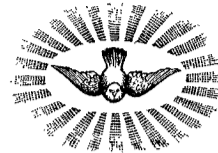


Adventist Review

OUR FIELD

AND SABBATH HERALD.



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

VOL. 66, No. 9.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 26, 1889.

WHOLE NO. 1804.

The Review and Herald,
ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.

50 Cents Commission for Each NEW Subscription.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

THE SECRET PLACE.

BY MARY E. INMAN.
(Ewart, Mich.)

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1.

In the secret of thy presence let me hide,
Evermore with thee, my Saviour, there abide.
Fierce temptations press me sore,
And assail me o'er and o'er.
There's a refuge, precious Saviour, near thy side.

In the secret of thy presence there is rest,
There the weary, trusting ones are ever blest.
When the strength to toil doth flee,
Thou, my Lord, my strength shall be.
In the secret of thy presence let me rest.

In the secret of thy presence there is peace,
There the vexing cares of earth forever cease.
None can ever understand
All the peace at thy right hand;
Like an ever-flowing stream doth it increase.

In the secret of thy presence there is joy,
Everlasting, rich and full, without alloy.
The bright sunlight of thy grace,
In my heart serves to efface
All my longing after every earthly joy.

In the secret of thy presence let me dwell,
In the blessedness that tongue can never tell.
'Neath the shadow of thy wing
Let me e'er thy praises sing.
Then whatever doth befall me will be well.

The Sermon.

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

IN HIM IS LIGHT.*

BY MRS. E. G. WHITE.

I FEEL grateful to God for his great mercy and love toward us, and I desire to be able to comprehend more and more of the character of our Lord Jesus Christ. When we think of what he has done for us, how can we ever doubt him? How can we resist his pleadings and his goodness? Why is it that we have shown such indifference and coldness as we have in the past? I am so anxious that all should drink in the mercy and the love of Jesus. The more we talk of his love and power, the more we shall have to tell of his tender compassion and truth.

All heaven has been looking with intense interest upon those who claim to be God's commandment-keeping people. Here are the people who ought to be able to claim all the rich promises of God; who ought to be going on from

glory to glory and from strength to strength; who ought to be in a position to reflect glory to God in the works that they do. Jesus has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We have received the rich blessing of God; but we must not stop here. We are to catch more and more the divine rays of light from heaven. We are to stand just where we can receive the light and reflect it, in its glory, upon the pathway of others. There has never been a time when we could feel more courage and confidence in the work than at the present time. There are many in our world who do not keep the commandments of God, nor make any profession of so doing, and yet they claim all his blessings. They are willing to accept and appropriate his promises, without heeding the conditions upon which they are based. They have no right to the blessings they claim. But why should not those who are keeping his commandments lay hold of the promises that have been given to the children of God? We can see Christ's righteousness in the law. In the cross of Calvary, "mercy and truth are met together; righteousness and peace have kissed each other." This is the blending that there should be in our work. Truth and righteousness must be presented with the love of God as it was manifested in Jesus. What purity will then be seen! What a cleansing of every moral defilement will be shown to be necessary! Then, when this is done, the stubbornness of the will which has kept so many away from the light, as they behold the preciousness of the Redeemer, his mercy and pity, will all be melted away from their souls. Every one of us must fall on the Rock and be broken. Will there be one who will retain his stubbornness? Will there be one who will cling to his self-righteousness? Will there be one who will not catch sight of the preciousness of Christ? Is there a heart here that will not be subdued by the love of Jesus? Will any retain one particle of self-esteem?

We need to come still closer to God. After Moses had been assured that his request was answered, and that God would go up with him, he pleaded still for greater blessings. "Show me thy glory," was his prayer. And God listened to that mighty man of faith, and he said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Why is it that our hearts have been so insensible to the love of God? Why have we had so hard a judgment of our Heavenly Father? From the light that God has given me, I know that

Satan has misrepresented our God in every possible way. He has cast his hellish shadow athwart our pathway, that we might not discern our God as a God of mercy, compassion, and truth. This is why the iron has entered into our souls. Then we have talked of the darkness that the evil one has cast upon us, and we have bemoaned our condition; and in so doing, we have only spread the shadow over other souls, and that which has injured us was an injury to them. As we have uttered our words of unbelief, others have been enshrouded in darkness and doubt. We cannot afford to do this work. We thus put our kind Heavenly Father in a false light. All this should change. We must gather up the rays of divine truth, and let our light shine upon the darkened pathway of others. Heaven's light shines for those who will follow Christ, the light of the world. He says, "He that followeth me shall not walk in darkness, but shall have the light of life."

What kind of recommendation do you give to the world of the religion of Christ, if you go repining and complaining, and filled with sorrow? Those who keep the commandments of God should make it manifest that the truth is sanctifying the soul, refining and purifying the thoughts, and elevating the character and life. Christ has died that the moral image of God might be restored in our souls, and might be reflected to those around us. We need to drink deeper and deeper of the fountain of life. I hope that not a soul will be satisfied without making thorough work for eternity; and from this time on, may it be seen, both by precept and example, that you are representatives of Christ. You may have a living testimony to bear: "Hear what the Lord has done for my soul." The Lord is ready to impart still greater blessings. He permitted all his goodness to pass before Moses; he proclaimed his character to him as a God full of mercy, long-suffering, and gracious—forgiving iniquity, transgression, and sin. Moses was to represent this character to the people of Israel, and we are to do the same. We are to go forth to proclaim the goodness of God, and to make plain his real character before the people. We are to reflect his glory. Have we done this in the past? Have we revealed the character of our Lord by precept and example? Have we not joined in the work of the enemy of souls, and misrepresented our Heavenly Father? Have we not been passing judgment on our brethren, criticising their words and actions? Then the love of God has not been enthroned in our souls. Let us make a decided change. Let us declare the character of God to the people as Moses did to Israel, both in spirit and life. We are to catch the light of his countenance, full of compassion and love, and reflect it to perishing souls.

I beseech you to keep reaching out after God, to keep drinking of the fountain of living water. You may be as a tree planted by the rivers of waters, whose leaf does not wither. You may be full of moisture, and may be able to refresh others, and to give them grace and comfort. I love Jesus now; and I want to know more and

*Sermon at South Lancaster, Mass., Jan. 19, 1889.

more of him. I have only begun to know him, but there is an eternity before us in which there will be revealings of his glory, and we shall become better and better acquainted with our divine Lord, and have a more comprehensive knowledge of him.

Jesus has said, "Ye are the light of the world." Will we fulfill this statement, and be indeed the light of the world? Or shall we go on in our course of murmuring and complaining, and be the darkness of the world? O, kindle your taper at the divine altar.

How was it with the children of Israel in the wilderness?—They were protected on every side; the pillar of cloud by day and of fire by night was over them; but they did not appreciate the blessings they enjoyed. They murmured and complained, and God finally permitted the serpents to bite them, that they might be brought to a realizing sense of his care and protection. It was the power of God that had before kept the venomous serpents of the wilderness from stinging them. When the serpents were permitted to bite them, the command came to Moses to lift up a brazen serpent on a pole, and to tell the people that if they would look upon it, they should live. Suppose that one had said, "O, my wounds are too grievous. I am so full of fever and suffering that I cannot raise my eyes. Wait till I am a little better." Could he get better without following the directions?—No, he would only grow worse and worse, and die. The only remedy was to fasten his eyes on the brazen serpent. The instruction was, "Look and live," and every soul who did this was healed.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And every sin-sick soul, bitten and deceived by the serpent, may "look and live." How many delay to look! They think they must make themselves a little better before they can come to Jesus. But we cannot do this. Our only hope is to look and live. We have abundant reason to praise God that we have not perished by the way, and that he is so ready now to heal us of all our wounds. "Wash you, make you clean." The fountain has been provided. May God help you to "look and live!"

Our Contributors.

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

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 10.

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

(Section VII. concluded.)

ANOTHER coming of Christ is to survey his guests, and ascertain the nature of their characters. This coming is set forth in the following scriptures: "And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." Matt. 22:11-13.

This coming takes place at the close of human probation. It is not a coming to our earth, though it relates to some who are living on earth when it takes place. They are at the wedding in the sense that their cases come up there in review, and for a final decision as to the nature of their characters. The man who is found not having on a wedding-garment, represents a class of those who are avowed believers in Christ's near coming. They have understood all about Christ's going to the Ancient of days to receive the kingdom, and to close up his work as priest

and mediator. They have understood that they were living in the period of the investigative judgment of the saints, answering to the judgment of Israel on the tenth day of the seventh month, and that the cases of the living saints were soon to come up in review before God at the grand assizes of the judgment taking place in the courts above. But they have not been thorough in the work of forming Christian characters, and therefore when weighed in the balances, are found wanting, and are spewed out of the mouth of Jesus for not having been earnest and faithful in living up to their great and holy profession. Rev. 3:14-20. They are bound hand and foot. The Holy Spirit is withdrawn from them, and it is decided in the courts above that they shall no more have the spiritual privileges and blessings that they have had. It is said of them, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Rev. 22:11. Read also verse 12. There is, from this time forward, no possibility of a change in their characters, and their destiny is forever and unalterably fixed. Such will be cast into outer darkness, where they will weep and gnash their teeth under the awful plagues of God's wrath.

But, thank God, all who accept the clear light of the truths for these times will not be found in that condition. Of some it will be said, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still." Verse 11. Such will be found having on the wedding-garment, will have the blessings of the Spirit of God multiplied unto them, will be delivered from God's awful wrath, and will be present at the marriage supper of the Lamb. This coming of Christ is silent. No trump of God is heard by saint or sinner; yet eternal consequences are at stake.

Christ also comes by his Spirit and in judgments, as appears from such scriptures as the following: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. . . . He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:20-22. "Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth." Rev. 2:16.

We have now given a fair sample of the scriptures that speak of the different comings of Christ. The passages that we have used do not bring indefiniteness as to the second coming of Christ: on the contrary, they make the peculiarities and individuality of that coming appear more marked and more forcible. Yet there are many who confound the various comings of Christ, and thereby pervert the clear scriptural doctrine of the second advent of the Saviour. Some apply the scriptures that relate to the third coming of Christ and the glorious new-earth state following it, to the second coming of Christ, and to a state of things which they say will exist on the earth immediately after that event. In so doing, they fall into an error similar to that of the Jews with regard to the first advent; and like the Jews they will be disappointed.

I have met some (especially in Europe) who, finding scriptures that set forth silent comings of Christ, apply them to the second advent of the Saviour, and say that when Jesus comes the second time, none but the saints will know it; and that the wicked will know that Christ has come, only by the absence of the saints after the second advent. Thus, shut up to texts which do not relate to the second coming of Christ, they ignore these plain scriptures which speak of the "shout," "the voice of the archangel," the "great sound of a trumpet," and "the trump of God," that are to be heard when Christ comes the second time, and raises the righteous dead. 1 Thess. 4:16, 17; Matt. 24:31.

Others seize the idea that Christ comes to his children by his Spirit, and say that all there will be to the second coming of Christ is an extraordinary manifestation of the Spirit of God among men. These, too, ignore what the Script-

ures say about the voice of the archangel and the trump of God that are to be heard when Christ appears the second time. These also ignore the following scriptural truths: Christ will come personally, visibly, in the clouds of heaven, and with power and great glory, and with all the holy angels. When he comes the second time, all the wicked shall be destroyed, the righteous dead shall be raised, and all the saints shall be taken to heaven. Is all this equivalent to special manifestations of God's Spirit? But if the theory we are opposing be correct, Christ comes the second time every time he sends his Spirit to his children. This would make millions of second comings of Christ. Would all these comings be the *second* coming of Christ? It would not only be abusing language to answer this question affirmatively, but it would also be teaching that Christ came the second time before his first advent; for surely the Spirit of God was, to a large extent, bestowed upon the faithful who lived before Christ.

Others, spiritualizing the second advent of Christ, say that Christ appears the second time at death. This theory also involves the singular, contradictory, and ridiculous idea that Christ has made his second appearance millions of times, and that he appeared the second time millions of times before his first advent! According to this theory, we could not claim that Christ has yet made his *first* advent among men; for if his second coming is so indefinite, why may not his first coming be equally indefinite? Why may it not be an imaginary tale, a myth, just nothing at all? What we have said in reply to the last theory applies equally to this. Christ will not come the second time to put the saints in their graves, but to take them out of their graves. The early disciples had no such theory of the second coming of Christ. When they had received the false impression that John would live till Christ should come again, they said that that disciple should not die. John 21:21-23. Where is it said in Holy Writ that Christ comes to men the second time at death? Where? Echo answers, Where? This doctrine is a human assumption gotten up to eclipse the beauty and force of the second coming of our Saviour, who refers to it when he says, "Wherefore if they shall say unto you . . . : Behold he is in the secret chambers [where persons are dying], believe it not." Matt. 24:26. How surpassingly strange it is that, with all the light from heaven on this subject, persons in holy office should, while standing in the sacred desk, apply the following words of the Saviour to death: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

And another thing equally strange is that millions of persons in our day pretend that Christ comes the second time in spirit manifestations. They even go so far as to claim that Christ has already come in Europe and in America, under the appearance of a noble personage dressed in white, and radiant with glory; and there is no denying the fact that wonders are performed.

