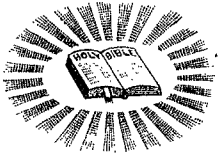


# Adventist Review



AND SABBATH HERALD.



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

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## GETHESEMANE.

WITHIN the olive shade  
The Saviour see,  
As there he knelt and prayed,  
My soul, for thee;  
While cold and damp midnight,  
Pale moon and dim starlight  
Beheld thy strange, sad sight,  
Gethsemane!

Even the faithful fail  
Vigils to keep;  
They sink behind the veil  
Of weary sleep.  
Jesus is left alone,  
Bowed on dark earth and stone,  
And thou dost hear his moan,  
Gethsemane!

Why is my Saviour there,  
In sighs and fears,  
Under a burdening prayer,  
In cries and tears?  
While sorrow's dread control  
O'erwhelms his holy soul,  
His blood to thee doth roll,  
Gethsemane!

He took the bitter cup  
His Father gave;  
Resigned, he drank it up,  
My soul to save;  
Man's guilt and Satan's hate,  
Heart-crushing load so great,  
How deathlike was its weight,  
Gethsemane!

Garden of love and woe,  
How dear to me!  
I oft in spirit go  
Jesus to see,  
Who gives me heavenly aid  
To pray as there he prayed,  
Within thy sacred shade,  
Gethsemane!

—S. D. D. Phelps, in Secretary.

## 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.

### WHERE ARE THE NINE?

BY MRS. E. G. WHITE.

A DECIDED advancement in spirituality, piety, charity, and activity, has been made as the result of the special meetings in the Battle Creek church. Discourses were preached on the sin of robbing God in tithes and offerings. The prophet exclaims, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?—In tithes and offerings. Ye

are cursed with a curse; for ye have robbed me even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land."

Many confessed that they had not paid tithes for years; and we know that God cannot bless those who are robbing him, and that the church must suffer in consequence of the sins of its individual members. There are a large number of names on our church books; and if all would be prompt in paying an honest tithe to the Lord, which is his portion, the treasury would not lack for means. From all countries and tongues and peoples is heard the Macedonian cry, "Come over and help us." There are openings for the truth in every land. Those who are not of our faith are calling for the living preacher. Our publications are doing a good work, but the people say, "We want the living speaker to teach us the truth more fully." The mission field is as broad as the world, and yet the work is bound by those who are not giving to the Lord his own portion, designed to be used in just this kind of work. The withholding of means that is due to God places barriers in the way of accomplishing work that should be done by those who have been enlightened by the truth. As the sin of robbing God was presented, the people received clearer views of their duty and privilege in this matter. One brother said that for two years he had not paid his tithes, and he was in despair; but as he confessed his sin, he began to gather hope. "What shall I do?" he asked. I said, "Give your note to the treasurer of the church; that will be business-like." He thought that was a rather strange request; but he sat down, and began to write, "For value received, I promise to pay—" He looked up, as if to say, Is that the proper form in which to write out a note to the Lord? "Yes," he continued, "for value received. Have I not been receiving the blessings of God day after day? Have not the angels guarded me? Has not the Lord blessed me with all spiritual and temporal blessings? For value received, I promise to pay the sum of \$571.50 to the church treasurer." After doing all he could do on his part, he was a happy man. In a few days he took up his note, and paid his tithe into the treasury. He had also made a Christmas donation of \$125. Another brother gave a note for \$1,000, expecting to meet it in a few weeks; and another gave a note for \$300.

Robbing God involves the most serious consequences. The soul is placed in peril when this is done; for the blessing of God is withdrawn. About \$2,000 was raised to restore tithes and offerings that have been withheld in the past. It has been proposed that these long-withheld tithes and offerings be devoted to the

European missions. Nearly \$6,000, reckoning the Christmas offerings, was thus raised for the foreign mission work. The sympathies of God's people should be aroused in every church throughout our land, and there should be unselfish action to meet the necessities of different mission fields. Men should testify to their interest in the cause of God by giving of their substance. If such an interest were manifested, the bond of Christian brotherhood would exist and increase in strength between all the members of Christ's family. This work of faithfully bringing in all the tithes, that there may be meat in the house of God, would supply laborers for both home and foreign fields. Although books and publications upon present truth are pouring out their treasures of knowledge to all parts of the world, yet missionary posts must be established at different points. The living preacher must proclaim the words of life and salvation. There are open fields inviting workers to enter. The harvest is ripe, and the earnest Macedonian cry for laborers is heard from every part of the world. We have no great men to send; but there are many single-hearted sons and daughters of God who will take hold of the work at any place, and God will give them wisdom, if they are meek and lowly followers of Jesus.

The Lord came very near to his people on the Sabbath of Jan. 5. The blessing of the Lord rested upon me in a large measure as I spoke to the people. I know that the hearers were enlightened by the Spirit of God. We all felt the softening, subduing influence of his grace upon our hearts. It remains to be seen if those who have been blessed of God in the bestowal of the richness of his grace, will be like the nine lepers who were not found giving glory to God. Will the number be in proportion as of one to ten, of those who will return to praise and glorify his name? How much more joy would there be in heaven if with pen and voice of grateful acknowledgment the proportion might be reversed! How much more rejoicing would there be in heaven if all those who have received the marked evidences of God's compassionate love would respond with thanksgiving, making it evident that they have not received the grace of God in vain!

A certain old soldier of the cross of Christ, who had trained his heart to praise God, had always a testimony full of rejoicing and thanksgiving. His store of grace was increased as he rendered thanks to God. So it may be with us all. How readily do we express our sorrow, pouring into sympathizing ears our griefs and woes! How easily do we gather the clouds of darkness and discouragement about our souls, and shadow the pathway of others by mourning and complaining! Why should we not change this habit, and let offerings of gratitude flow forth from a full fountain of love to God? Why should we not have hearts to appreciate the goodness and loving-kindness of our Heavenly Father? How does God look upon those who have no acknowledgment to make of the visitation of his grace; who reflect no glory to the beneficent Giver of all good?

Have we not fasted and prayed and afflicted

our souls over the backslidden condition of the church? Has the Lord heard your prayers in Battle Creek? Has the light and glory of God arisen upon you? Then arise and shine, showing forth the praises of Him who hath called you out of darkness into his marvelous light. If you are grateful, if Christ has removed your sins as a thick cloud, raise your voice in thanksgiving, and tell of his goodness, and let other churches be encouraged by the good news of the work among us. We have so long educated our souls to sigh and complain and groan and murmur, that we feel little obligation to magnify the Lord of hosts when he gives us the light and freedom of his Spirit.

A large congregation assembled in the Tabernacle on the occasion referred to, and the results of the good work that had been in progress were made manifest. The gospel of Christ was not only heard, but the hearers of the word became doers also. There were one hundred and eighty-five willing testimonies borne in this meeting, and many said it was the best social meeting they had ever attended in the Tabernacle. There was a general conviction of the sin of unbelief, and of the sin of neglecting to improve the talents that God had given to his people.

Christ has said, "Ye shall be witnesses unto me." You are to hold forth the word of life, to let your light so shine before men that they, seeing your good works, may glorify your Father who is in heaven. The confession of the church, the declaration of the evidences of God's truth, love, faithfulness, and power, are chosen agencies of heaven to reveal Christ's pardoning love to the world. The testimonies of the people of God, when impressed by his Spirit, convict men of the sin of neglecting so great salvation. While men who are converted to God acknowledge his power through patriarchs and prophets, they have a more interesting testimony to bear concerning the miracles of the grace of Christ, the ever-living Saviour, in their present and personal experiences. These precious acknowledgments of the goodness, forbearance, and love of God, when accompanied by a consistent life, carry with them an irresistible power, that results in the salvation of souls. Says the apostle, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Every important truth received into the heart must find expression in the life. It is in proportion to the reception of the love of Christ that men desire to proclaim its power to others; and the very act of proclaiming it, deepens and intensifies its value to their own souls. Those whose souls are full of the love of Christ, are full of eagerness to make disclosures of the comfort, hope, and peace that pervade their hearts. They feel as did Paul when he said, "Unto me, which am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known to the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

The churches which have been made sensible of the deep movings of the Spirit of God, have reached an important point in their experience. The Lord has manifested his willingness to bless those who will seek him with undivided hearts. The work of salvation cannot go forward without the co-operation of the human and the divine. The conditions of progress are plainly marked out in the word of God. You are to "work out your own salvation with fear and trembling;" and then "it is God that worketh in you, both to will and to do of his own good pleasure." Those who have been made partakers of Christ's love, have been placed under new obligations to God and man, and have been set apart for the

work of saving souls. They are to wear Christ's armor, and fight the battles of the Lord. Let every soul who has tasted and seen that the Lord is good, look their duties in the face. They are to confess Christ before the world. They are to bring the great truths which they have received before their fellow-men; for God has made them the depositaries of his light and truth. Jesus came to seek and to save that which was lost, and we are laborers together with him. Christ was the faithful shepherd that was willing to leave the ninety and nine and go into the desert to seek and save the one lost sheep.

Though years have rolled into eternity since many first heard the truth, there are those who have never drank of the fountain of living waters, and therefore they cannot intelligently lead others to the fountain. It is for this very class who are feeding on husks, that Jesus feels the tenderest interest and sympathy. Over one sinner that repenteth there is greater joy than over ninety and nine just persons that need no repentance. The work of every church-member in our land is to seek and to save that which was lost.

"Let the lower lights be burning." Let the individual members of the church take up their appointed work of diffusing as well as receiving light. Not one is excusable in being an idler in the Lord's vineyard. Additional light has been received by the Battle Creek church; but in order to retain this light, and to have it increase, it will be essential to recognize your responsibility before God. We cannot mark out a precise, rigid, iron-clad rule which you must follow in your missionary efforts. If you seek wisdom of God, asking in faith, nothing wavering, it shall be given, and given liberally. In working for others, you will be constantly strengthening yourself, and you may become polished instruments in the hands of God for disseminating the truth.

#### PRINCIPLES BY WHICH TO INTERPRET PROPHECY—NO. 9.

BY ELD. D. T. BOURDEAU.  
(Battle Creek, Mich.)

*VII. We should discriminate between the different comings of Christ; else we shall misplace events predicted by the prophets, and pervert the doctrine of Christ's second coming.*

The Bible speaks of several comings of Christ, of which three are to our earth, and one to the Ancient of days. These are literal. Besides these, we have Christ's coming to survey his guests, or to ascertain the nature of their characters at the close of probation; his comings to his children by his Spirit; and his comings to the disobedient, in judgments. These comings cannot be said to be literal.

The first literal coming of Christ to our earth is past. It occurred when he was made flesh,—was manifested on our earth to dwell among men, live their example, and die their sacrifice. The second literal coming of Christ to our earth is soon to take place. It will be personal, visible, in the clouds of heaven, with all the holy angels, with power and great glory. "This same Jesus, which is taken up from you into heaven," says the Bible, "shall so come in like manner as ye have seen him go into heaven." Acts 1:11. "While they [the disciples] beheld, he was taken up; and a cloud received him out of their sight." Verse 9. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. "And they [all the tribes of the earth] shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

This time Christ does not come as the babe born in the manger, to hunger and thirst, and to

labor with his hands; to teach the way of salvation amid most trying circumstances; to be tempted and persecuted; to be despised, betrayed, and rejected of men; to wear a crown of thorns, to be mocked and spit upon, and to suffer, groan, and die under the heavy burden of the sins of the world; but he comes as "King of kings and Lord of lords;" he comes "clothed with a vesture dipped in blood," indicating the salvation that he brings to his saints and the destruction to his enemies (Isa. 63:1-4); he comes with "his head and his hairs" "as white as snow," "and his eyes as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace," and having "on his head many crowns" (Rev. 1:14, 15; 19:11-16); he comes to raise the righteous dead and change the righteous living, and take them with him to heaven.

Before leaving his disciples, Christ said unto them, "In my Father's house are many mansions: if it were not so, I would have told you. . . . And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. Read also chap. 13:36. And Paul, speaking on the same subject, says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. Read also Isa. 25:9. And the beloved apostle, taking a view of the saints saved in heaven, said, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power unto the Lord our God." Rev. 19:1.

When Christ comes the second time, he makes a speedy riddance of all the wicked upon earth whom previous judgments have not destroyed (Rev. 19:21; Zeph. 1:14-18.); he completely empties the earth of its inhabitants, destroying the sinners thereof out of it, and taking the saints with him to his Father's house above. Isa. 13:9, 6; 24:1-3; Jer. 25:33. Jeremiah, viewing the earth as it will be when this complete destruction of sinners shall have taken place, says, "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. . . . I beheld, and, lo, there was no man, and all the birds of heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23-26. This point will be more fully developed when we treat other branches of this subject.

When Christ comes the third time (by which I mean his third literal coming to our earth), he does not come *after* his saints, but *with* his saints, who have been with him in heaven a thousand years. Zechariah speaks of this coming of Christ when he says, "And the Lord my God shall come, and *all the saints with him*." Zech. 14:5, last clause. He then comes with the new Jerusalem, raises the wicked dead, to be assigned to the devouring flames of the final conflagration, with the Devil and his angels, by Him whose just vengeance has lingered long, but who is mightier than the mightiest of earth and hell, and will surely fulfill every jot and tittle of what he has said concerning the punishment of those who would neither regard the principles of his righteous government, nor his merciful offers of salvation. At that time, Christ also renovates our earth, and fits it for his saints to occupy eternally. See Zech. 14:4, 5; Rev. 21:2-5; 20:4-9; 2 Pet. 3:7, 10-13; Matt. 25:41; 5:5; Dan. 7:27; 2:44; Isa. 35, etc. This point will also be treated more fully in due time.

One other literal coming of Christ is mentioned, which has already taken place. It was

not a coming to this earth, but to the Ancient of days. Dan. 7:13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

We see from these words that there was to be a time when Christ was to come to the Ancient of days, and receive from him a kingdom. Where is the Ancient of days? All answer, In heaven. When Christ ascended to heaven, he found the Ancient of days there, and sat down at his right hand. Heb. 1:3. Did Christ then come to the Ancient of days in fulfillment of this scripture?—No; for this coming of Christ was to take place after the rise and prosperous career of the little horn, or papacy.

Under the old covenant, God's dwelling-place on earth was the most holy place of the sanctuary. It was on the mercy seat and between the cherubim that God manifested his glory. Ex. 25:8; Ps. 80:1, etc. At this point the high priest met the Lord and communed with him at the close of the yearly service in the sanctuary, while engaged in the work of cleansing the sanctuary. This occurred the tenth day of the seventh month, the day of the cleansing of the sanctuary, and the judgment day with Israel (Ex. 25:21, 22; Leviticus 16, etc.), and typified the closing part of Christ's work in the heavenly sanctuary. Heb. 8:1-5; 9:1-7, 23; Dan. 8:13, 14; Rev. 14:6, 7; 1 Peter 4:6, 7, 17.

We must therefore expect that at the close of Christ's work in the heavenly sanctuary, one like the Son of man (who is none other than Christ) is to come to and commune with his Father, and receive from him the kingdom. He receives the nations to "dash them in pieces like a potter's vessel." Ps. 2:8, 9. He also receives and is wedded to the New Jerusalem as the metropolis of the kingdom, as "the bride, the Lamb's wife," and "the mother of us all." Rev. 21:9, etc.; Gal. 4:26. This is, figuratively speaking, the wedding, or marriage, of the Lamb, from which Christ is represented as returning when he comes the second time. Luke 12:35-37: "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 sit at meat, and will come forth and serve them."

The saints are not literally at this wedding, which takes place in the Father's house in heaven. They can be there only in spirit, as they with living faith ponder these interesting truths, viewing the grand transactions and solemn work that they set forth. They are invited to attend the marriage supper. "Blessed are they which are called unto the marriage supper of the Lamb," are the words of encouragement to those who hear these truths proclaimed. To this supper Christ takes the saints when he comes the second time, having been to the Ancient of days to receive the kingdom. Read also Luke 19:11, 12, 15; Rev. 22:17.

(This division of the subject concluded next week.)

—He who thinks his place below him, will certainly be below his place.—*Saville.*

—Satan often paints sin with virtue's colors. He knows that if he should present it in its own nature and dress, the soul would rather fly from it, than yield to it, and therefore he presents it unto us, not in its own proper colors, but painted and gilded over with the name and show of virtue, that we may the more easily be overcome by it, and take the more pleasure in committing it.

#### WASTED HOURS.

BY ELD. L. D. SANTEE.

(Arcola, Ill.)

"BUT the tender grace of a day that is dead  
Can never come back to me."—*Tennyson.*

Softly the sunshine gleams on the river,—  
The river that flows on its way to the sea,—  
But hours once wasted are vanished forever,  
And ne'er shall their sweetness return unto me.  
Hours misspent pass for aye from our keeping,—  
Silently vanish, with noiseless farewell,—  
With summer's dead in the past they are sleeping,  
And only the judgment their story can tell.

Time that is lost, and hours that are vanished  
Linger so sadly in memory's hall;  
Blessings our rude hands have carelessly banished  
Come not again when in sadness we call;  
Ships we have waited on time's mystic ocean  
Freighted with joys which we thought to have known,  
Have passed us unheeded, mid storm and commotion,  
Leaving sad watchers for bright blessings flown.

