon it, until we have one more opportunity to come up "to the help of the Lord against the mighty."

Let us look over the great harvest field,—the work in foreign lands, planted in weakness and discouragement by those on whom God laid the burden, some giving their last expiring efforts to extend the work,—and contrast it with our own supineness in this great cause. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Let us put away everything that is offensive to him, and prepare for a future and eternal life; for here have we no continuing city, and can tarry but a night.

Pratt Co., Kan.

—When one tries to excel others in all goodness, the very effort seems only to magnify their virtues and to lessen their vices tenfold.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

FOREIGN MISSIONS.

GOOD NEWS FROM THE CANVASSING FIELD.

WHILE Brn. Arnold and Wainman were canvassing together in Australia, for "Thoughts on Daniel and the Revelation," they secured the subscription of a man who had in his employ nearly 600 persons. A little over a year ago the book was delivered, and the last mail from Australia brings the word that this man has embraced the truth, and his place of business is closed on the Sabbath.

This is one of the possible results of the canvasser's work. He quietly puts into the hand of a business man, who, even though he had the inclination, has not the time, to attend a series of meetings to hear the truth, a book containing the truth, which he may read at leisure. He may read as little or as much at a time as he can well digest; he can stop and ponder on every thought presented, and take time to verify every statement made.

When a man is through reading a book of that kind, his ideas of the truth are more definite and fixed than by listening to a series of discourses on the same subject. In this particular case, the man receiving the truth will have an interest to bring it before all of his employes; and from them it may spread to others of the same craft, so that there is really no limit to the good one book of this kind may do, when put into the hands of an influential man.

Such possibilities as this are before every one who faithfully labors to disseminate the truth by means of circulating our books. There is no branch of the work which holds out greater inducements to young men who are willing to work unselfishly in the Master's cause. J. O. C.

SHIP MISSIONARY WORK.

THERE is no class of people among whom so much good can be accomplished for the amount of labor and money expended, as the little known and less appreciated toilers of the sea. Missionary societies have invested large sums of money to build and equip ships to carry the gospel to all parts of the globe, and to employ missionaries to labor from ship to ship in every part of the world. They realize the importance of making every ship a missionary ship and every sailor a missionary.

To convert the sailor and to inspire him with missionary enthusiasm—to create in him a desire to work for others—is the object of the ship missionary. As the converted sailor not only becomes a worker among his own shipmates, but is a foreign missionary as well, his influence is felt on shore as well as on shipboard; and as he mingles with those of his own class, he may be an instrument in the hands of God to bring many shipwrecked souls to a knowledge of their sins; and as his ship sails from port to port, he will be carrying the present truth to all nations, kindreds, tongues, and peoples.

This is a channel of the greatest importance for the spread of the truth; but in order to make the most of such an opportunity, an intelligent preparation will be necessary. This should consist of a thorough knowledge of the people upon whom labor is to be bestowed, and of the best way in which to approach them. The sailor is a man of marked characteristics, disciplined equal to a soldier, familiar with hardships and privations, accustomed to meet and overcome obstacles. In fact, the very dangers into which his business leads him, make him fearless, energetic, and faithful in the discharge of his duties. With his weather-beaten features, scarred by many a conflict with the elements, bronzed by the tropical rays of the Indies, furrowed by the icy blasts of the polar regions, he presents a rough exterior; but beneath all this beats a heart full of tenderness and pity for suffering humanity,—a heart ready to divide with or even to give all of his hard-earned money to those who are less fortunate than himself.

Such persons, when brought to the knowledge of God and his truth, will make earnest and efficient workers.

All classes of vessels should be visited—steamers and sailing-vessels of every description, coasters as well as deep-water ships. The large transatlantic steamship may seem to present the best opportunity for doing the most good; and looking only to the large number of passengers, there would seem to be no doubt of it; but taking into consideration the short time consumed by the trip (six or eight days), and the fact that the passengers are prostrated most of the time with seasickness, these steamers do not present so fruitful a missionary field as might at first be imagined. But while the ocean steamer must not be neglected, neither must all the labor be bestowed on that class of ships. The sailing ship, bound to foreign ports, and occupying a much longer time in making the passage, presents a larger field and the prospect of a more plentiful harvest; and though carrying a less number of men, they have more time for reading and meditation. Ships sailing from the United States or Europe, bound to Australia, New Zealand, or the East Indies, are at sea three months or more; and as for reading-matter, one must actually have been with them upon a voyage, to know how scarce it becomes, and how the sailor longs for it before he reaches port, and how eagerly anything new is received, read, and re-read. One earnest Christian worker among a ship's company, may, with the Lord's help, be the means of converting the whole crew; and then, instead of one, there are many workers, who will visit other ships. It is not at all unfrequent in a foreign port, on a Sunday morning, to see a Bethel flag flying from the mast-head of a ship commanded by a Christian captain. That flag is a signal that religious services will be held on board the ship, beginning at ten o'clock, and there all the sailors who profess to be Christians (and there are many such), assemble in the capacity of a social meeting. The amount of good that might result from these gatherings, if there were one man, at least, in that little company, to present the third angel's message, cannot be estimated. Ever changing from ship to ship, from port to port, visiting all parts of the world, and literally sowing the seeds of present truth beside all waters—this is the work of the faithful ship missionary.

More will be said on this subject in another paper. C. ELDRIDGE.

THE GROWTH OF CHRISTIAN MISSIONS.

UNTIL near the close of the eighteenth century, scarcely anything had been accomplished in Protestant missionary operations. As late as 1786, Great Britain, the foremost country in missionary enterprise, had not a single missionary laboring in the heathen world. At present, that country has sixty societies exclusively engaged in foreign mission work, requiring an annual expenditure of nearly \$7,000,000. And missionary work is by no means confined to British societies. On the continent of Europe there are thirty-six societies, which spend annually in missionary operations, nearly \$1,000,000. America comes next, with thirty-four missionary organizations, and with an annual outlay of considerably more than \$3,000,000. There are in other parts of the world twenty-one societies, which expend the sum of \$130,000 annually. There are, then, in all, 151 missionary societies, with a total expenditure of fully \$11,000,000 each year.

Although it is about 100 years since active missionary operations were begun by Protestants, it should be remembered that the great expansion of that work has taken place chiefly within the last half century, or in a little more time than the Seventh-day Adventist body has had an existence. During this time the entire Protestant mission force has succeeded in establishing missions in various parts of Africa, Asia, and the islands of the sea. But they have not yet covered the entire field of operations, even with a church membership of 115,000,000 souls from which to gather their resources.

As a people, we profess to believe a message which must go to every nation, kindred, tongue, and people, and that this work shall be accom-

plished in the brief period of the present generation. This message, too, is one which calls for much more earnest and persistent labor on the part of missionary workers to induce people to receive it, and infinitely more sacrifice on the part of the receiver, than that of earlier missionaries. And yet, up to the present time, not more than \$25,000 has in any one year been expended in actual field operations in foreign work by our people.

Considering the difference between the nature of the work of modern missionary societies and our own, and the time and money expended by them in comparison with that expended by our people, it must appear plain to every thinking person, that if the work we have believed would be accomplished in our day, shall be done, we must, every one of us, arouse to our duty on the point of doing more toward the maintenance of our foreign work. If so much time has been consumed, and so much money and labor have been expended in the work accomplished by general missionary operations, what a work is before that people whom God calls to spread, in one generation, the last message of mercy to all the world!

Looking at the matter in this light, it would seem as though we have hardly begun to comprehend the responsibility laid upon us by reason of our knowledge of the truth for this time. Did we really take in the situation, and fully believe that the message is to close up in so short a time, we could not withhold our means from the work, and at the same time know that the extension and prosperity of that work demands that which we are retaining. May we hasten to comply with the demands of the present time, and soon hear the welcome, "Well done." J. O. C.

IN THE ISLANDS OF THE SEA.

A PRIVATE letter from Bro. Wm. Arnold, just received, gives an interesting account of the West Indies, and the work he is doing in those islands. We will here give the substance of some parts of his excellent letter.

He speaks of the very close times there financially, on account of the decline of the sugar industry, which has been nearly paralyzed by the beet sugar industry of Europe. The climate, however, he pronounces "everything that could be desired." While the population is largely made up of black people, he finds them generally intelligent. The Church of England, the Wesleyans, the Moravians, and the Catholics, all have organizations in the little island of St. Kitts, from which point the letter was written.

But the subject which has the most interest to every real lover of the truth, is the spreading of the message, either by sermons or books. On this point, Bro. A. gives a very cheering account. Of his work with "Thoughts on Daniel and the Revelation," he says:—

I am doing well at canvassing. I have a good number of influential names on my list, including the president of the island. I took seventy-five orders last week in five days. One day I obtained twenty-five.

He expected to finish his work in that island and leave for Antigua early in December, where he is probably now engaged in the work to which he has devoted his life. There is no doubt but the labor now being done in those islands will prepare that field for the public presentation of the truth not a great way in the future. The good one may be able to accomplish by getting our books before the people in this way, can never be determined until the judgment reveals it. When the Lord comes to gather his people, there will be some gathered from these islands of the sea, who have had no other instructor in the truth than these silent messengers, which were brought to them by the persevering book agent.

It is a great and good work. It is great, because it requires courage and patience to penetrate to those "regions beyond" where the living preacher has gone, and thus perform pioneer work in the third angel's message. It is a good work, because it is sure to result in fruit unto eternal life, which will rejoice the heart of the weary toiler in the day of God. Would that all could appreciate its importance, and so act with reference to it, as to share in its triumphs in the day of victory. J. O. C.

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 3.—RESISTING THE TRUTH.—CONTINUED. (Sabbath, Jan. 19, 1889.)

INTRODUCTION.—Continuing a study of the incidents connected with the labors of Moses for the deliverance of the children of Israel from Egyptian bondage, the present lesson considers the third plague—that of the lice—and passes to a comparison of the character and work of the magicians who withstood Moses, with that of certain classes at the present day.

Questions, with Scripture Texts, Notes, and Comments.

1. Relate what we have already learned of the work of Pharaoh's magicians.

2. What have we learned that they could not do?

3. What was the second plague that was brought on the land of Egypt?

4. When this plague was stayed, did Pharaoh keep his promise?

"And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses. And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth." Ex. 9: 12-15.

Pharaoh's conduct on this occasion was an exemplification of Isa. 26: 10: "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."

5. What was the next plague?

"And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." Ex. 8: 16, 17.

"The judgment now to be inflicted, was to be inflicted without any previous warning. On the other hand, the fourth and fifth were preceded by a warning, while the sixth was not; again, the seventh and eighth were announced, but not so the ninth; under the tenth the people were sent away. God was under no obligation to make known his purposes to Pharaoh beforehand; and from his gross abuse of the respite granted him, he had no reason to be surprised if another plague of tenfold severity, or utter destructiveness, should suddenly burst forth upon him. But though God sees fit again to correct him without warning, yet it is 'with measure, lest he should be brought to nothing.'"—*Bush*.

Regarding the plague of the lice, the learned Glieg says: "If it be remembered that no one could approach the altars of Egypt upon whom so impure an insect harbored; and that the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day [every third day, according to Herodotus], the severity of this miracle, as a judgment upon Egyptian idolatry, may be imagined. Whilst it lasted, no act of worship could be performed; and so keenly was this felt, that the very magicians exclaimed, 'This is the finger of God.'"

6. Could the magicians repeat this miracle?

"And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man, and upon beast." Verse 18.

7. What were they forced to acknowledge to Pharaoh?

"Then the magicians said unto Pharaoh, This is the finger of God." Verse 19, first part.

8. In so saying, what did they virtually admit concerning their own work?

9. What does Paul say will be the character of men in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." 2 Tim. 3: 1-4.

10. Among what people will this wickedness exist?

"Having a form of godliness, but denying the power thereof: from such turn away." Verse 5.

11. What will this sort of people do?

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." Verses 6, 7.

12. How will they resist the truth?

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." Verse 8.

Jannes and Jambres are supposed to have been two of the magicians who withstood Moses by their endeavors to imitate the miracles that the Lord performed by his hand. Their purpose was to neutralize the evidence that was designed to show that Moses was sent from God. This was the most dangerous and effective opposition that they could offer. So it is with the class brought to view by Paul—they do their work under a form of godliness, pretending to be as pious as anybody, but in reality they are void of the power of godliness; they are resisting the truth by the most effective means in their power. There is at the present time a large class of people in this country, who set up the claim that human legislation can accomplish a wonderful work in Christianizing the world—a work that the Scriptures everywhere teach can be accomplished only by the Spirit of God. To a very considerable extent, those who make this claim, and who are laboring for its establishment, resemble the Egyptian magicians who withstood the truth anciently.

In his comments on 2 Tim. 3: 1-8, the learned Heubner says: "Jannes and Jambres are a type of all seducers and deceivers, as Moses is a type of all faithful witnesses of the truth. How does hostility to the truth manifest itself?—At first, the truth and its witnesses are rendered suspicious, and there is a complaint of falsehood and error. Then a counterpart of the truth is set up—a phantom, which is decked out with all deceiving attire. At last, the witnesses for the truth are attacked with persecution."

13. What other prophecy have we of miracles to be wrought for the purpose of deceiving?

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 13, 14.

14. What did the Saviour say on this point?

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

15. By what agency are these lying miracles wrought?

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

16. What name is given to those who in this age do the work which the ancient magicians and sorcerers did? Ans.—Spiritualist mediums.

17. Is there now any indication that the deceptions of Spiritualism will find a place among those who profess godliness?

It is evident that wherever the principles of Spiritualism are held, whatever manifestations may accompany it will sooner or later be accepted. That almost the whole professedly Christian world is fast getting into a position to readily receive as of heavenly origin all the deceptions of Spiritualism, is evident from the following extracts, which show how universally the principles of modern Spiritualism are held.

In the month of September, 1885, Monsignor Capel, the celebrated Roman Catholic propagandist, delivered a lecture in San Francisco, concerning Spiritualism, of which the *San Francisco Chronicle* of Sept. 7 gave a report, in which it was said:—

"Monsignor Capel denied that he had expressed a disbelief in Spiritualism. He had simply left out of the category of possible supernatural manifestations, all biological phenomena. Aside from these, Spiritualism was but a misrepresentation of Catholic teaching, and it had been in the world from the beginning."