What does all this mean? It is based on the doctrine that the dead do communicate with the living; whereas the Bible positively declares that "the dead know not anything." Eccl. 9:5. Therefore this whole affair is based on a lie, and those who appear from the spirit world and teach such a doctrine, are neither Christ nor good angels; for those beings do not lie. We conclude that "they are the spirits of devils, working miracles" (Rev. 16:14); for those spirits are the only beings besides fallen and sinful human creatures, that will "speak lies in hypocrisy." 1 Tim. 4:1, 2. And we may expect that these lying wonders will increase as we near the end; for Christ himself has declared that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. And Paul teaches the same doctrine when he

says, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-12.

We shall therefore have to be well grounded in the truths of the Bible respecting the state of the dead and the coming of Christ, if we would escape this snare of the Devil. Should even a personage appear to us, clothed with glory and majesty, and pretending to come directly from the august presence of Jehovah, and to be the Lord Jesus Christ making his second appearance; but who should teach such a bare-faced lie, that the dead know more than the living, speak to the living and do wonders before the living; or who should teach any other doctrine that militates against the Bible; and who should not come with the voice that raises the dead and with that burning glory that consumes the wicked,—we should turn away from him in disgust, pronouncing him, in the name of the Lord, Satan or one of Satan's emissaries who has "transformed himself into an angel of light." 2 Cor. 11: 4.

Let us search the Scriptures on these soul-stirring topics.

EMULATION—IS IT RIGHT OR WRONG?

BY ELD. R. F. COTTRELL.
(Ridgeway, N. Y.)

EMULATION is condemned by the apostle as one of the works of the flesh, being classed with hatred, variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. Gal. 5: 20. In another place he acknowledges that he himself had tried if by any means he might provoke his Jewish brethren to emulation. Rom. 11: 14. He also exhorts believers to "consider one another to provoke unto love and to good works." Heb. 10: 24. And again, he commends the forwardness of his Corinthian brethren, and boasts of them to others, and says, "Your zeal hath provoked very many." 2 Cor. 9: 2. Had he forgotten that his Master had said, "Let not your left hand know what your right hand doeth?"—I presume not. He evidently did not consider his brethren in the churches as belonging to the left hand.

The explanation is easy. Emulation exerted in the right direction, with a good motive, is good; but, exercised in the wrong direction,—to gain the applause of men, it is bad. Those who do the latter "have their reward." That emulation which seeks to be the greatest—that seeks the highest place of honor and office,—is justly classed with the works of the flesh. It is a development of that pride which is the "condemnation of the Devil." But for brethren to emulate each other in works of love, and of labor and sacrifice in the cause of God, is not only innocent, but commendable. It is in harmony with apostolic example and exhortation, and has the approval of Heaven.

Those who plead the direction of our Saviour concerning secret prayer, to excuse their neglect of prayer in the family, or in the congregation, leave room for doubt in regard to their faithfulness in private devotions. And concerning those who do *all* their giving in secret, it may well be doubted whether their right hand does anything worthy of the notice of the left, were it all known.

Brethren, let us have a little wholesome emulation. Believing our cause to be the cause of God, let us vie with each other in our efforts to push it forward. Let there be no striving for vainglory; but let us by our actions incite and stimulate each other to love and labor in the good cause of the Lord. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

MATTHEW 5: 3-12.

BY E. J. JOHNSON.
(Hart's Road, Fla.)

WHEN all the pomp and pride of earth-are-o'er,
And ended all the weary night of sin,
The poor in spirit, blest forevermore,
A kingdom fair, a heaven of bliss, shall win.

And they who, like their Master, mourn and weep
O'er earthly ills and sorrows manifold,
Shall then be comforted, and joyful reap
A rich reward of blessedness untold.

The meek and lowly shall a blessing share
In the new earth, from every trouble free.
No blight of sin, or fear of death shall there
Disturb their gentle souls' tranquillity.

And blest are they who thirst for truth and grace;
By living waters shall their feet be led.
And they who hunger here for righteousness
With heaven's enduring manna shall be fed.

They shall obtain the mercy of the Lord,
Whose hearts with pity move for others' grief;
Who seek with ready hand and cheering word
To give the burdened and the sad relief.

The pure in heart who, cleansed from sin's foul stain,
Their lives unspotted keep from earth's alloy,
A heaven of purity they shall obtain,
And see their Father's face with endless joy.

And they are blest who quell unholy strife,
For they are called the children of the Lord;
A Father's loving care surrounds their life,
And peace unending shall be their reward.

Before the throne, with palms of victory,
By persecution purified from dross,
Shall stand at last that white-robed company
Who suffered for their Saviour pain and loss.

And they of whom all evil now is said,
Shall then be counted jewels of great worth.
They may "rejoice, and be exceeding glad,"
Who are reviled for Jesus' sake on earth.

For great reward in heaven to them is sure;
The Saviour's promises more firmly stand
Than heaven and earth. They who the cross endure
Eternal life shall have at God's right hand.

A MORE SURE WORD OF PROPHECY.

BY ELD. J. G. MATTESON.
(Chicago, Ill.)

THE apostle speaks in the previous verses of the wonderful manifestation, of which he was an eye-witness in the holy mount, where Christ was glorified; and then he adds in 2 Peter 1: 19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." Many think that this means that the written testimony of the prophets is more sure, or more reliable, than the voice of God, which Peter heard.

How can the testimony of the prophets be more reliable than God's own voice? They received their testimony from God; so did Peter. But they wrote it in a book, so that we could read it afterward; so did Peter.

"Well, but the Spirit of God dictated to the prophets." True. Is that any more sure than when God himself speaks publicly from heaven, and manifests his glory to his servants? We do not reason that way when we speak of the ten commandments. We do not argue that they are less reliable than the prophetic writings of Moses, because the Almighty spoke them publicly with his own voice, and manifested his glory on Mount Sinai before the people, until they trembled, and feared to be destroyed. We say, and justly so, that if God revealed a portion of his word with such majestic glory and power, causing the people to be eye-witnesses, then he did this in order to make these words more emphatic and, if possible, more sure. Why not argue the same way about the transfiguration?

"Yes, that would seem reasonable; but the reading of the 19th verse forbids it."

It does not forbid any such thing in the Danish translation, neither in the original. The apostle wrote: *και εχουμεν βεβαιωτερον τον προφητικον λογον*: The Emphatic Diaglot renders this: "And we have the prophetic word more confirmed." The Danish version corresponds exactly with this. There seems to be no good reason to find fault with the rendering, and it makes good sense;

while the Common Version leaves out entirely the definite article *τον*, and this changes the sense.

What certain definite prophecies were more confirmed by the transfiguration of Christ?—Evidently those prophecies which related to his coming in glory, because they were then, in some degree, fulfilled before the eyes of the apostles. Prophecy is made more sure, or confirmed, by its fulfillment. According to Greenfield, the adjective *βεβαιος*, of which *βεβαιωτερον* is the comparative degree, means, *firm, sure, established*. The verb *βεβαιωω* to which it is related, means, *to confirm, establish*.

The apostles did not follow cunningly devised fables, when they preached the power and coming of our Lord, because they were themselves permitted to behold the "King in his beauty." They did not taste of death, till they had seen the kingdom of God come with power. Mark 9: 1. Therefore they could speak of the coming glory of Christ with greater assurance; and it is indeed refreshing to listen to their testimony.

Suppose we had been with Christ in the holy mount when the kingdom of glory appeared in miniature, with its glorified King and its future, immortal citizens, represented by Moses and Elias. Could we forget this scene as long as we lived? Could we get any higher evidence of "the power and coming of our Lord Jesus Christ?" Suppose we had heard the divine voice from "the excellent glory: This is my beloved Son, in whom I am well pleased." Could any evidence more definitely and powerfully establish the fact that Jesus of Nazareth, of whom the prophets had spoken, was indeed the Messiah? Was not the prophetic word thus fulfilled and made sure, and applied by God himself to the very person of Jesus, the Son of Joseph from Nazareth? And would we not have testified to others of this glorious truth, even if we had had to sacrifice our lives for our testimony? Thus did the apostles. Let us pray God deeply to impress their excellent testimony by his Holy Spirit upon our hearts.

Peter would gladly have remained on the mount in glory. But our loving Saviour would not enter into glory until he had finished his work of sacrifice for others—until he had shed his last drop of blood for the salvation of a fallen race. Shall we not imitate him, and labor for others until the work is finished? Then we shall also behold Christ, and be with him in glory—not only a few hours of a short night, but throughout the eternal ages.

OBJECT LESSON ON TITHING.

BY H. F. PHELPS.
(Brainerd, Minn.)

LEST all the instruction God has given us in his word about covetousness, hypocrisy, deception, and false swearing, should not have its full weight with us, in the early days of the apostles God came near in judgment, and left an object-lesson which should stand as a warning to all coming generations. Ananias and his wife professed to believe the truth. They professed to love it. They professed to give of their substance, according to the custom of others at that time. They said that they had sold their land for so much. They came with deception in their hearts, and they acted it out, and being questioned, they spoke the same with their lips. Before they had sold the land, it was theirs; and even after the sale, the proceeds were still in their hands. But when they came up, and by their actions, said, We are in sympathy with the word of God, and according to the custom of God's people, we give our all, they acted a lie; and justice was not long delayed.

Now this was written for us, for our admonition. As we look at it, God grant that we may be wise to see the lesson. We say we believe the truth for this time. Believing the truth, we accept God's plan for carrying forward the work. We say we believe in the tithing system, as a plan ordained of Heaven, applicable in all

ages of the world. The tithe of our income is the one-tenth of that income, and should faithfully be given to the cause of God. But how many give the honest tithe? How many have come to the point where they deal honestly with God in this matter? God says somebody is unfaithful in this matter; for, if I remember correctly, the "Testimonies" tell us that if the honest tithe were paid by all who profess the truth, the cause would not lack for means, but there would be sufficient for all parts of the work.

To even suppose that this would not be the case, would be to doubt the wisdom of God in instituting this plan. Somebody is unfaithful, for God has said, "Ye have robbed me." And he tells us that this robbery is in tithes and offerings. And who has done this? Let every one look about him, while we hear the answer: "Ye have robbed me, *even this whole nation.*"

Can it be, then, that every one of us is guilty in this thing? Let no one say, "I am innocent," lest it be accounted as false in God's sight. And if we are unfaithful in this matter, and come before our brethren on a quarterly occasion with five dollars as our tithe, thus saying: "I believe in this plan; I am acting upon it; and here is the one-tenth of my income for the last three months;" while our income has really been more—perhaps double that amount—do we not stand in precisely the same condition as those who acted that deceptive part in the days of the apostles? Though judgment may not fall upon us in so sudden a manner as upon them, is it any the less certain to come?

God says his curse is upon this whole nation; and then follows an earnest plea for us to turn to him and prove him,—test his goodness and faithfulness in pouring out his blessings instead of the curse. How long will it be ere this people shall learn that nine-tenths, with God's blessing, is of far more value than ten-tenths, under his curse.

If there was ever a time when we needed to turn to God with confessions that are tangible—restoring that of which we have robbed him—it is now. May the Lord help us to do our duty in this matter.

THE SECURITY OFFERED BY THE NATIONAL REFORM.

BY W. A. COLCORD.
(*Battle Creek, Mich.*)

In an editorial paragraph beginning, "The Seventh-day Adventists indulge in frantic apprehensions of the persecution which they feel sure is to follow the enactment of a national Sabbath law," the *Christian Statesman*, in its issue of Jan. 31, 1889, says: "No persecution has resulted from the Sabbath laws on the statute-books of the American people for the last two hundred years."

If this is so, we should like the *Statesman* to state what it would call persecution. If our understanding of the meaning of that term is correct, we think we can find something of that sort considerably less than two hundred years ago. If the indictment, fining, and imprisonment of a score or more of persons in the States of Arkansas and Tennessee in the year 1885, in accordance with "the Sabbath laws on the statute-books" of those States, for no other offense than the conscientious observance of the letter of the fourth commandment, was not persecution, we should be pleased to know what it lacked of being such. It must be that the *Statesman* is not informed upon the subject of which it essays to speak, or that its ideas of persecution are quite different from those generally entertained, or else it has made a very reckless statement. To persecute is: "1. To pursue in a manner to injure, vex, or afflict; to cause to suffer pain from hatred or malignity; to harrass; to beset in an annoying way. 2. Especially, to afflict, harrass, or punish, for adherence to a particular creed or system of religious principles, or to a mode of worship."—*Webster*. Now

these persons above referred to, were persecuted, and the *Statesman* does not know it, or Webster's dictionary is wrong, or else the editors of that paper make a statement which they know is not true. We will leave them to say which it is.