Seasons once wasted come not on the morrow;  
Mutely they wave us a final farewell;  
Vainly we long for them, grieving in sorrow,  
Feeling regret that our tongue may not tell.  
Lonely I stand by the side of the river,—  
The turbulent river that flows to the sea,—  
But a saddened regret marks my footsteps forever;  
For hours that are wasted return not to me.

#### SOMETHING MUST BE DONE.

BY W. A. COLCORD.

(Battle Creek, Mich.)

SUCH appears to be the sentiment taking possession of the minds of many religious teachers of the day not in sympathy with the doctrines of present truth. The presentation of these doctrines has not been altogether without effect. Notwithstanding the crosses which an acceptance of them involves, they have carried with them a measure of conviction that has been irresistible. Thousands upon thousands have admitted their truthfulness; while not a few have accepted them, and decided to live in accordance with their convictions.

Those who for some reason are not willing that these views should become general, or be accepted by any considerable numbers, are beginning to appreciate the fact that something must be done, or such is liable to be the case. A minister signing himself "Rev. F. L. Tuttle," writing from Healdsburg, Cal., in the *California Christian Advocate* (Methodist), of Jan. 16, 1889, quite clearly sets forth this idea. His article is headed, "Seventh-day Adventism." In speaking of the "Pastors' Union" of that place, of which, it appears, he is a member, he says, "They have long felt the need of doing something to stay the progress of this system of error."

So these gentlemen have come to realize that this "system," whether of error or otherwise, is making "progress;" and that if its progress is to be stayed, something must be done. They have learned that it will not stop of its own accord, neither will it die out because these Reverend gentlemen may have studiously ignored it, and sought its demise by withholding from it the honor of even their disapproving smiles, as Mr. Tuttle so plainly admits. He says, "Ignore it as much as we please, the reading of this literature scattered abroad does unsettle many, and they do make proselytes."

It thus appears that the plan of ignoring has been tried. But this has failed to accomplish what they desired it should. The reading-matter scattered abroad has had an effect upon "many," in spite of all this. And the efforts put forth by this people are not entirely without visible results, for "they do make proselytes." But as this will never do, something must be done. And what is it?

First, let us inquire what we should naturally expect ministers of the gospel would do, after they had decided that a certain system of religion is erroneous and demands attention. Would we not expect them to say something about it,

and show up its errors themselves? That is the way Paul did with heathenism, and Luther with Catholicism. They entered the field themselves, and fearlessly battled against the wrong, and earnestly contended for the right. But what have these valiant shepherds of the flock over in California done?—Sent across the continent and hired a man whose teachings are as destructive to cardinal points of faith held by Methodists, Baptists, Presbyterians, etc., as are those of Seventh-day Adventists, to do their work for them. Says Mr. Tuttle, "The Pastors' Union of Healdsburg, Cal., has secured the services of this gentleman for a series of lectures in their town." The object is stated farther on. It is "to refute the errors of this sect."

But the question naturally arises, Why have not these pastors undertaken to refute it themselves? We will let Mr. Tuttle answer: "It is not a pleasant task, and most pastors, rather than get into a debate, allow the work of proselyting, unsettling, and undermining to go on." Heartless pastors! Allow souls to go to ruin just to avoid a little unpleasant task! Think of it! A pastor permitting men and women to go to destruction, when he could have saved them by "getting into a debate"! Is this the true solution of the question? If so, it surely is a sad comment on the pastors. The words of Christ in John 10:12, 13, would seem to be the only fitting description of them. "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

But the motive that induced these men to engage some one else to undertake this "unpleasant task," Mr. Tuttle has quite plainly intimated. Speaking for the Union, he says, "We feel safe in calling such a man to do a work for us that we hesitate to undertake for ourselves." The work to be done is for them. But they feel safe in letting somebody else do it; for, if it should succeed, it would be a success for them; and if it should fail to accomplish all they desire it to accomplish, as it surely will, it will be some one's else failure, and not their's! So they are "safe" in either case. But the most striking feature in the passage is the frank admission that this work of refuting the doctrines of Seventh-day Adventists is a task which even the whole fraternity of ministers in the city of Healdsburg "hesitate to undertake for themselves." After admitting that it needs to be done, there can be but one valid reason for their not doing it, and that is a conscious sense of their inability. It is a little too great an undertaking.

We think we understand the situation these gentlemen are in. They are evidently laboring under peculiar circumstances. They are anxious that something should be done, to stay the progress of a particular sect, but hardly know how to go about doing it. A few similar cases have presented themselves in the past, a brief notice of which may, perhaps, aid us in solving this one, and in determining what doubtless *will be done* in this.

The Saviour came preaching a doctrine which attracted the attention of the people wherever he went. It appealed to the better judgment of all, and was accepted by many as truth. This greatly disturbed the religious teachers of his time, and so we find them first attempting to entangle him by argument. But he put them all to silence. So ably did he answer their sophistry that they finally dared not to ask him a question. Still they were determined that his preaching should cease, and, like the Healdsburg Pastors' Union, "felt the need of doing something to stay the progress of this system of error." So what did they do?—"Then gathered the chief priests and the Pharisees a council" (John 11:47)—just what the pastors of Healdsburg did. "And said, What do we?" They were in a quandary what to do, just as these pastors have been. Why they were thus solicitous



over the matter is plainly stated, "If we thus let them alone, all men will believe on him,"—the anxiety of the ministers exactly. "Ignore them as much as we please," says Mr. Tuttle, yet "they do make proselytes." The result of that council of the chief priests and Pharisees was that "from that day forth they took counsel together for to put him to death." And in order to get him into their hands, and thence under the power of the law as a criminal, they hired a traitor to betray him, and sought false witnesses against him. Matt. 26:59. If these modern pastors are not in a similar situation, and are not playing a rôle corresponding to that of those ancient priests, then there is nothing alike in a likeness.

The same procedure is repeated with reference to the apostles, as recorded in the fourth chapter of Acts. The apostles had been preaching with convincing power. Verse 3 states that "many of them which heard the word believed." This aroused the indignation of the priests and others, "being grieved that they taught the people." Then followed a council of the rulers, elders, scribes, priests, and high priest. "When they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do with these men?" Their chief anxiety was, not to know whether the teaching of the apostles was true or not, but "that it spread no further." It was gaining adherents, the apostles were making proselytes; and that they could not endure, so they said, "Let us straitly threaten them, that they speak henceforth to no man in this name." This failing to accomplish their purpose, they resorted to imprisonment, beating, false accusation, and murder.

That a similar course will be pursued by the enemies of truth now, is evident, not only because like causes produce like effects, but from the fact that the actual working out of that cause has already begun. The incentive to such opposition we apprehend is not so much from the conviction that certain doctrines are wrong and injurious, as it is that they chance to run across some cherished rite or settled creed, and only too plainly prove it wrong. Was it because those chief priests and Pharisees believed that Christ's teachings were making people worse instead of better, that they wished to hush the voice of truth? Was it because those priests and rulers thought that the apostles were destroying faith in the word of God, that they threatened, imprisoned, beat, and killed them? And is it because these modern pastors are convinced that the teachings of Seventh-day Adventists really make men and women worse, destroy faith in Christ, or lead to the violation of God's law, that they feel that something must be done to stay their further progress? We think not. If they were, they would do that *something* themselves. But a different motive prompts to a different course. Like the priests of old, they are ready to condemn it, but prefer that some one else should do the more unpleasant task. True zeal for the maintenance of truth never leads to such timid expedients.

#### "UNTO YOU, YOUNG MEN."

BY D. G. HENRY.

"I HAVE written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world." 1 John 2:14, 15. The Spirit of God here addresses all young men who have named his name; and after setting forth three essential characteristics, gives an important admonition.

"Ye are strong." We should be "strong in Lord, and in the power of his might;" strong in a faith which will make the rich promises of God our own,—a faith which will grasp the arm of Omnipotence, and couple divine strength with human weakness; strong in integrity to God, performing every action because of prin-

ciple, regardless of what the world may say or think.

"The word of God abideth in you." Dependent upon God for strength, with faith for his shield, and this abiding word—"the sword of the Spirit"—for his weapon, the young man is to overcome his great enemy. The importance of having the word abiding in us, and knowing exactly what it says, cannot be too strongly emphasized. We are living in perilous times, when every form of error and deception is practiced and taught; and unless we can answer, "It is written," we shall be unable to meet the foe. Again and again we have been told that we must stand before the powers of this world, and give a reason for "the hope that is in you, with meekness and fear." Are our young men preparing for that day? Are their minds being filled with the precious words of life? We are living in the time when the great famine—"not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11, 12)—is about to come upon the land. Are we storing up in our minds its precious treasures, so that, when others "shall wander from sea to sea, and from the north even to the east," and "shall run to and fro to seek the word of the Lord, and shall not find it," we may have the bread of life? The question is *not*, Are we expecting that when the time of trouble comes, God will fill our minds with his word? but rather, Are we making the best use of the time and means which God has given us? Are we searching the Scriptures *every day*? The promise is, "If thou *criest* after knowledge, and liftest up thy voice for understanding; yea, if thou *seekest* for her as silver, and *searchest* for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

Many young men think it a task to commit the few verses given in the Sabbath-school lessons; but before the word of God can be said to abide in them, will they not have to learn much more than this in a week?

"Ye have overcome the wicked one." There is often a wrong idea in regard to overcoming. Many express a desire to overcome their *sins*. It seems to be a trick of the enemy to draw the mind in a wrong direction. When we have committed a sin, the only way to get right with God is to confess it, with tears and heart-felt sorrow, at the same time praying for strength for the future. The sin is forgiven, and it is our privilege to rise from our knees never again to think of the sad mistake, except it be with grateful hearts for redeeming grace. Then comes the overcoming, not of sin, but of the wicked one, with his alluring temptations.

"Love not the world, neither the things that are in the world." Here is the test by which we can examine ourselves in regard to spiritual things. "If any man love the world, the love of the Father is not in him." "Where your treasure is, there will your heart be also." It is well for us to ask ourselves the question, How much of this world have I really given up for Christ? I do not want to be deceived in this matter; have I loved the message enough to really give anything which is of value? and if so, how much?

Many young men deceive themselves with the idea that they are giving up a great deal for Christ, when in reality they have nothing to give; and when they do get a little grasp of the world, they are ready to give up their hope in God. Quite a number of young men who have been thought earnest and zealous, have given up the truth, and engaged in some worldly speculation. The difficulty with such has been that they loved the things of the world; and when it came to the real test, the love of the Father was not in them. No one need be deceived, however, for it is our privilege to lay ourselves and all that we have or ever hope to have, upon the altar, and then, like Abraham, guard the sacrifice, lest anything disturb it. God will accept it, and his blessing will rest upon us.

#### "WHEN IT IS PAST."

BY MRS. ADA D. WELLMAN.  
(Battle Creek, Mich.)

WHY should the psalmist, in representing the smallness, in God's esteem, of even a decade of centuries, compare them with yesterday, rather than the morrow? with the past, rather than the present or future? Were not the hours of yesterday equal with those of to-day? Will the sixty times sixty times twenty-four, which told the seconds of the day past, be exceeded in the day now passing?

Ah! reckon as we may, no mathematical demonstration can overthrow the fact, incidentally recalled by the inspired bard, that the days which are past, though they be the identical days which were, still are naught compared with those days as they were; and the "watch in the night," which represents but an iota of the life of man, seemed, as in weariness and suspense we numbered its lagging moments, to comprehend all the stern experience of a life-time.

But the time which is gone, like the landscape passed, seems to shrink to constantly lessening proportions, compared with later recruits, and even in addition to those. I once heard a gentleman declare that not only do the years of mature manhood seem much more brief than those of youth, but the whole period of his life, reviewed at the age of sixty-three, seemed less than did the score of years which he recounted forty-three years before.

"For life seems so little, when life is past;  
And the memories of sorrows flit so fast;  
And the long, hard march through the wilderness  
bare,  
Seems but a day's journey when once we are  
there."

And yet, how much we stake on this unstable hour!—the interests of eternity! It would seem that Shakspeare—so wise in maxim, but so reckless in demeanor—must have had a fleeting intuition of the incomparable brevity of human life, contrasted with the vastness of eternity, when he exclaimed:—

"Poor soul, the center of my sinful earth,  
Fooled by those rebel powers that thee array,  
Why dost thou pine within, and suffer dearth,  
Painting thy walls so costly gay?  
Why so large cost, having so short a lease,  
Dost thou upon thy fading mansion spend?  
Shall worms, inheritors of this excess,  
Eat up thy charge? Is this thy body's end?"

How, sometimes, is our ambition stirred by the exploits of genius! How are our brains made to thrill by the rehearsal of prestige achieved, wealth accrued, or power won! But, while we regard with reverent awe the illustrious achiever of our ideal, mayhap even then the wires are bearing the tidings, "Dead!" And what is life, when life is past? or what is fame, when the famous is no more? or what is wealth, if the winner himself be lost?

Though our entire world is but an atom of the great universe, still, how we often fain would grasp some infinitesimal portion thereof, and, oblivious to the infinitude above us, rivet thereto body, mind, and soul! The object of our infatuation is perhaps real estate or bank-stock to be secured, a residence to be built, or garnishments to be displayed; perhaps it is intellectual attainment, artistic skill, or social position; or it may be a mess of pottage! Almost we justify the cynic who wrote:—

"Behold the child, by nature's kindly law,  
Pleased with a rattle, tickled with a straw!  
Some costlier plaything gives his youth delight—  
A little louder, but as empty, quite.  
Stars, garters, gold, amuse his ripper stage,  
While beads and prayer-books are the toys of age."

Shall we continue to ply our muck-rakes, till the crowns above our heads are removed, and life's opportunity is forever past? Look up, and secure the pledge of eternity, though it cost thy all; for life, with whatsoever honor it may be filled, is but as yesterday, "when it is past."

## The Mission Field.

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

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

### FOREIGN MISSIONS.

#### THE WORK IS ONWARD.

WE are frequently cheered by reports from other countries concerning the spread of the work. In a recent private note from the West Indies, Bro. Wm. Arnold speaks of the canvassing work. He says that he has taken as many as thirty orders in one day for "Thoughts on Daniel and the Revelation," and once he took 102 orders in four and a half days. In one month he took orders for 300 books.

With so much excellent reading-matter being put into circulation in those islands, we shall expect to hear, in due time, of many being converted to the truth. There seems to be an increasing desire in various parts of the earth to learn Bible truth, and we may rest assured that the time for earnest work will soon be past. There are many who ought to engage *now*, with all their might, in some branch of the great work. Who will improve the present? J. O. C.

#### IN OTHER LANGUAGES.

THE readers of the REVIEW will perhaps remember the article that appeared in the missionary department two weeks ago respecting missions in the Levant, showing, among other things, to what extent the Scriptures are being circulated in these Eastern countries. Other statistics might be given, more especially relating to the prosecution of this work in Palestine, but what has appeared is sufficient to show that a wonderful movement is going forward in these countries heretofore supposed, to a great extent, to be inaccessible to the gospel. Some may not attach any special importance to the facts set forth in this article; but to those who really look for the *whole earth* to be lightened with the glory that will attend the final message of warning to this earth, they are full of significance. Wherever the Bible and the gospel are received, it matters not by whose instrumentality, there the third angel's message must go.

The reception of the Scriptures in these less favored localities is a sure indication that God has a people there, for whom he has a care, and to whom he is preparing the way for the truth to be carried. The following extracts from two letters recently received from one of the large cities mentioned in the article alluded to, will sustain this conclusion. The first is from the matron of the "Smyrna Rest," an institution established by an American lady for the benefit of sailors and others. Here the Bible is found in many languages, and not infrequently persons at this place have the privilege of reading it for the first time in their lives. It is reported that they often retire with it to some quiet corner, and spend hours at a time in its perusal. The letter shows the great lack that exists with us at the present time for suitable reading-matter to be placed in such institutions. This "Rest" is visited by Jews, Armenians, Dutch, Germans, Scotch, Greeks, English, Americans and other nationalities, and is also constantly sending packages of reading-matter to Constantinople, Cyprus and other cities. Had we reading-matter in the languages spoken in that part of the world, and in other respects adapted to the wants of the people, we might at the present time have it circulating all through those countries:—

DEAR MADAM: In reply to your letter, we thank you very much for your kind offer of papers in different languages for our reading-room; but as both Roman Catholics and Greeks frequent the "Rest," and people of various creeds, we have to be very careful not to offend their prejudices by anything the least controversial, and had to discontinue taking a valuable religious paper in French because fault was found with its anti-papal articles. This would also hold good on the ships, where we meet with many Roman Catholic seamen. There-

fore, I think it will not be best to accept your offer for your papers, interesting as they are, as they might fall into the wrong hands. Our object is the conversion of souls by setting before them the simple gospel of Christ, regardless of human opinions and creeds. I think that I may say the same of the Constantinople "Rest," for the two are one, in their mode of working. A young Hebrew enjoyed reading the German paper you sent; the others were mostly given away on ships; where we are not so well able to trace results, but God, we know, blesses the least thing done in his name."

The following letter is from the young Hebrew to whom reference is made in the foregoing:—

DEAR MADAM: I saw your last letter to the "Smyrna Rest;" and as I am the Hebrew gentleman for whom you inquire, I wish to say that I do feel very glad indeed that you take so great interest regarding myself and the work among the people of the old nations. I am a regular visitor at the "Smyrna Rest," the birth-place of my Christian knowledge, and I owe very much to it, as I found Christ there. The managers of the "Rest" are doing their best for the salvation of souls, and they have been a great blessing to many. Your German paper sent some time ago I liked very much, and would feel much obliged to you if you would kindly send me more, which I can give to other Germans here. Unfortunately we have no missionary here for German Hebrews, and I am the only Hebrew German Christian in this city.