He said, further, that to Catholics the spirit world was as clear as the light of a gas-jet; that their dead were but disembodied spirits, with whom they were in daily communication, and to whom they prayed. Thus the great Roman Catholic Church is essentially at one with Spiritualism.

The *Sunday School Times* of Aug. 29, 1885, had a long editorial entitled, "What Our Dead Do for Us," in which the following occurred, among much more of the same nature:—

"Much of the best work of the world is done through the present, personal influence of the dead. . . . As a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead.

"Our living friends do much for us, but perhaps our dead friends do yet more."

The *New York Christian Advocate* of Sept. 8, 1887, contained an article on the death of Dr. Daniel Curry, in which it was said:—

"But he is not gone. We will not say 'Good-bye' to him. We will keep him among us still. Reserve that seat in the front pew of the Conference. Let the old place be kept sacred. He was not the man to leave his friends. In the thick battle, in the time of danger or holy communion, in the solemn hour of crisis, he will be there. 'Are they not ministering spirits?'"

The *Christian Union* of Nov. 3, 1887, contained a sermon preached by Dr. Henry M. Field (Presbyterian) at Cornell University, in which he said:—

"Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace."

Many similar passages could be quoted from representatives of all denominations.

18. What does Paul say of those who shall resist the truth by their lying wonders?

"But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3: 9.

19. How was the folly of Pharaoh's magicians made manifest?

"And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." "And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Ex. 8: 18, 19; 9: 10, 11.

The folly of Pharaoh's magicians was made manifest by their inability to counterfeit all the miracles which Moses performed. So, says Paul, it will be with the last-day wonder-workers. Satan, through his agents, as well as in person, will "show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24. The miracles which in the past have been given as proof of the power of God and the signs of the coming of the Lord, will be counterfeited. But they will be cut short in their deceptive career, by mighty wonders which will strike terror to their hearts. The mountains and islands will be moved out of their places, the earth shall be turned "up-side down," the heavens shall depart as a scroll when it is rolled together, and as the deceivers vainly seek for the rocks to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, they will be forced to acknowledge that "this is the finger of God."

Suggestions for General Exercise.

1. Make a general statement covering the ground of the lessons. 2. What conditions rendered the plague of the lice particularly severe and distressing to the Egyptians? 3. Was there any virtue in the act of the magicians in acknowledging the power of Jehovah as manifested in the plague of lice? 4. Why? 5. Give instances of acknowledgments made at the present time similar in character to those made by Pharaoh's magicians. 6. What is necessary in order that one's profession be valid? 7. What were the underlying principles of the resistance to the truth offered by Pharaoh and his magicians? 8. Give examples of the exhibition of similar principles that now prevail. 9. What becomes of such principles when one is truly converted to God? 10. Can it be said of all unconverted persons that they are resisting the truth? 11. What noted modern examples of resistance to the truth can be named? 12. Judging from the fate that befell Pharaoh and his followers, what is in store for modern opponents of the truth? 13. Give scriptural evidence that such will be the case.

GOD'S DESIGN IN SUFFERING THE ISRAELITES TO BE ENSLAVED.

The purpose and signification of God's dealings with the Israelites may be better understood by considering the previous history of the human race, and the necessity for a knowledge of the plan of redemption to be preserved and promulgated in the earth.

Immediately upon the preparation of this earth for the abode of the human race, and the beginning of the race, Satan entered upon the execution of his purpose to thwart God's design. He was actuated by a variety of motives. He, with his large retinue of followers, had been cast out of heaven for rebellion, with no hope or possibility of being reinstated. Now, if he could cause

the human race to fall also, it might be that a plan of redemption would be formed for them; and in the event of such a consummation, there evidently seemed to Satan and his followers the merest possibility that they also might share in the benefits that such a plan would offer. If such were the reasonings of Satan, we can see that in causing Adam and Eve to sin, he was actuated by motives of self-interest.

But when the plan of salvation was formed for the lost human race, no provision was made for Satan and his followers. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Failing to secure the desired recognition in the plan of salvation, Satan's next best method was to hold dominion over the earth and its race, to the greatest possible limit. His success in this work would depend very largely upon the extent to which he could cause man to be in ignorance of the plan of salvation. Taking advantage of the fact that man is by nature a religious being, bound to worship something, Satan saw that to lead the race into idolatry would be the surest means of keeping it from God, and causing it to sink deeper and deeper in sin and degradation. For the first 2,500 years of the world's history, there was no written revelation to man of the plan of salvation, or of God's will and attributes. Whatever of knowledge the race became possessed of pertaining to those matters, came through the medium of heavenly visitants, or by observation of the works of nature, or by tradition. So completely did Satan succeed in his efforts to separate the race from God, that at a point of time 1,656 years from the creation, the entire race then living, save the family of Noah, had become so corrupt that the Lord in mercy destroyed it. After the flood, the peopling of the earth began anew, with the family of Noah as the progenitors of the race. But this second beginning of the human race was, from a moral plane, far below its first beginning. Moreover, each succeeding generation was more unfavorably situated than the preceding one, in the matter of receiving revelations direct from God, owing to the fact that, as a whole, the race was continually departing farther and farther from God. The second beginning of the race was much more readily and completely led to forget God and to engage in idolatry than was the first, or Adamic. So completely was this the case, that in a trifle more than four hundred years after the flood, the Lord found Abraham alone faithful. Instead of destroying the race a second time, and beginning anew with the peopling of the earth, the Lord proceeded upon a different plan. He separated Abraham from his idolatrous companions, and called him to dwell where there was less danger of the contamination of himself and family. The experience of Abraham in the new country to which he removed, was such as to develop faith in God of a remarkably strong type. The influence of this faith was to have an important bearing upon succeeding generations. The Lord was preparing the way for a new and different revelation of the plan of salvation, and of himself and his attributes, to mankind, than had before been given. It was all in the order of God that Jacob and his posterity should go into Egyptian bondage, and that they should continue there until they were in a condition to receive the revelation that must in some way be made to the human race. A class of people must be brought into a situation where they would most emphatically realize the need of more than human aid. They must be brought into a condition where they could comprehend the signification of miracles that would be wrought in their behalf. They must needs have such an experience in suffering under bondage, as would ever afterward be remembered. Their deliverance must be attended by such miraculous manifestations as would sufficiently impress them with the power and goodness of Jehovah. God was about to make a written revelation to mankind, of the plan of salvation, and of his will concerning the race; and he must needs have a people to whom he could commit that revelation, and by whom it would be preserved to all future generations. The experience of the Israelites while in bondage, prepared them to hail deliverance with the deepest gratitude; and according to Rom. 2:4, "the goodness of God" thus powerfully manifested in their behalf, was calculated to lead them to faith and repentance, and to that state of mind where they could receive and comprehend the revelation that he was desirous of making. The Lord educated them for the very work that he desired them to accomplish in the earth.

Looking at the matter from the stand-point that has been given, many things pertaining to God's dealings with the Israelites that at first appear dark and mysterious, become clear and reasonable.

G. W. M.

Special Attention.

THE CONSTITUTIONAL AMENDMENT.

UNDER the heading, "A Constitutional Amendment—A Movement to Unite Church and State in the Constitution—The Work of the National Reform Party and the Counter-movement in Behalf of Religious Freedom," the Lyons (Mich.) *Herald* of Dec. 14, 1888, gives to its readers a candid statement of the movement, and a sensible estimate of its nature and tendency, as follows:—

"Some years since, there was organized in Philadelphia an association known as the National Reform Association, for the purpose of having 'God recognized in the Constitution.' The press of the country at that time took the matter up, and aside from a few religious papers, denounced the measure as curtailing the religious freedom secured to us by our Constitution. The subject was treated as the work of fanatics, and allowed to pass from public attention. But the promulgators were not to be frowned down. They had enlisted in the work, had effected an organization, and had already received some encouragement from the more dominant churches. Clubs were formed, speakers engaged, ministers enlisted, and the leaders of the W. C. T. U. pressed into the work, until they have representatives in almost every hamlet in the whole country. Everything was kept from the press of the country, the promoters preferring a 'still hunt' until they could make the showing necessary to gain the attention of Congress.

"The first move of a legislative nature was brought out by Senator Blair, of New Hampshire, during the last session of Congress, in his Sunday bill, which, innocent in most of its provisions, attempted to conceal in its fifth clause the real object of the bill, which was to compel everybody, regardless of religious preference or commercial convenience, to absolutely refrain from any labor whatsoever on the first day of the week, and made the violator subject to a fine of \$10 to \$1,000, and provided that 'the same may be recovered by whoever shall first sue for the amount.'

"Following this, comes a joint resolution proposing an amendment to the Constitution respecting the establishment of a national religion. Section 2 of the proposed amendment reads:—

"Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion."

"As we already have 'a system of free public schools adequate for the education of all the children between the ages of six and sixteen, in the common branches of knowledge and in virtue and morality,' there is no need of additional privilege in this direction, and therefore no need of a Constitutional Amendment. But the last clause, 'and the principles of the Christian religion,' is prohibited by the Constitution, which allows every man to worship God according to the dictates of his own conscience.

"Like the Blair Sunday bill, it is clothed in seeming unobjectionable language, as few people would object to the 'Christian religion' as we meet it in every-day life; but the recognition of a 'Christian religion' by the national Government requires something definite. It will require, therefore, a congress of churches to establish a doctrine upon common grounds that shall be recognized by Congress as a 'Christian religion' that shall receive national support.

"What a national religion is, can be best demonstrated by the history of the church and state in the governments of Europe and Asia. That it is possible to-day to maintain as aggressive a religious warfare as did Constantine and his followers during the Dark Ages, no one would pretend; yet we cannot see the need of curtailing the privilege of one single American citizen, or of forcing him to recognize a religion he does not or cannot indorse. We have none too much liberty granted us; and it behooves the freedom-loving people throughout our land, to awaken to the sit-

uation, before Congress has passed upon the matter.

"It is not generally known to what extent the friends of the movement have attained success, nor how confident they are of speedy victory. The Sunday bill has passed its second reading without a dissenting word, and will, in a few days, be called up for its final reading, when it is confidently expected to pass, with little or no opposition. The Constitutional Amendment, which is but the sanction of the bill, is being pushed by every possible effort. Already petitions, with over six million names have been sent to the United States Congress, asking for the passage of the Amendment. John Alexander, of Philadelphia, who may justly be considered the father of the movement, in speaking of the proposed Amendment shortly after its introduction by Senator Blair, said:—

"Let us begin without delay the circulation of petitions (to be furnished in proper form by the association), and let an opportunity be given to all parts of the country to make up a roll of petitions so great that it will require a procession of wheel-barrows to trundle the mighty mass into the presence of the representatives of the nation in the houses of Congress.' And again he says: 'Let a mass convention of the friends of the cause be held in Washington when the Blair resolution shall be under discussion, to accompany with its influence the presentation of the petitions, and to take such action as may be deemed best to arouse the nation to a genuine enthusiasm in behalf of our national Christianity.'

"Pursuant to this suggestion, the 'mass convention' assembled in Washington this week, and is lending every possible influence to the passage of the bill. The walls of the hall where they meet are hung with petitions, until it is one vast, endless petition.

"That the great mass of Americans desire a 'national religion,' we cannot believe. It is the effort of a comparatively few, while the passiveness of the people give it the semblance of popularity. It is only the ultra-religionist who would maintain the infallibility of the pope, or force the gag of modern orthodoxy down the throat of the people, who are supporting this movement; yet the inactivity of the people gives it the semblance of a popular movement. The average American, the student and the men of brains, throughout our broad land, do not require any synod to formulate a doctrine for them to swallow. They prefer to think for themselves; and when once aroused to a sense of the true condition, will denounce the scheme as unworthy the sanction of honest manhood and womanhood. In the language of Washington, we believe 'every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.'"

A NEW EIGHT-HOUR MOVEMENT.

THE attempt to inaugurate the eight-hour day among the workingmen, which so signally failed some years ago, is to be renewed on the first of May, 1890. It is generally believed that if longer notice had been given prior to making the first attempt, it might have succeeded. The chief objection which contractors in the building trades urged against granting the demands of the workmen, was that they could not carry out the contracts then made for the coming season, except at a loss, unless the wages were fixed to correspond with the shorter hours—a concession the workmen were not willing to make. Now fifteen months' notice is given to all employers, that the working-day is to consist of eight hours, and contracts for the season of 1889 can be made with that possible change in view. That removes one objection, at least; but, in the meantime, efforts are to be made to bring about the change through an amicable arrangement with the employers. All trades will not be affected alike, since workers in glass, iron, steel, and other branches have special arrangements which are satisfactory. The building trades, as carpenters, masons, painters, plasterers, and the like, will come under the new rule, as will also coal-miners, iron-molders, stone-cutters, and all who labor by the day.—*Pittsburg Commercial Gazette*.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 8, 1889.

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HOW THEY WORK IT.

A CORRESPONDENT from a town in Western New York writes us that the petitions in favor of the Blair bill are again in circulation in that section of country, and the measures taken to obtain signatures are marvelous to contemplate. Thus they are taken into the Sunday-school, and circulated among the classes for all to sign, *without regard to age or sex*. At least, this was the case in the Presbyterian church of one place, and it is fair to presume that it was the same with other denominations.

The letter adds: "This plan of securing the names of children and young misses and boys, through the influence of their teachers, seems to me dishonest and unfair."

And so say we all; and so must every candid person admit, who will give the subject a moment's consideration. What are such signatures worth as representatives of the mature and intelligent sense of the nation? Such petitions are a sham and a fraud.

The manner in which the nature of the bill for which they are asked to sign is set forth, is also such as to remind one of "ways that are dark." When asked what it is, the reply is, "Oh, something about education. The Catholics are trying to overthrow our school system, and Mr. Blair has a bill before Congress to enforce a more liberal school system," etc. And when asked if it is not to "enforce a stricter Sunday observance," the answer is, "Oh, well, no, I guess not; I haven't heard anything about that."