And if the Sabbath laws in these States resulted in persecution, we should like to know why similar laws in the United States will not produce similar results. Just so sure as like causes produce like effects, there are grave reasons for apprehension that oppression for conscience's sake will follow the enactment of a national Sabbath law. If being fined and imprisoned, instead of being an affliction or punishment, is rather a pleasure, perhaps the editors of the *Statesman* will agree to pay the fines, and furnish substitutes for imprisonment when those who keep the fourth commandment have imposed upon them a pecuniary penalty, or are remanded to jail! Will they and those with them, who are laboring with might and main for the enactment of a national Sunday law, agree to stand sponsors for all fines and penalties inflicted upon observers of the seventh day who may labor the other six days, according to the commandment—not, of course, to the disturbance of worshiping assemblies? Will they do it? When they are willing to do so, then we shall believe that there is some sincerity in their statements assuring us that no interference with our rights need be apprehended. They are fathering the law. Let them father its consequences. Until they do, we shall be compelled to believe that their assurances of peace are but the mantle of justice thrown over an image of tyranny to disguise its hideous mien, inveigle the credulous, and ally opposition until their point is gained, when deception will not be needed, and opposition will be in vain.

But were the statement of the *Statesman* true—that no persecution has resulted from the Sabbath laws on the statute-books of the American people for the last two hundred years—that would be giving us no assurance for the future. Just because it might have been two hundred years since such a thing occurred, is not saying that it will not occur in the future. The fact that these National Reformers are seeking to employ the same means in the accomplishment of their object that were employed two hundred years ago, and which resulted in persecution then,—the enforcement of religious rites by civil laws,—is quite assuring that the same results will follow the success of their movement now. That person must be very deficient in logic who can come to any other conclusion. If these men really loved the principles of liberty, they would not be asking for a re-enactment of the same kind of laws which, in the past, have resulted in greater loss of life and liberty than all the tyranny of heathen emperors during the early centuries of Christianity. For the present, the prospects of security under the proposed religious administration do not seem flattering.

THE GLORY THAT IS COMING.

BY J. M. HOPKINS.
(*Chatfield, Minn.*)

WHAT glories and bliss are in store for the people of God! The millions of faithful ones who have fallen asleep in Jesus, from righteous Abel until now, are soon to hear the voice of the Son of God as it shall sound from pole to pole and from East to West, summoning them to life and immortality. The aged and infirm, those who long toiled in life's thorny way; the maimed, the deaf, the blind, to whom life was but a succession of griefs and disappointments; the youth and middle-aged; the darling child wrested from the loving care and embrace of fond parents, by the merciless hand of the destroyer,—all will meet in the beautiful city on high. In joyful anticipation, we exclaim, "Praise the Lord."

There we shall see as we are seen, and know as we are known. 1 Cor. 13:9-12. "We shall know each other there." We shall be sat-

isfied when we awake with his likeness. Ps. 17:15. In his presence is fullness of joy, at his right hand there are pleasures forevermore. Ps. 16:11. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25:8. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:15-17.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21:1-5. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19.

Yes; we may comfort one another with such precious promises and glorious prospects. Soon, earth's long, dark night of sorrow will be past, and the bright morning of eternity will burst upon the faithful. Shall we who pen and read these lines be there? We may by divine grace—and only thus.

CRUMBS.

BY S. O. JAMES.

THE best transfer,—that which takes us from worry to work.

"I wish my affairs were in a different shape." Does this not voice the sentiments of a multitude?

If I see a man upon his knees pleading for more grace, for "the spirit of power and of love and of a sound mind," I conclude that he has already a little of what he is praying for. This agrees with Christ's words, "To him that hath, it shall be given."

When you are about to discuss your neighbor's weak points, imagine that his ear is at the key-hole.

God's mercy prompted him to give his Son to die—not that men might disregard his law, but honor it; thus he can be just, and justify the believer. But he that breaks the commandments cannot *trust* the mercy of God—he only *presumes* upon it.

—Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.—*W. M. Taylor, D. D.*

The Home.

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

THE GLANCE OF A KINDLY EYE.

BY T. R. WILLIAMSON.
(Talmage, Ohio.)

O, MAN is a soldier, and life is a fight,
From our birth till the day that we die,
And no brighter gleam meets our gaze day or night
Than the glance of a kindly eye.

When the child's feeble footsteps are treading the
street
That will lead up to manhood so high,
Strong mother-hands guard, and to light the young
feet
Shines the glance of her kindly eye.

When school-days are blooming like flowers in the
sun,
As the tears fall that laughter will dry,
What cheers a good playmate in grief or in fun
Like the glance of your kindly eye.

As our broadening shoulders assume their full load,
To be borne, be the paths wet or dry,
How genial and cheery along the life-road
The glance of a friend's kindly eye.

We strive for the glory of heaven and home;
And, dear comrades, what need that we sigh?
We'll journey and fight through the days as they
come,
'Neath the glance of God's kindly eye.

THE NEGLIGENT FATHER.

THE Bible has so much to say of the parental and filial relations—both in the way of precept and by examples, like that of Eli and his sons—that we should do ourselves and our own households also a grievous injury and wrong if we did not give due heed to these faithful lessons;—lessons which we need for our own guidance and help, and which our children after us also need for their guidance and help. The responsibilities, duties, and privileges which grow out of the family relation are too grave, too interesting, too precious, to be treated lightly, or ignored. There is a special significance in the fact that the Old Testament closes its record with this verse: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." And there is a like special significance in the fact that one of the opening verses of the New Testament is in sentiment and spirit similar to this last verse in Malachi; viz., "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." The two records, so to speak, lap over one another—onc closing and the other beginning with a reference to the hearts of fathers being turned toward their children, and the hearts of children being turned toward their fathers; though Malachi, with a prophetic view of the decay of the family power through the neglect of the parental and filial relations, speaks of God's coming to smite the earth with a "curse," while Luke, anticipating Immanuel's reign, announces this precious hope and promise of "a people prepared for the Lord," through these same parental and filial relations. And so we find the chief of the apostles, with a clear understanding of this whole subject, again and again in his epistles to the churches, exhorting in these words: "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

We cannot help noticing, in the light of these kindred passages from the word of God, what a peculiar emphasis he lays upon fathers' training their children in the way they should go, as well as upon children's obeying in all things their

fathers. Eli and his whole household are destroyed because Eli, as a father, did not restrain his sons, and because Hophni and Phinehas, as sons, neither heeded their father's counsels, nor treated him with the respect due to a father. On the other hand, when God spake concerning Abraham thus, "I know him, that he will command his children and his household after him;" and then when he gave emphatic testimony and blessed assurance that "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them," we cannot fail of perceiving this, that in the training of the household, as God commands, are to be found the purity and strength of both individual and national life.

These scriptural examples and teachings do very plainly and faithfully show that the responsibility of the true religious culture of the family rests largely on fathers—and does not, by any means, rest mainly or wholly on mothers. And especially is it a sentiment without foundation in the Bible, that the mothers alone must train up their sons and daughters in the way they should go. Where this sentiment prevails, it is not difficult to explain the manifest decay of the family power, and the lack of family piety in many a household about us.

The negligent father is none the less responsible for the aberrations and waywardness of his sons, because it seems to him the fashion for fathers to regard their business as of more consequence than their children. God punished the negligent Eli for not restraining his sons. "During a long career as a teacher," says Prof. Boyesen, "I have come in contact with several thousands of young men, and with many of them I have had confidential chats. In this way I have occasionally gotten glimpses of home life which fairly appall me. In nine cases out of ten it is the same story. The father is too busy to look after his sons. He is at his business down town from nine or ten o'clock in the morning until five or six in the afternoon. He then comes home for his dinner, and after having had his smoke and a perfunctory chat with his family, he goes to his club, perhaps somewhere else, and is invisible to his family the rest of the night. He asks his sons an occasional question concerning their studies at school, or about college affairs, or perhaps scolds them for spending too much money; but rarely makes any honest effort to influence them for their real good, to give a wholesome direction to their thoughts, or to point out the terrible consequences of vicious indulgence. He rather expects them 'to sow their wild oats,' and thinks they had better explore life, each for himself, and each reap the consequences of his youthful follies."

Prof. Boyesen is, of course, writing of the general characteristics of family life in our large cities. There are honorable exceptions, as is readily admitted; but they are the exceptions which prove the rule. Many a father in this broad land of ours to-day would be startled in his seeming ease and indifference, could he get but a glimpse even, of the interior life of his sons, as with decorous speech and behavior they sit down at his breakfast table,—especially at the sordid ideals which they profess to worship, and at their superior contempt for all that humanity has, in the past, held sacred and pure. To hear them talk, it is but too evident that they live to "enjoy themselves," to have "fun,"—in a word, that they mean to get all the pleasure possible out of life, from a base-ball match or a flirtation, to a disgraceful debauch; or else they are going to make a "pile of money," as they express it, by gambling in stocks, or in some other kind of gambling, neither better nor worse.

"Young men are not nowadays what they were in my youth," is the refrain of a hundred lamentations at the degeneracy of the age. But if, instead of deploring the inevitable, these same fathers would make an earnest effort to bridge the gulf which separates them from their

sons, they would find the task by no means so hopeless. If they would but put their business beneath their children—these children first and uppermost in their minds and hearts; if they would interest themselves in the studies, pursuits, and lawful pleasures and plays of their sons, avoiding whatsoever tends to produce distance and estrangement, and kindly seek to bring them up in the way they should go, they would not mourn as multitudes to-day are mourning, over youthful follies and sins.

Herbert Spencer somewhere relates a conversation with a British farmer who had been attending a farmers' convention, at which the discussion had turned chiefly on the proper diet for pigs. Spencer asks him how he feeds his children. "The children?" exclaims the farmer, somewhat contemptuously, "I leave the feeding of them to the women." The farmer, probably, looked upon these farm products as his "business;" nevertheless, in reality, how does he differ from many another father whose merchandise, or whose bank, or whose office, or whose profession is his "business," which must take precedence before everything? Should such a father be astounded if his sons repay him for his indifference with disrespect, disobedience, perhaps contempt? If, like Eli, he neglects and does not properly restrain and guide them, then, like Eli, he may have a Hophni and a Phinehas to heap dishonor and shame upon the household, and bring his gray hairs with sorrow down to the grave. Infinitely more valuable than the paltry gains of "business," or the inane pleasures of a club room, or the selfish enjoyment of his cigar, or the ambitious designs of partisan politics, are that mutual confidence and affection between father and son, which are the only safe basis of the parental and filial relations. Would it not, then, be good economy for a father to let his "business" suffer a little, and devote the time thus saved to the cultivation of the mind and heart of his son or sons, who before long may have the power to scatter the accumulated results of all his anxiety and toil to the four winds of heaven? After all, what "business" is more important, and what so serious, as the proper physical, mental and spiritual training and welfare of those sons to whom the keeping of all that a father holds precious—name, honor, position—is to be intrusted?—*Rev. A. K. Strong, D. D.*

MAKE YOUR MARK.

THE world has many of the commonplace, average kind of people. Their lives are not positively evil,—for this we are thankful,—but they are not positively good, and they exercise no marked influence in the world. Their lives, in many cases, lack intensity and fervor; they are passive, not active; they are moved, but do not move others. But the man to whom God has given energy and strength of character, is under the most solemn obligations to use his powers in the most effective manner. He is not to be content with creeping upon the dead level of an aimless, useless life, nor is he to be content with linking himself to others, or binding himself to some clan or clique, so that he shall move as they move, keeping step with them, and going round and round the treadmill of associated routine.

Let the man of God keep clean of such entanglements. Let him preserve his individuality, and let him strive by God's help to do the work which Providence has appointed him. Let him link himself to the unseen, the immortal, the eternal One—and so work the work of God that men shall take knowledge of him that he has been with Christ; shall recognize in him the divine power, and shall be moved and helped and blessed by his words, his example, and his influence.

A man who will do this will make his mark in the world. He will not be a mere cipher among men; he will be a son of God, a servant of the Most High, a light in the world, and an heir of the glory that is to be revealed.—*The Christian.*

The Mission Field.

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

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

HOME MISSIONS.

ARE WE DOING THOROUGH WORK?

SOME years ago, when Eld. Haskell was organizing tract societies from State to State, he had at a general meeting spoken quite at length of what might be accomplished by the Society when it became fully organized, and the members and officers were thoroughly instructed in regard to the work. At the close of the meeting, a brother said: "I see what this will accomplish; it will make a trained soldier of every one who joins the ranks; and it will place in his hands a gun. Heretofore our ministers have been expected to do all the work. We have been like an army in which only the officers were armed, and they only were expected to fight."

This is indeed exactly what our tract societies were designed to accomplish, and this is what has been accomplished for those who have taken up the duties of the Society, and faithfully trained themselves by practice, for such work as the Society is intended to do. Said Eld. Haskell to me one day when we were talking about the magnitude of the work of the Society, and the time required to enlist the interests of all in an important enterprise which had just been proposed, "Bro. White, it's a big wheel, and though it takes a long while to turn it once around, every time it does make a revolution there is an immense amount of work done."

The object of this article is not to call attention to the many important enterprises which have been carried to success by the various branches of the tract society. We desire at this time to speak only of the noble work that its members have done during the last few weeks, in the circulation of the petitions opposing religious legislation. It is true that 229,625 signatures to our petition look very small when compared with the 14,174,337 claimed by the friends of the Blair bill; but when we examine their claim of nearly 15,000,000, and find that it contains but 407 individual signatures, and 14,173,337 which are simply representative signatures by indorsement of leaders of Labor Unions, political parties, and religious bodies; and when we consider that all the machinery of the National Reform Association, the Woman's Christian Temperance Union, and other popular organizations, have been laboring for more than a year to accomplish this,—we can better appreciate the working power of our Society, in its work of securing over 229,000 signatures in about ten weeks.