These letters give a good idea of how it is in other places. In all parts of the world there are those ready to receive the truth, and with our present facilities for sending publications, it can be sent to them. Even in Roman Catholic Spain, there are Protestant congregations in every large city. Our greatest need is for suitable publications in different languages. At the last meeting of the International Tract and Missionary Society, preliminary steps were taken to supply this want, to some extent, by so amending the Constitution as to allow the Society to publish small works in languages in which at present we have no reading-matter. At subsequent meetings of the Board, it was decided to publish leaflets of four pages each, on three leading subjects, in the Russian, Polish, Bohemian, Finnish, Armenian, Spanish, Portuguese, Chinese, and Maori languages. Some of these publications are to be prepared with special reference to their being distributed in Catholic communities. There are, at the present time, persons speaking these several languages who are anxiously waiting for reading-matter to be prepared for their use. We have recently learned of a Portuguese brother who is so much interested for his people that he has, on his own responsibility, begun the work of translating several of our publications. The same is also true with respect to the Hawaiian language, several tracts having already been printed and distributed in that tongue. Thus the way is prepared for the message to go to "many peoples and nations and tongues and kings." But who is to carry it to them? Certainly it must be those who have the message. But some will say, "We cannot learn foreign languages, and go to distant countries to carry the truth." This may not be necessary, but you may assist to print publications that will go, and in this way place in all these various countries discreet and efficient representatives to do the work for you. The International Society has before it a large field in this direction, all ready to be entered, and which, if properly worked, will require a large expenditure of means. We trust that many will be anxious to be represented in this interesting branch of the work. M. L. H.

#### EFFECTIVE MISSIONARY WORK.

"WHATSOEVER thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom in the grave whither thou goest." Eccl. 9:10. Thus the inspired word of God teaches how to work, and gives the reason why we should be specially active. When a person becomes thoroughly imbued with the spirit of the Master, like him he will zealously labor for the physical and spiritual welfare of his fellow-men; he will comply with the first part of the text, for the very reason given in the last clause. Consecration to God and his work

will beget in his heart a love for all mankind, and an unselfish interest in their present and future welfare; his influence will be felt by all, and cannot be resisted, even by the most hardened, as the following incident illustrates:—

On board the ship — from the west coast of Africa, bound for Boston, were two missionaries, — a man and his wife, — who had spent fifteen years of the best part of their lives among the wild tribes of equatorial Africa, and who for the first time in all these long years were making their passage home to visit their children, father, mother, and friends. They found a fertile field for missionary labor on board this ship, and one which they fully resolved to occupy. As the captain was an infidel, and the crew, while not avowedly so, took no interest in anything religious, the prospect for successful missionary work was anything but flattering.

This devoted couple, however, took in the situation at once, and instead of using their divine commission in any sense as a tomahawk or war-club, they quietly and discreetly ingratiated themselves into the favor and confidence of the officers, and secured their sympathy by a recital of their many wonderful escapes from savage beasts and equally savage men. This of course opened their way to secure a hearing among the sailors, to whom they recounted the many thrilling adventures they had encountered in their efforts to carry the gospel to darkened lands.

Mrs. C. devoted much of her time to caring for the rooms of the officers, putting this and that in order, mending their clothes, teaching the cabin-boy to read, helping him to commit the ten commandments to memory, assisting the steward in his duties, reading to the sailors, etc., etc. Thus, before they had been on board the ship a week, every one, from captain to cabin-boy, was deeply interested in the missionaries and their work, and felt the power of that influence which they could not resist. The officers were invited to be present at their morning and evening devotions, then requested to take a part therein, by reading a verse of Scripture or joining in the singing.

At first the officers felt ill at ease, appearing rather awkward; and when Mr. C. gave out the chapter, confusion seemed to be the order of the day. But as Mrs. C. quietly passed the Bible to one, found the place for another, after her gentle, simple manner, restraint gave way to confidence. Soon Mr. C. began to give out the chapter for the next meeting, which afforded plenty of time for all to look it up. After devotional exercises in the cabin, they would go forward to read and pray with the sailors. The suggestion was made to have the two meetings merged into one, but the captain politely demurred by referring to the great distinction, socially, between the officers and crew of a ship, the strict discipline which was absolutely necessary to be kept up, etc. Mrs. C. then gently informed him that there would be no distinction in heaven, between officers and sailors, and that God was no respecter of persons. Her winning manners gained the point, and the sailors were permitted to come to the cabin and join with the officers in social worship! Then, as the Spirit of the Lord came in, and feeling testimonies were borne, eyes unused to weeping were moistened with the tears of contrition and repentance; and thus, far away on the ocean billows, a work was begun which will, it is hoped, bear fruit in the kingdom of God.

Mrs. C. was never idle, always ministering to the physical as well as the spiritual welfare of all on board. As the ship drew near the stormy Atlantic coast, and the sailors were obliged to remain most of the time on deck, she would sometimes remain up all night, preparing coffee, drying their clothing, and watching over them with a motherly interest. Is it any wonder that when those sailors bade that woman farewell on the docks at Boston, they wept like children? This work was done on board a ship in three short weeks, by two consecrated missionaries, who felt a burden for souls. They did not claim

to have any special message for a special time, but went humbly forth about the King's business, fulfilling the commission assigned them by their divine Master; thoroughly imbued with his Spirit, whatsoever their hands found to do they did it with their might. Go ye also and do likewise.

C. E.

## SCOTLAND.

WE have reason to believe that Scotland is a good field for labor in connection with the present truth. We do not find here the cast in society that exists in England, especially in London. The Scotch people are more free and open-hearted than many of the English, but they do not possess as much culture. They have preserved their nationality as much as have the English. The national union that exists between the two countries is largely owing to the fact that the queen is of Scottish descent. She often spends weeks, and sometimes months, in Scotland. The people like to have her come; and it is said that she is far more accessible there than in England. The Scotch are an independent people, and do not easily assimilate with others. Those living in Scotland and in the north of Ireland are among the most hospitable people in the world.

Glasgow, the largest city in Scotland, containing over half a million inhabitants, is far more accessible than some of the other large cities, especially Edinburgh. Edinburgh is an aristocratic city, but Glasgow has more wealth. Many Americans visit Scotland, and it is a most excellent place for the distribution of our publications both by land and by sea. But the one thing that makes this country of more than usual interest to many is the fact that it is the home of John Knox. It contains many places of interest, made so by former associations, especially in connection with the Reformation of the sixteenth and seventeenth centuries.

We visited Edinburgh July 4, 1888, and met individuals from America in the house in which John Knox lived during the last twelve years of his life. The house is open to visitors. It is located in that section of the city which was chosen to be the battle-ground for every feud, both public and private. Here the combatants met in deadly grasp, and the cry of the clan, mingled with the tramp of mail-clad men, frequently disturbed the quiet of the inhabitants. It is said that the aspect of the street now is much the same as then. It was here that the Reformer lived, and fought a battle far more fierce, and gained a victory attended with far greater results, than any that was ever before fought on Scottish soil. The victory thus gained has come down to the people of this generation; and out from them we believe the Lord will gather a people that will be numbered with the one hundred and forty-four thousand.

There is nothing that arouses the Scottish pride more than to be reminded that their land gave birth to such men as Knox and the Covenanters; in fact, such men are an honor to any nation. The name of Knox is alive in the heart of every true Scotchman. The blood of those who died for their faith has made the Scottish soil sacred to the native Scotchman. Like the Waldenses, they love their native country; and there is no nation that can boast of truer men in the struggle for religious liberty. We visited the room where the Covenanters were tried, and saw the thumb-screw that was applied to make them confess the names of their friends who believed in the Reformation. We could not but feel that God has a people here. If he honored the spot where Abraham went to sacrifice his son Isaac, and where David refused to make an offering that cost him nothing, it is not inconsistent to suppose that he will honor those places where men have died for their faith, and where the same spirit exists in their descendants.

We found individuals who see and feel the rising influence of the papacy, and who recognize the importance of religious freedom for the ben-

efit of the people. Seldom have we visited any place which has awakened more solemn and serious meditation. We became attached to the people because of their frankness, and pray God to hasten the time when natives of Scotland now residents of the United States shall feel a burden for their own country, and give themselves and their means to get the truth before their countrymen.

S. N. H.

## Special Mention.

## NO SUNDAY BY CIVIL LAW.

THE *Interior*, in its issue of Oct. 4, 1888, contained an article by Rev. Hervey D. Ganse on the subject of "Sabbath and Sunday." While the greater portion of the article was devoted to the defense of the position that the law had a right to protect citizens from disturbance in their worship, and to close saloons on Sunday, to which no one could object, the first part of the article deals with the broader question of how far the law may deal with Sunday observance in its purely religious bearings. On this point some good principles are laid down, in which the readers of the *Review* will be interested:—

"Should any Sabbath usage be maintained by law among a free people? Manifestly the Sabbath regulations of ancient Israel, as defined and enforced by Moses, cannot be maintained in America. The Hebrew nation was church and state, in the most intimate union. It had but one polity—religious in some aspects, civil in others. On both sides, the civil as well as the religious, God was the acknowledged absolute Master. Moses had been appointed to the leadership of the nation by the act of God. He legislated and governed under direct divine suggestion. Thus the whole nation was put and kept under the immediate rule of the Almighty. These facts are to be kept in mind by any one who attempts to estimate fairly the severity which on one signal occasion was shown by Moses toward a Sabbath-breaker. See Num. 15: 32-36, for the recital of the stoning of the man who was found gathering sticks on the Sabbath. It must be remembered that to that man's nation the law of the Sabbath had been proclaimed by the voice of God himself. The observance thus enjoined was to be, as the event proved, a chief and most characteristic element in the nation's welfare, both civil and religious.

"But here now was a Hebrew—one of those direct subjects of the Almighty—who had set himself against obedience to God's sacred law. Does the act of disobedience appear to have been a trivial one? So much the smaller was the excuse for its commission. It was for the convenience of having a few sticks that this man, instructed in the Sabbath law by the miracle of the manna, by the most impressive announcement of Sinai, by the subsequent iterations of the law and by the Sabbath rites of the tabernacle, dared the retribution of Jehovah—and received it. His act had arrested the attention of the people, who viewed it not in the light of the considerableness or inconsiderableness of the matter of stick-gathering, but in the light of a willful infringement of the fundamental code of their divine king. So, in the clearest terms, and, so far as we can know, for the first time, this issue was raised: May an Israelite break the Sabbath when he chooses? If he may to get wood for a fire, why not to get food to put over the fire? and why not for any other reason small or great? Accordingly Moses, by God's direct command, consigned the man to the punishment due—not to anything he did in regard to the mere sticks—but to his bold and dangerous example of despising the divine organic law of the nation.

"But to our nation the Sabbath sustains no such relation as this. Our government is shaped

and upheld by the consent of the governed. Of these, some believe in God and religion and the Bible and the church. And some believe in only a part of these, or in none of them. Now if God had in any miraculous way taken us in hand, as he did the people of Israel; if he had put over us any Moses whom he directly instructed, and whose divine appointment and competency he vindicated by indisputable signs, the laws of God given to us through such a channel would be as authoritative among all our people as were God's ancient laws among the Hebrews. But we have no Moses and no miracles. We have indeed the ancient record, confirmed and illustrated, as Christians are convinced, in the most satisfactory ways. Therefore Christians believe in God's lasting law. And some Christians hold that because they themselves are sure of the authority and meaning of that unchanging law, it is not only their right but their duty, wherever they are in adequate majority, to require every citizen to accept and conform to the law, just as the majority understand it.

"It was not upon that footing, however, that this nation was established; but upon this: Every man's conception of God's will is to be of absolute authority with himself, so long as it does not lead him into acts which invade the rights of others; and no man, no majority, nor the whole nation, is to compel any man to do toward God any act whatever which he prefers not to do. No more shall they prevent a man from doing any act toward God which he chooses to do, so long as his acts are not injurious. The religious conscience of every man, while it keeps to its own proper function, is to be supreme, both in acting and abstaining; and the civil law is not to assume the least authority over it. This principle of absolute liberty in matters religious is the only one upon which such a nation as this is possible. Whenever it shall be surrendered, in form or in effect, the Republic is at an end.

"If, therefore, the attempt could be made, by whatever majority of Christian citizens, to compel the rest, who have not religious faith in the Biblical Sabbath, to revere and observe the day as though they had, every Christian of real intelligence should resist the attempt, by all the manly means in his power. And this he should do for three reasons: In the first place, he should recognize his neighbors' religious rights, and honor them, because they are rights. And in so doing he should be sure, in the second place, that he would be acting in the true interest of religion, since nothing can make religion more offensive to free men than to find it fastened about their necks by other men's hands. And, furthermore, a wise self-interest would bind any Christian to this course; for he should ask himself, 'If my religious conscience, when I am with the majority, can compel other people, why may not other people's religious consciences, when I am in the minority, have the right to compel me?'

"Such considerations, it would seem, ought to convince every right-minded American Christian that his view of the religious duty of Sabbath-keeping, while it ought to be very authoritative with him and his household, ought, by no means, to be incorporated into American civil law."

## EUROPEAN PREPARATIONS FOR THE MILLENNIUM.

THE following is an extract from the *Kansas City Times*. The reader will recognize its bearing on the subject which occupies such a prominent place in the theological utterances of press and pulpit at the present time:—

As this is the age of iron, all the nations of Europe appear to have gone simultaneously into the manufacture of fire-arms, or war materials of every sort, kind, and description. Armor for ships, huge cannon, new models of bayonets, improved field artillery, revolvers, rifled muskets, magazine guns, steel-clad earth-works, torpedoes, steel-clad bullets, mortars throwing dynamite shells big enough to burn up New York after a dozen



discharges—no limit anywhere to the invention of new agents for the destruction of human life—no let-up anywhere in the feverish yet ferocious struggle for absolute supremacy in the art of shedding human blood. Can it be that the fateful day of Armageddon is nigh at hand, when all the nations of the earth are to meet in mortal combat, and when, as the prophet so luridly declares: "Egypt shall gather them up, Memphis shall bury them?"

A Berlin dispatch announces that the factories of Spandau, Dantzig, and Erfurt are turning out 50,000 of the new repeating rifles every month. This is the last German invention, intended as an offset to the French Lebel gun, generally looked upon as the most terrible war weapon ever in existence. Austria, meanwhile, is manufacturing monthly from 35,000 to 40,000 of her Mannlicher, a repeating rifle of which little is known, and of which the Austrian military authorities appear to want very little to be known. Italy, not to be outdone, claims the invention of a repeater which is to revolutionize the employment of infantry, and change entirely the whole face of field operations. Too much mystery. The truth, probably, lies between the extremes. For this wonderful gun, a smokeless powder is being sought after.

France has been manufacturing her famous Lebel rifles for the past two years, crowding every workshop she possesses to its utmost capacity. It is estimated that, already, on hand for any sort of a crisis or emergency, there is a surplus of not less than one million of these dreadful army destroyers. Russia also wants the Lebel gun, and wants it badly. France agrees that she shall have it, but have it with the proviso that French artisans shall manufacture in France the number that may be required to arm the Russian forces the first time. Upon this proposition the Czar is now studying, and taking military counsel.

Even England, always slower than her neighbors in changing her infantry guns, and generally behind them also, has at length settled upon the Lee, said to be a most formidable breech-loader, and is to manufacture them at Birmingham, Bow, and Enfield, with the greatest diligence. The next great European war, therefore, will be a war of breech-loaders, a thing heretofore unknown in all of Europe's past bloody struggles. True, in the Crimean War, England had about half of her army supplied with the then almost unknown Enfield, a muzzle-loader, but a shooter of extraordinary power and fatality. Its bullets made wounds as huge as grape shot. The Russians had a gun but little superior to the old Queen Anne musket, a smooth bore with a buck and ball cartridge.

In the Austro-Prussian War of 1866, Prussia's needle gun hopelessly overmatched the Austrian muzzle-loader. In the Franco-Prussian War of 1871 it was needle gun against Chassepot, both breech-loaders; but then the French were so disastrously outfought by the German artillery that a fair trial could scarcely have been had between the two infantry arms. In the Tonquin War the French had a breech-loader called the Kropatschek, but it was a failure for several reasons, and was cast aside.

The Snyder rifle never answered its purpose, nor ever once fulfilled the promise of its youth. It is now largely in the hands of England's Indian soldiers. . . . In the way of artillery, Russia, France, Germany, and England have entirely changed and remodeled their field armaments. Germany and France have returned to the tactics of the great Napoleon—the huge massing of cannon, and the fire of one or two hundred pieces delivered simultaneously upon any given portion of a battle line. Meanwhile, all Europe is bent double under its enormous load of taxation, and the end is not yet.

Yes, the millennium is coming; but as to the nature of that millennium, so far as relates to the inhabitants of this earth, it strikes us that the preparations now so busily under way for its inaugural, constitute more trustworthy evidence than the optimistic utterance of our popular theologians.