Thus those who are circulating the Blair petitions, do not themselves understand them, or else they design to present them in such a way that those who sign them will not understand them. Whichever way it is, it is certain that but a small fraction of those who give their names, have the least idea of the nature of the bill in behalf of which their influence is given. Hence the necessity of working with tenfold vigor to expose the nature of this movement.

SECOND CORINTHIANS 3.

What Does Paul Here Teach Is Done Away?

If there is any one portion of the writings of the apostle Paul, to which, more than another, the language of Peter (2 Peter 3: 15, 16) is applicable, it would seem to be the 3d chapter of 2d Corinthians. Not that this chapter necessarily comes under the designation, "hard to be understood;" but it does seem to be one which certain classes appear more especially inclined to "wrest," than they do the other scriptures.

No-law and no-Sabbath men, of every stripe and feather, flee to this chapter as if it offered them a secure intrenchment, and then, from its supposed impregnable parapets, with no little smell of powder, and much noise and smoke, they hurl forth their cannon balls, labeled, "Done Away" (verse 7), "Done Away" (verse 11), "Abolished" (verse 13), "Done Away in Christ" (verse 14), "Taken Away" (verse 16), and "Liberty" (verse 17).

But what is most surprising is that they direct these missiles against the Sabbath, which Paul scrupulously observed, and against the moral law, which he has elsewhere abundantly taught is fundamental to the gospel of Christ. Either, then, the apostle's words in this chapter are perverted by this class of teachers, or he is shown to have contradicted himself.

Peter says that they who wrest Paul's words, do so "to their own destruction." So the case before

us would not be so serious, were not the subject one which vitally affects the character of men in this world, and their eternal destiny in the world to come. For if, for instance, we teach men that they are not under obligation to keep a certain law, and then the keeping of that law proves to be essential to their salvation, the appalling results of such teaching can never be estimated, nor the loss ever measured which some may thereby be led to incur.

The question to be examined in the discussion of 2 Corinthians 3, is one in which is involved no less an issue than obedience or disobedience to the commandments of God. It is sought to be used, primarily, to prove that the seventh-day Sabbath has been "done away," and is consequently no longer binding upon Christians. But the chapter says nothing specifically about the Sabbath, but only about something which is interpreted to mean the ten commandments, the only law enjoining the Sabbath; and hence to dispose of the Sabbath, some do not even hesitate to argue the abolition of all ten of the precepts which were engraven on stone.

If 2 Corinthians 3 refers to any one of the commandments of the decalogue, it refers to them all; and if one is abolished, all are. This consideration alone ought to deter any one from trying to use this chapter against the Sabbath; for it is utterly absurd to talk about abolishing *ten* commandments (*nine* of which must still continue, or all morality be abandoned), in order to get rid of *one*.

There is involved in the antinomian theory, that which appears to us to be not only transparently absurd, but positively untrue, and which we would like to have explained, if it can be done. For instance, we are told that what was written on the tables of stone has been abolished, and taken out of the way. But we find written on the stone, such commandments as these: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal." And are not men still under obligation to refrain from doing these things? Would not the commission of these acts be an offense against God, and disobedience to his laws?—Of course it would. Then this much that was written on the stones has not been abolished. But was there ever an instant when men were at liberty to do these things?—Certainly not. Then, in the name of reason, in what sense have they ever been abolished? Who can tell?

But we are told that these that remain were immediately re-enacted. Such a transaction would be an impossibility. As noticed above, there must not be an instant when some of these commandments at least were not binding upon men, or in other words, when the commission of the acts which they forbid would not be sin; but to abolish these and make known to the world their abolition, and then re-enact them, would necessitate a space of time when they would not be binding; and that, as already remarked, cannot for a moment be admitted. The only way to get by this point would be to assert that they were abolished and no man was informed thereof, and no one knew anything about it; and that in the same flash of an instant they were re-enacted, and no living being was informed of the fact, nor how nor why it was done; from which it would follow that the abolition and re-enactment were both performed in reference to these commandments, and yet the commandments themselves enjoyed a continuous and uninterrupted existence without the interval of the smallest fraction of time. Think what a farce would be attributed to the God of all wisdom by such a view. Dear antinomian friend, please do not charge the infinite God with a degree of folly which men, even in their finite transactions, would blush to own.

But even if we grant all this, another difficulty still remains; and that is, Why should the apostles, years afterward, writing for Christians in all coming time, take up and dilate upon this abolition, as it is claimed that Paul has done in Romans, Galatians, and particularly in 2 Corinthians 3, and yet say nothing about the re-enactment? Why say anything about it at all? If certain commandments

maintained their claims upon men, constant and uniform, — claims just as binding now as before Christ came, — why should the apostles ever enter upon a dissertation upon their abolition, and then leave the matter there?

Suppose that at some session of the legislature of Michigan some member should be simple enough to introduce a bill something like this: "Be it enacted by the people of the State of Michigan, that the laws against theft be hereby abolished and re-enacted;" and suppose that for some unaccountable reason the legislature should tolerate such a farce, and pass the act; that would be doing just what some claim that God has done with reference to his law. But then suppose that six months afterward, some one should go through the State, proclaiming that the legislature had abolished the laws against theft. How soon he would be told that nothing of the kind had been done; that the action was only a farce, for the same vote that abolished the law re-enacted it; and that we are just as much under laws against stealing as we were before.

The same may be said of every portion of what were once the commandments of the decalogue, which are acknowledged in any form to be still binding. It is idle to say that such have been done away, for they have not, no matter how, when, nor in what form they existed before. If they continue, then they continue (pardon such a truism), and have not been done away.

But when the writers of the New Testament speak of anything as abolished and done away, we may be certain that it signifies that Christians are released from obligation to regard, follow, or obey that thing; and if it is the ten commandments, as they existed on the tables of stone, the issue must be squarely faced, that we are released from obligation to obey them. If the commandments, "Thou shalt not kill, Thou shalt not commit adultery," and "Thou shalt not steal," have been abolished, then the acts which the commandments forbid, may be committed without incurring any condemnation in the sight of Heaven. If there is any blind by-path, or cunning fox-hole out of this horrible conclusion, we have yet to see it pointed out.

But, some one may say, I do not mean that the principles of these commandments have ceased to exist; they still continue, and we are restrained from all those specific acts of transgression; but I mean that that economy which called for these commandments to be written on stone, has passed away, and we do not now keep the commandments because they were written on the tables of stone, and performed the office they did in the former dispensation.

Very well, that is altogether a different thing. But remember that with this view, from which there will be no dissent, 2 Corinthians 3 cannot be used to prove the abolition of the law itself. You cannot quote that chapter to prove that what was written and engraven on the stones was itself done away, but only that a certain relation which that writing sustained to other arrangements, has passed away, been abolished, etc., but that the writing itself still remains to occupy a different position under the gospel. Such is not the antinomian use of 2 Corinthians 3.

(To be continued.)

QUERIES IN GENERAL.

WE receive many inquiries from different sources, which involve certain general principles, and which may all be answered by setting forth these principles. They may be classified under a few common types.

1. The first relates to the manner of observing the Sabbath, or, rather, to what may be permitted and not violate the Sabbath. For instance, a brother is running a saw-mill. On the Sabbath, although not out in the yard working himself, he can easily see from his window what others take away, and figure up at a glance the feet of lumber or thousands of shingle, etc., and make his entries after the Sabbath is past. Would it be right, he

asks, for him to conduct his business in that way.

To determine this question, let us look at what the Sabbath law requires. All our work is to be done on the six days. Then all our work,—everything that pertains to our own secular concerns,—should be put so completely out of our minds that we can give undivided thought to the service and things of God,—as completely, indeed, as if we had no business of our own. By the prophet Isaiah the Lord gives the following comment on the fourth commandment: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” Isa. 58:13. This of course equally forbids thinking our own thoughts, or thoughts about our own business; for thoughts are only unspoken words. Now if a person can keep the run of his business, as suggested above, carrying accounts in his mind to be entered after the Sabbath, and not violate any of these principles,—why, then, we suppose he can. But we can form no conception of how it could be done.

2. Another who has a wife who opposes him in his Sabbath-keeping views and practice, asks if it is not his duty to compel his wife to keep the Sabbath. Could such a thing possibly be done? If she should be compelled to comply outwardly, so far as physical actions are concerned, where would her thoughts and heart be? What a mountain of prejudice and hate would speedily develop in her heart against the whole Sabbath cause! She would probably by this means be driven to a condition of mind in which the truth would never reach her. Peter speaks about the companion being won, not by force, but by a chaste and godly conversation, or mode of life. The wife has her own sphere of action, her own rights of conscience; and these she should be allowed to exercise herself, on her own responsibility, without interference or attempted coercion. Although the husband is the head of the family and the head of the wife, he is not such in a sense to make the wife an irresponsible instrument in his hands, or his slave. Let him use all the arguments she is willing to consider, and all the persuasion she is willing to receive. But, having exhausted these resources, his duty is done.

3. Another wishes to know how far it is consistent for people of our faith to enter the meetings of other denominations, and urge upon their attention our peculiar views.—It is not proper at all, if such a course is against the feelings or wishes, expressed or implied, of the parties referred to. If others wishing to learn more of our views should desire that they be presented in their meetings, then there should be no hesitation on the part of the proper persons to set before them the reasons of our hope. But these are not the circumstances to which the questioner refers. He refers to cases where any expression of our faith is not desired, and where if any one should enter their meetings for the purpose of presenting these views, it would be considered an annoyance and an intrusion. Under these circumstances nothing of the kind should be done. Make the ease our own. The rule is, Do unto others as we wish that others should do unto us. Would we like to have others whose views we considered particularly obnoxious (whether rightly or not), force themselves into our meetings and insist on presenting their views against our wishes? How much favor would such persons be likely to gain from us toward themselves or their doctrines? No more can we gain from them under like circumstances. That is not the way to commend the truth, nor to make friends, nor to win souls. Yet we have heard of those who had come to feel that a great duty was laid upon them, and that they must urge themselves into the assemblies of other religious bodies, and make them listen to what we hold to be truth, whether they were willing or not. This we consider unfortunate; for such a burden cannot be a true one. Such a course is calculated to preju-

dice our cause in such communities more than much judicious labor can overcome. While we are to be as wise as serpents, we are also to be as harmless as doves.

4. The question is often raised in regard to what our attitude should be toward certain exercises and gifts and manifestations which are claimed to be the power of God, now frequently appearing on the part of religious teachers in our country. Are their exercises genuine? are their gifts true? do they heal by the power of prayer? and shall we acknowledge them or reject them?

These queries are very naturally excited by the things we meet. But there are considerations lying back of these questions, which must be taken into account before they are answered. We know, for instance, that every true manifestation of the Spirit of God, must lie right in line with the plain testimony of the word of God. The Spirit and the word agree. True, a person may be favored with some of the extraordinary operations of the Holy Spirit before he has attained to all truth, while he is honestly in error in some particulars. But in such a heart there will be no spirit of opposition to any truth that may be presented based on a “thus saith the Lord,” but a readiness to respond at once to it. Now we know that the Lord has sent forth special truth for these last days, and is working a special reform in the earth. To this light we have been called. This, then, should be to us both our polestar and our sheet anchor. We know also that all kinds of influences are to manifest themselves in the last days. They will appear under a religious garb; and they will be calculated to deceive, so much so that the masses will actually believe they are genuine, and will be ready to accuse one of resisting the Holy Ghost, if he does not indorse them.

Now we cannot read the hearts of men. But this we know, that every genuine follower of the Lord Jesus will bow to the authority of God’s word, being willing to keep the commandments of God and the faith of Jesus. Our proper course, evidently, is to go forward with the special work to which we have been called. We need not turn aside to this or that new phase which may appear, claiming to be the work of the Lord. If it is a true work, when it comes to be tested on the question of conformity to the law of God, it will be in harmony therewith. But if opposition is developed in reference to doing the will of God (Matt. 7:21-23), we may know that it is not a plant which our Heavenly Father has planted, and hence nothing which we could consistently indorse or profitably sympathize with.

MEETINGS IN BATTLE CREEK.

SPECIAL meetings in this church were not confined to the week of prayer, Dec. 15-22, but have been continued to the present time. Noon-day prayer-meetings have been held at the REVIEW Office; and meetings each evening, and frequently on week-day afternoons, at the Tabernacle.

And we are happy to report that a good work has been wrought here during this time. The College has enjoyed an encouraging revival. Many of the Office hands have been quickened to new interest in the work, and deep feeling has taken hold upon a goodly number in the church. Neglected duties have been taken up, and over \$1,500 of unpaid tithes have been handed in. The work has been calm and quiet, and we are encouraged to believe that it will prove permanent. The evidences that we are near the close of human history have become so impressive and so vivid, that he who is not moved by them must have reached an alarming state of insensibility.

Sister White has labored faithfully and effectively for the good of the church. Sabbath forenoon, Jan. 5, she gave a discourse in the Tabernacle, calculated greatly to arouse and encourage the followers of Christ. In the afternoon a lively and interesting social meeting was held. One hundred and eighty-five testimonies were borne in a little over an hour. We hope for better days in this church.

THE SENTIMENT OF THE PEOPLE.

THE work of our brethren who are circulating the anti-Sunday petitions, is very generally commented upon quite favorably by the local papers in the counties where the question is agitated. There is still a strong sentiment in the country in favor of the Constitution as it now is, and American liberty as it is now enjoyed, if this sentiment can be aroused. The danger is that such a feeling of security will prevail, on account of the impression that these blessings cannot be overthrown, that the masses will remain indifferent and inactive, till the trap is sprung, and they are taken in the snare. The following is from the Schoolcraft (Mich.) Express of Jan. 4, 1889, and is a fair sample of the notices which our workers are receiving:—

Two gentlemen from Battle Creek were in our village Monday, circulating a petition to Congress in opposition to the Blair Sunday bill, which is now before that body. The petition was generally signed by our citizens, and a copy of it was left at the post-office to be signed by any who did not have an opportunity to do so while they were here. While there is perhaps little possibility of the bill’s ever becoming a law, it seems right and just that the remonstrance should be signed by our people opposed to such a law, so that our law-makers may know the sentiment of the people. It is evident, from the large number of signatures, that the people are satisfied with the Constitution as it now is, and believe in the sentiments expressed by U. S. Grant in these words: “Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate.”