But little has yet been done in the principal cities; and in the greater portion of the country at large, the work is but fairly begun. The prospect that the Blair bill will not come up in the present session of Congress should be a source of encouragement to all; for although we are sure that this, or a similar bill, will be presented at the next Congress, we should be very thankful that we have a longer time in which to work, and that the continued agitation of the subject, which day by day is gaining the attention and the study of thousands who have not heretofore given it much attention, is opening the way for our work, and preparing men everywhere to understand and appreciate the warning of the third angel's message. The pushing forward of this Sunday legislation is the first step in the preparing of men's minds to listen to the message; but before this message shall be understood, they must be enlightened as to the true nature and final results of religious legislation; they must be informed in regard to the spirit of this move, and they must become acquainted with the sources from which the principles upon which it is founded emanate, before they will be fully prepared to understand the warning message.

The National Reformers are most faithfully and persistently doing their part of the work. Are we as faithful and as earnestly engaged in doing our part? This is the time to test the loyalty and the faithfulness, as well as the zeal and courage, of every soldier who has enlisted in the warfare against bigotry, error, and religious oppression. It should be farthest from our thoughts to settle down at this time, satisfied with the brief effort that has been made in securing a few thousand signatures to the petitions, and leave the good work thus begun to come to naught. Instead of this, we should take courage by the success which has attended our first effort. We should study the situation prayerfully, so as to obtain a clear conception of the work to be accomplished; and then each one should take hold of that branch in which he is best fitted to labor, and push it forward with vigor.

Special meetings should be held in every church for consultation and prayer, that all may know what duties are resting upon them, and that each may take hold with zeal and courage in his part of the work. The winter has been a favorable one in nearly all parts of the country. But a few weeks remain before the busy season of the year begins. The next two months are most favorable for the work of circulating the petitions, for selling and distributing *Sentinel* Tracts, and for obtaining subscriptions for the *Sentinel*. With a large number, more time can be given to reading and study during the next two months than in the four months which follow. Shall we not improve the present opportunity? While some members of each church are chosen to carry forward the work of circulating the petitions in fields not already canvassed, others should be appointed to visit again those who have signed the petitions, supplying them with such tracts as they will read, and obtaining their subscription for the *Sentinel*.

Many who refused to sign the petitions when first asked to do so, will now, upon further consideration, be found willing to sign them; and these should be supplied with reading-matter. We believe there are hundreds of thousands who are daily becoming more interested in this question, who would gladly subscribe for the *Sentinel*, if it were brought to them by one who could plainly and in an interesting manner point out its character and its many features of interest. Wherever our brethren have taken hold of this work, they are meeting with encouraging success.

All are pleased that the *Sentinel* is published weekly. No one can reasonably complain at the price for which it is furnished. It is the only journal published which is wholly devoted to the opposition of religious legislation. Its editors are wide-awake men, who will note all the developments of the movement to secure religious legislation, and who will point out its fallacies and dangers. The *Sentinel*, in short, contains exactly those facts which will prepare its readers to understand and appreciate the third angel's message,—yes, more,—it will contain that message. Shall we not then place the *Sentinel* in the hands of all who will subscribe for it? and this as soon as possible? w. c. w.

A CONVENTION OF COLORED ROMAN CATHOLICS.

It may not be generally known by the readers of the REVIEW that the Roman Catholics have become sufficiently numerous among the colored people of this country to hold a National Convention, but this event is already a fact of history. The convention, composed of delegates from colored Roman Catholic churches and societies, convened in Washington, D. C., on the morning of January 1st. Cardinal Gibbons, clad in the scarlet robes of his office, was present, and welcomed the delegates. He also delivered the sermon. They have one colored priest, who was also present.

The following facts were presented by the Committee on Resolutions: There are twenty

colored Roman Catholic churches in the country, each of which has a school annexed. There are sixty-five other colored Roman Catholic schools; eight colored Roman Catholic orphan asylums; and three reformatories. Five thousand colored children are taught in these schools, and three hundred children in the asylums. Seven colored students are preparing to become priests.

This has been mostly, if not wholly, accomplished since the close of the Civil War. No sooner had hostilities ceased, and the slaves been liberated, than Roman Catholic missionaries were sent among the colored people of the South; and what we now see is the result. They have at least one paper, the *American Catholic Tribune*, published in Cincinnati. Mr. D. A. Rudd, the editor, was chosen permanent chairman of the convention, and upon assuming the office, spoke favorably of the attitude of the Catholic Church toward the negro. He said: "The Fatherhood of God and the brotherhood of man are taught and practiced by the Catholic Church in no doubtful terms." He advocated the starting of Catholic schools and the aiding of those already started. The universal level of the Catholic Church—its equality—was eloquently set forth, and attention was directed to the fact that a colored priest had celebrated mass in company with two white clergymen.

The pope cabled his greetings from Rome in response to a cable from the convention, saying: "The Sovereign Pontiff gladly and proudly blesses you with all his heart;" to which an influential Catholic writer adds: "The influence, patronage, and wealth of the Roman Catholic Church are all at the service of this movement; and if Protestants build up caste-churches in the South, the Romanists will not."

The *People's Advocate*, a paper published in Washington, D. C., by colored editors, in the interests of the colored people, thus comments upon the event:—

The presence of a negro priest of pure lineage, born a slave, ordained at Rome, Augustus Tolton—the property of Stephen Elliot, as the record stands in the Vatican—the appearance of Cardinal Gibbons in his official robes to sanction the meeting, his eloquent reference to the universality of the Church of Rome, that "knows neither North, South, East, or West; that knows neither Jew nor Gentile, Greek, Barbarian, nor Scythian," may mislead the unwary as to the real object of the movement. Its real purpose is to propagate the Roman Catholic faith among the colored people. So far as this meeting will secure from white Protestants a greater interest in the negro and a more Christian recognition of his rights as an equal participant in the gospel plan, we regard it as providential. We are not ready to concede that the Roman Catholic Church has been the friend of freedom, of education, of human rights and of progress. We do not see that anything is gained by claiming for Roman Catholicism to-day, or in the past, what is clearly not true. But the Roman Catholic Church has placed itself squarely on the doctrine of the gospel as taught by Christ upon the question of universal brotherhood. Prejudiced as many may be by long years of training against the tenets of this church, all must acknowledge that this practice of the Romanists, as manifested in the presence of a black man on terms of perfect equality, officiating at the altar of St. Augustine's Church, assisted on his right and left by white priests, in the presence of His Eminence, Cardinal Gibbons, will be put in striking contrast with that of the white American Protestant churches, who are willing on every occasion to sacrifice the negro to secure the co-operation of the South on other than gospel terms.

From this it will at once be seen what kind of an impression the Catholics are making upon the colored people, and also with what success they are quietly but efficiently carrying forward their enterprises. If we are correctly informed, the equality of which they say so much, is confined to matters of the church, and does not extend to the business and social relations of life. The object of this article, however, is not to call attention especially to this point or any other connected with their work, but to raise an inquiry with respect to our duty to this people. What are we doing to carry to them the good news of a soon-coming Saviour? How is it that the Catholic Church can find ways and means for impressing them with the tenets and dogmas of Rome, while we find so few opportunities for

presenting to them the precious, life-giving truths of God's word? In Catholic schools there are those preparing to propagate the errors of the papal church. Where are the men and women who are preparing to give them the third angel's message? We trust there are some. But how long must we wait before the work is begun with some degree of zeal and earnestness? Why should there not be those, both white and colored, who will voluntarily give themselves as missionaries to this people, and go and labor among them, as, in years past, men of other denominations have gone to more distant and uncongenial localities. There are many who are doing little or nothing in the work of God, who might thus win many souls for Christ, and save them from the pitfalls which Satan is laying for their feet. Will not God hold us accountable for those who embrace error, while we make no effort to show them the truth?

There is much that can be done in this line of work by those who remain at home. We now have laborers in various parts of the South, who can secure the addresses of those who would be likely to appreciate reading-matter; and there is nothing to hinder hundreds of our sisters, and the children also, from sending light and joy and salvation to the hearts of many who are in darkness. Every facility for this work is made ready to their hands; and what excuse can they render to God in the judgment for not having done this work? Every school in the Southern States attended by those who have come to years of discretion should, so far as they will accept them, be supplied with our publications. Why has God given us such an abundance of reading-matter, and cheap rates of postage, if it is not that we may make use of them in extending the knowledge of the truth? This is a matter for serious consideration by every one who enjoys these blessings. God will hold us accountable for the use we make of them. As freely as we have received from God, so freely should we give to our fellow-men.

M. L. H.

Special Mention.

TO THE BITTER END.

BY B. E. TEFFT.
(Carbondale, Pa.)

THE *Union Signal* is the official organ of the W. C. T. U. In its issue of Jan. 31, 1889, under the head of "Questions Answered," is the following (italics supplied):—

Ques.—Is it too late to send in petitions to Congress for a Sunday-rest law?

Ans.—No. Keep it up till Congress adjourns; and then if a law is not passed, keep it up until there is. There is no more important work for our country, and we must succeed.

Ques.—Does the New American Sabbath Union have charge of the petitions now?

Ans.—No. The W. C. T. U. has always had charge, and expects to have, till a national Sabbath law is secured. Rev. W. F. Crafts, Field Secretary of the American Sabbath Union, is working hard for the law, and has secured many indorsements, and the Illinois Sabbath Association has sent in a great many, as well as the W. C. T. U.—*J. C. Bateham.*

Brethren and sisters of the Pennsylvania Conference, we have a large State, of over 4,000,000 people. This great State is dotted with enterprising villages and teeming cities. Into these the National Reformers are silently working their way, and molding public sentiment in favor of a union of church and state. They are pre-occupying the ground. They are awake. They are in earnest. Are we awake and in earnest? Is it not high time for all S. D. Adventists, old and young, from this time to fully consecrate themselves to God, and solemnly resolve to do all in their power until the conflict closes, to save themselves and perishing souls? Truly, this is no time to study ease or convenience, but to awake, and work for life,—eternal life.

THE OLDEST KNOWN WRITING.

WE received, not long since, a letter from a correspondent inquiring what was the oldest writing known to this world, when and where written, etc. In the *Sabbath Recorder* of Jan. 3, 1889, we find the following interesting article on this subject, which doubtless brings to view the most ancient specimen of writing to be found in the world. In regard to the dates assigned, some questions, we think, may very properly be raised; for according to Usher's Chronology, the flood itself occurred only 2349 years before Christ, while the date assigned to the writing, would, on the same reckoning, make it antedate the flood some 1451 years. At the same time, it seems to have originated this side the time of Nimrod, in a portion of his kingdom in the land of Shinar. The article reads as follows:—

"This writing is found on a small stone whorl tablet exhibited in the Assyrian Room of the British Museum, London, England. It is labeled 'An egg-shaped object of pink-veined marble bearing an inscription of Sargani, or Sargon of Agade in Babylonia, about 3,800 B. C.' This memorial is then nearly 5,688 years old. Its longer diameter is two and a half inches, and its shorter, slightly over two inches. It is very hard, irregularly rounded, beautifully smooth, with a dull pink color, and with veins or lines of a darker shade running in various directions around it. A hole passes through it, having a larger opening at the small end. The inscription is exquisitely engraved in seven sections, rectangular and parallel to each other, extending half way round the middle portions of the stone. The characters belong to the "line Babylonian," and are not cuneiform, as in subsequent writings, but archaic in style, resembling hieroglyphics. The tablet has been photographed the natural size by Rev. Wm. M. Jones, Mildmay Park, London; and a copy was given by him last summer to the library of Milton College.

"It was discovered by Mr. Rassam, in his last excavations at Aboo Habba, or Sippara, on the Euphrates above Babylon. The site was occupied by a large mound, in which numerous chambers of a ruined palace or a temple were opened. In one of these this stone was found. It seems that Nabonidus, king of Babylon, who reigned 559 years B. C., noted as being an archæologist, dug out the rubbish from the foundations of an old temple to the sun-god of Sippara; and as an architect also, he restored the temple. In reference to it, he says he saw 'the foundation-stone of Sargon, the son of Naram—sin (the beloved of the moon-god), who reigned 3,200 years before my time.' The genuineness of the date assigned to the inscription is accepted, not only from the statement of this king, whose other historical records have proved to be true, but also from the language and the form of the characters used.

"We here give the inscription, with its translation:—

Sar-ga-ni,	I Sargon,
lugal-lag,	the great man,
sar,	King of
A-ga-de (ki),	Agade,
a-na,	to
(ilu) Samas,	the Sun-god
insipar (ki),	in Sippara,
a-mu-ru,	dedicate (this).

"The Sargon here mentioned must not be confounded with the Sargon of Assyria, who reigned B. C. 721, and whose name is given in Isa. 20:1, as sending Tartan to besiege and capture Ashdod; who destroyed Babylon, and threw its temples into the Euphrates; and who repaired the walls of Nineveh, and greatly enlarged the city, erecting there 'one of the most magnificent of the Assyrian palaces.' Sargon of Agade belonged to the Semitic people that invaded Babylonia, and gained supremacy over

the Akkadians, the great primitive Hamite race, who inhabited that country from the earliest time. He was the most distinguished representative of his dynasty; made the library of Agade famous by his patronage of learning; and introduced by his conquests into the nations bordering on the eastern portion of the Mediterranean, the Babylonian system of weights and measures, its division of the solar year, and its style of architecture. At his capital, he built brick palaces and temples, unsurpassed in strength and magnificence, the remains of which are still found in the colossal mounds marking the site of this very ancient city.