#### "RULE BY DIVINE RIGHT."

WHAT a comment there is upon the monarchical principle in the character of royalty to-day on the European continent! The doctrine of divine right no longer prevails in England, and the throne there lingers but an empty form—albeit somewhat expensive—through sufferance and the lessening force of tradition. But across the German Ocean the title-deeds to rule are still held by their possessors as specifically coming from the Almighty. The Austrian succession has just been diverted from a crown prince who, divested of his rank, would not be received in any respectable social circle in the United States, to a young man whose best quality is amiability, but whose brains, if reports are true, would not be equal to the proper management of a truck patch. The emperor of Germany has an unpleasing record as a son and a husband, and his

course is a constant source of apprehension and uncertainty. The king of Holland is near the end of a discreditable life, prematurely senile, with a little girl, nine years of age, to succeed him. The king of Wurtemberg has forced his people to place a restraint upon him, and to require him to send away companions who pandered to his weaknesses. The taint of insanity which sent King Louis of Bavaria but a short time ago to a watery grave is in the blood of all these. The two-year-old king of Spain may be added to the list to be considered. Possibly he may turn out well, but heredity places the chances strongly against him. Think of millions of people, accredited, civilized, ruled by human trash of this kind! How long can it last?—*New York World*.

### Choice Selections.

#### JUDICIOUS PRAISE.

SOME modern Solon of wonderful mental equipoise—"level-headed" would express the thought, if it did not savor of the slang of the period—has compacted a great deal of common sense and sagacity into an aphorism: "An ounce of 'taffy' is worth a pound of epitaph-y." The word of praise fitly spoken, how good it is! It pays in coin second best to that minted by the Government. Thought, care, and toil respond with delight to its graciousness, while it costs the discriminating giver but a little good nature, good judgment, and a few pleasant words.

How gratefully does judicious praise come to the godly minister. He has studied late into the night and wrestled in prayer that his awful message: "It is appointed unto men once to die, and, after that, the judgment," may convict some sinner or stir some slothful saint. What an acceptable reward is his, should some one offer praise in this form: "I long to live a better life after that sermon." "Pray for me," would be the sweetest incense to the real pastor, easing his tired brain, and refreshing him body and soul. Judicious praise is pleasant. Yes, but suppose some superficial well-wisher should grow voluble over "the beautiful sermon," or, worse still, "the sweet discourse." A *douche* of cold water could not more effectually lower the physical temperature than such praise would dash the spiritual afflatus of the true preacher.

To the poet struggling to express some heaven-born thought, or to the writer whose inspiration is more earthly, the needs of his times—to these, as waters in the desert, would come an occasional expression of pleasure or even satisfaction, that the one might know his struggle had not been entirely fruitless, and the other that his practical thinking had had point enough to reach some one. These are very modest demands, all things considered, and yet they are sometimes overlooked or neglected. Wasn't it of Burns it was said: "He asked of them bread, and they gave him a stone" (epitaph-y)?

Friends and relatives, now and then, feel that intimacy and relationship justify a profound silence in regard to words of praise for personal kindness or for admirable or successful conduct. Praise is really worth the most from those who know one the best, because it is clearer-sighted, ordinarily, and more single-hearted. As it can be the genuine thing in the home and among intimate friends, it is a grave pity to lose its softening, stimulating influence where it can do the most unmingled good.

Of flattery, that nauseous abuse of praise, which commonly has self-seeking for its end—a desire to propitiate, that the rebound may be a heightened impression of the speaker—there can scarcely be condemnation too severe. Flattery always seems to guage the receiver as a simpleton, who, in full view, proceeds to swallow, hook and all, the ill-contrived bait. As flattery is unmerited praise, the contrast to an honest mind between one's proclaimed merits and the

real value must be depressing. To the honest mind, which does not object to being tricked out in meretricious charms, flattery but feeds the taste for sham, and makes it less shameful. Flattery is only evil and that continually. The largest, most genuine charity should lead the flattered to show his disgust; or, if courage be wanting for that exhibition, to flee the flatterer. In either case, the flatterer's trade would be so reduced as to be non-productive, and he would be forced into some more honest calling.

Real, hearty praise for a childish effort, though results be bungling and ugly, are a source of encouragement, leading to later results which will be neither unskillful nor unsightly. Praise to servants whenever possible—to strain a point is an emergency of these degenerate servant times—would ensure more opportunities for praise.

O, the word fitly spoken, how good it is! Spoken, not only thought. To the living who can hear and grow heartened by it, not to the dead who are beyond its need and its reach. The returns of the vital statistics of the country would be perceptibly advanced, if the inexpensive practice of praise for the living were more generally observed, rather than the lavish, obsequious, and high-sounding laudations of the dead. Give the "ounce of taffy" to the living, and the "pounds of epitaph-y" could be longer delayed, and its language would more likely be the words of truth.—*Alice Armstrong, in Illustrated Christian Weekly*.

#### SOME GOLDEN HINTS.

THE following, from an unknown source, contains advice which experienced business men indorse, and young men will do well to follow: Have but one business, know it thoroughly, and attend personally to its minutest details. Be self-reliant, concentrate your energies in a determination and supreme effort to conquer success. Keep your own counsel, attend strictly to business, and never dabble in anything foreign to it; curtail your expenses, never sacrifice safety to prospective large returns, cut short your losses and let your profits run on, and make your prime movers industry, economy, and fair dealing. It is the merest rant and bosh to rely on Luck. He is always indolent and whining, folding his arms, drinking and smoking, waiting for big prizes in lotteries, or lying abed expecting a letter with news of a legacy. On the contrary, Labor and Pluck are the invincible heroes who conquer success; they strike out into new paths, create, contrive, think, plan, originate, take all legitimate risks, toil to surmount obstacles, push forward, win renown by success. The glorious galaxy of successful business men and illustrious authors have been hard workers. Shun bad company and the prevalent vices of the day, never loan a borrowing friend more than you are able to lose if he cannot pay, and never take a loan on importunity. Never borrow money to speculate with. Acquire knowledge. It is only enlightened men who successfully hold their own with the surging masses who throng the road to riches. Avoid law and legal squabbles of every kind. In discussing business agreements, keep cool. Make all the money you can, and do all the good you can with it, remembering that he who lives for himself alone, lives for the meanest man in creation. If engaged in public business, advertise it; be punctual in meeting promised payments; keep short accounts; settle often; be clear and explicit in making bargains. Be civil and obliging as well as decisive and prompt with customers, and do not overtrade your capital. Finally, in the maturity of life, don't rust out by retiring from business; keep bright by useful effort, remembering that industry and happiness are inseparable.—*Sel*.

—The smallest dewdrop on the meadow at night has a star sleeping in its bosom; and the passage of Scripture that may seem insignificant has in it a shining truth.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 19, 1889.

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ANTIQUITY OF GOD'S LAW.

How old is the law of God? When was it enacted? and why? Did it exist before man? Was it applicable to the angels?

These are queries which arise in the minds of many, and over some of which the opponents of the Sabbath attempt to wax facetious. "Think of angels," they say, "killing or stealing? Think of them as having men-servants and maid-servants, to command, and cattle to team about through all the week, except on the Sabbath.

It looks to us that all trouble over these questions, is unnecessary, and any levity betrays a view of the subject that is painfully superficial. Think a moment. What is God's law? and how broad is the ground it covers?

1. Expressed in one word, which is applicable to all circumstances, and to all duration, from eternity to eternity, we may say that it is that principle which governs a righteous relationship between all the intelligences of the universe, whenever such relationship exists, wherever it exists, and to whatever extent, and in whatever particulars, it exists. Thus it governs the relation of all created intelligences, including man, to God, the Creator; and the relation of all creatures to each other—as angels with angels, angels with men, and men with men. Such is the law of God—the moral law—and such is the ground it covers, no more, no less. As applied to mankind, it covers our relation to God, and our relation to one another. As applied to any other intelligences, it covers the same ground—their relation to God and to one another.

2. The extent of the relationship governs the extent of the law, and the particulars of the relationship determine its specifications. It stops at the impossible. It expands only as the relation expands. That is to say (by way of illustration), if there were but one created being in the universe besides the Creator, from the very nature of the case there would spring from the relationship between them the law to govern it; for it would be the duty of the creature to render love supreme to the Creator. And if there were no other object which the creature could possibly have as a god before Jehovah, and nothing which could be bowed down to as an idol, the law could not take the form, under those circumstances, of a prohibition of these sins. But potentially those very prohibitions exist in that supreme law of love; and the moment circumstances so change that it becomes possible for the creature to have other gods and bow to graven images, the law shows itself in an aspect to cover that possibility.

And so when two or more creatures exist together, the law governing their relation—that each shall love the other as himself—springs into existence from the very nature of the case. But if it were not possible that they could kill each other, or wrong each other in property, the law could not take the form of a prohibition against murder and stealing. It would take such form just as soon as such sins in their case became possible.

Before sin came into our world, this law of love to God and love to man, held our first parents in its welcome bonds of peace and happiness. How far God had instructed them in regard to the special channels through which this love should manifest itself, we do not know. We do know, however, that God had given special instruction in reference to the Sabbath, and he had probably done so in respect to other matters pertaining to his own worship. If murder, adultery, theft, and other speci-

fications of the second table of the decalogue, they would of course know nothing till, by disobedience, the barrier had been broken down which made these particular forms of transgression possible.

God, as was proper, gave to Adam a test through which he might manifest his disposition to love and obey him,—the prohibition of the tree of knowledge of good and evil,—and this test was so comprehensive that it embraced the principles of nearly every one of the ten precepts of the decalogue. The evil immediately possible was the entrance of sin through disobedience to God in reference to that test; other specific acts were only remotely possible through that; for he would not be liable to fall into any of them as long as he obeyed this. And in so far only were these potentially involved in that law under which Adam stood.

But when man transgressed, and sin came in, then death, adultery, theft, and all other sins, became the immediate possibilities in the prospective development of the race; and through these very circumstances the law immediately adapted itself to cover them. The law against murder was not enacted after Cain slew Abel; but it was there before, and branded upon him the guilt of murder, when he committed the act.

Illustration.

To bring out perhaps more clearly the idea, let us liken the law of God to a river. Its fountain was love, and in one volume of love it began its flow. As soon as God had brought other beings into existence, who were to love each other, as well as himself, the stream took two channels: "Love to God" and "Love to fellow-creatures."

THE LAW OF GOD				
BEFORE SIN		DURING HUMAN PROBATION		IN REDEMPTION
L	TO	1	LOVE TO	GOD
		2		
		3		
O		4		
V	TO	5	LOVE TO	FELLOW
		6		
		7		
E	FELLOW	8	FELLOW	
	CREATURES	9	CREATURES	
		10		

We at length come to a time when the bed of the river forms itself into ten distinct channels. The water of the river adapts itself to this feature, and immediately flows in and fills them all. But it is the same water and the same river, only flowing now in ten channels instead of two. These correspond to the ten precepts enjoined upon man during the period of his sinful probation. And after probation is ended, and the redeemed enter the kingdom of God, and cannot die, and are beyond the reach of sin, and their circumstances are all changed, the form of the law will change accordingly, and the ten streams will coalesce again into their two great channels, "Love to God," and "Love to fellow-creatures;" for the positive duty of love will ever remain; and the stream will thus flow on through eternity. But in these two channels there will be all that was ever in the ten; for none of the evils prohibited by the ten can ever exist in that element of love, and every positive service of love will be rendered to its fullest extent.

In this state the prophet (Isa. 66 : 22, 23) assures us that the Sabbath will be kept while the new heavens and new earth remain; and that Sabbath we can keep, though the circumstances that exist here, of men-servants and maid-servants and cattle and strangers within our gates, may not attend us there. From month to month, according to the prophecy last quoted, as the tree of life yields her fruit (Rev. 22 : 2), will the nations of the redeemed gather at the New Jerusalem to eat thereof, and from Sabbath to Sabbath will all flesh come to worship before the Lord of hosts. All Sabbath-keepers there, praise his name!

—There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.—*Mme. Svechne.*

PRESS AND PEOPLE.

Rising Voices on the Sunday Movement.

As promised last week, we herewith present a few more extracts from current newspapers and other sources, showing the opposition that exists in many sections to the vigorous attempt now being made to connect religion and the State in this country.

The Mancelona (Mich.) *Herald*, calls the object which is designed to be secured by the Blair bills, "infamous." In its issue of Jan. 17, 1889, it says:—

"Petitions remonstrating against the passage of the infamous Blair bill have been circulated freely about town during the past few days, and we have yet to hear of but one who refused to sign it. When our legislators at Washington find it necessary to amend the Constitution of the United States, it will not be for the purpose of forming a combination between church and state that will prove obnoxious to the masses. The passage of such a bill as Mr. Blair has introduced under the guise of 'educational,' . . . might not have been out of place in the 14th, 15th, and 16th centuries, but in this enlightened age the people have no use for a law that advocates and upholds religious intolerance."

The "Turn-Verein" of Peoria, Ill., received from the national head-quarters of the order, recently, the following instruction in regard to this movement:—

"We herewith call the attention of all our societies to two measures, introduced in the United States Senate, to-wit: First, the so-called National Sunday bill, and second, the concurrent resolution, proposing an amendment to the federal Constitution, the object of which seems to be the establishment of the Christian religion as a national religion.

"We consider these propositions as an infringement of the liberty of conscience and a violation of the spirit of our Constitution."

After giving a brief synopsis of the Sunday bill, it adds:—

"Taking it all in all, this bill is the boldest assault upon political liberty of the people, yet attempted."

The circular concludes as follows:—

"The majority of citizens know what endless complications the sacrifice of those provisions of our Constitution which guarantee the liberty of conscience and religion to our citizens, would lead to, and we therefore deem it our duty to protest against such reactionary assaults upon our institutions.

"We call upon our societies to submit this remonstrance to the members of Congress of their respective districts immediately, with the request to oppose Mr. Blair's measures by every means within their power."

Bro. R. M. Kilgore writes us that a meeting of this order was held in Aurora Feb. 3, 1889, in response to this call, at which he was present. The meeting was large, and a protest to be presented to Congress was enthusiastically adopted. Of the tone of the meeting, Bro. K. says:—

"From the animus displayed by both speakers and audience, and the vim with which remarks were made and responded to, I judge . . . there will be no end just yet so far as they are concerned."

American citizens of the Jewish faith are also raising their voices against the measure. Dr. David Philipson delivered a lecture at Cincinnati, O., before the "Congregation B'ne Israel," Jan. 25, 1889, from which we make a few extracts. He thinks those who are urging on the Sunday movement are actually "delirious;" for he opens his discourse with these words:—

"Periodically there breaks out in this country an excited feeling that puts those whom it affects into a high state of delirium, in which condition they see and imagine things in a very distorted light, and feel that unless they do something to recall the people from their waywardness, and save them from the evil courses whereinto they have fallen, the souls of millions will be lost forever and eternally. At this period such a feeling is again asserting its sway, and is well nigh at its height."



In the second paragraph he gives his conclusions as to the result of the movement, in these words:—

"In short, to overthrow one of the bulwarks of our Constitution, and hence undermine that personal liberty which is the condition and the safeguard of our grand and glorious institutions."

Then, referring to the great interest taken in this matter by other bodies, and their discussions of the question, he continues:—

"I feel it necessary that we also as Jews, who belong neither to the one wing nor the other, except in so far as we are all citizens of this one great land,—that we as the Jews of this community, now that the agitation has also reached this city,—that we as Jews, the confessors of the religion that gave the Sabbath as the day of religious observance to the world, although as a day of rest it was known already among other peoples in ancient times, have our word in this most interesting, nay, not only interesting, but vital discussion,—vital in as far as it affects the very bone and sinew of the body constitutional of the United States."

On page 4 of this published discourse he makes a striking statement of the fact that the movement has now come to be one of national proportions. We quote:—

"The reason of the greater attention paid to the present movement and the greater alarm it excites is the fact that for the first time it has definitely assumed national proportions. Senator Blair, who appears to have the stuff of a fanatic in him, if we can judge from the exhibitions he has given of himself both on the Senate floor and elsewhere,—he having appeared as the supporter of well nigh every eccentric movement wherein this country seems to be especially productive,—set the ball a rolling by his Sunday bill; and at once, as though at a given signal, this small beginning, fathered by the New England senator, grew into vast proportions; meetings were called in many places, and the agitation kept up; a national convention assembled, and a complete organization for the accomplishment of the purposes of the bill effected. One preacher of New York City even resigned his large pastorate to accept the position of Field Secretary, and devote himself entirely to the work."

In regard to the effect of such legislation upon the liberties of the people, should it succeed, he speaks as follows (p. 9):—

"There are within the United States hundreds of thousands, aye, perhaps millions, to whom the establishment of any such laws as these bills propose, means the infringement of free action as much as would a law forbidding free speech and free thought."

We have space to quote further from this discourse only the solemn closing "protest," in these words:—

"In the name of an Almighty God, creator of all creatures alike, whose souls, the impress of the divine, stamp them as equal, as far as the right to live and be free is concerned; in the name of mankind, whose progress would be retarded for centuries, should any such retro-active measures as these Sunday blue laws intend, be indeed incorporated into the statute books; in the name of personal and individual liberty, which in being deprived of any one of its rights is in danger of losing them all; in the name of enlightened religion, whose watchword is tolerance for all, we protest against any attempt to force any such laws upon the Government of this country."

The St. Louis (Mo.) *Republic*, of Jan. 24, 1889, published the following "special" from Sherman, Texas:—

"A petition was circulated in this city to-day, and was largely signed to be sent to Congress, asking that body not to pass what is known as the Blair educational bill. Similar petitions are being circulated throughout the State, and the people of Texas appear to be generally opposed to the passage of the bill."