SPIRITUALISM AND THE BIBLE.

THE *Banner of Light*, a prominent organ of Spiritualism, conducts a department of “questions and answers” in its columns, which is supposed to throw light from the higher intelligence of the spirit world upon the questions which perplex and trouble man in his mortal state. The answers are given through a “controlling spirit” of some prominent medium, and are generally so intensely “spiritual” that nothing in particular can be made out of them, or, like the famous oracular replies given anciently to those who sought information from a supernatural source, ambiguous enough to admit of several interpretations. Occasionally, however, one is able to grasp the thought, and comes into possession of ideas which are unique enough to be of no small interest and value to one who is able to credit such a source of information.

In the *Banner* of Dec. 29, a correspondent asks:—

What is the spiritual interpretation of the passage in Job: “On the last day I shall rise out of the earth, and in my flesh I shall see God?” and the words of Jesus: “All that are in their graves shall . . . come forth,” since Spiritualists teach that the real man never enters the “earth” or a “grave,” and never again has any affinity with or use for the body that decays when he becomes a dweller in the world of spirits, which event immediately follows his leaving this?

To which this reply was obtained:—

In ancient days the belief was somewhat prevalent that the spirit of man fell into slumber at the time of death, and so remained for a long period of time. We presume that even Job himself had conceived the erroneous idea, and that he believed that as death approached the body, he should fall asleep, not to awaken until summoned from his slumber by the Great Eternal, and that then he should arise again in the flesh, not only to be judged for his earthly life, but also to meet with his Creator.

The day has passed when such a belief can find root in the hearts of humanity, and therefore we do not, at the present time, hear it stated very widely that man shall sleep until the last trump calls him to judgment; but there is a great truth underlying this error; . . . there are spirits who do not immediately rise out of the condition of earthly life, even when death has claimed the mortal form, because they are so earthly in their tendencies and attractions, so physical in their conditions and inclinations, that they cling strongly to the material life, and although they are obliged to loosen their hold upon the external form, yet for a time they do not rise above its surroundings and conditions.

We know it to be a fact that there are and have been spirits who do not leave the place where their bodies are confined until the mortal clay has dissolved entirely, and its elements have become dissipated in the atmosphere; they seem to be bound to the spot where the organic form is laid, and cannot sever the magnetic connection between the spirit and the form until the latter has become thoroughly disorganized. Undoubtedly some

thought or knowledge or intuition of this great law of material attraction may have come to the old prophets and patriarchs, and so they conceived or formulated the theory and opinion of a long period of sleep for man, from which he should be awakened at the final judgment day to receive his just deserts before a great tribunal of the Supreme Being.

It would seem to us that believers in the natural immortality of the human soul, ought to be somewhat startled by an announcement of this kind from the spirit world. The idea that in some instances the soul remains tethered to the body after death, "until the mortal clay has dissolved entirely, and its elements have become dissipated in the atmosphere," may explain what the *Banner* said a short time since about certain souls which have to pass through purgatory, or to use its own words, a "period of long and vital discipline," before they can reach the higher plane of existence which is supposed to lie open to the majority of human souls beyond the grave. To remain bound after dissolution to its decaying earthly tenement, from which even in life it has often sighed and struggled to be free, must be a condition of misery between which and a sojourn in the flames of an actual purgatory, the soul would have but little choice. And when it is considered that often months and sometimes many years elapse before the process of dissolving into the original elements is completed, one can readily understand the severity of the "long and vital discipline," which the poor soul would have to undergo in such instances.

The reply is an acknowledgment from the source of spirit revelations that the language of Job, if it teaches anything correctly, teaches that man dies and rests in the grave until the resurrection, and not that he is conscious after death, as the popular orthodox view affirms.

It is also one among many other indications of the seemingly great change which has taken place in the animus of the Spiritualist movement since its beginning, forty years ago. Such a question as the above would, in the earlier days of Spiritualism, only have furnished an occasion for a wholesale denunciation of the sacred writings, as not worthy of a moment's confidence or consideration. But such a thing is rarely witnessed now. Spiritualism has now apparently become so far converted as even to profess for these same writings a certain degree of respect. It cannot of course indorse the Scriptures, for that would be to condemn itself; but neither does it wish to repel any who might become its adherents, by an exhibition of the blasphemy so characteristic of its utterances in the first stages of its growth.

So instead of condemning Job's words as wholly false and worthy of no consideration, the admission is made that while they express an "erroneous idea," yet "there is a great truth underlying this error," and that the ancient patriarchs and prophets may have possessed some intuition of the "great law of material attraction," which impelled them to write as they did. But Spiritualism has no more regard for the Bible now than it ever had, and the amount it has corresponds exactly with that possessed by the satanic majesty who is its originator and the inspirer of its utterances. L. A. S.

ROME RULE IN NEW YORK.

THE *Converted Catholic*, published at 60 Bible House, New York, by J. A. O'Connor, in its issue of January, 1889, announces the very significant fact that the municipal officers just now elected for the city of New York, "are, without exception, Romanists." This shows how faithfully Roman Catholics are following the instructions of Leo XIII., and everywhere thrusting themselves into politics, and manifesting their greed of office at the ballot-box. The *Churchman* comments on this transaction as follows:—

"In stating this, we cannot be accused of raising a religious issue. It is thrust upon us. It could not be that all the elective offices in New York City are filled by Romanists, without intentional effort and deeply laid plans. When a single denomina-

tion takes this step of controlling all the municipal offices in a great city, its mouth is closed against the cry of 'religious questions in politics.' It has put into the arena its own seeking of power. The denomination that does this, is committed to the policy which this signifies. It means the open avowal that the government of this city is to be carried on for the benefit of the Roman Catholic Church. We do not meet this fact by any threats. We can only say that any religious body which takes up this policy, which seeks to arrogate to itself a monopoly of political rule, itself provokes the issue. If, in future elections, it should be held a virtual disqualification for a candidate that he was a Romanist, the Roman Church would have itself only to blame. Once moot the question, that to hold office in New York City a man must be a member of the Church of Rome, and the consequences may be more serious for that church than its managers may perhaps at present be aware of. We do not advocate proscription for religious tenets. We deprecate it sincerely and thoroughly; but we say this, that nothing will be more likely to provoke it, and in a certain sense to justify it, than the wholesale and greedy grasping at monopoly of rule by any religious body whatsoever."

A little dose of the late Boston medicine is to be recommended for the malady which now afflicts New York.

A CALL TO ARMS, IN BEHALF OF A NATIONAL SUNDAY LAW.

Mrs. J. C. BATEHAM, superintendent of Sabbath observance for the W. C. T. U., has issued an earnest appeal to those engaged in circulating petitions in favor of a national Sunday law, to do their utmost in that work during the present session of Congress. In the *Christian Statesman* of Dec. 27, 1888, she declares that "an immense pressure is to be brought to bear upon our next Congress to secure a righteous Sabbath law." Just how this is to be done, is stated in the appeal: "Let us overwhelm Congress with petitions and letters, and we shall get our desires."

There is now no mistaking the designs of these people, nor the nature of the work to be engaged in by those who cherish religious liberty. Mrs. Bateham says they will overwhelm Congress with petitions, and so get what they want,—a national Sunday law. But why this appeal to Congress in behalf of their day of rest?—The reason is plainly stated in the article referred to: "We are likely to lose our Sabbaths unless Congress interferes."

That is it—our Sabbaths are in danger, because of the disrespect shown them; and we must, by law, compel others to recognize our day of rest, so that we shall not lose it! What a strange, evanescent affair our Sabbath is, that it should be lost to us just because others do not regard it! But this very phase of the matter is what will drive that party to desperate measures, in securing the support of the civil arm for their institution. If the spirit of Christ had control of their minds, they would not attempt to enforce upon others, by law, what they were not disposed to accept. Because they do not have the gentle spirit of the Master, they are prepared to go to all lengths to carry their measures.

Mrs. Bateham further says that the people are aroused on this subject, and that even the labor unions are vying with Christians in their demand for such a law. She exhorts "that petition work for the Sabbath be made the 'specialty of specialties' for the next three months." And then, as though standing on the battlements of a besieged fortress, and waving her hand to an army of warriors thirsting for victory, she cries: "This means hard work for us all. Do you need an incentive? Think what it would be to have railroads quiet on the Sabbath, . . . no Sunday papers, . . . no mail, and a half million men released from toil."

But the following, closing sentences of the appeal, show the lengths to which these people are determined to go, in order to gain their ends: "You have done nobly the past year; let us do more this. Roll up petitions in every neighborhood. Secure the indorsement of every church, every society, every organization, every public meeting. *Let nothing escape you.*"

Our brethren and all others who love religious freedom, can see by this what earnest efforts are being put forth to secure the passage of the Blair bill. The earnest, determined zeal of that party calls for just as earnest, determined work on our part. Let the closing words of Mrs. Bateham's appeal become the watch-word of every one who circulates petitions in favor of the American Constitution's remaining as it is: "*Let nothing escape you.*" Penetrate every neighborhood, call at every house, labor personally with every adult member of each family, point out to them the dangers attending the passage of the Blair bill, and secure every name possible. Then, when the petitions of the National Reformers are presented to Congress, let us have counter-petitions so large that the statesmen of our nation will halt to inquire more fully into the merits of the question. Do not for a moment let us think of allowing the Constitution of our Government to have appended to it a religious amendment, without entering one solid protest that will awaken the country from its present lethargy.

Let no one who can procure a single name, feel excused now. The time is already far spent, and that which remains must be used to the best advantage. Let none who are now engaged in this work, relax their efforts. Allow nothing to call you from the work, till every one within your reach has been visited, and solicited to sign your petition. Some may ask as to how long this work should be continued, since there has been no definite time appointed for the effort to cease. To all such we would say, Let the petition work continue as long as there is a person to whom the petition has not been presented, and while the National Reformers continue their efforts. If you need more petition heads, write to your State T. and M. secretary, who will forward them to you. Keep the matter moving. Seek God earnestly for help, and he will, through our efforts, bring to the world a knowledge of the third angel's message. J. O. C.

ALL ALONG THE LINE.

A SABBATH convention for Pennsylvania has been called to meet soon in Harrisburg, the capital of the State. Rumors have been abroad, that when the next legislature of Pennsylvania convenes, a strenuous effort will be made to repeal an obnoxious Sunday law which was passed in 1794. A strong effort in this direction was made a few years ago; but it was rendered void by the over-zeal of the National Reform party, whose head-quarters have always been in that State. Emboldened by the success then achieved, they now mean to take time by the forelock, and assemble a convention while the legislature is in session, in order to influence legislators in their behalf, and thus guard the interests of their favorite institution. The law in question is a very rigorous one, without any exemption clause whatever in favor of any class of people.

The repeal of this law would be a meritorious work; for then no one would be oppressed by its unjust requirements. As it now stands, it requires the seventh-day observer to be idle the first day also, thus robbing him of one day of his time every week. But because this law suits the Sunday association, they will maintain a desperate struggle to keep it in force, regardless of its effect upon those who differ with them as to the requirements of God's word in the matter. These people threaten that, if the question shall be seriously presented, that State will "witness such an uprising as has no parallel in her recent history."

Wherever the sentiments of the National Reform party prevail, the same hard, unbending spirit is manifested. Instead of the meek, quiet spirit which characterized the Saviour, and which all his followers should possess, they reveal a domineering, popish spirit, that would bring every one to their terms. And yet this is the party which is constantly affirming that they would do no injustice to others, if allowed to have national legislation on this question. They are now using every means to secure this very object. Wherever a legislative body meets, that there is the least prospect of their influencing, there they appoint a convention. Look out for them. They mean harm to every one who gets in the way of their religious belief; and their work savors of the intolerance of the Dark Ages. Every effort of theirs should be met with such a counter-effort as will show the real animus of their work, and will present to the world the true issue of Christian warfare for these days. J. O. C.

Progress of the Cause.

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

THE TIME WHEN THE SAVIOUR SHALL COME.

BY ELD. L. D. SANTEE.

"For yet a little while and he that shall come will come, and will not tarry." Heb. 10:37.

When the Saviour shall come, O my brother,
All the want, and the sorrow, and care
Will pass, and no more be remembered,
In the home of the saved, over there.
'There's a hope that's beyond every other,
And it whispers of heaven and home;
I am waiting the time, O my brother—
The time when the Saviour shall come.

Earth's by-ways are thorny and dreary,
And life's burdens—we've carried them long;
But we think when we're friendless and weary,
Of the home-land of light and of song.
We lift up our hearts to our Father
For grace to endure and be strong;
But we long for the time, O my brother—
The time when the Saviour shall come.

Sometime there'll be rest for the weary,
And sometime the burdens will fall,
And the paths where we've toiled and grown weary
Will not be remembered at all.
The joy that outweighs every other,
Is the rapture of heaven and home;
I long for the time, O my brother—
The time when the Saviour shall come.

Arcola, Ill.

SOUTH AFRICA.

OCT. 18, I began a tent-meeting in Mowbray, one of the suburbs of Capetown, and continued nearly every evening till Nov. 25. During this time forty-five sermons were preached, and a number of Bible readings were held. Ministers and many prominent church members did their best to keep the people away, and succeeded, in a measure; yet, notwithstanding the opposition, a few came out each evening, so that we had an average attendance of twenty or twenty-five. We endeavored to reach those who could not, or would not, come to the meetings, by loaning them packages of tracts embracing all the leading features of our faith. An interest has thus been awakened in the minds of a few, which I trust will finally lead them into the truth. A Sabbath-school has been organized, and regular meetings appointed for the Sabbath, which will be held in a private house for the present. Either Bro. Anthony or myself will meet with the few here for a time, and endeavor to establish them more fully in the truth. Book sales at the tent amounted to almost fifteen dollars, and contributions to almost thirty dollars. Nine adults signified their determination to obey the truth, and others are halting, waiting for a more convenient season.