"Agade is undoubtedly the Accad mentioned in Gen. 10:10, as a portion of the kingdom of Nimrod in the land of Shinar. It was a district lying north of Babylon in the valley of the Euphrates. Its principal city was called Sippara, the Sepharvaim of the Old Testament. Sennacherib, in his letter to Hezekiah (2 Kings 19:13), speaks of it as a city whose king had been unable to resist the Assyrians. It is also spoken of in 2 Kings 17:24 as one of the places from which the inhabitants were brought, and settled in the desolate cities of Samaria, after the Israelites had been carried into captivity. There is a tradition, according to Berosus, a priest in the temple of Bel, who attempted to preserve the archives of Babylon in the times of Alexander the Great, that 'Zithrus (Noah) buried here the records of the antediluvian world at the time of the deluge, and here his posterity afterward recovered them.' This priest called Sippara 'a city of the sun.' The term (*ilu*) Samas on the tablet means the 'sun-god of the Babylonian worship,' and shows how early that people had chosen the place for the building of a temple dedicated to their principal deity."

A GREAT EVENT IN JAPAN.

TO-DAY [Feb. 11] Japan is to become a Constitutional monarchy, abandoning a form of government that it has had for twenty-five centuries. The changes wrought in that country within a generation have been marvelous. In everything almost, save its form of government, it has adopted American or European customs within a period of thirty-five years, or since American diplomacy broke down the barriers to intercourse with the outside world. It has a post-office department modeled after our own; its schools in many respects are superior to any in America or Europe, partly because they were established by the aid of instructors from this country free to establish ideal colleges and technical schools, instead of building upon old foundations; its army and navy are modeled after our own; and to-day the emperor is to promulgate a Constitution and establish a form of government very similar to that of England. It would have been better, perhaps, if Japan could have become at once a full-fledged republic, but that could hardly be expected. The feudal system is still a memory to Japanese in middle life; and the change from an absolute monarchy to a Constitutional system of government as liberal as that of England is an immense step toward free popular government.—*Philadelphia Ledger.*

—The circulation of Scriptures last year, by the British and Foreign Bible Society, was larger than for any previous year.

—The Custer monument, in Montana, has been so greatly defaced by Indians shooting at it, that it has been found necessary to recut the names on it.

—The "railway spine" has taken its place in medical nomenclature, and the "caisson disease" has also been recognized. Now a third has been added to the list, in a condition which has received the name of "electric prostration." Thus has a new industry created a new disease, for which the profession will be called upon to find a remedy.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 26, 1889.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

WHAT WOULD IT BE?

THE bone and muscle of the National Reform movement are very sensitive over the charge that a union of church and state would be the result of the success of their movement. But their attempts to explain away the charge, and dodge the issue, do not seem to affect the ideas of the generality of the people; for scarcely one in a hundred who discusses the subject from a Constitutional stand-point, fails to devote a part of his effort to the discussion of the question of church and state in this country, as if that were so evidently involved in the project as not to admit of any question at all. The *Press*, of Cleveland, O., in its issue of Feb. 12, 1889, replies to an article in the *Cleveland Leader*, which advocates the teaching of the Christian religion by law in the public schools. The *Press* charges the *Leader* with advocating, in this movement, a union of church and state, which the framers of the Constitution had the good sense to avoid. It says:—

"Some religious instruction should find a place in them." Thus the *Leader* concludes a long article upon the public schools. Let us see where this would lead. The public schools are the creation of law. Whatever is taught in them is provided by law. Law is the result of the public will as expressed at the ballot-box. Therefore, it follows that if religion is to be taught in the common schools, it must be the religion of those who hold the greatest number of votes. This would mean that in some localities one kind of religion would be taught, while in others, other kinds would be taught. When majorities changed, the sort of religion given out in the schools would change. Does the *Leader* want a religion of majorities propagated at the expense of all? Would not this result in a denial of the right of conscience in a matter the most serious of all matters with most people? Suppose the *Leader* could have its way, and have religion taught in the public schools; and suppose the writer of the *Leader* article had a child which attended school, and in that school a style of religion was taught which was obnoxious to the said *Leader* writer. How would he like it? The hostility of the *Leader* to some forms of the Christian religion is too well known to make it necessary to consider further how it would like to take its own medicine in such a case. Nor is the *Leader* alone in the matter of religious prejudice. Probably seven out of ten of all people of adult age have ardent likes and dislikes on this subject. The framers of the National Constitution well understood what State-made religion meant, and they, therefore, concluded to have no union of church and state in this country. What the *Leader* advocates is what the framers of the Constitution intended to avoid, and what 100 years of experience have shown to have been wisdom. Politics are bad enough now, with their elements of office-seeking and business greed as factors to sway men's actions at the polls. To interject the rivalries and intense prejudices of religious opinion into elections, would be a thing so serious that one cannot forbear concluding that the article from which the above quotation is taken was written with more reference to local popularity than as a serious general proposition of good policy.

INFIDEL PHILOSOPHY ON THE "DARK DAY."

THE most prominent characteristic of infidel philosophy is its supreme self-confidence. Armed with the mighty weapon of human intelligence, there are few mysteries in the universe with which it will not undertake to grapple, especially if it sees any occasion for disproving the existence of the supernatural. It is bound not to admit the existence of any higher Intelligence than itself, and therefore must needs eliminate the element of the mysterious from all phenomena pointing in this direction. One of its latest attempts in this line is an explanation of the memorable Dark Day of May 19, 1780, showing it to have been nothing more than the result of a little chance acting in unison with some of the well-known laws of nature. This "explanation" appears in the *Boston Investigator* of Jan. 30. The writer opens up the subject thus:—

Mr. EDITOR: Remarkable as to extent, duration, and intensity, yet clearly within the domain of natural physics, ranks the mysterious Dark Day of May 19, 1780.

Passing over the writer's statement of the characteristics of the occurrence, which are too well known to our readers to need repeating, we quote what is said as to the extent of the phenomenon and its duration:—

It was on Friday, and the beginning of this remarkable gloom was between the hours of ten and eleven in the forenoon. Its continuation was past the middle of the following night, with somewhat varying features in different localities. The wind came generally from the southwest, and the darkness seemed to come with it from that direction. Soon the gloom became too intense to see common print distinctly, and household duties had mainly to be performed with lighted candles. The obscuration extended all along the New England coast; westward as far as Albany (N. Y.); southward along the coast of Maryland, South Carolina, and Georgia; and northward as far as any American settlement extended. How far beyond these boundaries this phenomenon was manifest, will never be known, but in all likelihood, as will appear further on in the explanation of this mystery, a large part of the area of the present United States may have been involved.

A phenomenon so wide-spread in its manifestation and so awe-inspiring in its features, ought, it would seem, to have awakened a spirit of investigation which would have led to the speedy discovery of the causes which produced it, were those causes merely such as occur in the common processes of nature. To account for the absence of any such discovery, the writer is obliged to suppose that "the 'scientists' of the time, if there were any, were under too much religious domination to be either analytical or logical; or were in realms too remote to adjust to home-happenings—had focussed their gaze too far away—as the incubating graduate is sometimes more conversant with the mysteries of the 'Milky Way' than with the township boundaries of his county." He also assumes that there existed at the time a dense ignorance of "the great physical interior of this great country," the exact place where the chief cause of the phenomenon, as he assigns it, originated. Both these suppositions, and especially the latter, require a considerable amount of proof (which is not forthcoming) to make them tenable.

Having given a brief summary of the meteorological observations made shortly before and during the prevalence of the darkness, and having noticed a few of the untenable theories by which others have sought to explain it, he proceeds to assign the true cause, by which, as he says, this phenomenon is "found to yield readily to solution," the opinions of Herschel, the "Advents," and others to the contrary notwithstanding. A brief statement of the conditions of the problem is first given, as follows:—

The atmosphere was heavily charged with a large quantity of vapor floating or resting near the surface of the earth. This vapor was a palpable, visible, material substance, discernible to the sight, sensible to feeling, perceptible to the taste, and recognizable to the smell. These are four important witnesses, whose testimony is worthy of profound consideration. There was a foreign ingredient in the atmosphere, and this, to exhibit any of the characteristics noticed, . . . could only come from a limited field of sources.

This "foreign ingredient," the writer further says, "was not any of the forms of the aqueous, as any of these would condense and precipitate long before attaining any such volume of opacity." Then what was it? *Ans.*—An immense volume of smoke and soot from a vast conflagration raging somewhere in the then unknown interior of the American continent. We quote again:—

On the occasion under consideration, there was no one to report the vast conflagrations that raged over perhaps many hundreds of square miles of dry leaves or dry grass, perhaps fanned by brisk gales, and the vapor and sooty substance carried high up by ascending air-currents, to be loaded on favoring breezes to be wafted over the land of the Pilgrims, there to meet, as it were, an atmospheric barrier, and gather volume and thicken as already indicated. This condition would continue just so long as the gravity and pressure of resisting currents remained in *statu quo*. So soon as this dam gave way, the accumulated substance would move on and disperse.

This, then, is all there was to it; and the memorable and mysterious Dark Day, which has created

such a profound impression from that time to the present; which has been universally associated with a divine agency; which many have even regarded as a fulfillment of the prophetic word, is relegated from the realm of the supernatural to that of occurrences whose variation in character from the commonplace is due solely to the intervention of chance. The prophetic statement that "in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light" (Mark 13: 24) has only the smoke of an immense burning forest or prairie, combined with favorable atmospheric conditions, for its fulfillment. So infidel philosophy invites us to believe.

But unfortunately for this theory, it is out of harmony with facts. Exploration and settlement to the southwest of New England had long preceded the advent of the Dark Day, as a reference to almost any American history will show. We quote from Johnson's *Cyclopedia* in reference to the early settlement of Missouri and Illinois, territory as far removed from New England in the line of this alleged conflagration as could well be supposed to have been the scene of its occurrence. In Vol. IV., p. 195, is this reference to Illinois:—

The first white settlements in this State were made by the French from Canada, and were the result of the enterprise of the great explorer, the Sieur de la Salle. He came from Canada in 1679 to the Illinois River, which he named from an Indian tribe which he called Illini, living on its banks. In 1682 he came again with a colony of Canadians and made settlements at Kaskaskia, Cahokia, etc. These settlements increased, and the Jesuit missionaries visited the region early in the eighteenth century. . . . In 1763 the English Government, by the conquest of Canada, succeeded to the dominion over all this region.

From Vol. V., p. 481, we quote in reference to Missouri:—

The present State of Missouri was known as Upper Louisiana. Under this name its lead mines began to be known as early as 1720, and settlements were made not long after, at St. Louis, Cape Girardeau, and (probably about 1755) at St. Genevieve. In 1763 it was ceded to Spain with the rest of the Louisiana or Mississippi country, while all east of the river came into possession of the English in 1775. St. Louis had attained some reputation as a fur-depot and trading-station, and had about 800 inhabitants, and St. Genevieve about half as many. New Madrid had been founded some time before.

It needs no argument, indeed, to show that at the time of these settlements, there must have been hunters, trappers, and other adventurers scattered all through this territory, to say nothing of the Indian tribes which had long made the region their home; and the same could not have been less true of any portion of country less remote from the frontiers of civilization. The supposition, therefore, that "on the occasion under consideration there was no one to report the vast conflagrations that raged over perhaps many hundreds of square miles" somewhere to the southwest of New England, in the light of a few historical facts, loses at once all traces of plausibility. A conflagration of such magnitude as would have been required to darken the Atlantic coast from Maine to South Carolina, besides obscuring an unknown extent of country inland, could not have escaped observation by a person anywhere in its vicinity; and the fact that no report has ever been made of such an occurrence, either in the traditions of the early settlers or of the native tribes, is conclusive evidence that nothing of the kind took place.

But this theory of accounting for the Dark Day, though perhaps new to the readers of the *Investigator*, has been long known to investigative science, and by it thoroughly considered and disposed of. We quote again from the foregoing *cyclopedia* (Vol. II., pp. 851, 852) an extract from an article on the subject of the Dark Day, by Mr. F. A. P. Barnard. Speaking of dark days in general, he says:—

The several hypotheses which have been suggested in explanation of this subject, and which seem to exhaust the limited list of possibilities, are as follows: (1) The smoke of vast burning forests, loading the atmosphere, and shutting out the light of the sun.

Then follow other hypotheses which it is not the purpose of this article to consider. Coming to the

separate consideration of each, the writer continues:—

The first of these hypotheses is disposed of by Dr. [Noah] Webster very summarily, by presenting two conclusive considerations, which are: (1.) that there has been no evidence of the occurrence of great forest conflagrations immediately before these days of darkness or simultaneously with them; and (2.) that if such conflagrations had existed, the cause is not adequate to the observed effect. "Had the woods," he remarks, "from the 40th to the 50th parallel of latitude been consumed in a day, the smoke would have been insufficient to produce the darkness of the 19th of May, 1780." And as a further confirmation of this conclusion, he adds that the color of smoke is very different from that of the obscuring stratum on the day referred to.