The St. Louis (Mo.) *Post-Dispatch*, of Dec. 29, 1888, said:—

"It is right and a duty to give thanks to God and to worship him; bodies of people may properly agree on a day or days to be set apart for that purpose, and they have a right to be secure from interruption therein. But one body of people has no just right to insist on compliance with their ideas in this matter by other bodies of people. One has no right to say to another, 'This shall be your day of thanksgiving and worship;' nor, in-

deed, has any person or association of persons any right to say to another person or persons that he or they shall have or observe a day of worship in any particular manner, or go on Sunday to hear any set of dogmas expounded. Here is the domain of conscience, and in it each man is answerable for himself."

The *Evening Expositor* (Fresno City, Cal.) of Jan. 17, 1889, says:—

"Roger Williams, banished for his Baptist principles, said: 'The public or the magistrates may decide what is due from men to men; but when they attempt to prescribe a man's duty to God, they are out of place, and there can be no safety.' All of this we respectfully commend to Senator Blair and his friends. Would that our words could be transformed into trumpet tones, that the people of this nation might be aroused to the danger germinating in these bills. This hateful, meddling spirit bears with it the same old ear-marks that attached to ecclesiastical despotism all along the way from Constantine the Great down to and through the twelve centuries of popish domination, and from Star-chamber times and Salem-witchcraft courts on to the end of the chapter. We protest and repeat, There is danger in the Blair measures, although they are of Protestant birth and in the tutelage of Protestant ecclesiastics!"

"Friends of civil and religious liberty everywhere, PROTEST! PROTEST!! PROTEST!!! We are not alarmed over a small matter. Every despotism that ever cursed the world began in an innocent way, but the beginning was not the end."

The Vineland (N. J.) evening *Journal* of Jan. 26, 1889, gives an account of a meeting held in the Presbyterian church of that place, Jan. 24, in behalf of the Sunday movement. The different papers read contained the following suggestions: 1. That ministers observe Sunday better themselves,—for instance, by not riding on trains to their appointments; 2. That candidates for the ministry be ascertained to be sound on the Sunday question; 3. That trustees sustain the pastor in preaching against Sunday desecration; 4. That church members who are manufacturers, give their employes a half holiday on Saturday; 5. That Sunday newspapers be not bought nor read by church members; 6. That all the churches unite for the preservation of the Sabbath (Sunday); 7. That the law should be more specific in regard to what work is "necessary" on Sunday; 8. That citizens should not be so "cowardly" in entering complaint against Sunday desecrators; and 9. That Sunday-schools have special days set apart for special instruction in this matter. The Blair petitions were then circulated for signatures.

At this point there was found one man who had the courage to express his convictions even against a majority. A "Dr. McKyes" spoke in reference to the bill, and his remarks are quoted as follows:—

"He said that if the bill had not been rushed upon the public so suddenly, a good many who have now signed it, would not have done so, if they had properly considered and examined it. He said the Protestants could never pass it without the co-operation of the Catholics, . . . and that if the Protestants join hands with the Catholics in securing this bill, God will pour out wrath upon them."

And he will.

#### PRAY FOR THE RULERS IN THE NATION.

"I EXHORT, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God and our Saviour." 1 Tim. 2: 1-3.

There is no duty enjoined upon Christians in any plainer terms than the one just quoted. The people of God are described as being the light of this world. They are the salt of the earth. They possess the saving influence that leads God to extend mercy to the wicked inhabitants of this earth. After Lot's hasty exit from Sodom, the wrath of God fell at once upon the city, and it was overthrown, with the other cities of the plain, and their

inhabitants. It was the same when Noah entered the ark, and the Lord shut the door. Then the time of the Lord was fixed, and destruction came upon the inhabitants of the earth. It is by the infinite mercy of God extended to those who are anxious to do his will, that he spares not only them, but those around them. It would not be the good pleasure of God to extend the miseries of this world after he has gathered from it those who can be saved. It is their faith in God, and prayers offered to him, that lead him to turn the tide of events, and deliver his people.

No greater mistake could ever be made than for God's people to quietly fold their arms, and conclude that God "doeth all things well," and therefore they have nothing to do in seeking him by prayer, and putting forth efforts to stay the tide of calamities which would come upon this earth. This is very forcibly illustrated in the case of Esther. Mordecai had great faith to believe that the Lord would work for the deliverance of his people; but he did not rest on his faith without corresponding works. It would have proved the destruction of himself and his people. When Esther shrank from going in before the king at a time when it would have proved her death, had not the king held out the scepter, Mordecai said: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews." Esther 4: 13.

Three days of fasting and prayer were appointed, and then Esther went in before the king. After the king had received her with favor, she appointed a banquet two successive times for the king and Haman. When circumstances appeared favorable, she presented her request to the king. The Lord's providence interceded for her, and wrought deliverance for the Jews.

A responsibility rests upon the people of God in all important crises, that they not only pray to God in faith, but at the same time put forth such efforts as God can approve. Not only should they pray for themselves, their families, and those for whom they have a special interest, but for all men, and especially for those in authority, that God might stay the tide of evil, and work for the deliverance of his people. The injunction to Timothy is very forcible when we consider that it was a very wicked and godless nation in which the early apostles lived. It was a monarchical form of government. They did not have such favorable laws as have existed and still exist in this country. It was a wicked king who sat upon the throne. They were wicked rulers; and yet the apostle enjoined upon the people of God the duty of praying for kings and those who are in authority, that they might lead a quiet and peaceable life.

God as yet has not forsaken the nations of the earth, even if the men who bear rule may be of the wickedest class. He suffers their existence for the accomplishment of his own purpose in the earth. The strength and hope of the people of God is in him who can control the hearts of men, and turn them whithersoever he will. Prayer is their connecting link with the Power that upholds the universe. Nations in his sight are but as a drop in the bucket, and prayer to him may lead to the sending of angels, who will so control circumstances that great deliverances will be wrought for the people of God. We do not call to mind a single instance in the past in which God has interfered in behalf of his people, but what prayer, and works corresponding to it, have been connected with those deliverances. Daniel prayed for the people of God while in Babylon. God heard his prayer, and sent an angel from heaven to answer it. The angel first had to move upon the mind of the king of Persia; but when the king resisted, then the Lord Jesus Christ himself descended from heaven to answer Daniel's prayer. The prayer was answered, and Daniel's people released from Babylonish captivity.

But how many prayers are offered by those who expect the time of trouble a little in the future?—prayers that God will control the minds of the leading men of the nation, and lead them to make laws

that will grant us favorable circumstances under which to spread the truth? Are any so foolish as to reason that the time of trouble must come, and therefore we would better fold our hands, and let it come, and take the consequences? Do you think it will the sooner be over? Let such consider that God's mercy is extended toward this world for the salvation of its inhabitants. There is but one reason why the winds, or elements of war, are held in check; namely, that the servants of God may be sealed. The truth must go to every nation, kindred, tongue, and people. What we do not do in a time of peace and safety, under favorable circumstances, we shall have to do under the most trying circumstances that ever came upon men. What we do before that time will save that amount of trial, and God will accomplish his object in warning the world.

Is it not a matter of interest that we pray for a lengthening of our tranquility? and in connection with these prayers put forth such efforts as we never have in the past? Should we not look these questions fairly in the face? and ask God to interfere in the nations of the earth, and raise up such men as will stem the tide of evil? Ought we not to see that opposing influences are raised up to hinder the progress of persecution that will come from the nations of the earth, and especially in this country? And while we do this, is it not equally important that we put forth renewed efforts to get the light before our neighbors and friends?

Very few, except those who understand the prophetic word, will take a correct view of religious legislation. And while we see this matter in its true light, ought it not to lead us to renew our earnestness? Ought we not to lay aside every worldly interest, and begin to consider what is best to be done to carry forward this work? We have spoken to many who have not before thought of the question from the stand-point from which the Scriptures present it, and how this union of church and state will affect the liberties of the people; but in many instances an interest has been awakened on the subject, and men have confessed that they had received new light in the matter. "Darkness is upon the earth, and gross darkness upon the people." Satan has woven his net of deception over the mass of the people who are sincere, until they cannot see the monster of persecution that is hidden under the smooth exterior of this National Reform movement. There are thousands of American people who know nothing of present truth, but yet the pure blood of American patriotism still courses through their veins. They cannot be reached by presenting the Sabbath to them directly, but at once take an interest in this movement, when they see the true bearing of the question. Therefore the mission of the *Sentinel* is one of great importance.

There are many reasons why we should study this question, and look upon it in its true light. The world is not yet left in the hands of Satan, without an interfering influence from Heaven. There are many men among those of influence who will be used to advance this truth and work. If they are enlightened as to the real issue of the present day, and the Sunday bill which is now before Congress, we shall have their aid in its opposition. We believe that this question has been brought up for the purpose of teaching us a lesson. There is always an inclination in mankind to run in certain ruts of custom. We have been thinking of the message, and planning to carry it forward in a certain way, and our minds have become grooved in certain channels. We have adopted certain methods, feeling sure that we had about all that is necessary, and understood the best means of presenting the truth; and yet the work is now assuming a magnitude of which we never dreamed. It is reaching men who cannot be reached in any other way than by viewing the light which the Bible sheds upon the proper relation between the church and the state.

If we take this matter to God in prayer, and become in earnest that he should interfere, he will so illuminate the minds of men that they will discern

the truth, and the proper course of action. If we as a people had prayed to God as we should, that he would control in the affairs of this nation, who knows but that we should have seen this phase of the subject long before this? and our hearts been prepared to receive it, and we to acquiesce in it? We cannot ignore any duty enjoined upon us in God's word. In nearly all the established churches of the Old World, so far as we know, they pray for their rulers. It is right that every Christian should do it. The circumstances of the present time demand it, the history of the past teaches us lessons in regard to it, the providence of God indicates it, and the Bible teaches it. In our travels through this country, we have heard comparatively few prayers for those who are in authority; and yet if there was ever a time when such a prayer was proper, it is now, in view of the times in which we live, and the faith which we profess. The angel ascending from the east, and crying to the four angels to hold the four winds, doubtless represents the people of God as much as the angels of Rev. 14:6, 8, 9, where it is speaking of the messages. No doubt there are angels who are controlling the work in the earth, but these in Revelation 7 and 14 are not literal angels, but represent messages. If we believe the promises of God, if we have faith in the efficacy of prayer, let us pray for the rulers, that the winds may be held until the servants of God are sealed.

S. N. H.

#### NATIONAL REFORM ITEMS.

WITH two such measures pending in the halls of national legislation as the Blair Religious Amendment and the Sunday-rest Bill, it could not well be otherwise than that the cause of National Reform should be inspired with unwonted zeal. The reports which come to us from all directions show that such is the case. The leaders of the National Reform party are straining every nerve to improve the advantage which is afforded by the introduction of the Sunday question into Congress, and its consequent agitation throughout the country. They are fully alive to the utility of striking while the iron is hot, and there is no question of their determination not to let the matter drop. Seventh-day Adventists, for reasons equally if not more important, cannot be indifferent to the situation. It is the purpose of the *REVIEW* to keep its readers informed of what is being done by these enemies of American liberty, to as great an extent as it has such knowledge to impart.

The quotations given in the following items are taken from the last number of the *Christian Statesmen*.

A hearing will be granted by the Senate Committee on Education and Labor to the friends of the School Amendment on Friday, the 15th inst., at 10 o'clock A. M. An influential delegation from Philadelphia will be reinforced by gentlemen from New York, Brooklyn, Pittsburg, and perhaps other places. Friends of the cause who may be in Washington at that time, by inquiring at the Senate Reception room at the hour named may possibly gain admission to the hearing.

This means that the Blair Religious Amendment is now to follow in the wake of its twin measure, the Sunday-rest Bill, in going before the Senate Committee. It is known that the latter measure has not met with the success that was desired by its supporters, five of the committee being against the bill, and only four in its favor, a division which the most persistent lobbying has not thus far been able to change. Under such circumstances it would of course be useless to report the bill to the Senate. The Religious Amendment is not so objectionable on the surface, and its supporters doubtless hope to make it succeed better. The result will soon be known.

The determined spirit which now actuates the leaders of the National Reform movement may be gathered from the following appeal printed in the *Statesman* of Feb. 7:—

Every energy of every lover of the Sabbath should be devoted during this month, before Congress adjourns,

to securing, by petitions and in every other wise and lawful way, the passage by the Senate of the proposed National Sabbath Law. No more effective force can be brought to bear than brief, well-written personal letters to senators from citizens of their own States. A Christian congregation can do nothing wiser than by formal vote to indorse the brief petition set forth on another page by Dr. Crafts, and to request their pastor to forward this for presentation to Congress, with an earnest accompanying letter. The time is short, and the opportunity is most inviting.

The "brief petition" referred to is as follows:—  
TO THE UNITED STATES SENATE:—

The undersigned adult residents of the United States, hereby petition your honorable body to pass a law forbidding needless Sunday work in the United States mail and military service and in interstate commerce.

It would seem that the advocates of Sunday legislation intend to compress their demands more and more within the bounds of brevity and modesty until they get something so humble and backed up so powerfully by the "formal vote" of all the churches in the land, that Congress will not dare refuse to grant it. Then they will call a halt, and with the legislative machinery of Congress once set in motion for their ends, they will see to it that it does not stop until their demand for "more, more," so forcibly voiced by Dr. Crafts in a recent speech in Washington, has been fully satisfied.

So urgent is the necessity, from the "reform" stand-point, of attending to the work of these petitions, that even churches in the midst of a revival effort are urged to devote a portion of their time to the matter. Dr. Crafts says in the *Statesman*: "It is felt by some pastors that a revival season is not the best time to preach on Sabbath observances and get indorsements of Sabbath petitions, but it is at just such times that this educator of conscience, the Sabbath question, can be most easily introduced." Dr. Crafts does not have all the confidence imaginable in these modern revivals, and thinks something should be done to make them more effective. He says, "We catch too many jelly fish in the church net in proportion to the vertebrates," a figure which he explains by saying that "when so many professed Christians cannot be distinguished from professed worldlings without a microscope, attending balls and theaters and reading Sunday papers, using Sunday trains and Sunday mails like those who make no profession of godliness, it is evident that attention needs to be given to quality as well as quantity in our religious harvesting." Of course, then, the remedy for these ineffectual revival efforts is to put something into them which will give the converts a more vivid idea of the sin of Sabbath desecration, and bind them more closely to its observance; and what, therefore, could be more appropriate than to devote a portion of the time on such occasions to the consideration and indorsement of petitions for the Sunday-rest Bill? It would not be likely to hurt the revival, and it might give it some additional virtue.

The great labor organization familiarly known as the Knights of Labor, is beginning to take an active interest in the church and state campaign. Daniel J. McKay, Recording Secretary of Local Assembly 3,602, of Newburgh, N. Y., has addressed to the clergymen of that city on behalf of the assembly, a circular letter requesting them to appoint a Sabbath in the near future on which all will do their utmost to show to the public the necessity of stopping all unnecessary work on the "Lord's day." They speak of the immoral effect of Sunday work on the youth of the country, and say that one-third of the fifteen millions of merchants and laborers are compelled to work on that day.

While the *Statesman* party are exerting themselves to spread the principles of National Reform among all classes, statesmen and political leaders are the especial objects of their solicitude. To any such person the *Statesman* is to be sent one year for half price, and if not designated by the one who sends the money, the *Statesman* kindly offers to make the selection for them. It is to be hoped that our national representatives will be equally well supplied with the literary antidote.

L. A. S.

## 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 GOOD SHEPHERD."

BY MRS. L. B. PRICE.  
(Mc Meekin, Fla.)

OFT pants the tried soul for the heavenly fold  
Our Shepherd has gone to prepare for his sheep,  
And since fast fulfilling the signs he foretold,  
We look for his advent ere folded in sleep.

"My sheep know my voice," he once said long ago,  
When weary and footsore he toiled here to save;  
And surely the plaint of his flock he will know,  
When, coming in power, he conquers the grave.

The pastures so green and the waters so clear,  
The mountains of roses, and lilies that shine,  
The many-roomed mansions in light, shall appear,  
When we are transformed to his likeness divine.

Then come, precious Shepherd, the shadows grow deep,  
The wind sadly moans 'long the darkening wold;  
Bear gently thy lambs, call softly thy sheep,  
And gather them safely within thy blest fold.

### NOVA SCOTIA.

BRO. R. S. WEBBER writes from French Village, N. S., giving an encouraging view of the work in that province. Much good may be done there by Bible reading and canvassing. Of the latter work he says: "One man who thought it was impossible for him to canvass, after a little urging went out and took twenty orders for the new 'Bible Readings,' and 'Thoughts on Daniel and the Revelation,' in a few days." He adds: "There are hundreds of our brethren and sisters who might sell thousands of these books now, where it may be impossible to do so a little in the future. May the Lord bless the canvassers, and Bible workers, and all others engaged in spreading this blessed truth."

### KANSAS.

YATES CENTER, CANEY, AND WINFIELD.—Since my last report, I have held meetings at these places, remaining about a week at each place. The ordinances were celebrated with each company.

At Winfield, the Spirit of the Lord came into our first meeting, and the interest continued good to the close. This company has had but little help for a year or two, and had allowed their meetings to go down. After counseling together, it was thought best for this company to be organized into a church. The Sabbath meetings were revived, and a church of fourteen members organized, with an elder. Five persons were buried with Christ in baptism. A tract and missionary society was organized, and now they feel like going to work. Praise God for what he has done for us. W. W. STEBBINS.