Nov. 25, we moved our tent about two miles and a half, to Claremont, a small town of perhaps one hundred English families. We began meetings the next evening, with an attendance of thirty-five inside the tent, and nearly 100 on the outside. Those on the outside were principally Malays and native blacks. They came, at first, expecting to find meetings similar to those held by the Salvation Army; but when they saw that we were determined to have order, they were satisfied to remain away.

Thus far, we have found it difficult to obtain a hearing at the tent-meeting, but we hope that the prejudice which exists in the minds of so many against the tent-meeting, will die out after a time. The wet season has continued much later than usual, which has been unfavorable to our work, but the weather now seems more settled, and we hope to have a better attendance here than we had in Mowbray. By the time this reaches the readers of the REVIEW, we shall be in the heat of summer. We have a very pleasant situation for our tents. It is well protected from the winds, and is centrally located. The Lord is favoring us with many blessings, for which we are thankful. He has blessed our labor in a measure, and I trust that we shall see greater evidences of his willingness to help and bless the work here.

There is a family living here who are much interested in the truth. They have been reading for several months, and are now fully convinced on all points of truth. We hope this meeting will help them to decide. The gentleman is a local preacher in the Baptist church. Bro. Anthony is still with

me, and renders much assistance. We are all of good courage. The enemy works hard here, but the Lord is stronger than he; and in the name of the Lord, therefore, we shall press the battle till the victory is won. We still solicit an interest in the prayers of God's people in behalf of the work here. Our permanent address is still 5 Scott St., Capetown, Africa.

IRA J. HANKINS.

Nov. 28.

NEW ZEALAND.

WE have been so very busy in our tent-work that it seems but a few days since our last report. God has been with us, and made this one of the best months we have had since we came to this colony. Our meetings have been in progress five weeks. I have never had a better attendance, and have never seen the people so generally and thoroughly stirred as here. Although the weather has not been the best, the attendance has ranged from 250 to 300 most of the time. They have purchased \$140.08 worth of books. This, with what the canvassers have sold, makes about \$600 worth of our books that have been placed in this town during the last three months. Then the people have donated \$123 in cash, besides subscribing for the *Bible Echo* and *Good Health*. We know of about twelve who have decided to keep the Sabbath.

In a previous report, I stated that I believed the time had come for the message to go with power, for it seemed that those who will receive the truth are waiting to welcome it, while the enemy's agents are ready to make war. I am more and more convinced of this, as time passes on. While scores of people in this town, really believing that we are right, are trembling in the balances, the ministers and church officers are also aroused, and are manifesting their wrath. Last Sunday the Methodist minister preached on the Sabbath question, and in the evening on the punishment of the wicked. The Presbyterian minister was asked to preach on the Sabbath question, but declined. Then he was waited upon by twelve of the leading members (so I am told), and really forced to speak on the subject; so he has announced to take it up next Sunday night. This morning another minister came out in one of the dailies with a column of abuse. He does not attempt an argument, but likens our work to the papacy, heading his article with the following: "The Pontificate of Mr. A. G. D." Ten or twelve articles by different persons have appeared in the paper during the last two weeks.

Thus we find that while some rejoice to hear the message, others are filled with indignation, and do all they can to make it odious to the people. We do not know how the matter will end, but we do know that God is with us, and that we have the truth. Satan knows the same, and evidently thinks he is in danger of losing subjects. We pay but little attention to what is said, but advertise and preach and visit, leaving our enemies to do the quarrelling. Our canvassers are still at work, and are meeting with success enough to support themselves and keep their courage good. Since we came to this district, last July, we have sold almost \$2,000 worth of books, besides what have been sold at the tent. We feel that the hand of the Lord is with us, and for this we are grateful, and feel of good courage. We have some difficulties to meet, along with these blessings; but we would not complain of them, for they are no doubt for our good. As long as God does not forsake us, we will not complain of trials.

Bro. Robert Hare is assisting me at present; but now that our new tent has come, we are making arrangements to run both tents as soon as we finish here. We shall be glad to have two tents running in New Zealand.

A. G. DANIELLS.

MINNESOTA.

HANCOCK.—I have now been here seven weeks, and have held forty-four meetings. The Lord has favored us with most excellent weather, and there has been a good attendance and interest since the first week. Up to the present time, eight families have taken a decided stand for the truth. Twenty-three persons have signed the covenant. A Sabbath-school has been organized, with thirty-four members. We have also organized a tract and missionary society. Nearly all have put away tobacco, and some have already laid aside tea and coffee. I trust that a deep and thorough work of conversion is being wrought in the hearts of many. We have had some opposition from the Congregational minister, but it has only helped to forward the work. Brother and sister Emmerson, who rendered efficient help the first four weeks, were called home by duties there, so I am now

alone in the work. There is still a good interest, and many other families are almost persuaded to obey the truth. Several Scandinavian families are deeply interested, but they need the help of a laborer in their own language.

I am of good courage, and feel very thankful for the blessing of God which has attended the work thus far, and hope and pray that he may still carry it forward until all are brought in who can be reached by this message of present truth.

E. A. CURTIS.

Dec. 24.

WISCONSIN.

LA GRANGE.—As arrangements were made for me to visit some of the churches, I began at this place. I spent two days here, holding three meetings, and counseling all to enter into a thorough self-examination, to see if they were individually doing the will of God as he has taught us in his holy word; and urging them, when they found that their lives were not in harmony with the word of God, to make no delay in the work of reformation.

"This is the love of God, that we keep his commandments;" and certainly we do not keep his commandments when we take that which does not belong to us, as those do who do not bring all their tithes to the Lord. And further, it is plain to be seen that those who withhold any of the tithes, are practicing deceit as much as did Ananias and Sapphira. God said that they did not tell the truth; and it must be just as grievous to the Holy Spirit of God for any of us to keep back part of the tithe, and say by what we give, that we have given it all. The "Testimonies" say:—

"They rob him in tithes and offerings, and the withering curse of God is upon them." "They are withholding and robbing God, for they are fearful they shall come to want. They dare not trust God. This is one of the reasons that we, as a people, are so sickly, and so many are falling into their graves." "Men whom God has made stewards, are so infatuated by the riches of this world that they do not discern that by their selfishness and covetousness they are not only robbing God in tithes and offerings, but robbing themselves of eternal riches."

Now, dear brethren and sisters, I believe that the Spirit of God has thus shown us one of the true reasons why darkness is upon us. In all my labors, I urge the people to be faithful to bring all the tithes to God, because his word declares that they are cursed, if they do not. "Bring ye all the tithes, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Brethren, have you proved the Lord in this matter? Let us look at God's faithfulness in all his promises. He said to Aaron: "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not." Lev. 16:12, 13. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out a fire from the Lord and devoured them." Lev. 10:1, 2. Why did they die?—Because they used common fire, and not the fire from the altar, that the Lord had kindled from heaven; but they undoubtedly reasoned, *Fire is fire*, and what difference does it make? And so we may reason with ourselves, and say, What difference does it make whether I bring all the tithes, as God has commanded me, or put the money into the cause in some other way? It will be just this: it will be disobeying God, and it will surely bring condemnation upon us, as it did upon Aaron's sons.

Said Jesus: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon [or riches], who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Here we learn that Jesus questions the propriety of giving the heavenly inheritance to those who will not be faithful in such duties as bringing in all their tithes, which is the means that the Lord is using to pay the expense of those who go out in the name of Jesus to save perishing souls.

I. SANBORN.

Dec. 21.

BOHEMIA.

BOHEMIA is situated between Germany and Austria, and is under the rule of the latter nation. In territory, it is about one third as large as the State of Michigan, and has three times as many inhabitants. Of these, 75,459 are Jews; 87,353 Protestants; 4,638,000 Catholics. For many centuries, the word of God was kept in obscurity in Bohemia by the papacy; but in the early days of the Reformation, many of the Waldenses and Albigenses, fleeing from persecution in France and Italy, sought refuge in this country, where, in secret, they labored zealously to sow the seeds of truth. About a century before the days of Luther, the writings of Wycliffe found their way to Bohemia, and were the means of enlisting Huss and Jerome in the Reformation. Soon after the martyrdom of these noble Reformers, the papacy again obtained the controlling influence, suppressed the word of God, and has since held the people in darkness. But God, in whose providence the truth was carried to Bohemia in the early Reformation, is now calling the attention of some in this country to the last message.

During the past summer, a German newspaper inserted a few lines of warning against "Seventh-day Adventists, whose head-quarters are in Basel." A minister in Bohemia, who had never heard of our people, saw this notice, and was at once curious to learn what kind of people we are. He wrote to Basel for something that would give him the leading points of our faith. Reading-matter was promptly sent, and a correspondence was opened with him. During the past three months, many interesting letters have been received from him. This, we believe, is the first entry of the third angel's message into Bohemia; and we present a few extracts from two of the letters received, as they show how our reading-matter carries the truth to nations whose laws make it impossible to introduce the truth in any other way.

Sept. 9, he writes:—

Your mode of working I could only approve; but here in Austria it would meet with the greatest difficulties. 1. Because any church not acknowledged by the State, is confined to family services, and to these only a limited number of specially invited guests may be admitted. According to this, it is not permitted, under any consideration, to use public meeting-halls, etc., for services. 2. The free distribution or sale of tracts, is, by law, most strictly forbidden. The only thing that could be done, would be to publish a periodical.

Under date of Dec. 12, he writes as follows:—

It would be well if I had several copies of all your tracts, to loan in my neighborhood; to sell them is positively prohibited by law, as I am not the publisher, and also, because they have been published abroad. In my situation, I am confined to "loaning" them. Bro. Hora [formerly a commissioned officer in the Austrian army, who, through the labors of this minister, has embraced the present truth] spent this entire forenoon with me, exclusively in studying the present truth; and I found great joy in his clear and decided statements in its favor. [At first, this young man stood decidedly against the truth.] Your last letter gave us, or rather made in us, a decided turn. You need not wonder if we have overlooked this or that. It could not be expected otherwise; for one can only gradually get the outlines of all the different shadings and details of the whole. To gain a complete insight into the whole, in the way we have been obliged to work, would have been impossible, in spite of your greatest efforts, and your best intentions and goodwill toward me, because I was such an entire stranger to these things. The impressions of present truth deepen from hour to hour with me, and these truths gain constantly in importance, so that it is impossible for me to resist them; and I do not wish to resist them. To be sure, I had my little battles at first, but soon all had to yield. The word of God must everywhere gain the victory, where the heart is open to God. Indisputably, you present much that is new. One might almost become frightened. But how grand and glorious is the truth and the mercy of God, if we humbly accept it! And we are able to grasp it, because it is God's good pleasure that we should. In the smallest dewdrop is reflected the image of the incomparably greater sun, if this dewdrop will turn itself toward the sun. I ask much of the Lord; for I wish to be entirely free to work, independent of your church, in one sense, and yet, in the most rigid conformity to your doctrines. Where am I to work?—God knows best. In how far independent? Peculiarly, this is my *pium desiderium* (pious wish). I should be willing to go to Russia, if it be the will of the Lord. I leave it all to him.

I shall have one difficulty, which is to make known to my superior (the Methodist bishop) in what relation I stand to the present truth. Only day before yesterday, he gave me a new proof of his friendship and love. He sees, however, that everything is not as it was heretofore.

Thus the efforts of the enemy to hinder the spread of the work have been the very means in the hand of God of carrying the truth into Bohemia. The

writer of the above letter knows what it is to battle for the truth's sake; for in past years he has been fined many times for teaching doctrines contrary to the faith of the State church. As the truth spreads in the various countries of Central Europe, the enemy is stirred, and is doing his utmost to hinder the work. The work of the colporters, during the past summer, has stirred up many ministers and papers in Switzerland and Germany, to warn the people against the truth, and to preach sermons and publish articles on the Sabbath question. By this effort of the enemy to hinder the work, thousands have heard of the truth, whom we could not have reached; and we believe that many of the honest in heart will, by this means, be led to investigate the truth. This is the Lord's work, and in his prophetic word he has declared that this message shall go to all nations of the earth. May his good providence be over the work in this field, and hasten the great day of deliverance!

H. P. HOLSER.

KANSAS.

HUDSON, STAFFORD Co.—Last night was our fifteenth meeting in White Cloud school-house since Nov. 30. Many have shown a lively interest. I praise God for the abundant blessings of his Spirit. Two have signed the covenant. Friday, during a sand-storm, Bro. J. J. Becker and myself stopped at the house of a sister at Sandago, who, through reading our publications, has begun to keep the Sabbath, having heard one sermon preached by Eld. R. M. Kilgore thirteen years ago.

Dec. 17.

N. W. VINCENT.

ORONOQUE, MORTON Co.—I began meetings at this place Nov. 25, with a good attendance, and at each service the interest increased. Bro. J. H. Rogers rendered good service in singing, visiting, and introducing the work in that section. After preaching twenty-six discourses, and doing some visiting, and holding Bible readings, several new ones embraced the Sabbath; others promised to keep it, and nearly all who attended the meetings were convinced we had the truth. Several backsliders were reclaimed, and took up the work with renewed courage.

This little company were much encouraged to press on in the good work. I leave them to receive further instruction from Bro. Rogers and other workers there. Upon the whole, the three weeks spent there were quite profitable. May the work be so conducted that God's blessing can rest upon it at all times. I now return to Republic to look after the interests there.

O. S. FERREN.

FLORIDA.

TERRACEIA.—The week of prayer has just closed with this church, and the question comes to me, Has it had its desired effect upon myself? and will its effect be permanent? It has been a time of self-examination. God's Spirit has been with us in a measure, and hearts have been touched. Five little girls, all but one of whom are children of Sabbath-keepers, expressed their desire to live out the truth and have a home in the new earth. One whole family, except the father, has accepted the truth, and a young man from Mississippi has also begun to keep the Sabbath. We are promised ministerial help at our quarterly meeting. There is a spirit of love and unity among the brethren, that did not exist one year ago. May we continue in love, and exert an influence that will gather with the Master.

Dec. 23.

N. L. COURTER.

THE SCANDINAVIAN MISSION SCHOOL.