Further evidence on the subject is unnecessary. To the minds of the party represented by the *Investigator*, this solution of the phenomenon of the Dark Day may be very satisfactory; but while the philosophy of which that journal is the expositor, turns from this attempt to its regular and ever-progressive job of "upsetting Moses," the memorable occurrence of May 19, 1780, will remain undivested, so far as this "solution" is concerned, of that mystery which has made it, in the minds of most Americans, an occasion of awe and wonder, and vividly suggestive in its characteristics, of a direct exercise of supernatural power.

L. A. S.

"IN THEIR MOUTH WAS FOUND NO GUILE."

THIS declaration is made by the beloved John, concerning the 144,000 who are "redeemed from among men;" *i. e.*, those who are translated from among the living at the coming of Christ. That we have properly located the 144,000 as the living saints who are taken to heaven from among the people at the second advent of our Redeemer, is easy of demonstration. They are a special company who are sealed with the seal of the living God (God's holy Sabbath) in the last days (Revelation 7), under the opening of the sixth seal, after the signs of Christ's second coming are given. So important is this sealing work, that God commissions holy angels to hold in check for a season the winds of strife, war, and commotion among the angry nations, till it is accomplished. How remarkably this has been in process of fulfillment during the last quarter of a century!

These are seen with the Lamb (Rev. 14:1) on Mount Zion as soon as they are translated, at the close of the work of the two-horned beast,—the last political power developed on our earth. They are a special company, distinct from all the rest of the saved. Doubtless this is because the perils through which they have passed have been greater, as the last days are most perilous of all (2 Tim. 3:1), and the circumstances of their salvation (they being translated without death) are very different. And may we not believe that their holiness and purity will be conspicuous also, in view of the statements made concerning them? "They are without fault before the throne of God." They have no guile in their mouths. They are a pure, sincere, and holy people. They are "redeemed from among men;" *i. e.*, in an instant, while alive among the mass of mankind around them, these receive the touch of immortality, without going through the gates of death and the resurrection, and soar away to heaven with Jesus their Redeemer. They follow the "Lamb whithersoever he goeth." He forever favors this special company with his presence. What a glorious prospect before the 144,000!

Seventh-day Adventists have ever believed this company to be those who were to be saved when Christ comes. They are pure as virgins,—free from defilement with apostate churches, symbolized in the text as "women." They are to meet the fearful scenes connected with the closing of human probation. It will be the highest possible honor to belong to this class. As the scenes through which they pass are the grandest, most awful, and most dangerous of any through which God's people have ever had to pass, and as the purity with which the inspired writer characterizes them is of the highest possible order,—they are "without fault,"—it

surely becomes us as a people, now in close proximity to the end, to examine ourselves critically, to ascertain if we possess these characteristics.

The preparation and purification are to be wrought in us here in the days of probation. The moral change *precedes* the translation to heaven. If these characteristics are not possessed before Christ comes, they never will be. For when Christ closes his work as priest, before he comes after his people as "King of kings and Lord of lords," the solemn decree goes forth, "He that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." "Behold, I come quickly." Rev. 22:11, 12. There is no moral change after this. All that remains is the touch of immortality, and the going home to reign with Christ.

Dear reader, is there "guile" in our mouths now? If so, it must certainly be put away, or we shall never belong to that blessed company. Webster defines "guile" as "*craft, cunning, artifice, duplicity, deceit.*" He defines "cunning," one of the definitions of *guile*, as "the faculty or act of using strategem to accomplish a purpose," etc. He defines "artifice" as "artful or skillful contrivance, an artful, ingenious device," etc., and "deceit" as "any declaration, artifice, or practice which misleads another, or causes him to believe what is false," etc.

The original words from which "guile" is translated have substantially the same meaning. It is evident, then, that "guile" is the opposite of sincerity, probity, truthfulness, frankness, uprightness, and openness of heart. It embraces all dissembling and that worldly policy and *finesse* which endeavors to lead one to believe that which really is not true. It covers all forms of untruthfulness and deception.

As our Saviour teaches that all our words, acts, and thoughts proceed from the heart, it follows that those who have no "guile" in their mouths, will have honest, sincere, and truthful hearts. They will discard all deception and pretense, and will think, speak, and act truthfully.

As we look about us in this world, we find it filled with every form of deception. Comparatively few are the persons whom we can really trust. Treachery and deceit exist everywhere. The commercial world is filled with them. In buying and selling, we expect to meet untruthful laudation or unjust depreciation, and have to guard against them at every turn. And we often find ourselves cheated in the end. High positions in the business world often cover great rascality. It is thought by many that success in trade is impossible, without more or less dissimulation. Tradesmen's promises are often wholly unreliable. It is fortunate that there are some honorable exceptions, or we should be obliged to lose all faith in humanity.

Even in the government of nations we see abundance of deception. "Politicians' promises" have passed into a proverb to represent something wholly unreliable. It has even come to that pass where the representative men of great parties meet by hundreds and thousands to formulate "platforms" of principles upon which to go before the people, containing promises and professions they never expect to carry out, in case they are raised to power, but by which they hope to deceive the people into voting for them. We can but merely glance at the ever-varying forms and all-prevailing presence of deception in the world in general. How is it among the people who expect to compose that company of 144,000 in number, concerning whom it can be said of every person in it, "In their mouth was found no guile"? Alas! we greatly fear that surprising changes will have to be seen among both ministers and people, before this can be said of us.

We often ask ourselves the question, "Are our people really better than other professed Christians around them, in their daily lives, their dealings with others, their honesty, integrity, truthfulness, their upright characters, their purity, generosity, sense of honor, their compassion for the sick and

suffering?" We know their zeal for the success of the cause, their desire to see it go to all the world, their belief in important doctrines,—in the Lord's soon coming, etc. These are excellent things to believe—great truths, which we should not neglect. But if they make us no better men and women in our personal characters, no more truthful, pure in heart, free from deception, cheating, lying, etc., surely the coming of the Lord will be of no personal benefit to us. If guile is found in our mouths, deceit in our conduct, dissembling and lying in words and acts, we shall not go with the 144,000, but be without the city, where all liars dwell, "where the worm dieth not, and the fire is not quenched." This thought, kind reader, is worthy of your candid consideration.

From much observation we are led to believe there are many among us who do not scruple to actually cheat and deceive in business dealings. They will recommend their own property too highly, by actual exaggeration, or by a neglect to make known the faults and blemishes or other evil things in that which they wish to trade or sell, so that the other party is really deceived by their presentation of the case; *and they wish him to be deceived.* They may not actually tell a lie in words, but they really do it by acts or omissions, so that the other party fails to understand the matter in its true light. Let us never forget that all exaggeration is a falsehood just to the extent that it goes beyond the truth; and that we can deceive by concealing the truth as really as by actual falsehood. The motive before God is the same in both cases. Both show the guile within. Covetousness, which is forbidden by the tenth commandment; lying, which is forbidden by the ninth; and stealing, the transgression of the eighth, are often all perpetrated in such dealings. We shall find in the judgment that these commands of God are of the same obligation as the fourth. How astonishing it is that those who profess to be looking for the Lord to come will befoul their characters and blight their hopes and ruin their souls, to gain a little filthy lucre through covetousness and deception!

Tradesmen and professional men fall into habits of small lying by the exigencies of business, often times almost without knowing it. The shoemaker, blacksmith, etc., being driven by a pressure of work, form the habit of making promises they well know, with a moment's reflection, they can never fulfill. They thus benumb their consciences into the habit of telling many little lies each day. This is "guile," and very foolish at that; for the one who does it but damages his own reputation, and in the end forfeits the confidence of his customers till they will not believe him when he does tell the truth.

Physicians and other professional men pressed upon by those desiring their services, fall into such habits in much the same way. They say, "I will see you in a few minutes," or "in five minutes," or promise to meet a certain appointment at such and such a time, when a moment's thought would show them that they cannot do so. Hours upon hours, others, depending upon them, wait upon their promises, till after awhile no confidence whatever is had in any appointment they make. Men otherwise highly esteemed, through carelessness and lack of conscience, fall into such wretched habits as this—fall into falsehood and common lying—we can call it nothing less. Is this not "guile"?

Habits of gossip, so generally indulged in, generate this evil enormously. Flying reports, idle stories, and evil insinuations, pass current among all classes. In some of them there may perhaps be grains of truth. The one who originated them is not the one *wholly* responsible for their circulation; for if confined to the originator, they would do comparatively little damage! The one who circulates idle gossip prejudicial to the reputation of others, is really as guilty as the one who sets it in motion. Though the one who repeats it may be ignorant of its true nature, yet its effects upon the reputation of others is none the less in-

jurious. And when we tell what we *do not know* to be true, we certainly involve ourselves in a liability of telling an untruth—we *may* be telling lies for truth. This certainly bears a very close relation to lying. Gossip about others is almost invariably an exaggeration of the truth; for stories passing from one to another scarcely ever fail to receive additions, even when there is no intention to do so. The best way is to avoid idle talk about others entirely. In this way we shall keep "guile" from our mouths.

We seriously question the propriety of concealing everything of an unfavorable character, and writing only the bright side, when reporting the cause through the paper or pulpit. We well know this is becoming a common practice adopted by eminent and excellent laborers. But let us briefly examine it. Should a report from any field or meeting convey a true impression or a false one? Is it right to make people believe things are in far better condition than they really are? Is the God of truth pleased to have us deceive people, hoping this will do them good? Is it right to "do evil that good may come"? St. Paul says he was "slandrously reported" as doing this. Rom. 3:8. But the "damnation" of those who thus slandered him was certain. He evidently considered such a course very blameable, and that it was a great sin to thus misrepresent him. Let us therefore never venture on such a course. We all recognize the wrong of so withholding facts in trading as to deceive and mislead others, to their loss. Why is not the same in principle when leading others to indulge in hopes of prosperity not founded upon facts? The one leads to procuring loss; the other to a loss of confidence. God's real work can never be founded on deception of any kind. He hates it. We cannot believe that a confidence founded on a misrepresentation of the truth does anybody any good in the end. How badly it reacts upon the reputation of those who practice it! In years past, we have known of ministers' reports which could not be accepted without a large discount. Was not that excess so much untruth? And when those acquainted with the facts saw those reports, what conclusions were drawn concerning the reliability of those making them? When we cannot make truthful reports, let us not make any. Let us avoid "guile," even in what seems a good cause.

We plead for honesty and strict integrity in word and deed. As a people, let us be known for probity, candor, frankness, and openness of heart. In this world of deception, would it not be refreshing to find a people who were famous for truthfulness and straightforward dealing? We are tired of politic methods, double-dealing, and *finesse*, which is fair and sweet to the face, but full of schemes behind the curtain. It is an age of political craftiness. Let us have none of it among us. We want to live such honest lives that we can look every man squarely in the face, and can feel in our own souls that we are truthful in all our ways. Devious ways follow the serpent, and not the straight line of truth. If we are to be of the 144,000, we must truly be such. We know the Lord hates anything like hypocrisy and deception. That was a high commendation upon Nathaniel which Jesus gave: "Behold, an Israelite indeed, in whom is no guile." John 1:47. These words came from Him "who did no sin, neither was guile found in his mouth." 1 Peter 2:22. The apostle says, "Wherefore laying aside all malice, and *all guile*, and hypocrisies, and envies, and evil-speakings." 1 Peter 2:1. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:10. The "life" here referred to, comprehends the life to come, as well as the present. The "good days" embrace the eternal glories of the saved. Hence, discarding "guile" is certainly a condition of the future life. Our God is a God of truth. In his very nature, he "cannot lie." "He hates every false way." He loves integrity, straightforwardness, uprightness, perfect frankness. Dear reader, shall we be imitators of him? Shall we ever be among that blessed company, the 144,000, in whose mouths "was found no guile"? May God grant it!

G. I. B.

THE WINE OF BABYLON.

THE evils which have grown out of the union of church and state in the third and fourth centuries will never be fully realized until the day of judgment. There is something in the nature of such a union which seems to make it desirable to many, even Christians. Yet it is controlled by a spirit which is deceptive in its nature, active in its working, and whose end is evil and only evil.

That union of church and state was what formed the papacy—a persecuting power—seen by the prophet John, and with which the kings of the earth had committed fornication, and by the wine of the wrath of whose fornication the inhabitants of the earth had been made drunk. Rev. 17:2. This corrupt church is described as representing great wealth. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Rev. 17:4. Her iniquity is thus described in the fifth and sixth verses: "And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

In forming this union with the state, the church entered upon a road which could lead only to destruction; for when the nations of the earth are represented as giving their power to the beast, their end is forcibly portrayed in the following words: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." At the conclusion of the battle of the great day, the beast and the kings of the earth and their armies, which were gathered together to make war with him that sat upon the horse, are described as being cast alive into a lake of fire burning with brimstone. Rev. 19:20. Consequently the forming of this union was entering upon that downward road which prepared for final destruction all who, whether professing Christianity or not, had partaken of the spirit of persecution. It was one of those sins which are generative in their nature, and in the end, place the soul beyond the reach of hope.