Feb. 7.

### NEW YORK.

BROOKLYN.—We closed our labors in this place Dec. 24, having been here a little more than eleven months. In looking over the field, we cannot but rejoice that the truth has gained so good a foot-hold in this great city. Late in August the way opened quite providentially for us to secure a small church used by the Reformed Catholics, Pastor Walch, an ex-monk, granting us the privilege. Three meetings were held each week during September and October. There was an interest from the first, as some missionary work had been done in the neighborhood, and a few Bible readings held. The result was that nine were added to those already in the truth. Some in the church had never heard a connected course of lectures, and they showed a commendable zeal in attending the meetings. This gave character to the work, and I trust, greatly strengthened their faith. The Lord is blessing the books that have been sold, to the salvation of souls. Fruit of past labors begins to appear. Nearly one-fourth of the Sabbath-keepers are Scandinavians.

One case of especial interest I will give for the encouragement of others. Among those embracing the truth during our meetings, was a widow lady above sixty years of age. She had no means of support, and it was suggested that she try canvassing. She shrank at the thought of meeting strangers, and said she was too old for such work. But she finally decided to make the trial, believing

strength would be given as needed. The result was the sale and delivery of \$212 worth of books in about two months. She will soon begin work with "Great Controversy" or with the "Bible Readings for the Home Circle."

All seem interested in the Sabbath-school work, and contribute quite liberally. The Christmas offerings amounted to \$68.80. May the Lord keep faithful those who have accepted the present truth, and add to their numbers many of such as shall be saved. J. E. ROBINSON.

### OHIO.

ST. CLAIRSVILLE.—I began meetings at this place Nov. 30, and continued until Jan. 27. I then closed my labors there to join Eld. O. F. Guilford in labor among the churches. Eleven are now keeping the Sabbath. Six were keeping it as the result of meetings held there during the summer of 1884, by Elds. Underwood, Gates, and Van Horn. A tract and missionary society and a Sabbath-school were organized. E. T. RUSSELL.

CORSICA AND EDISON.—Meetings were begun at Corsica Jan. 22, and about twenty services held. The members manifested a desire to attend all the meetings, but the outside attendance was small. Five young persons (children of Sabbath-keepers) started in the service of God. Two were baptized, and two united with the church. An effort was made to revive the tract and missionary work, which of late has been somewhat neglected. We left them seemingly of good courage, some desiring to dedicate themselves fully to the work of saving souls.

We began meetings at Edison Feb. 4, and held four meetings. All who attended the meetings appeared to be much encouraged, and union seems to exist among them. O. F. GUILFORD.

E. T. RUSSELL.

### MISSOURI.

ST. LOUIS AND POPLAR BLUFF.—After attending our general meeting at Kingsville, Dec. 5-10, I spent about three weeks at our good mission home in St. Louis, helping as best I could, to advance the light of present truth in that great city. The work there has been slow, but is moving steadily forward. New ones are becoming interested, and accepting the truth. The church was re-organized, and an elder and a deacon were elected and set apart for their special work. Harmony seemed to prevail, and our meetings were characterized by the Spirit and blessing of God.

I started Jan. 9, for Poplar Bluff, where, assisted by Bro. James Klostermeyer and C. B. Hughes, I held a tent-meeting last summer. Here I found the church all holding on firmly to the truth, and glad to welcome me back again. There is a good missionary spirit among them, and some additions are being made to the church. We re-organized the church, and celebrated the ordinances. All felt that the Lord came very near by his Holy Spirit. I have also lectured at other places on the Blair Sunday bill and Constitutional Amendment, connecting it with the messages of Revelation 14. It stirs the people, and enables us also to get other vital points of truth for these last days before the people. Truly, God is in this great work, and will bless and strengthen the faithful.

Feb. 1.

J. G. WOOD.

JAMESTOWN.—I went to this place Dec. 24. Reading-matter had been scattered throughout this section, but the truth had never been preached, and but few had ever seen a Seventh-day Adventist minister. Although the weather was unfavorable, I began meetings Dec. 26, with a good audience. I had expected to remain only a few days, but the interest to hear was so great that I felt that it would not be best to leave. Our meetings continued for forty days, with large congregations; and at the last meeting, as frequently before, all could not be seated. The Spirit of God came near, and helped in presenting the message to this people. The country has been stirred for miles around, and invitations have been sent, asking that the truth be preached to them. As a result, sixteen have signed the Covenant, and several others are keeping the Sabbath. Twenty dollars' worth of books and tracts were sold, five subscriptions for the REVIEW taken, and ten for the Instructor. All the expenses of the meeting were paid, and at the close of the last

meeting a donation of twenty dollars was handed in. I consider Moniteau County a good field for labor, and as I bade the brethren and friends there goodbye, it was with the promise that myself or some one else would return before long, and labor among them. God is good. My heart is full of praise to him, that his Spirit is still pleading with the children of men. If those who have taken hold at Jamestown prove faithful, I shall look for a good strong church soon to be organized there.

Feb. 7.

R. S. DONNELL.

### MICHIGAN.

MC BRIDES.—I came to this place Jan. 17, and began meetings the next evening. Have held meetings each evening since except three. There has been a continuous effort on the part of the popular churches to hinder the work. Three other meetings have been kept up most all the time, which, in a place of but 400 inhabitants, made our congregation small. Those who have come, however, have manifested a good interest from the first, so that the meetings have been remarkable for good order and attention.

Through the missionary efforts of a brother living here, one family had begun the observance of the Sabbath, and another man whose wife is a member of the Gowen church had lately made a start to obey the Lord. These families have been much strengthened by the meetings, and one more family has accepted the truth, making four families now keeping the Sabbath at this place. We have organized a Sabbath-school, and established Sabbath meetings. Others are interested, for whom we hope. We see no reason why, if all are faithful who have taken their stand in favor of the truth, a good company may not be brought out here.

The meetings have also been a source of strength to the Edmore brethren. Some who have been keeping the Sabbath near that place, but who have not been baptized, are now anxious for baptism and membership in the church. I have held two meetings at Stanton. Some at that place have also requested to be baptized. As it is some distance to a convenient place for baptism, it has been postponed till all can go forward together. Eld. R. J. Lawrence was with me five days, and assisted much in the meetings; and my heart has also been cheered by visits from other ministering brethren.

JOHN W. COVERT.

### MINNESOTA.

DIST. NO. 4.—As soon after the General Conference as I could arrange to do so, I began work in this district, going first, Nov. 15, to Artichoke, where all are Scandinavians. Two American families, living some distance away, attended some of the meetings. I remained in the vicinity until the 28th, visiting families, and holding meetings in four different places in the church. Nearly all attended some of the meetings, but being much scattered, none could attend all. I left them all apparently much encouraged, and determined to "press toward the mark for the prize." As part of them could not understand English, I had to speak through an interpreter. I called on a sister in Montevideo, who, with her two children, has observed the Sabbath for seven years, and has done good work in distributing reading-matter in the vicinity; and at her request I visited two other families who are interested. I also visited a family at Renville, who have lived alone for several years, and found them, as well as the sister before mentioned, of good courage, and hopeful of seeing some fruit of their constancy, in due time.

During the week of prayer, I was at home, with the Hutchinson church, which, though once strong, has been greatly reduced by removals. We held daily meetings, and though small, the good Spirit was manifestly present at times, to aid and quicken. The Christmas gathering was small, but the occasion was, nevertheless, one of interest; the offerings amounted to \$50.10. Jan. 16, I returned to Renville, thinking to hold a series of meetings; but finding much sickness, and other conditions unfavorable, I concluded that it was not advisable. I preached on Friday evening in the M. E. church, and also on Sunday morning, by invitation of the pastor, and called on several families, thus opening the way for labor at another time. I visited a family at Olivia, that once observed the Sabbath; but on account of the many difficulties which they had to encounter, they gave up the practice a few



years ago, though their hearts are not hardened towards the truths of the message. May the Lord help them to realize the importance of the time, and what it demands of us.

On Friday, the 25th, I met Bro. M. M. Olsen, by arrangement, at Litchfield, where we held eight meetings, two of them being conducted by Bro. Olsen wholly in Scandinavian. Quite a number not of our faith came in, and they appeared to be deeply interested in the word spoken. On Sunday afternoon, at an informal meeting, the melting Spirit came in, and drew good confessions from some who had been on the point of giving up the faith, and also led to pledges of means to help the cause in our Conference, which I trust will be redeemed, for the benefit of those making them, as well as to help forward the work. Quite a good work has been done in obtaining names to the anti-Constitutional Amendment petitions, in all the places where I have been, many hundreds having been secured. I have now begun a series of meetings at Bonniwell's Mills, with favorable indications thus far. We hold them in a private house, it being the most central and convenient place. Bro. William Brickley is assisting me, and we earnestly desire the prayers of our brethren, that the blessing of the Lord may rest upon us, and upon our efforts to save ourselves and those who hear us. 1 Tim. 4:16.

Feb. 4.

D. P. CURTIS.

#### THE MEETING IN KENTUCKY.

JAN. 26-28, I attended the State meeting at Rio, Ky. Elds. Covert and Marvin were there, and the meeting was well under way when I arrived. About twenty of the leading brethren and sisters had come in from different parts of the State, and with those living near the place of the meeting, made a company of thirty or more Sabbath-keepers. Our brethren have a neat and comfortable house of worship near Rio; and though the weather was very unfavorable, the outside interest and attendance were good to the close of the meeting.

There have been reverses and discouragements connected with the work in Kentucky for a few years past. Last year they held no annual meeting, and the last General Conference thought best to put the work in Kentucky under the care of the Tennessee Conference, of which Eld. Wm. Covert was made president. After the matter had been talked over fully, the Kentucky brethren were reconciled to this new order of things. Still they expressed their determination financially to support their own work, and not become a burden to the Tennessee Conference, which already has as much in that direction as it can well carry.

The devotional meetings were profitable seasons. The brethren seemed much encouraged, and were anxious to take hold of their work with new courage and zeal. For the tract and missionary work, Kentucky was made a district, and attached to the Tennessee T. and M. Society. This was the first general meeting that Eld. Covert had attended in Kentucky since he was appointed to take charge of the work in Tennessee, and Kentucky was placed under the direction of that Conference; consequently, when the meeting began, he and the Kentucky brethren were strangers to each other, but from the mutual appreciation and good feeling that seemed to spring up between them, we are led to believe that their labors together will be pleasant, and we trust, blessed with much good fruit. It was decided to run a tent in Kentucky the coming season. Eld. Covert will also spend considerable time in the State. If the younger brethren in the ministry there, who are able to carry heavy loads, will come to the front, and take up the burdens, we shall expect to see the cause in Kentucky rise.

My visit was most pleasant. I shall long remember the kindness of the brethren, and shall pray for the success of the work in that State.

DAN. T. JONES.

#### VIRGINIA TRACT SOCIETY.

##### Report for Quarter Ending Sept. 30, 1888.

No. of members .....	23
" reports returned .....	8
" letters written .....	33
" " received .....	21
" missionary visits .....	205
" Bible readings held .....	6
" persons attending readings .....	15
" periodicals distributed .....	82
" pp. books and tracts sold, loaned, and given away .....	6,497
Cash received on accounts and sales, \$8.65; on first-day offerings, \$2.76.	

A. A. NEFF, Sec.

#### AUSTRALIAN TRACT SOCIETY.

##### Report for Quarter Ending Sept. 30, 1888.

No. of members .....	135
" reports returned .....	96
" missionary visits .....	371
" letters written .....	157
" Bible readings held .....	108
" persons attending readings .....	135
" copies of Bible Echo taken in clubs .....	861
" " " " sold .....	161
" " " " mailed .....	581
" subscriptions obtained .....	205
" periodicals distributed .....	1,413
" pp. of publications loaned .....	31,992
" " " " given away .....	15,482
" " " " sold .....	10,808

One society failed to report.

Received on fourth Sabbath donations, \$28.33; on publication fund, \$135.84; on periodical fund, \$152.29.  
MRS. JOSIE BAKER, Sec.

#### NEW ENGLAND T. AND M. SOCIETY PROCEEDINGS.

THE New England T. and M. Society held its eighteenth annual session at South Lancaster, Mass., Jan. 12-20.

FIRST MEETING, JAN. 12, AT 7:30 P. M.—President in the chair. Prayer by Eld. G. W. Caviness. Report of the last annual session was read and approved. A summary of the labor performed both by paid and unpaid laborers was given, also the cash receipts and expenditures of the Society.

The Chairman called attention to the importance of keeping pace with our advancing work. We should be like a well-trained army, ready to fall into line at once. The present movement on the part of our people in circulating counter-petitions to Sunday legislation will open the way for missionary work as nothing else ever has. This movement will prepare the way for the distribution of reading-matter, and especially for the circulation of the *American Sentinel*.

Eld. W. C. White related the experience of S. D. Adventists in connection with the National Reform movement, showing how unprepared we found ourselves for the issue we had so long expected. As a people, we have been aroused to a sense of the situation, and by the aid of the International Society the way has been opened for every one of us to have a part in bringing the light of the third angel's message before the people, by circulating the petitions and the reading-matter which should go with them. All who engage in this work should study the subject, and become so familiar with the tracts and papers they circulate, that they will be able to decide what is best adapted to the different cases they meet. To secure signatures should not be the principal object for which we labor, but to interest the people in the reading-matter. This work, while important in itself, also proves a blessing to those who engage in it, by giving them a precious and much-needed experience.

Another part of the work which should be taken up is that of placing our reading-matter in the hands of editors and school-teachers, that through them the attention of the people may be called to these things.

Upon motion, the Chair appointed the following committees: On resolutions, A. T. Robinson, O. O. Farnsworth, E. E. Miles; on Nominations, A. L. Wright, B. F. Carpenter, H. A. Weston.

Adjourned to call of Chair.

SECOND MEETING, JAN. 15, AT 2:30 P. M.—The Committee on Resolutions presented the following report, which was adopted, each resolution being considered separately:—

Whereas, There is great need that something be done to revive the work in our local societies; and,—

Whereas, There are many isolated Sabbath-keepers who seldom meet any of like faith; therefore,—

Resolved, That the officers of this Society be authorized to employ a corresponding secretary, whose entire time shall be devoted to visiting our local societies and scattered members, and to corresponding with them.

Resolved, That the officers of this Society take immediate steps to work up the matter of having all our local societies hold weekly missionary meetings, in connection with their prayer-meetings.

Resolved, That we express our gratitude to God for the new and improved books that have been provided for our use, by doing all we can to circulate them.

Resolved, That we urge upon our people generally the importance of reading our books, as well as our other publications, that they themselves may come to appreciate their value, and thus be led to introduce them to others; and that we also urge them to read again the

"Testimonies," especially "No. 32," and thus be aroused to work for souls before it shall be too late.

Resolved, That we heartily approve the course of those who are leaving their farms and trades, and preparing themselves for the canvassing work; and that we invite others to follow their example.

Whereas, There are many who could become successful canvassers by attending a course of instruction, and obtaining an experience in the field, but who have not sufficient means to meet the attendant expenses, and sustain themselves until they can make a delivery of books; and,—

Whereas, There are special wants that arise from time to time in the general management of this branch of the work; therefore,—

Resolved, That steps be taken at this meeting to raise a canvassers' fund, and that our people throughout the Conference be given a chance to make contributions to it, said fund to be managed by a committee of three, which shall be composed of the State agent and the President and Secretary of the Tract Society.

Whereas, We note with pleasure that the *American Sentinel* is to be issued weekly, thus increasing its efficiency, and making it the most powerful means at our command to enlighten the people concerning the true inwardness of the National Reform movement, and warn them against giving their influence to the same; and,—

Whereas, On account of sectional prejudice, the paper would be received with greater favor if published here in the East; therefore,—

Resolved, That we will pledge ourselves to work up a list of at least 5,000 copies, if the publishers will furnish us the matrices at reasonable rates, and allow us to print an Eastern edition.

Eld. A. T. Robinson, in speaking to resolution one, said he had long felt the need of a revival of the missionary spirit and work in our local societies; and the signal success which he saw result from the plan adopted at South Lancaster last summer, of having weekly reports from the various tent and canvassing companies read at their weekly meetings, caused him to desire that this plan should be generally adopted. He thought the Society would be held responsible, should the scattered and lonely Sabbath-keepers become discouraged through our neglect to keep them informed as to the progress of the work, and the vital questions at issue.

Eld. Haskell stated that as new phases of our work have been presented, the old ones have in a measure been crowded out; but this is not as God designed. It is his plan that all the rays of light should be retained, and in this way only can the church be made perfect.

In the discussion of the fifth resolution, Eld. Miles presented the financial benefit accruing to the cause from having the members engage in canvassing, rather than in the pursuit of ordinary trades. The canvasser pays the same proportion of his earnings into the cause, in the way of tithes and donations, as others, and at the same time the Tract Society is receiving ten per cent profit, and the publishing-houses and authors a similar amount. Thus for every one hundred dollars the canvasser receives, the Tract Society realizes a profit of twenty dollars, the publishers and author nearly the same, while \$200 worth of publications are placed before the people.

In considering resolution seven, Eld. Robinson said there was no question but that a sectional feeling does exist between the East and the West, which, like the color-line, must be recognized. Though a paper published in the West may be just as good, it will not be so favorably received by the people of the East.