The Scandinavian mission school in Minneapolis closed Dec. 23. Through the blessing of God, good results have followed. Those who remained to the close, acknowledge that they have been much benefited, and go out to labor with new zeal and courage. But the best of all is, that there is an increase of faith and humility, and a oneness of mind. Thirty-three persons have attended the school as students. Of these, eight left at different times,—two on account of possessing too little knowledge of the primary branches, three because of sickness and other circumstances, and three were called away by unavoidable business. The last-named intend to join the school in Chicago. Of the remaining twenty-five, twenty-one have gone out to work in the Scandinavian mission field in different places, and two are going to attend the school in Chicago.

The school began Aug. 28. The General Conference occupied about a month of this time, and the school has lasted about thirteen weeks. It was nearly three weeks after the school opened, before canvassing was begun. Fifteen students spent most of their time between noon and six P. M., when school began again, in canvassing, and seven others canvassed a little occasionally. We did not get the principal book for canvassing, until the last week of school. The money received for papers and books during the time named, amounted to \$618.19. This was principally for the Danish and Swedish health journals.

A part of our exercises has been to frame Bible readings from sermons, and to hold Bible readings in the class. Another has been to write compositions, sometimes on a given subject, sometimes missionary letters, and at other times each was allowed to choose his own subject. The composition would be handed back corrected, and reasons given for the corrections. This made hard work, but brought forth good fruit. The majority of the students had written and rewritten their last composition three times before they brought it into the class.

We look forward with much interest to the school in Chicago, which is to begin Jan. 8. May the Lord give needed strength and wisdom. My address is 357 W. Indiana St. Entrance on Ada St. Those who come to attend the school, should inquire of T. Anderson, 369 W. Erie St. The school-room will be in the chapel, 269 W. Erie St.

J. G. MATTESON.

THE WISCONSIN STATE MEETING.

This meeting was held, according to appointment, at Milton Junction, Nov. 21–26. There were not as many at the meeting as we had hoped to see, yet those who were there, manifested a deep interest from the first, and this interest continued to grow deeper as the meetings progressed. The objects for which the meeting was called, was to seek God for a deeper consecration to his work, and to plan for the future. The directors were all present but two, so nearly every part of the State was represented. The time was spent in considering how we could best carry on the work of the last message the world will ever hear. Plans that had been laid at the General Conference, and resolutions that were passed at that time, were freely discussed, and adopted.

A resolution recommending the holding of weekly missionary prayer-meetings was passed. If this is carried out, it will bring about a greater degree of spirituality in the churches. What is wanted is the true spirit of this message. The way to obtain this is to begin to work for others. We were favored with the labors of Eld. A. D. Olsen, of Minnesota. His words of counsel and advice were appreciated by all. He preached a stirring discourse Sabbath, which was calculated to rouse the careless and indifferent. Many hearts were touched, quite a number came forward for prayers, and confessions of unfaithfulness were made, parents confessing to their children that they had not lived before them as they should.

The brethren returned to their homes, feeling that it had been the best meeting they had ever attended. As we considered the work of the past season, our hearts were made glad to think success had attended the efforts put forth. Some twenty-five or more have taken their stand for the truth at Milwaukee. As a result of Eld. Hyatt's labors at Monroe, about twenty have united with the church. The hearts of the brethren have been encouraged, as they have seen the good work go on. Eld. D. T. Bourdeau's work among the French Belgian Catholics has been very gratifying. Several have embraced the truth, and a meeting-house has been built. There are many honest souls among this people, who will rejoice in the truth, if it is presented in a way to reach their hearts. The work in the tent at Star, Vernon Co., by Brn. Smith and White, has resulted in fifteen persons' embracing the truth. A house of worship is in process of construction there, and will soon be ready for use. Eld. Sharp's tent company was broken up on account of Bro. Joseph Westphal's going into the German work. The Scandinavian tent was pitched in a lumbering district. Most of those attending the meetings were engaged in mills and shops, and if they kept the Sabbath, they would lose their places. While they acknowledged the truth, they could not be induced to obey.

The canvassing work starts out with a growing interest. Bro. Shull, the State agent, being called to another field, Eld. C. W. Olds was appointed to take his place. We hope great good will result

from the meetings held during the week of prayer, and that, as the new year begins, we may have better resolves to go forward than ever before.

A. J. BREED.

Special Notices.

KANSAS, ATTENTION!

I AGAIN call attention to the pledges made on the tent fund at the Cawker City camp-meeting. Brethren, let the money come in. We want all on hand before ordering the tent. As I said before, If there are any who cannot pay their pledge by the time mentioned, Feb. 1, 1889, I wish to know it. This will enable me to make calculations to meet the circumstances. Address me at Marvin, Phillips Co., Kan.

O. S. FERREN.

DIST. NO. 6, NEB.

Will the librarians of all the local T. and M. societies, and all scattered members in Nance, Boone, Antelope, Knox, and Pierce counties, please send me their addresses at once? As these counties are now in Dist. No. 6, I wish to visit them. Sister N. H. Druillard is district secretary. Address me at Silver Creek, Merrick Co., Neb.

A. A. MCKAY, Director.

TO THE CHURCHES IN CENTRAL PENNSYLVANIA.

It was recommended that I labor during the winter among the churches in the central part of the Conference. Any of the brethren in this section who wish labor in their church, or in new fields in their vicinity, should address me at West Valley, Cattaraugus Co., N. Y. This field includes the churches in Warren, McKean, and Potter counties, Pa., and Allegany, Cattaraugus, and Chautauqua counties, N. Y.

F. PEABODY.

ATTENTION, KENTUCKY!

THERE will be a general meeting at Rio, Hart Co., Ky., Jan. 24-27. Bro. Wm. Covert, president of the Conference, will be with us; and there should be a general rally of our people from all parts of the State. This is an important meeting; and every possible effort should be put forth on the part of all to attend. It is a well-known fact that this Conference has been on the decline for some time. Shall we fold our hands, and let the enemy finally come off victorious?—God forbid! Let me entreat you, brethren and sisters, to arouse from this stupor; and let us try to realize our condition before God, and our duties to him.

All who expect to come by rail, should write to either Bro. A. P. Williams or Eld. R. G. Garrett in time so they can be met with a conveyance.

S. OSBORN.

NOTICE FOR ILLINOIS.

ON account of the death of our dear Bro. F. T. Poole, the Conference Committee has appointed Bro. A. Craw, of Sadorus, Champaign Co., Ill., to act as treasurer of the Conference. All the tithes should be sent to him, also all money to be paid on pledges to the building fund. He will return receipts for the same. Sister Lillie E. Froom will act as secretary and treasurer of the tract and missionary society. All money-orders, express-orders, drafts, and registered letters should be made payable to her, and all money belonging to the tract society, should be sent to her. This includes all receipts on book sales, first-day offerings to foreign missions, fourth-Sabbath offerings, those for city missions—in fact, all money for everything except the two items directed to be sent to Bro. Craw. Let all who are interested make a note of this, and be particular in regard to this matter. Money designed for either of the above, which is sent to other parties here in the mission, causes confusion. Money should always be sent either by draft on New York or Chicago, or by express-order. If sent by post-office money-order or registered letter, it is collectable, if we know it is made payable to Lillie E. Froom.

As we shall soon be located in our new building, the address of the tract society and Conference officers (except Bro. Craw, Conference treasurer), and of all the members of the mission family, is 26 and 28 College Place, Chicago, Ill.

R. M. KILGORE.

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.

PRAYER.

It is not prayer—
This clamor of our eager wants,
That fills the air
With wearying, selfish plaints.

It is not faith
To boldly count all gifts as ours—
The pride that saith,
"For me his wealth he ever showers."

It is not praise
To call to mind our happier lot,
And boast bright days,
God-favored, with all else forgot.

It is true prayer
To seek the Giver more than gift;
God's life to share
And love—for this our cry to lift.

It is true faith
To simply trust his loving will,
Whichever he saith—
"Thy lot be glad" or "ill."

It is true praise
To bless alike the bright and dark;
To sing all days
Alike, with nightingale and lark.

—Rev. James W. White.

CONVERSATION AT HOME.

Few things are more important in a home than is conversation, yet there are few things to which less deliberate thought is given. We take great pains to have our homes well furnished. We select our carpets and pictures with the utmost care. We send our children to school, that they may become intelligent. We strive to bring into our homes the best condition of happiness. But how often is the speech of our household left untrained and undisciplined!

The good we might do in our homes with our tongues, if we would use them to the limit of their capacity of cheer and helpfulness, it is simply impossible to state. That in most homes the best possible results from the gift of speech are not attained, is very evident. Why should so great a power for blessing be wasted? Especially, why should we ever pervert the gift, and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb; but it were better far to be born dumb, and never to have the gift of speech, than, having that gift, to employ it in speaking only sharp, unloving, or angry words.—*Sel.*

A TALK WITH THE GIRLS.

Do not toss your head and throw down the paper when you have read the heading of this article, my pretty one, and say, with a curl of the lip, "There's another lecture;" for you are mistaken. I dislike personal lectures, too; but I would like to gather you all around me for a little chat about some things of interest to you and me. Having lived a few years longer than you, I have learned some things which perhaps might do you good.

Many of you are Christians, and an honor to your profession; yet, sometimes, when you have done a good work, you are met with freezing criticism, and sent to your room in tears. Never mind; as long as human nature is as it is, there will be those to mistrust. You will remember how they said about the Master, "He casteth out devils by the prince of devils." He did not get discouraged, but went on healing their sick, giving sight to their blind, and doing many marvelous works, getting strength by hours of secret communion with the Father. So must you. It is enough for the servant to be as the Master. No matter what your attainments are, you cannot go alone.

The world needs bright, cheerful, Christian girls. There is enough of gloom and sadness. Faces become clouded, because of the heart-ache beneath; and too many turn to the vain amusements of the world for relief. Why?—Because too many Christians are themselves of a sad countenance. Let your life be a ray of sunshine, warming and brightening everything it touches.

A smile is contagious, and there are few persons who can resist its influence. Your mission is to be good and to do good. While you are fulfilling your mission, you can have a good time. Crowd every day with pleasure, only be sure that it is of the right kind. The world is full of beauty for eyes that are open. God loves the beautiful. Why should not you see it, use it, enjoy it? But do not abuse it, or it will become like apples of Sodom in your hands.

Now, girls, there are some things I do not want you to do. Do not give your best to strangers, leaving the dear ones at home to take as a matter of course your love to them. Too often there are—

"Smiles for the sometimes guest,
And for our own the angry tone,
Though we love our own the best."

Let father, mother, brother, and sister feel that you are the dearest, most helpful girl that ever lived, whose very presence is restful. Have you never seen the tender, mellow light in a mother's eyes as she talked about the daughter who had been her staff and comfort till another had taken her to make a home for him? Richer than a crown of jewels is a mother's blessing, and more to be desired than wealth or fame, a father's benediction. They are worth all the time, patience, and labor you can give.

Do not be in a hurry to marry. "Oh, I thought you would reach that point!" Yes, I have reached it; for, next to your salvation, it is the most important epoch in your life. That door opens to you either a life of unbounded happiness or a life of untold misery. I think Naomi did better than she would have done had she married in her early girlhood. After the flush of girlish pleasure, she was better able to judge the qualities of the husband she wanted. So can you. And what if it were never your lot to grace a home of your own? Do not feel that you have failed in the chief object of your existence. The world is wide, and even an old maid may find a place, and be welcome. The world is better, perhaps, for the self-sacrifice and loving service of some old maids we might mention. Every department of literature, science, and some of the professions, as well as the humbler walks of life, are open to you, and there is always room for brains.

Be not a sharp, unkind critic, but a tender, helpful one, remembering "lest ye also be tempted." A dear old mother in Israel once said to me, when with choking words I tried to thank her for a favor I never could repay, "We were put here to help each other." How my heart warms when I think of the motherly kindness of the dear soul to a heart-sick, bereaved stranger. Truly, such a woman must have had a happy, helpful girlhood, and have ripened as the luscious fruit upon the bough. I can wish nothing better for my girls than that they each should be such as she was. To attain such a character means a steady, earnest endeavor; and when the Master comes, he will find fruit, not leaves only.—*Sel.*

SPOILING CHILDREN.

THE worst injury any parent can inflict on society, is to pet and spoil his children in such a way that, when they grow up in the world, he will regret that they did not die in infancy. A mother allows her boy to "answer her back" and treat her rudely. Years after she has gone to her account, another person will reap the bitter harvest of her weakness. The spoiled son will have taken to himself a wife, whom he treats in the same rude manner that he was permitted to adopt toward his mother. A spoiled boy may possibly become a worthy, religious man, but the effect of his having been spoiled will be seen in the large amount of dross that will overlie the gold. He will be ill-mannered, overbearing, selfish, and generally disagreeable. Mothers, you can prevent this. When a boy is given to you, accept him not as a plaything merely, but as a most sacred trust—a talent to be put to the best account. Train him to be pure, truthful, independent. Teach him to hate cruelty, to take the part of the weak, to recognize the special gentleness and respectful consideration due to a woman, particularly his mother and sisters. In this way you may prevent your pets from ever becoming pests.—*Sel.*

News of the Week.

NEWS FOR WEEK ENDING JAN. 5.

DOMESTIC.

—The business failures for the past week reached the large number of 387.

—The total production of pig-iron in the South last year was 1,065,000 net tons.

—Diphtheria is epidemic at Springfield, Mass., and the schools have been temporarily closed.

—During 1888, 383,595 immigrants were landed at New York, being an increase of 1,977 over the previous year.

—Nearly the entire business portion of Altona, Ill., was destroyed by fire on Wednesday. The loss is estimated at \$20,000.

—Hundreds of school children at Pekin, Ill., are suffering with measles, and the health officers have ordered the schools closed.

—Lack of snow in the Michigan woods has thrown hundreds of men out of employment. Many of the lumber camps have shut down.

—There is talk of closing the public schools at Belvidere, Ill., owing to an epidemic of measles, scarlet-fever, and chicken-pox which is raging.

—A locomotive engineer stated at Jeffersonville, Ind., Wednesday night, that there would be a strike on all the roads of the country before March.