How important it is that we not only have correct views ourselves as to what are the proper claims of God upon us, and what those of Cæsar, but that we may correctly present them to others. It is not infrequently that when we have spoken of the evils of a union of church and state, as applied to the Blair bill, men of intelligence have remarked to us that it could not be possible that any such bill would pass Congress: and yet in some instances it has been shown that those very men have signed the petition for the Sunday bill, not realizing anything of its nature. There are thousands and tens of thousands of people around us who only need to be enlightened as to the nature of this work, to be aroused to oppose it.

To worship God by civil power or through civil power, is like praying by machinery,—only ten thousand times worse. The early Reformers brought with them, from the Catholic Church, much of its spirit in this respect; and it was only for want of an opportunity that they did not practice it more than they did. John Calvin ever believed in it. Melancthon, an intimate friend of Luther and Calvin, indorsed the doctrine and recommended it. John Knox, who was associated with Calvin for years, instilled the same spirit into the Scottish Reformers. In a work written by Calvin refuting the supposed errors of Servetus, among the many questions discussed, is "whether it is lawful for Christians or magistrates to punish heretics. The affirmative is maintained by Calvin, and subscribed to by all the ministers, as follows,"—and then is given Calvin's name, with fourteen others. It was Calvin who acknowledged himself to have recommended the

condemnation of Servetus. In a letter written in February, 1546, he says that Servetus had written him a letter, and pointed it with a large volley of his extravagant ideas and hectering views, and proposing that "I should see extraordinary and unheard-of things, if I were willing that he should come hither; but I was unwilling to give my promise; for if he had come, I should have used my authority in such a manner as not to suffer him to depart alive." Calvin wrote to the king of England recommending that heresy to the faith they had espoused should be restrained by the arm of the civil power. See "Life of John Calvin," by Theodore Beza.

The Protestant Reformers of England, even some of those who suffered martyrdom, advised it. The children of the Reformers, who came to the United States for freedom of conscience, brought with them the same spirit,—and the whole world is intoxicated with this wine of Babylon. They are deceived as to the effect upon the people; and when the persecution does come, it will not be called religious persecution, any more than it was in the days of papal rule. It is only the law of the land; therefore it is only a police regulation. In the heathen islands which have been Christianized, the idea also prevails among religionists that they must have Christianity established by law. It is so in Madagascar, where, after thirty-five years of missionary effort, much of the time under the black flag of a persecution that showed no quarter, the queen of England issued a proclamation declaring Christianity to be the law of that land. There is no heathen nation that is more ripe for a union of church and state than is Japan. One writer says: "Japan is ripe for the Christian religion, as no other heathen nation on the globe; and it is possible that it may become Christian by royal decree any day."

It is thus that the peaceful reign of Christ is looked for throughout the world, and thus that the gospel is to be established in heathen countries. If the Christians of the United States of America favor legalizing Christianity, then it is no marvel that their missionaries should partake of the same spirit. Is it not marvelous that a nation like this, the only one on earth whose laws have left religion where Christ placed it,—a nation which has had an unparalleled prosperity,—should think its only safety lies in following the foot-prints of the papacy, whose bloody trail, drenched by the blood of Christian martyrs, is so easily traced down the march of the ages? Is it not far more strange that when a few God-fearing men and women have entered a heathen country, and many of them have sealed their testimony with their blood to gain the victory of the cross,—is it not strange that the only way to retain the victory gained at such a price, is by a union of church and state, depriving the people—the descendants of these pioneers,—of their liberty of conscience, and compelling them by law to worship God, and become Christians? Did Christ design that the heart should be softened by civil law, in order that his Spirit might enter and dwell therein? Experience has taught us, in every instance, that when men take this work in hand, it is necessary to employ the "thumb-screw," "rack," "boot," and many other instruments of torture, in order to extort confessions; while for the crime of differing in conscientious belief and practice, the stake, and death in a thousand ways, was the punishment thereof. The National Reform party has taken the same steps to Christianize the laws of our country that the queen of Madagascar took, that the queen of England has taken, that Spain advocates, that Japan is ready for,—and that pleases Satan entirely.

There is power in the gospel to attain victories over idolatry and superstition. Then why do men throw off the power which enabled them to achieve the victory, and rely for their future success upon the strength of the finite civil arm? It seems that when those who have suffered and died for the promulgation of Christianity, have passed off the stage of action, their children, who take their places, think they need the civil arm to throw around them the garb of piety.

S. N. H.

Progress of the Cause.

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

JESUS COMES.

BY MRS. F. S. HAFKORD.
(Milton, Or.)

"Now is our salvation nearer than when we believed." Rom. 13:11.

Years ago the tidings sounded,
"Jesus comes, lo, he comes!"
Through the earth the news resounded,
"Lo, Jesus comes."

Saints who heard the proclamation,
"Jesus comes, lo, he comes,"
Saw in this their full salvation—
"Lo, Jesus comes."

And the heart sprang forth to meet him
At the news, "Jesus comes;"
How they longed to see and greet him!
"Lo, Jesus comes."

Bitter was their grief and sorrow,
When he stayed—Jesus stayed—
From his word they'd comfort borrow
When Jesus stayed.

There they learned that signs most thrilling,
That should be ere he comes,
Had not reached complete fulfilling;
But Jesus comes.

Now we see the signs completing
That foretell Jesus comes;
Nations angry—billows beating,
Soon Jesus comes.

Brother, are you idly waiting
Till he comes,—Jesus comes?
Are your faith and hope abating?
O, Jesus comes!

There's a world in darkness lying,
Knowing not that he comes;
For the light you hold 't is crying,—
And Jesus comes.

Lift your heads, ye worn and weary,
Jesus comes, lo, he comes.
Soon will pass the midnight dreary,
Lo, Jesus comes,—

Comes to banish sin and sorrow;
Raise your eyes, see, he comes,—
Comes to bring a glorious morrow.
Yes, Jesus comes!

MICHIGAN.

WHITE OAK.—I began labor at this place Jan. 21, and have held twenty-five meetings in all. Bro. A. W. Bather held meetings here several weeks last winter. I found a few who were keeping the Sabbath, and many others are convinced of the truth, as the result of his labor. Eighteen signed the covenant as the result of our watering the seed he had sown. The Lord blessed, and gave much freedom in declaring his truth. L. N. LANE.

BIG RAPIDS.—I went to this place Feb. 1, in answer to an invitation from the community where I labored two years ago. I spoke on the subject of religious legislation in two neighborhoods, and was promised the use of another school-house before I left home; but one of the school-board having afterward changed his mind, the house was granted to the Salvation Army instead. Many of the residents of the district were very indignant at this turn in affairs, and came to my meeting in an adjoining district. Almost every person in this vicinity over twenty-one years of age has signed the remonstrance, and the truth has many friends. I took two subscriptions for the *Sentinel*, and sold some tracts. I trust there may be some honest souls here who will yet obey the truth which they now acknowledge. FRANK CARR.

WEST VIRGINIA.

AMOS.—I spent the time from Jan. 17 to Feb. 7 with the company at Amos. I spoke thirteen times, and held several other meetings. The attendance was good; and the meetings were closed sooner than they would have been, had not two other revival meetings been begun in the town. The people of that vicinity begin to see that what was presented there last winter in regard to a union of church and state in our own Government, and which was scoffed at, at that time, and thought to be all imagination,

was not so, but founded upon God's own word; and that the prospects of a speedy fulfillment are not now so uncertain as they then appeared to them.

Much bitter prejudice has existed here, which I think was allayed in a measure by this meeting. The church was greatly encouraged and strengthened by the plain truths presented. It is thought now that the State meeting will be held at Amos some time in April, and the brethren will endeavor to have their house of worship completed, ready for dedication at that time. I obtained several subscriptions and renewals for our periodicals. All the brethren there will now have the *REVIEW*. Several meetings in the interest of the missionary work were held, and two members were added to the tract society.

We feel that, upon the whole, our meeting was a success, and we believe that if the meeting in the spring can be protracted for a few days, others will be added to the church. I am now at Flemington, where I expect to remain for a while, and see what can be done for the work here.

W. J. STONE.

MARYLAND.

WE have begun work in our new field of labor with fair success for this time of the year. We believe the Lord has a people here. All seem to be very friendly so far, and we hope by the help of God to be faithful in our work in this place, so that good results may follow. Money is very close at present, but the brethren and sisters of this city have manifested a deep interest in our work, and have done all they could to help us. For this we are thankful. We ask the prayers of God's people, that we may be successful in the work of the Lord. Our address is 708 Rayner Ave., Baltimore, Md.

M. N. LEWIS, *State Agent*.

TEXAS.

AMONG THE CHURCHES.—I reached Peoria Jan. 1, and found a goodly number of the brethren assembled for the general meeting. Considerable time was spent in planning for the work. The religious exercises were good. The Lord gave freedom in speaking the word. When the meeting closed, all seemed to feel that it had been a profitable occasion, not only for ourselves, but also for the cause in general.

The week that the meeting closed, I started on a tour among the churches, and have visited Clifton, Brushy Knob, Corsicana, Wilmer, Dallas, Plano, and Savoy. The preaching has been of a close, practical nature, and the Lord has given freedom, and added power to the word spoken. I never enjoyed a series of meetings more than I have these. Our hearts have been made to rejoice as we have seen faith, hope, and courage taking the place of discouragement and despondency with many. May God help these brethren to be faithful to the end. Our work for the season will soon begin, and the workers seem to be confident of success. The canvassing work is receiving considerable attention. New workers are being added to the ranks. Plans have been laid to secure a company of lady workers in one of our large towns. Several sisters are now ready to engage in this work, and others are preparing to enter the field. May these workers be so consecrated that God can work through them, and may we see the truth go with power in this great State.

W. S. HYATT.

Feb. 11.

NEBRASKA.

BATTLE BEND AND BROKEN BOW.—I began a series of meetings at Battle Bend about Nov. 1, continuing, with fair interest, for four weeks. As a result, one more family have accepted the truth, and are trying to live it out. Others are convinced, and promise to obey. God is working on the minds of the careless, and they begin to see a reality in religion, and are leaving the weak and beggarly elements of the world, for something more substantial. There are now three families at this place who are trying to live the whole truth.

At Broken Bow there is a church of about twenty-five members. I attended their quarterly meeting. We had both prayer and social meeting and preaching on the Sabbath. The ordinances were also celebrated. Nearly all the members were present, and a deep feeling was manifested on the part of all. The Lord came very near. The testimony of all was that they never had attended such a meeting.

On first-day the church-meeting was held, and tithes paid in, amounting to \$21.47. The tract society was about ten dollars in debt to the State society. Twenty-two dollars was raised to pay this debt, and procure a stock of tracts. Two new members were taken into the society. From reports read, it was evident that considerable work had been done by the members. Perfect harmony seems to exist among the members of this church. There have been other meetings held in this part of the State, with good results, which will be reported soon. The Lord is blessing us. To him be all the praise.

CHAS. H. HARR.

IOWA.

AMONG THE CHURCHES.—After our good State meeting at Des Moines, I met with the Sigourney church, and spent the week of prayer with them. The Readings for the occasion were all read in the church, and important meetings were held, which will, I trust, have a lasting impression. An elder was elected, and a deacon ordained. The ordinances were celebrated, and two members added to the church. The membership of this church has been much reduced by removals; but a share of the working element yet remains, so the prospect of their future prosperity is still good. Their Christmas offerings amounted to \$58.34.

The following six weeks were spent in Dist. No. 6, in company with the director. Ten different places were visited, and forty-three discourses given, besides various other meetings held. The ordinances were celebrated at three different places, at two of them for the first time. Several back-slidden ones were reclaimed. A tract and missionary society of fourteen members was organized. The petitions against the Blair bill are being circulated in all parts of the district, with good results; about eighteen out of every twenty persons solicited giving their signatures. At Davis City, two or three men not of our faith were circulating the petitions, with marked success. At other places the sisters were doing the same, not only in the towns, but in the country also. This work is awakening an interest in the minds of the people which, if followed up with faithful missionary efforts, will surely result in great good.

Such an interest to hear preaching and such a demand for laborers, I have never seen before. Brethren, is not this our most favorable time to work, and place before the people that which has been the burden of the work from the beginning of the third angel's message? Shall we not pray, as we have not heretofore, for the Lord of the harvest to send forth more laborers into his harvest?

H. NICOLA.

WHERE IS THE "REVIEW"?

WHEN I enter a family or a church of Seventh-day Adventists, I ask, Where is the *REVIEW*? if I do not see it soon. My heart has been saddened frequently to learn that it was not a regular visitor in the home of the family where I was stopping. When we have learned by long experience to love and trust a friend who counsels, enlightens, and improves us, according to our necessities, no one else is able to fill the place in our hearts made vacant by his absence. So it is with our dear old friend, the *REVIEW*. When I see our brethren doing without the weekly visits of the *REVIEW*, which is the only regular church pastor our people have, I look for leanness of soul and a waning interest in the live issues of the third angel's message. This church pastor comes with new and timely articles each week, bringing us indeed "meat in due season." Surely few are so poor that they cannot pay four cents each week for the visit of this faithful friend. Some single articles are worth more than the entire price of the paper. A thorough canvass in each church should be made for this paper. If there are found any too poor to pay for the paper, the church should provide the means in some way, so that every family in the church may have it.