Eld. Haskell thought that the circulation of the *Sentinel* would work admirably in connection with that of the petitions; for when the interest of a person has been properly aroused by the one who solicits signatures, he will be glad to subscribe for a paper which promulgates entire separation of church and state.

The Committee on Nominations recommended the following names for officers the coming year: For President, A. T. Robinson; Vice-President, A. L. Wright; Secretary and Treasurer, E. T. Palmer; Directors, Dist. No. 1, James A. Tefft; No. 2, W. E. Stillman; No. 3, Merton Ashley; No. 4, S. A. Farnsworth; No. 5, F. B. Reed; No. 6, W. L. Payne; No. 7, F. W. Mace; No. 8, J. W. Rambo.

Upon motion, this report was adopted as a whole.

Adjourned to call of Chair.

THIRD MEETING, JAN. 20, AT 5:30 P. M.—The Chairman spoke of the importance of the canvassing work. The success of the cause depends largely upon this work. Our ministers are few,

and the truth must be placed in the homes of the people by means of our publications. By reading, many will be prepared to receive the truth when the latter rain shall fall upon them. In order to have this work carried on successfully, the canvassers must be sustained. Some who would gladly engage in the work are hindered on account of their circumstances. Eld. Miles showed the necessity of having a fund to assist our brethren while preparing for the work, and until a delivery of books can be made. A call for pledges to this fund was responded to quite liberally by those present, and it is hoped that our brethren throughout the Conference who were not present will also consider the wants of our canvassers.

#### Report of Labor for Year Ending Oct. 1, 1888.

No of members.....	469
" reports returned.....	973
" letters written.....	3,520
" " received.....	1,379
" visits made.....	16,051
" Bible readings held.....	1,309
" persons attending readings.....	4,824
" subscriptions for periodicals.....	1,189
" periodicals distributed.....	74,330
" pp. reading-matter sold.....	693,535
" " " loaned.....	194,964
" " " given away.....	194,862
Cash received on donations, \$960.22; on sales and periodicals, \$8,668.69; on home missions, \$1,391.50; on foreign missions, \$2,077.18; on other funds, \$188.31.	

S. N. HASKELL, Pres.

E. T. PALMER, Sec.

## Special Notices.

### THE INDIANA STATE MEETING.

THE time for this meeting, Feb. 21-26, is now right upon us. We hope many of our people in this State will avail themselves of this privilege. Sister White is very busy with her writing, and it is at a sacrifice of her time that she comes to attend this meeting. Let us make a corresponding effort to receive the benefit of her counsel, and get the good of the meeting. It is possible that Eld. A. T. Jones will attend also, and other valuable help will be furnished. Those who come should procure certificates at the stations from which they start, showing that they have paid full fare in going to Indianapolis to the meeting, so they can get one-third rates in returning. Remember this point.

F. D. STARR.

## 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 9.—THE GIVING OF MANNA.

(Sabbath, March 2, 1889.)

INTRODUCTION.—Continuing the narrative of the journey of the Israelites from Egypt, this lesson considers the miracle of the falling manna, by which they were supplied with food, and its bearing upon the law of God and the observance of the Sabbath.

Questions, with Scripture Texts, Notes, and Comments.

**1. What inconvenience did the children of Israel suffer soon after they crossed the Red Sea?**

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah." Ex. 15: 23.

**2. How did they act?**

"And the people murmured against Moses, saying, What shall we drink?" Verse 24.

**3. How did the Lord give them relief?**

"And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them." Verse 25.

**4. What promise did the Lord then give the people?**

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Verse 26.

**5. When they came to the wilderness of Sin, what wicked charge did they bring against Moses and Aaron?**

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin,

which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Ex. 16: 1-3.

The purpose of God in allowing the Israelites to meet with difficulties which threatened them with physical suffering, was to test their faith in him. It is not probable that they had yet felt the actual pangs of hunger, but that their murmuring arose chiefly from their anxiety about the future, which, after such instances as had been given them of God's power and care for them, was not only foolish, but very sinful. And the same principle by which their course was condemned then, holds good to-day. Those who have real faith in God will not borrow trouble from the future in regard to their temporal wants, but will make them a matter secondary to those things which pertain to "the kingdom of God and his righteousness."

**6. What did the Lord say he would do to satisfy their hunger?**

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Verse 4.

**7. What test did he say this would be for them? Ib.**

**8. When were they told that they should receive food?**

"And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord. . . . I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." Verses 6-8, 12.

**9. What kind of flesh did they have at even?**

"And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host." Verse 13.

In the parts through which the Israelites were then passing, these birds were very common. Bush says: "They 'came up' from the Arabian coast, across which they fly in the spring in great numbers, and are often so fatigued after their passage, and fly so low, as to become an easy prey wherever they alight."

**10. In the morning, when the dew was gone, what did they find?**

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." Verses 14, 15.

**11. Describe the manna.**

"And the manna was as coriander seed, and the color thereof as the color of bdellium." Num. 11: 7.

**12. How did they prepare it? and how did it taste?**

"And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil." Verse 8.

**13. How much were they to gather for each person?**

"This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents." Ex. 16: 16.

**14. How was it if some gathered too much or not enough?**

"And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." Verses 17, 18.

**15. What practical lesson does the apostle Paul draw from this?**

"For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8: 13-15.

This equality in the camp of the Israelites in respect to the supply of manna must have been brought about by a redistribution of the manna after it had been gathered. The stronger and more active in the work gave to those less able than themselves to gather it, and thus there was an equal supply for all, while the spirit of generosity was encouraged in the camp. In the language of Paul, the manna is compared to individual wealth. Some are better able to acquire it than others, and such should feel an obligation upon them to remember and provide for the wants of others.

**16. What took place if they tried to keep the manna till the next day?**

"And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them." Ex. 16: 19, 20.

**17. On the sixth day what did they do?**

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses." Verse 22.

**18. What instruction had they received on this point?**

"And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

**19. What did Moses say to them on that day?**

"And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Verse 23.

**20. Did any manna fall on the Sabbath?**

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verse 26.

**21. How were they provided with food on that day?**

"And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. . . . See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day." Verses 23, 24, 29.

"The Lord is no less particular now in regard to his Sabbath, than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil) that which they would seethe, on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law."—*Great Controversy*, Vol. I., chap. 10.

**22. What did some of the people do on the seventh day?**

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none." Verse 27.

**23. What reproof did the Lord give them?**

"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Verse 28.

**24. How long did the children of Israel eat the manna?**

"And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan." Verse 35.

**25. Show how they could not by any possibility have made a mistake in regard to the Sabbath in that time.**

**26. In giving the manna, what purpose did God effect, besides supplying the children of Israel with food?**

**27. What does the psalmist say this manna was?**

"And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full." Ps. 78: 24, 25.

The expression "angels' food," says Barnes, "might be rendered here food of nobles, or princes; that is, food of richer quality, or of a more delicate nature, than common food, such as nobles or princes have on their tables." The Septuagint, however, the Latin Vulgate, and ancient versions generally, render it "food of angels." The meaning is doubtless that it was food prepared by angels, rather than that the angels ate it themselves.

**28. Of what was it a type?**

"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 any 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. . . . This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." John 6: 48-51, 58.

—Nothing is more pitiful than a life spent in thinking of nothing but self; yes, even in thinking of nothing but one's own soul.—*F. W. Farrar*.

—One of God's ways of training us for his service is by setting us at distasteful tasks for others. We may ourselves be gainers by honest effort in behalf of those who themselves receive no benefit from our endeavors. In considering the question whether our more toilsome work at the present time is a profitable work, we must know that its chiefest gain may be to us in its doing, rather than to those in behalf of whom it is done.

## News of the Week.

FOR WEEK ENDING FEB. 16.

### DOMESTIC.

—The minutes of the Nebraska W. C. T. U. say that Omaha has 101 churches and 225 saloons.

—The Hessian fly has appeared in Southern Illinois, and is alarming the farmers by the damage it is doing to the wheat.

—Fire at Memphis, Tenn., Wednesday night, destroyed the Neely block, and badly scorched the Gayoso Hotel. The loss is estimated at \$193,000.

—In a municipal election at Ogden, Utah, Monday, the Gentiles were successful, beating the Mormons for the first time in the history of the city.

—The National Prohibition Conference indorsed the Indianapolis platform, including the tariff and woman suffrage sections, at Louisville, Ky., on Wednesday.

—The tests of the new steel gun-boat "Yorktown" have been satisfactory in every way, and it is believed she will at once be accepted by the Secretary of the Navy.

—T. W. Bunch, of Keokuk, Iowa, claims to have invented a machine for perpetual motion, which he offers to clearly demonstrate to any parties putting up a bonus of \$1,000,000 in a Keokuk bank.

—Farmers of Johnson Township, Knox Co., Indiana, have formed a watermelon trust, and say that if they are not granted favorable freight-rates by the railways, they will not plant a melon this year.

—It has been discovered, as alleged, that barbed wire was patented in France, April 19, 1865, which under a ruling of the United States Supreme Court, will invalidate the Glidden and other patents.

—The Grand Council of Royal Templars of Illinois, which met Wednesday at Danville, Ill., decided to discontinue dancing, and resolved that no dancing-parties shall be held under their auspices.

—An epidemic of measles, chicken-pox, and scarlet fever at Belvidere, Ill., has caused the closing of the public schools. Local physicians say they have never known as much sickness among children as there is at present.

—Indians at Cold Lake, Manitoba, on the Battle River reservation are suffering from a peculiar epidemic, which is fatal. The muscles of the throat and neck swell rapidly, preventing the swallowing of food. It is feared that the entire tribe will be exterminated.

—The National Association of Builders, in session at Philadelphia, Wednesday, passed a resolution to the effect that the members recommend to the various State legislatures the passage of a law, making it a felony for any person or association to prevent or hinder any American youth from learning some trade or handicraft.

### FOREIGN.

—A shock of earthquake was felt in Naples on the 11th inst. Vesuvius is again active.

—It is reported that the health of Mr. Parnell, the Irish leader, is again in a critical condition.

—Heavy snow-storms prevailed Feb. 9, 10 in England, Wales, France, Germany, and Switzerland, causing great obstruction to travel and traffic.

—The Russian Government has granted a concession for a period of eighty-one years to a company which proposes to join the Black Sea and the Sea of Azov.

—The Russians in Bokhara are alarmed at the encroachments of the Afghans, 30,000 of whom are on the frontier. General Komaroff has been dispatched to the frontier to check Afghan encroachments.

—An adverse vote in the French Chamber of Deputies, Thursday, on a motion to adjourn the debate on the revision of the Constitution, led to the resignation of the Cabinet. Gen. Boulanger issued a manifesto claiming credit for his party on the result.

—It is reported that leading financial houses of Paris are negotiating with the object of forming a new combination to complete the Panama Canal, and prevent its passing into the hands of foreigners. M. De Lesseps, it is said, will be merely honorary president of the new company.

—A letter has been received from Mr. Mackay, a missionary in Usamiro, dated Nov. 26. The writer says that no direct news of either Stanley or Emin Bey had been received. A fresh revolution had broken out in Uganda. King Kiwiwa had been deposed, and his younger brother raised to the throne, Kiwiwa having killed two of the principal Arab instigators of the expulsion of English missionaries.

### RELIGIOUS.

—Eighty-five per cent of the whole number of churches in the State of New York now use unfermented wine at the communion service.

—The International Convention of the Y. M. C. Associations of the United States and Canada will be held May 8-12, in Philadelphia.

—In the Illinois House Friday, Mr. Cachennour introduced a bill prohibiting, under fine and imprisonment, the playing of base-ball on Sunday.

—The *Catholic World* says that in the three Catholic dioceses of Leavenworth, Concordia, and Wichita, there are 86,000 Catholics and 167 priests.

—Germany has temporarily suspended the negotiations for the ransoming of the German missionaries captured by the rebels, the terms being exorbitant.

—The most recent translation of Bunyan's "Pilgrim's Progress" is said to be that in the language of the Fantis, who occupy a district in Upper Guinea, on the Gold Coast.

—Revival meetings at Newman, Ill., were disturbed Sunday by ice-dealers who were busily engaged in harvesting their crop. The church people are to have the ice-men arrested on the charge of Sabbath desecration.

—The Economy and Harmony Society, founded by George Rapp in 1805, celebrated its eighty-fourth anniversary Friday. The founder believed that Christ would come upon the earth a second time, and that the time would be 1886.

## Appointments.

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

THERE will be a general meeting for Dist. No. 5, at Sandyville, Iowa, beginning at 7:30 Friday evening, March 1, and continuing over Sabbath and Sunday. It is hoped there will be a general attendance from all the churches in the district. Bro. Morrison and L. T. Nicola are expected. C. F. STEVENS, *Director*.

No providence preventing, I will be with the church at Hutchinson, Kan., the first Sabbath and Sunday in March. Their neat and commodious church building, just completed, will be dedicated March 3. We expect other ministerial help. A protracted effort will follow the dedication, and all points of the third angel's message will be fully treated. Brethren, pray for this work, and come to the dedication.

W. W. STEBBINS.

In company with T. T. Stevenson, I expect to visit the churches in Texas, as follows:—

Black Jack Grove,	Feb. 21-25
Wieland,	" 26-28
Cedar Grove,	March 1-4
Egypt,	" 5-7
Poetry,	" 8-14
Rockwall,	" 15-18

W. S. HYATT.

PROVIDENCE permitting, I will meet with churches in Wisconsin, as follows:—

Beldenville,	Feb. 22-24
River Falls,	March 1-3
Knapp,	" 8-10
Lucas,	" 15-17
Chetek,	" 22-24
Maiden Brook,	" 29-31
Burnside,	April 5-7

W. W. SHARP.

THERE will be a general meeting at Parkville, Mich., beginning Thursday evening, Feb. 28, and continuing till Monday night, March 4. As this meeting will be something of a new experience for this part of the State, we hope there will be a general attendance from all the churches in Dist. No. 3. Come with bedding and provisions, so as to care for yourselves as far as possible. Teams will be at Vicksburg Thursday and Friday, to take those to the meeting who may come by railroad. Teams will not remain Friday later than three P. M.

I. D. VAN HORN.

MEETINGS will be held in Dist. No. 10, Iowa, as follows:—

Boone,	Feb. 19-25
Ames,	" 26
State Centre,	" 27, 28
Nevada,	March 1-4
Radcliffe,	" 5-11
Beaman,	" 12-14
Hampton,	" 15-18
Thayer,	" 19-21
Marshalltown,	" 22-25

Bro. S. M. Holly, the director, is expected to accompany me during these meetings. All matters relating to the church and missionary work will be looked after. We hope there will be a general attendance and interest on the part of the friends at all these places.

H. NICOLA.

## Obituary Notices.

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

REYNOLDS.—Died of diabetes, Jan. 29, 1889, at the home of his parents, near Granbury, Hood Co., Texas, Myron Reynolds, aged fifteen years. Myron was a kind, noble-hearted boy, beloved by all who knew him. We shall sadly miss him, but shall not murmur, for God knows what is best for us.

ANNIE C. COUNTS.

LE MASTER.—Died at Wetmore, Colo., Feb. 2, 1889, Amy E. Le Master, daughter of J. E. and S. R. Le Master, aged 1 year and 3 months. She was the joy of our household. We are striving so to instruct our remaining children that they may be ready for the coming of our Lord. Remarks by J. R. Bolinger (Baptist). J. E. AND S. R. LE MASTER.

YOUNGBLOOD.—Fell asleep in Jesus, Jan. 28, 1889, near Bethlehem, Wayne Co., Iowa, Roscoe Youngblood, aged 3 years and 4 months. He died very suddenly, being sick only about eleven hours. Little Roscoe loved to go to Sabbath-school, and he will be missed there. The parents have the blessed assurance that their little one will "come again from the land of the enemy." MRS. A. M. CORBIT.

LONG.—Died at Atalissa, Iowa, of inflammation of the bowels, Dec. 6, 1888, sister Minnie May Long, aged 14 years, 7 months, and 1 day. Minnie had been a Sabbath-keeper and a consistent Christian girl for over two years previous to her death. She showed no fear of death, when the subject was spoken of to her. When the Lifegiver comes, we hope to meet her. Her parents, two brothers, and two sisters (one her twin) are left to mourn. Words of comfort by the Disciple minister.

HARRY LONG.

POTTER.—Died at Memphis, Macomb Co., Mich., Feb. 5, 1889, of typhoid pneumonia, Bro. James Potter, aged fifty-nine years. Bro. Potter's religious experience dates from 1863, when a series of meetings was held at Memphis by Elds. Lawrence and Cornell. When the Seventh-day Adventist church was organized the following year, he connected himself with it, and at the time of his death he was an officer of the church. Bro. Potter will be greatly missed by his brethren and the community in general. The large attendance at the funeral service showed that he lived in the hearts of the people. He leaves a wife and two daughters to mourn their loss, but they are comforted with the assurance that if faithful to God, they may meet him in the resurrection morn. Discourse by the writer, assisted by the pastor of the M. E. church of this place.