—A six-story brick building occupied by the Richardson Drug Company, at St. Louis, was burned Tuesday, causing a loss of nearly \$1,000,000.

—Fire at Decatur, Ala., Monday, destroyed eleven new buildings in Lafayette Square, entailing a loss of about \$50,000. One man was fatally burned.

—By an explosion of dynamite near Summeytown, Pa., Tuesday, two young men were blown to pieces, fragments of their bodies being scattered over a wide area.

—Exports of gold from New York during 1888, were \$32,370,471, while the imports were but \$5,944,369—a net loss of \$26,426,102, against a net gain of \$32,153,630 in 1887.

—Fire in Zeller's hotel at St. Louis, caused a panic Tuesday morning, three women jumping from a second story window. One was killed, and the others were dangerously injured.

—Two hundred miners on the line of the Wabash Western Railroad, in Missouri, have armed themselves, and are trying to force the others into a strike. Serious trouble is feared.

—Observers at Anaheim, Cal., of the sun's eclipse, claim to have seen an intra-mercurial planet (that is, a planet nearer to the sun than Mercury) during the period of greatest obscuration.

—The *Inter Ocean* prints the statement that David Irwin, who was acquainted with President Washington, and served in the war of 1812, died Thursday at Waseka, Minn., aged 115.

—The steamer "Natchez," one of the finest river-boats in the South, struck a reef near Lake Providence, La., Jan. 1, and sunk in nine feet of water. She was valued at \$75,000, and is a total loss.

—The negroes of Atlanta, Ga., had an elaborate celebration of emancipation Tuesday. Military companies paraded, and public exercises were held in the hall of the House of Representatives, which was crowded to the utmost.

—It is announced that the Electric Sugar Refining Company at New York has been swindled out of \$1,000,000 through the alleged "secret process" of Henry C. Friend, deceased, and his wife, the "process" proving to be a humbug of the most bare-faced kind. It is feared that the collapse means financial ruin to many persons.

FOREIGN.

—The czarina is said to be afflicted with a mental malady, and great anxiety exists in the imperial family.

—The American brig "Atalaya" was recently wrecked at Renew, Newfoundland, the captain being the only survivor.

—During 1888, forty vessels wholly or partly owned at St. John, New Brunswick, were wrecked, entailing a loss of \$550,000.

—The prospect for continued peace in Europe is said to be better at the opening of 1889 than for several years in the past.

—A dispatch from St. Petersburg, dated Jan. 3, stated that severe earthquake shocks were felt on that day in Khojend and Kestakos. Many persons were killed, and a number of buildings were destroyed.

—While there is little doubt of the truthfulness of the reports which have lately been sent from the Isthmus, of the bankruptcy of the Panama Canal Company, it is stated that work on the canal is still proceeding.

—Queen Victoria's speech, Dec. 24, expressed regret at the failure of the Fisheries Convention, and touched upon the troubles in the Soudan and Zanzibar, but contained no reference to Irish affairs. Parliament was prorogued until Jan. 31.

—The district about the volcano of Poaz, in Nicaragua, was shaken by a severe earthquake on the night of Dec. 29, churches and other buildings being considerably damaged. At Alajuela, eight persons were killed, and many others injured.

RELIGIOUS.

—Thirteen missionaries, from Minnesota, Ohio, Iowa, Canada, and other sections, sailed recently from New York to re-inforce Bishop Taylor's mission in Africa.

—"The Brotherhood on the Sea" is the name of a new Lutheran society of 200 Norwegian sea-captains, who pledge themselves to have regular services on board, and to conduct everything on board and on shore in the fear of God.

—The pastors of the Evangelical German churches of New York City, have formed a German Evangelical Alliance, "to maintain and defend the civil and religious liberty of this country wherever it seems to be in danger."

—A national convention of colored Catholics was held at Washington Tuesday. Father Talton, of Quincy, Ill., the only colored Catholic priest in the United States celebrated solemn high mass, and Cardinal Gibbons preached the sermon.

—A message from the pope to the Irish people was read by Archbishop Walsh from his pulpit in Dublin, Tuesday, in which the pontiff expressed his special affection for them, and professed that his recent decree against the methods of the home rulers was prompted by a desire to advance their interests.

—Wilbur F. Crafts, the prominent National Reform enthusiast, has resigned his pastorate in New York City, to accept the position of Field Secretary of the American Sabbath Union, which met recently at Washington. General O. O. Howard, of Rebellion fame, and Dr. MacArthur have also accepted prominent positions. An effort is to be made to organize State Sabbath associations in all the States.

Appointments.

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

QUARTERLY meeting for Dist. No. 2, N. Y., will be held with the church at Roosevelt, Jan. 12, 13. Let there be a general rally of all interested in the work, as important matters will be considered. I hope we may have help from some of the laborers. F. WHEELER, *Director*.

QUARTERLY meeting for Dist. No. 4, Mich., will be held at Blendon, in connection with the general meeting Jan. 18-20. Teams will be at Grandville at 10 A. M., Friday, Jan. 18, to meet those who come by rail. Such should be sure to be there at that time, as there is no station near Blendon. E. H. ROOT, *Director*.

THERE will be a two days' meeting at Blendon, Ottawa Co., Mich., Jan. 18-20. The new church will be dedicated at that time. Eld. I. D. Van Horn is expected to be present. We should like to see a good attendance from the surrounding churches. Meetings will probably begin Friday evening. Let all who can do so, bring bedding with them; and come prepared to have a good meeting. GEO. M. WOODRUFF.

THE quarterly meeting for Dist. No. 4, Ia., will be held at Mt. Pleasant, Jan. 12, 13. Meetings will begin at seven o'clock Friday evening, Jan. 11. We hope the district will be well represented at this meeting. If there are any who desire a series of meetings in their church or neighborhood, this will be a good time to present the request. Try to bring the Spirit of God with you. C. A. WASHBURN. J. S. HART.

PROVIDENCE permitting, I will hold meetings in Indiana as follows:—

Richmond,	Jan. 15-17
Hartford City,	" 18-20
Jonesborough,	" 22, 23
Marion,	" 24, 25
Wabash,	" 26, 27

We hope to see as large an attendance as possible at these meetings, that we may become acquainted with the work and the workers. F. D. STARR.

THE quarterly meeting of Dist. No. 2, Ohio, will be held at Mt. Vernon, Jan. 11-14. We earnestly request a full attendance of our brethren at this important meeting. A general council of all the ordained ministers in the Conference will be held at Mt. Vernon, beginning Jan. 9. This council will continue during the general meet-

ing, so our brethren will have the benefit of all the ministerial help in the Conference at this time. The meeting will be held in a large Grange hall near the Sanitarium. Dr. G. A. Hare, medical superintendent of the Mt. Vernon Sanitarium, will lecture on the principles of hygiene and temperance. We expect to have one of the best meetings ever held in the State.

R. A. UNDERWOOD.

PROVIDENCE permitting, I will meet with the church at Burnside, Wis., Jan. 17-20, and with the friends at Warrentown, Jan. 24-27, as Bro. Ward may arrange.

W. W. SHARP.

THE church at Spencer, Medina Co., Ohio, will hold meetings as follows: Beginning Friday evening, Jan. 18, at 7 o'clock, quarterly meeting will be held on Sabbath and Sunday, beginning at 10:30 A. M. each day; also preaching each evening. Eld. J. E. Swift, of the Cleveland mission, will be in attendance, and we bespeak for him a good hearing. Whoever fails to be there will meet a great loss. Brethren from neighboring churches are cordially invited to meet with us. I desire to say to all who can attend, Spend the few days intervening in such a way as to be fully prepared to enter at once into the spirit of the service, so that not only yourselves, but others, may be refreshed. O. T. NOBLE.

NOTHING preventing, I will be at Leon, Wis., Jan. 12 and 13, at which time the quarterly meeting will be held. Let all scattered brethren from Viroqua, Cashton, Cataract, and other places attend. Let nothing keep you away. We have reached a very important time; and all should realize this, and also that every one has some part to do in this work.

Jan. 19 and 20 there will be a general meeting at Hundred Mile Grove. Important matters pertaining to church officers will be considered at this time. Bro. Snow will be present. Meetings will begin Friday evening, at each place. A. J. BREED.

BUSINESS NOTICES.

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

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Obituary Notices.

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

VAN DER SCHUUR.—Died of pneumonia, in Battle Creek, Mich., Dec. 14, 1888, Maria, daughter of M. J., and D. Van der Schuur, aged 2 years, 8 months, and 17 days. Brother and sister Van der Schuur, with their three little children, came from Holland last July. Death's icy hand has severed a fair bud from the family tree; but these bereaved parents do not weep as those that have no hope. The Saviour said, "Of such is the kingdom of God." Words of comfort by the writer. A. C. BOURDEAU.

BLAKE.—Died in Denver, Ind., Nov. 7, 1888, of typhoid fever, sister Mary Blake, wife of Bro. Andrew Blake, aged 31 years, 8 months, and 3 days. Sister B. was a member of the Denver church, and many times expressed her gratitude for the precious light of the third angel's message. She leaves a husband, five children, and other relatives to mourn their loss, yet they sorrow not as others who have no hope. Words of comfort from 1 Cor. 15:19-23. B. F. PURDHAM.

RANDALL.—Died near Weyauwega, Wis., Dec. 12, 1888, sister Jane A. Randall, in the seventy-second year of her age. She, with her husband, came to Wisconsin in 1856, from Jefferson County, N. Y. Her husband died Aug. 20, 1887. They have been Sabbath-keepers over forty years. Sister Randall fell quietly asleep in the full assurance and hope of the soon coming of the Lord. Words of consolation and comfort were offered by the writer, from John 14:1-3. The deceased was living with her son, W. G. Randall. Sorrow not, dear friends, as those who have no hope. JOHN FLETCHER.

FOSTER.—Died of typhoid fever, Dec. 4, 1888, near Nora, Jo Davless Co., Ill., Alma Iona Foster, aged 18 years, 6 months, and 6 days. Iona went to Battle Creek with her sister, and worked in the Sanitarium about one year; and while there she embraced present truth, and united with the Battle Creek church. Since returning to Illinois, she has been good help in the meetings and Sabbath-school, where she will be greatly missed. Those who knew her best believe Iona sleeps in Jesus, awaiting the resurrection morn. Her last words were, "O Lord Jesus, how long ere we shout the glad song, Christ returneth, hallelu-jah! Amen." Funeral sermon by Eld. Bond (Wesleyan Methodist), from John 8:12. J. H. BATES.

WILLIAMS.—Died Sept. 28, 1888, of a combination of diseases, sister A. C. P. Williams. Sister Williams was born June 5, 1852. She was reared by Christian parents,—her father being a Baptist minister,—but made no profession of religion until

she attended the camp-meeting at Sedalia, in August, 1881. She was converted there, and soon afterward united with the Appleton City church, of which she was a member until she moved to Nevada, in 1887. She continued from the time of her conversion to live a consistent Christian life; and when death came, she said she was not afraid to go. We laid her away to sleep, trusting that she will be raised to share the reward of the faithful. Words of comfort were spoken by Eld. Wright (Disciple). JAMES KLOSTERMYER.

AYERS.—Died at his home near Furley, Kan., Dec. 8, 1888, of ulcerated sore-throat, Thomas Henry Ayers, aged 48 years and 24 days. He was born at Woodbridge, N. J., Nov. 14, 1840. When he was a boy, the family moved to Buffalo, N. Y., and thence to Illinois. He settled in Sedgwick Co., Kan., in 1871. He embraced present truth under the labors of Eld. Joseph Lamont, in 1878, since which time he has tried to show his faith by his works. At the time of his death, he was a member of the Valley Center church of S. D. Adventists. Although a great sufferer, he bore it with marked patience, calmly falling asleep, to awake, we trust, at the first resurrection. He leaves a wife and child and many friends to mourn his loss, but they mourn not as those that have no hope. Services by Eld. Bickel (Baptist), from Ps. 40:1, 2. J. E. WELCH.

FLEMING.—Died Nov. 11, 1888, at Redwood, N. Y., Jane S. Wilcox, wife of James Fleming, aged 38 years, 2 months, and 20 days. About ten years ago she was attacked with disease of the spine, and afterward with consumption of the lungs and other local affections. Many times she has been brought to the brink of the grave, but the Lord has raised her up, and her life has been preserved to her loved ones. While she suffered intensely, the grace of Christ and faith in the precious promises of God have sustained her. She learned to forget, in a great measure, her own sufferings, in her care for others. About twelve years ago, she accepted present truth under the labors of Eld. H. H. Wilcox, and was the first of a company of about twenty who afterward accepted it. She was faithful to the end, and we believe sleeps in Jesus. A husband and six children mourn her loss, all of whom have hope in Christ. May her prayers and instructive bear fruit in them unto eternal life. Words of comfort were spoken at the funeral by Eld. H. H. Wilcox, from Ps. 17:15, a text of her own choosing. M. C. W.

SWADEN.—Died Sabbath evening, Sept. 28, 1888, in the city of Dallas, Texas, of a complication of diseases, Bro. A. Swaden, aged sixty-four years. He was born in Sweden, and some twenty-seven years ago settled in Dallas. For several years he was a consistent and valued member of the Lamar St. Methodist church. In the winter of 1875-76 Eld. Cornell brought the present truth to this place, and Bro. Swaden was among the first to receive it. A church was organized soon afterward, and Bro. Swaden's name was second on the list. All through the years of trial without and within, he has stood firm and unshaken, always ready to aid, either by means or with humble labor, to advance the cause. His house was ever open to the brethren. He served faithfully as elder of the church some two or three years. His final sickness lasted about four weeks. He bore his sufferings with meekness and patience. He leaves a companion and one son, who are bowed under the deep affliction. May they and we so obey that we may meet our dear brother in the first resurrection. A large concourse of friends attended the funeral; and in the absence of any of our ministers, by request of the family, the writer conducted the services, reading from Job 14; 1 Corinthians 15, etc., as a foundation for his remarks. Our brother sleeps by the side of his son who died some five years ago. B. H. BODWELL.