H. M. KENYON.

HODGES.—Died of blood-poisoning, in Stanton, Mich., Feb. 2, 1889, Bro. David Hodges, aged 68 years, 8 months, and 20 days. He joined the Methodist Church early in life, in which he was a class-leader for some years. About twenty-four years ago he embraced the present truth at Bunker Hill, Mich. He has been the leader of our meetings for some time past, always taking an active part. The morning before his death, he united in worship with his family. While his many friends deeply feel their bereavement, they sorrow not as those without hope. We think of him as sleeping in Jesus, to be awakened to the bliss of eternal life, at the first resurrection. He leaves a wife and six children. May his prayers and instruction bear fruit in them unto eternal life. Words of comfort were spoken by Eld. J. Covert, from Job 14, a favorite chapter with the deceased.

JENNIE E. COLLARD.

JEWET.—Died at her home near Watrousville, Mich., Jan. 26, 1889, of inflammation of the lungs, sister Louisa Jewet, wife of Bro. Calvin Jewet, aged 68 years, 7 months, and 2 days. Sister Jewet was born in Plymouth, Ashtabula Co., O. In 1854 brother and sister Jewet removed to Tuscola Co., Mich., thus becoming pioneers of that part of the county. Two years later sister Jewet gave her heart to the Lord, and united with the Methodist Church, of which she remained a consistent member until some twenty-three years ago, when she heard a course of lectures, and, with her husband, took her stand on the side of present truth. Her faith in the message never swerved, and her courage never faltered. She leaves a husband, seven children, several grandchildren, and a large circle of friends, to mourn her loss. We laid her away in hope. Words of comfort by the writer, from Rev. 14: 13.

H. D. DAY.

FARNSWORTH.—Died of old age and paralysis, at Washington, New Hampshire, Dec. 17, 1888, my father, William Farnsworth. He was eighty-one years old the ninth of last February. For several years his health had been gradually failing, and in his case it can be truly said that the lamp of life burned itself out. Father was born and lived all his life only a few miles from where he died. He was converted to God quite early in life. When the advent message first began to be preached by Wm. Miller and others, he readily embraced it, together with nearly all the Christian (not the Disciple) church to which he belonged. Early in the spring of 1844, he, with two of his brothers, began the observance of the seventh-day Sabbath. The year after he first embraced the Sabbath, almost the whole church, about seventy, began the observance of the Sabbath also. During the years that have intervened, father's experience has been much like that of many other Christians. They have been years of testing and trial. Habits which had a tendency to hinder spiritual growth clung to him; but at last God gave him strength to overcome them all. The closing years of his life seemed to be especially years of victory, and a time of ripening for the heavenly garner. His faith took hold on God more and more strongly; and it can be truly said that his last days were his best. He leaves a wife and a large family of children, and numerous relatives and friends that mourn their loss. The funeral sermon was preached by Bro. A. T. Robinson, from 2 Sam. 14: 14.

E. W. FARNSWORTH.



### ADDRESSES.

UNTIL further notice, the post-office address of G. W. Morse and family will be 56 Spadina Ave., Toronto, Ontario.

THE address of Eld. A. D. Olsen and Mrs. Vesta J. Olsen, until further notice, will be Battle Creek, Mich., care of the Sanitarium.

THE address of myself and the canvassing company with whom I am laboring at present, is 708 Rayner Ave., Baltimore, Md. M. W. LEWIS.

### LABOR BUREAU.

#### Help Wanted.

FARM hands—R. Fairbank, Lushton, York Co., Neb.  
“ Marcus Adams, Half Rock, Mo.  
“ Wm. H. Mills, 109 Walnut St., Emporia, Kan.  
Wants to hire or rent a farm. L. Adams, Gowrie, Iowa.  
Girl for house-work. Carl G. Leason, Ruthven, Iowa.  
Fireman in saw-mill, or janitor. Louis Peisker, Soldiers' Home, Milwaukee, Wis.

#### Employment Wanted.

Farm hand. Harvey Judson, Coopersville, Mich.

### LITERARY NOTICES.

#### Vick's "Floral Guide" for 1889.

THE pioneer Seed House of James Vick, Rochester, N. Y., still holds the lead as the furnishing house for seed and floral supplies. Our readers have for many years been acquainted with this firm through mention in this paper; and every year their "Floral Guide" has indicated prosperity and progress in their work. But their "Floral Guide" for 1889 surpasses the issues of any previous years, and may be called simply superb. It appears in new shape, new dress, enlarged page, with many new illustrations, and three elegant colored plates, 8x10½ inches, with a fine frontispiece containing portraits of the late James Vick, the founder of the house, and his three sons who now own and manage the large business. Any one who wants fifteen cents' worth of seeds (and who does not want at least as many as that?) may secure this queen of floral publications free. That is, any one sending fifteen cents for the "Guide" will receive the book, with a coupon entitling him to fifteen cents' worth of seeds, which he may select for himself from the catalogue. So generous an offer could not be made except under a feeling of assurance that every order filled will prove so satisfactory as to secure many others. Address James Vick, Seedsman, Rochester, N. Y.

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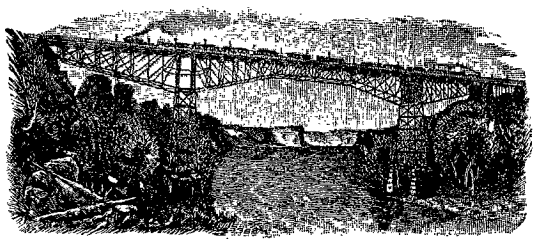
### SUNDAY-KEEPING NOT A BIBLE DOCTRINE.

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	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Chicago.....*	6.00	9.00	8.10	10.10	10.10	12.10	12.10	11.27	6.57	.....	.....	.....	.....	.....
Michigan City.....†	7.23	11.03	4.51	12.23	11.27	6.57	.....	.....	.....	.....	.....	.....	.....	.....
Niles.....‡	8.37	12.10	5.40	1.5	12.53	8.20	.....	.....	.....	.....	.....	.....	.....	.....
Kalamazoo.....§	10.20	1.49	6.58	3.35	2.27	10.00	5.30	.....	.....	.....	.....	.....	.....	.....
Battle Creek.....	11.15	2.18	7.33	4.25	3.15	7.55	6.25	.....	.....	.....	.....	.....	.....	.....
Jackson.....¶	1.20	4.15	8.49	6.15	4.45	9.35	8.20	.....	.....	.....	.....	.....	.....	.....
Ann Arbor.....**	2.43	5.37	9.41	7.50	6.00	10.40	.....	.....	.....	.....	.....	.....	.....	.....
Detroit.....††	4.10	6.45	10.45	9.20	7.30	11.50	.....	.....	.....	.....	.....	.....	.....	.....
Buffalo.....	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.	.....	.....	.....	.....	.....	.....	.....
Rochester.....	3.35	6.15	4.55	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Syracuse.....	6.50	9.15	8.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New York.....	9.30	11.35	10.15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Boston.....	P. M.	P. M.	A. M.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	7.00	8.50	7.20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	10.00	10.50	9.35	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

#### TRAINS WEST.

STATIONS.	Mails.		Day Exp's		Ch'go Exp's		P'fic Exp's		Eve'g Exp's		Kal. Acc'n		Local Pass.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Boston.....	8.30	3.00	9.15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New York.....	10.30	6.00	11.30	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Syracuse.....	P. M.	A. M.	A. M.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Rochester.....	7.40	2.10	9.55	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Buffalo.....	9.55	4.20	11.30	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Detroit.....††	A. M.	12.15	6.15	1.30	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ann Arbor.....**	7.30	9.10	10.15	11.35	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Jackson.....¶	8.50	10.40	11.35	9.15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Battle Creek.....	A. M.	10.13	11.45	3.27	12.44	10.55	7.10	6.25	.....	.....	.....	.....	.....	.....
Kalamazoo.....§	P. M.	12.09	1.16	4.38	2.15	12.27	8.52	7.55	.....	.....	.....	.....	.....	.....
Niles.....‡	12.50	1.55	5.15	3.07	1.20	9.45	8.40	.....	.....	.....	.....	.....	.....	.....
Michigan City.....†	2.27	3.20	6.27	4.32	3.07	6.40	.....	.....	.....	.....	.....	.....	.....	.....
Chicago.....*	3.48	4.35	7.32	5.43	4.32	8.03	.....	.....	.....	.....	.....	.....	.....	.....
.....	6.10	6.40	9.30	7.45	7.00	10.20	.....	.....	.....	.....	.....	.....	.....	.....

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

### CHICAGO AND GRAND TRUNK R. R.


Time Table, in effect Dec. 2, 1888.

GOING WEST.					STATIONS.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	P'fic Exp.	B. Crk. Pass.	Dep.	Arr.	Dep.	Arr.	Dep.	Mail.	Day Exp.	P'fic Exp.	B. Crk. Pass.	Chgo. Pass.
.....	5.55	7.15	7.55	4.00	.....	Port Huron.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	7.28	8.11	9.31	5.40	.....	Lapeer.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	8.03	9.12	10.10	6.20	.....	Flint.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	8.48	9.35	10.58	7.15	.....	Durand.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	10.03	11.30	12.00	8.25	.....	Langston.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	10.37	11.00	12.10	9.03	.....	Charlotte.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	11.30	11.45	1.15	10.05	A	BATTLE CREEK.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	6.30	am	12.05	1.20	pm	D	.....	.....	.....	.....	.....	.....	.....	.....
.....	7.13	.....	12.50	2.21	.....	Vicksburg.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	7.25	.....	1.00	12.32	V.L.	Schoolcraft.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	8.13	.....	1.50	3.15	Acc.	Cassopolis.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	8.55	.....	2.30	4.07	.....	South Bend.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	10.03	.....	3.41	5.30	am	Haskell's.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	10.20	.....	4.00	5.50	6.55	Valparaiso.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	12.40	10.00	6.25	8.10	9.45	Chicago.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	pm	am	pm	am	am	Arr.	.....	.....	.....	.....	.....	.....	.....	.....

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

### Washington Inaugural Excursion.

THE Chicago & Grand Trunk Railway; Detroit, Grand Haven & Milwaukee Railway; Toledo, Saginaw & Muskegon Railway; Detroit Division and Michigan Air Line Division of the Grand Trunk Railway will sell special excursion tickets to Washington and return February 28th, March 1st, 2nd, and 3rd inclusive, at rate of one lowest limited fare for the round trip. These tickets are good for return passage leaving Washington up to and including March 8th, 1889, and for continuous journey to starting point. For further information, apply to any agent of the above lines.



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REVIEW & HERALD, - Battle Creek, Mich.

(Advertisement.)

# The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 19, 1889.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

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The Canadian branch office of the REVIEW AND HERALD is located at 56 Spadina Ave., Toronto, Ontario.

All persons desiring a copy of the Congressional report on the Sunday-rest bill of Senator Blair, containing a full report of the argument thereon before the Senate Committee, both of its advocates and opponents, can obtain one by addressing the senator from their State and district. A perusal of this document cannot fail to be of interest and profit to all.

From the quotations given this week and last, in regard to the Sunday movement and the proposed amendment to the Constitution of the United States, so far as it touches upon the point of teaching the principles of the Christian religion in the public schools under the compulsion of law, the reader may gather many good sentiments, which will possibly be a help to him in his work with the counter-petitions. The expressions show what sentiments prevail outside of S. D. Adventist ranks.

In introducing the process of stereotyping the REVIEW, some delays necessarily occurred before the work became fully adapted to the change; and the REVIEW for a few weeks was late. The many letters which immediately came in, asking if this could not be remedied, were very encouraging, as they indicated that the REVIEW has numerous friends who watch its coming with interest. The delays were not intentional, and we think we shall be able hereafter to have the REVIEW out on time, so as to reach the bulk of its readers before the Sabbath.

The unstable equilibrium of Europe is again disturbed by the tragic death of Rudolf, the Austrian crown prince. There being no other male descendant of the emperor, Franz Josef, and the laws of the empire forbidding the succession to pass to a woman, it is almost certain that serious trouble will ensue upon the death of the present emperor. Austria will be convulsed, and then, the maelstrom once started, all the powers of Europe will be drawn in. The *Independent*, viewing the situation,

says: "The great war is coming, every one believes,—that war more terrible than anything Europe has yet seen, that war for which all these armaments have been prepared. That war will make great changes in the map of Europe. That war will drive the Turk into Asia. . . . We cannot wholly interpret the bearing of the death of Rudolf, but new uncertainties are shaking the permanence of existing conditions in Central Europe."

## LESSONS ON NATIONAL REFORM.

THE demand for the *Home Missionary* has been such that we are no longer able to furnish subscribers with the January number. To accommodate those who desire the questions on National Reform contained in this number, these lessons have been reprinted, and will be sent by mail at the rate of five for two cents, or five cents per dozen. Those who have ordered the January number will receive these lessons in its stead.

A sufficient number has been printed, also, of the February number of the *Home Missionary*, so that all who wish a complete set of these lessons thus far, can have them. They will be continued in subsequent numbers. Address International Tract Society, Battle Creek, Mich.

## MEETING OF GENERAL CONFERENCE COMMITTEE.

THERE will be a meeting of the General Conference Committee at Battle Creek, Mich., from Monday, March 11, to Thursday, March 21. Also, at the same time, will be held the spring meeting of the Book Committee. Five members of the Conference Committee will, undoubtedly, attend; namely, Elds. Kilgore, Underwood, Farnsworth, Jones, and White. Eld. Haskell, having just returned to England, and Eld. Olsen, who cannot leave Norway till the latter part of April, will necessarily be absent. The meeting is held early, that plans may be laid for the summer's work. Let all business that should be considered by the Committee be sent early to the Secretary, Eld. D. T. Jones, REVIEW AND HERALD, Battle Creek, Mich.

W. C. WHITE.

## CAMP-MEETING APPOINTMENTS.

THE time is near when we must lay our plans for the early camp-meetings. Each year these meetings become more numerous, and are more largely attended, and consequently the demands upon the General Conference to provide general laborers to attend all these meetings continually increase.

This year there are but few who are free to engage wholly in this kind of labor, and our Conferences must plan largely to bear the burden of their camp-meetings themselves, or to secure assistance from neighboring Conferences. Nevertheless, we desire to know the time and place, as far as has been agreed upon, of each camp-meeting, so as to plan to the very best advantage the work of those who will give their time to camp-meeting work.

We request each Conference that expects to hold a camp-meeting in May, June, or July, to write at once to the Secretary of the General Conference, Eld. D. T. Jones, stating all their plans about the time and place of the meeting. Do not forget to state: 1. When you desire the meeting to begin; 2. How long to continue; 3. Whether it will be preceded by a workers' meeting; 4. What other date, if any, would do nearly as well for the camp-meeting.

W. C. WHITE.

## SEND IN THE PETITIONS.

To those engaged in circulating the petitions to Congress opposing religious legislation we would say, Push forward the work with the utmost vigor, and promptly send in your lists as fast as they are filled.

We know not how soon it will be necessary to present these petitions. Last week all that had

been sent in, were separated, carefully counted, put in neat packages, ready for presentation; and were then sent by express to Washington, where they will be in the care of Elds. Corliss and Saxby, until it is time to present them to Congress.

We hope that the Blair Sunday bill will not be put on its passage during this Congress. Several Congressmen have expressed the opinion that it will not. "But," say they, "do not slacken your efforts to enlighten the people as to the nature of this proposed legislation, and to secure petitions against it; for the friends of this movement are very influential, and are terribly in earnest, and if the Blair bill dies with this Congress, it will no doubt be brought up early in the next session, in a much stronger form."

It will be greatly to our advantage if we can have a longer time to work. We now have petitions with 229,625 signatures. This is a large number, considering the short time we have had to work, and the fact that all are *bona fide* petitioners, understanding the issue before signing. But this is a small number, compared with what we may secure during the next few weeks, if all will do their duty. Many of our friends in the country have done nobly. From several States we hear of persons who have secured from 500 to 1,000 names each, and who have become so much interested in the work that they desire to go over the ground again, distributing *Sentinel* Tracts, and taking subscriptions for the *American Sentinel*. They report also, a general desire for information, and scores of calls for lectures on the subjects involved in this issue.

But in our great cities very little has as yet been done. The very places where the largest number of persons having political influence are to be found, and where the greatest number of petitions can be obtained in a short time, have been largely neglected. What shall we do for the cities? We trust that our Conference and tract society officers will give earnest study to this question.

Next week we will give a report of the number of petitions received from each State; therefore, let all who have lists of petitioners send them at once to M. L. Huntley, REVIEW AND HERALD, Battle Creek, Mich.

Some have asked, "Why not send the petitions direct to our senators and representatives in Washington?" Because we would thus lose all account of the number, and, besides, they would be wearied with handling them. If, as you secure signers to the petitions, you find persons of influence who will write to their senators and representatives, asking them to oppose this religious legislation, such letters will carry weight, and do much good.

And as you continue to circulate the petitions, do not forget:—

1. That it is our duty to enlighten every one as to the true character of this National Reform movement, and the inevitable results of religious legislation. The *Sentinel* Tracts are prepared especially for this purpose. If you sell ten packages, what you receive will pay for them, and for ten other packages to be given away.

2. Your greatest success will usually be found among business men, and people of experience and influence. Those who have thought most upon this subject are usually the most ready to sign the petitions.

3. Let each petition bear plainly the name of the township, county, and State, in which the petitioner resides.

4. Request all business and professional men to give their occupation.

5. Let all women use the prefix, *Miss*, or *Mrs.*

6. Do not roll the petitions, but fold them; and when the sheet is filled, please count the signatures, mark the number in the margin, affix the name of the person who gathered them, and mail to the secretary of the State tract society.

Let us work while it is day; for the night cometh when no man can work. W. C. WHITE.