(Signs of the Times please copy.)

LINSTEAD.—Died of dropsy, Oct. 4, 1888, at her home in Mt. Vernon, O., sister Adelia Linstead, in the sixty-fourth year of her age. For more than a score of years, she was a member of the Congregational church of the town in which she died. She ever took an active interest in the temperance and missionary work, of both the home and foreign fields. In 1866 her attention was directed to present truth. Her logical and expansive mind was quick to perceive and accept each point of Seventh-day Adventist faith, as it was unfolded to her. Though it required the relinquishing of old and cherished associations, she cheerfully left all, and cast in her lot with the people who are endeavoring to "keep the commandments of God, and the faith of Jesus." Though her sufferings were often very intense, she maintained a sweet patience and unwavering trust, to the end. During the last few days of life, she many times expressed the desire that all could know the sustaining power of the truth which she realized. She was especially burdened for those of her former church, that they might know practically the joy of believing and of living in humble obedience to all God's requirements. We think of her as sweetly sleeping in Jesus, to be awakened to the bliss of eternal life, at the first resurrection. She leaves a husband, son, and many friends to mourn their loss. The funeral services were conducted by Rev. T. E. Munroe, of Akron, O., who spoke from Ps. 103:18, 19. J. F. STEWART.

GARDNER.—Died at County Line, Ia., Dec. 17, 1888, at the home of her daughter, Mrs. Eliza Gardner, aged eighty-six years. Sister Gardner was born in Ireland, but came to this country at an early age, first living in New England, where she was married to Wm. Gardner (deceased). She, with her family, moved from thence to Cincinnati, O., thence to Indiana, and later to the State of Iowa, her final earthly resting-place. The greater part of her life of above four-score years was spent in church-fellowship, she having been a consistent member first of the Baptist denomination, afterward of the M. E. Church, and for nearly thirty years a Seventh-day Adventist. Sister Gardner's comfort in her declining years was chiefly in reading, and in communing with her God. Her partial deafness rendered conversation difficult, but she could, at her advanced age, read from morning till night. Her favorite reading was first of all the Bible, which she retained in memory to a remarkable degree; after this were "The Spirit of Prophecy," Geikie's "Life of Christ," "Pilgrim's Progress," also the "Signs" and the Review. She greatly desired and hoped to live to witness her Saviour's coming; but when she realized that her departure was at hand, she was reconciled, and quietly fell asleep in hope of a glorious awakening in the likeness of Him she longed to see.

Sister Gardner was the mother of twelve children, seven of whom are now living. Five of them were present on the occasion of her funeral. Words of comfort were spoken from Ps. 17:15. E. E. GARDNER.

POOLE.—Died of consumption, at Battle Creek, Mich., Dec. 12, 1888, our dear brother Franklin T. Poole, aged 41 years, 2 months, and 23 days. Bro. Poole was born in Randolph, Cattaraugus Co., N. Y. When very young, he moved to the State of Illinois with his parents. He made no profession of religion until he was soundly converted by reading literature on present truth in Onarga, Ill., about four years ago, since which time he has led a consistent Christian life, having it as the first aim of his life to grow in the knowledge of the truth and the grace of God. About two years ago he went to the Chicago mission, with which he was connected until his last sickness, filling the offices of Conference treasurer and tract and missionary society secretary, and making himself useful in assisting to look after the interests of the mission. He spent the last four and a half months of his life at the Sautarium, receiving all the relief from his fatal malady that his wife and only son and the faithful physicians and helpers could give him. During the first part of his stay in Battle Creek, he expressed a desire to live to help forward the precious cause he so much loved; yet he felt to say, "The will of the Lord be done." Many precious seasons of prayer were enjoyed at his bedside by Elds. Kilgore, Van Horu, and others, including the writer, at which the Lord drew very near to the suffering Christian, and to those who prayed with and comforted him. To the last, he showed a forgetfulness of self and an attention to the interests and happiness of others, which were truly worthy of imitation. He fell sweetly asleep without a struggle, leaving us the best assurance that he will be a subject of the immortal kingdom. The funeral discourse was given by the writer, from the following words: "Precious in the sight of the Lord is the death of his saints." Ps. 116:15. D. T. BOURDEAU.

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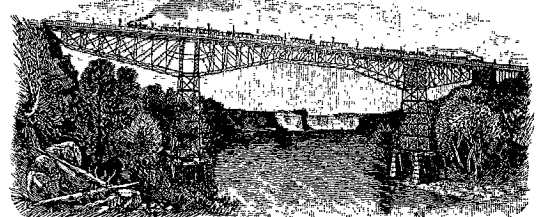
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.....	am	am	pm	pm	Dep.	Arr.	pm	am	am		am
.....	5.55	7.15	7.55	4.00	Port Huron	10.20	1.15	7.35		10.50
.....	7.23	8.31	9.11	5.40	8.40	11.53	6.17		9.17
.....	8.08	9.10	10.11	6.20	Flint	.....	7.53	11.27	6.40		8.88
.....	8.43	9.35	10.17	7.15	Durand	.....	7.15	10.59	6.05		8.00
.....	10.03	11.30	12.08	8.26	Lansing	.....	2.10	10.00	7.00		8.53
.....	10.37	11.00	12.00	9.08	Charlotte	.....	4.42	9.37	7.35		6.62
.....	11.30	11.45	1.10	10.05	D } BATTLE CREEK { D	.....	3.45	8.53	7.35		5.15
.....	6.30	am	12.05	1.20	pm	.....	3.40	8.50	7.30		am
.....	7.15	.....	12.50	2.21	.....	.....	2.52	8.11	1.44		.....
.....	7.25	.....	1.00	2.32	.....	.....	2.40	.....	1.35		VAL.
.....	8.13	SUN.	1.50	3.19	Acc.	.....	1.50	7.26	12.45		Acc.
.....	8.53	.....	2.30	4.07	.....	.....	1.55	6.50	12.00		.....
.....	10.03	3.41	5.30	11.54	5.50	10.37		pm
.....	10.20	4.00	5.50	11.55	5.50	10.37		pm
.....	12.40	11.00	6.25	8.10	9.05	3.25	8.15		1.15
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The Review and Herald.

BATTLE CREEK, MICH., JANUARY 8, 1889.

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A NEW YORK journal states that the Evangelical German churches of that city have formed an alliance "to maintain and defend the civil and religious liberty of this country wherever it seems to be in danger." Such an organization is most timely, and will have plenty of work on its hands if it fulfills properly its mission. We hope it comprehends the nature of what it has undertaken.

THE newspapers are just now congratulating the world on the favorable prospects of a continued European peace. While it is to be hoped that these indications will be realized, such congratulations will be much more in order when Europe has begun to disband a few of her immense standing armies. The prospects are fair at the present moment, but it only needs the smallest disturbance to upset the equilibrium and precipitate a most colossal conflict. And such a disturbance is liable to occur at any moment.

THE zealous schemers who are laboring to bring about religious legislation in this country, are making strenuous efforts just now for its success, but they are not having matters all their own way. An Associated Press dispatch from Washington dated January 7, states that Senator Cullom presented to the senate, on Saturday, resolutions adopted by the Columbia Turn Verein, at the Town of Lake, Cook Co., Ill., protesting against the passage of the Sunday rest bill, and the joint resolution in relation to religion in the public schools. The dispatch states further that "the Turn Verein wants Congress to provide a tutor for Senator Blair, and says that his bills 'remind one forcibly of Spain in the fifteenth century.'"

As an illustration of the truth of the dogma of consciousness after death, the *Independent* prints the following:—

The fact that a man is alive in the morning is a good ground for thinking that he will be so in the evening, unless there be a sufficient reason for thinking otherwise. So the fact that one is a living and conscious agent before death is a good ground for thinking that he will be so after death, unless death be a sufficient reason for thinking otherwise.

This truly is profound logic. What is there that could end the living and conscious intelligence of man, unless it be death? So if death be not "a sufficient reason for thinking otherwise," there is an absolute certainty that man will be "a living and conscious agent" after death, with no chance for reasoning about it. This is a good illustration of the folly of trying to deal with such questions by human reason, and it illustrates nothing more. The Bible gives us all the information we have upon the subject. See Eccl. 9:5, 6; Ps. 146:4, and kindred texts. Human reason alone might speculate forever upon the future condition of man, without getting beyond the starting point, so far as any positive knowledge on the subject is concerned.

"BIBLE READINGS FOR THE HOME CIRCLE."

By mistake, the wrappers on all of the \$2.00 cloth bindings that have been shipped out, have been marked "cloth, plain." They should have been marked "cloth, marbled." The \$1.00 book is the "cloth, plain." When ordering, be sure to designate the bindings as follows:—

The \$1.00 book, without illustrations, "plain cloth;" the \$2.00 book, marbled edges, "marbled cloth;" the \$2.50 book, gilt edges, "gilt cloth;" the \$3.00 style, "library;" the \$3.50 style, "half morocco;" the \$4.25 style, "full morocco."

THE YEAR BOOK FOR 1889.

THE Year Book for 1889 will be ready before Feb. 1. It is being prepared in such a manner that it will not only be far more convenient for reference by S. D. Adventists than any Year Book previously issued, but it will also be especially adapted to outside circulation. It will contain new pen-drawings and zinc etchings of all S. D. A. publishing-houses, colleges, and health institutions, showing, as far as possible, the various stages of growth made by each, together with comprehensive reports from the foreign mission secretary, the home mission secretary, the educational secretary, and such other reports and miscellaneous matter as will make the work of great value for reference or missionary use.

The price of the book will be ten cents,—the same as last year. Orders should be sent in immediately, so that it may be determined how large an edition should be printed. Address REVIEW AND HERALD, Battle Creek, Mich.

CLOTH-BOUND VOLUMES OF THE "AMERICAN SENTINEL."

SINGLE volume of any year, with index, bound in black cloth, with gilt side title, \$1.00. Vols. 1 and 2, bound together in one cloth volume, \$1.50; Vols. 2 and 3, in one cloth volume, \$1.50.

Vols. 1, 2, and 3, being the paper for 1886, 1887, and 1888, all bound in one cloth book, with index and October extra, title and volume numbers in gilt letters on back of book, \$2.25 post-paid. Address orders to *American Sentinel*, 1059 Castro St., Oakland, Cal.

TWO GOOD NUMBERS.

THE December (1888) and the January (1889) numbers of the *American Sentinel* are two excellent numbers for general circulation,—to use in missionary work, to send to friends, to hand to your neighbors, etc. We will send thirty copies of each of these numbers, post-paid, for \$1.00.

The December number contains: "The *Sentinel* and the Churches," "One Pope or Many?" "The Divine Right of Civil Government," "W. C. T. U. and Politics," "Romanism and Republicanism," "The Church and State *alias* the Prohibition Party," etc.

The January, 1889, *Sentinel* contains: "The Illinois Sunday Convention," "Principles, not Parties," "Sunday-law Arguments," a report of the "National Sunday Convention" held in Washington, D. C., Dec. 11-13, 1888, and various other interesting articles and items.

Either or both of these papers can be had in lots of 100 and upward, at the rate of \$1.50 per hundred copies, postpaid. Address *American Sentinel*, 1059 Castro St., Oakland, Cal.

THE PETITIONS.

MANY questions have been asked as to how long we are to circulate the petitions. The answer is: Circulate them steadily and diligently until the image of the beast is formed; that is, until that against which they aim, has been framed into the law. At the very least, we shall have two or three more opportunities to present our cause, with the petitions, at the national capital, against the Sunday law; and against the amendment, we shall have these opportunities, and that of speaking before all the people besides.

Brethren and sisters, the time has come for every one of us to preach the third angel's message as never before. Let there be neither check nor halt in circulating the petitions, until every adult person in the United States has had opportunity to sign them, or the image of the beast is made. There is work to do, and the Master says, "Lo, I am with you alway, even unto the end of the world." God has promised victory over the beast and over his image and over his mark and over the number of his name. And thanks be unto God who giveth us the victory through our Lord Jesus Christ.

A. T. JONES.

THE P. O. address of Eld. J. O. Corliss, till March 1, 1889, will be 1831 Vermont Ave., N. W., Washington, D. C.

LITERARY NOTICES.

The "Fireside Teacher."

WE take pleasure in calling the attention of our readers to this monthly, issued by The *Fireside Teacher* Co., 71 College Ave., Battle Creek, Mich. Those who desire a journal of a purely literary character, will find this to meet the want admirably. Its contents are of the very choicest character, and its paper, typography, and press-work are first-class. Besides its general articles, it contains many things of an instructive character, as its name implies, which render the year's numbers, when bound, a work of permanent value. All our students and young people, we believe, would find a year's subscription a pleasant and profitable investment. Prof. G. H. Bell, editor. 32 pp., illustrated, with cover. Single number, 10 cts. \$1.00 per year. Address as above.

"Holiness Chart."

We have received from McDonald, Gill & Co., 36 Bromfield St., Boston, Mass., a "Bible Holiness Chart" consisting of thirty-one sheets, on which are printed, in large type, texts of scripture upon the subject of holiness, followed by an appropriate verse of some hymn. A new leaf can be turned and new texts learned day by day, as the chart is suspended upon a roller, after the manner of Bible texts and mottoes so frequently seen. Scripture is always good, and it can but be beneficial to have texts upon so important a subject always before the eye. Even though we may hold that these texts are by some misinterpreted, we are not obliged to indorse such interpretation. For further information, address as above.

Detroit "Journal" Year Book for 1889.

Decidedly the neatest specimen in the line of "year books," that has come to our table, is the Detroit *Journal* Year Book for 1889. But its neatness is not its only merit; it is packed full well-nigh to bursting, with important and interesting information on current topics, with which every man would do well to make himself familiar. It will be found a handy and useful book for the year. 164 pp. Price, 25 cts.

In this connection we would take occasion to say a word also for the Detroit *Journal*, published daily and weekly by the same company. The proprietors seem determined to furnish the public with as good a newspaper as money, enterprise, and first-class newspaper ability can produce, and at a figure within the reach of all. Every column throbs with the living pulsations of the present hour. Address, Detroit *Journal*, Detroit, Mich.