Many have been brought into the truth by reading the *REVIEW*, and many more have been kept in the truth by the faithful instructions of this paper. It grows dearer to me year by year. Our church elders could do no better for a change sometimes at the Sabbath meeting, than to read aloud a short article that is to the point, or some extracts from one, and call the attention of the brethren and sisters to some encouraging report or article. Will not the church and tract society officers look after the halting ones in every church? Do not be afraid to ask your

neighbors to take it also. Some let their paper run out, and fail to renew for a few weeks. We cannot afford to lose one copy of it. May God bless its mission, and may we all do our duty to place it in every Sabbath-keeping family in the land.

R. A. UNDERWOOD.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1888.

No. of members	2,727
“ reports returned	751
“ members added	33
“ “ dismissed	30
“ letters written	1,465
“ “ received	469
“ missionary visits	5,081
“ Bible readings held	1,066
“ persons attending readings	1,500
“ subscriptions for periodicals	189
“ periodicals distributed	33,672
“ pp. publications distributed	225,835
Cash received on sales and accounts, \$3,291.84; on other funds, \$386.75.	

HATTIE HOUSE, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1888.

No of members	525
“ reports returned	168
“ members added	22
“ “ dismissed	15
“ letters written	307
“ “ received	100
“ Bible readings held	182
“ persons attending Bible readings	659
“ missionary visits	995
“ subscriptions for periodicals	26
“ periodicals distributed	6,015
“ pages books and tracts distributed	141,478
Cash received on accounts and sales, \$865.21; home missions, \$6.25; first-day offerings, \$89.58; other funds, \$1,042.91.	

J. V. WILLSON, Sec.

THE WASHINGTON, D. C. MISSION.

THREE years ago the 25th of last month, we moved into the house we now occupy on Vermont Ave., and soon began the work here. We could not have found a better location in the city. We have, from the first, given as much, if not more, time to the canvassing branch of the work than to the holding of Bible readings. We have sold (including our present orders) \$3,000 worth of our publications, principally the *Signs* and “Sunshine,” *Thoughts on Daniel and the Revelation*, *Good Health*, and “Great Controversy, Vol. IV.,” last edition.

Our mission has been run in one respect, at least, on a different plan than any other. Bro. Reuben Wright has paid for all our publications at the publishing houses, and allowed us the full sale of the same to meet our running expenses, as house-rent, groceries, fuel, etc. The members of our company here have, by this brother's generous action, been led to take a benevolent course in lifting financially, as the following will clearly indicate:—

Tithe for first five months,	\$ 76 67
“ “ second year,	375 27
“ “ third “	603 11
“ “ last four months,	328 88
Total,	\$1,383 93
Christmas offerings, first year,	\$ 40 50
“ “ second “	135 25
“ “ third “	164 75
Hall rent and furniture,	154 59
Other donations,	103 75
S. S. donations,	160 50
First-day offerings,	71 04
Fourth-Sabbath collections,	74 41
Poor fund,	44 86
Total,	\$949 65
Whole amount,	\$2,333 58

We have, from the first, said but little about tithes and offerings, and then only when we were sure individuals were fully ripe for it. Since my last report, nine have embraced the truth, and are going forward in a knowledge of the same. One, who is a Government clerk, and at the same time a physician, practicing out of office hours, has had a marked experience as he has stood firmly by his convictions of duty. Another, a teacher in a high-school in Iowa, while here visiting her sister, fully accepted the Sabbath. Another, a builder, and a class-leader in the M. E. church, has fully identified his interests with us. We highly appreciate

the visit of Brn. Jones and Haskell, and also that of brother and sister White. Bro. Corliss is with us at present.

The interest taken in the Sunday-rest bill is growing rapidly throughout the country. I was told yesterday by the one in charge of the U. S. Senate Document room, that there were more calls for the report of the hearing before the Senate Committee on the Sunday-rest bill than any other ever issued. A surprisingly large number of letters have been received by the senators and representatives urging the passage of the Sunday-rest bill.

We are of good courage, and sincerely desire to be remembered at the throne of grace.

W. H. SAXBY.

THE SCANDINAVIAN MISSION.

OUR mission school in Chicago is prospering well. My health has improved some, and I am able to take an active part in this work. We have about fifty pupils, who all show a commendable interest in trying to learn. We have just begun canvassing, and hope this part of the work also will be prosperous.

I have just received information from Sweden concerning the work there. Eld. Erickson is lecturing in Stockholm, and has a good hearing. The church in Stockholm is gaining spiritually. About forty persons have been engaged in canvassing (in Sweden) during 1888, but of this number only twenty have used the most of their time. Of the rest, some have labored only from one to six months. The money received for books and papers during this time amounted to some over 23,000 kroner. Those who have labored in both countries know that it would be fully as easy to obtain \$23,000 in America.

Some of the canvassers have begun to labor both by preaching and giving Bible readings. Besides those who are working otherwise in the mission, there are about twenty who labor successfully in canvassing; and it is pleasing to learn that many of these are not only spreading the truth by selling our books, but are also at the same time winning souls to Christ and his blessed truth, some of whom have sent liberal donations to the mission.

In Denmark the number of laborers is much smaller, and the work far more difficult. Yet I learn that our brethren there have prospered. The American Consul has helped them some. Some of our brethren who came from America have been excused from military service by his influence. He has read with interest a number of our works, and Bro. Rasmusson writes from Copenhagen, that they hope to obtain greater liberty in the sale of our books, through the influence of this man.

May the Lord continue to raise up earnest and unselfish laborers in the Scandinavian field.

Feb. 13.

J. G. MATTESON.

CANVASSING IN INDIANA.

THE importance of utilizing every available person in a work like the one in which we are engaged cannot be overestimated. We have come to the time when even those not of our faith are free to admit that political events are all shaping in a manner to forge the last link in the great prophetic chain, in harmony with the interpretation that has been given by us for more than forty years. Surely all our people believe that the image to the papal beast is being formed in this country. None of us believe that we shall have an opportunity to work much longer for the salvation of our fellow-men. Therefore what we do must be done without delay. The extent of our work and the shortness of time demand that every one should enter the field at once to help wherever his efforts will accomplish most. Those who do not have some part in the work will be liable to drift away from the love of the truth.

The present aspect of our work will convince all who rightly understand it, that a larger force can render efficient service to the cause as canvassers than in any other way. We have ninety-two counties and an aggregate population of about 2,500,000 people in our State. Of this number, about 1,200 adults are keeping the Sabbath, and profess to believe that we are on the verge of the eternal world. When we state to you that only twenty-five of this whole number are at present under contract as canvassers, you will certainly agree that there is reason for anxiety over the matter.

We have many cities, with thousands and even

tens of thousands of inhabitants, without a canvasser in them. One city that we did not know had an Adventist in it, sends over the “Macedonian cry,” offering a home for canvassers, but none can be found to go. Yet at this very moment hundreds of our people are at home, with folded arms, saying with their lips, “Our Lord is soon coming,” but by their actions, “My Lord *delayeth* his coming.” The tithe paid in is scarcely sufficient to pay the ministers and Bible workers now at work; and as the third angel's message *must* go to the people without further delay, we are positively shut up to this avenue (canvassing) through which to work. In fact, the tithe might be materially increased if the canvassing work were taken hold of with the true missionary spirit. A few instances will serve to illustrate the practicability of this manner of work and the truthfulness of the statements just made.

One lady canvasser sold and delivered seventy-five “Bible Readings for the Home Circle” in one month. Each book contains 162 readings. This is equal to 12,150 Bible readings. Where is the Bible worker or minister who can equal this amount of work? One canvasser sends in his weekly report this morning. Besides an encouraging sale of books, he has thirty-nine signatures to the petitions. If we had one hundred canvassers working in the State in this way, as much could be accomplished in one week by these workers, as is now accomplished by all the workers in the State during a whole quarter. Why can we not have the one hundred? We have those who ought to be at work, to more than make up this number.

We appeal to fathers and mothers to encourage their sons and daughters to enter this work. Do you want to see the cause of God prosper in our State? Encourage your children to work for the Lord. Do you desire to know that those you love best are humbly and confidently working for Jesus? Then encourage them to canvass for our good literature, and thus teach the third angel's message. Do you pray the Lord of the harvest to send forth more laborers into the harvest field? Then remember that the Lord would gladly answer your prayers by having you consecrate those of your own family to the Lord, as Hannah gave Samuel to the Lord when Israel was in need of consecrated help. All should study the “Testimonies” carefully. Especially should those who hesitate to enter the work, and those discouraged, if there be any such, read “Testimony, No. 32,” pages 152-162. If these instructions are heeded, none will retire before the enemy, discouraged; but, on the contrary, they will go on to success and victory.

R. B. CRAIG.

Special Notices.

ONE HUNDRED MEN AND WOMEN WANTED.

JUST now is a favorable time for all our people to do missionary work in *some way*. Those who have been circulating counter-petitions to the Blair Sunday-rest bill and the proposed amendment to the Constitution, can do no better work than to follow up their efforts with a thorough canvass for the *American Sentinel*. Many have been very successful in this canvass. This has opened the way for a good work to be done in securing subscriptions to the *Sentinel*. We want a company of one hundred devoted men and women in Ohio, to enlist at once, and begin work as soon as possible in securing subscriptions for the *Sentinel*. This will take, on an average, two persons from every church and company of Sabbath-keepers in the State. We want you to enlist, even if you can spend but a few days in the work. Many can spend from one to four weeks, and some may spend all their time, canvassing for this excellent paper.

Each church should take a club of the *American Sentinel* for use in their missionary society. Some of these can be used as sample copies by those who go out to canvass. The subscription price for the weekly *American Sentinel* is one dollar per year; in clubs of ten or more to one address, seventy-five cents. Liberal commissions will be given to those who canvass for the *American Sentinel*. All in Ohio who are willing to engage in this work should address L. T. Dysert, 440 Floyd St., Toledo, O., at once, to secure instructions. The librarian of each society should see that a club is ordered at once for the missionary society. Now is the golden time to work, while we have peace.

R. A. UNDERWOOD.

ADDRESS OF WASHINGTON MISSION.

We are informed by W. H. Saxby, in charge of the Washington, D. C., mission, that the mission has been changed from its former location at 1831 Vermont Ave., to 217 5th St., S. E. Let all mail be directed accordingly.

NOTICE FOR KANSAS.

Will those who made pledges for different purposes at the fall camp-meetings, send in the money at once, as it will soon be needed? Please state what the money is for, and receipts will be sent in return. We hope each and every one included in this notice will consider this as an individual request, and comply as soon as possible. Address, C. A. Hall, Woodston, Rooks Co., Kan.

SPECIAL COURSE FOR THE MINNESOTA CONFERENCE SCHOOL.

It has been decided to hold a special course of two weeks, to close the first year of the Minnesota school. Instruction will be given on subjects pertaining to National Reform, canvassing, church missionary and Bible work, besides other important interests. Prof. Prescott is expected to be present part of the time, and Elds. A. T. Jones and Geo. B. Starr, and Bro. F. E. Belden will attend and give instruction in different departments. The definite time will be announced hereafter; but it is intended to begin about the middle of April, and continue two weeks. We give notice early, so that ministers, canvassers, and others at work may arrange to attend. We hope that all who are interested in the work, and who expect to devote time to the same, will be present; and we extend an invitation to neighboring Conferences to avail themselves of the benefits of this course of instruction.

A. D. OLSEN.

MEETING OF ELDERS AND LEADERS IN DAKOTA.

For some time in the past it has been thought that if all the elders and leaders in our Conference could meet together, and spend a few days in consultation, and in learning better how to do the work the Lord has placed in our hands, much good might be accomplished. A number of elders with whom we have consulted, have expressed themselves highly in favor of such a meeting, feeling that it is just what they need. If there is any class of men in the work who should understand each other, and the general work of the cause of truth, it seems as though it should be those who are leading the flock which has been purchased by the blood of Christ. Certainly grave responsibilities are resting upon those whom the church calls to such positions. New issues are constantly arising both in the church and State which call for immediate action from our churches; the Conference must work through these church officers in the execution of plans, and we cannot but feel that a meeting of this nature, where we can spend two or three days in consultation, will be beneficial to the elders, and through them, to the churches in our Conference.

We have now decided to appoint such a meeting at Madison, beginning Monday evening, March 11, and closing Thursday evening, March 14. At this meeting, different points of church work will be considered, and many things of a practical nature which the elders and leaders have to meet in their home churches, will be talked over. Above all, we shall hope and pray that God may meet with us by his good Spirit, and that we may all have a new experience in the religion of the Master. We are not in the place where God wants us to be, or where it is our privilege to be; and as such great responsibilities are resting upon us, we should see the necessity of coming very near to God, who is the Source of all strength and wisdom.

Now we feel sure that not an elder or leader can afford to miss this meeting, and we shall expect to see all present. And not only would we invite these, but all other church officers who can attend. We shall try to obtain the best help possible for this meeting, and shall pray and work for its success. Coming as it does, before spring work begins, we shall hope for a good attendance.

DAKOTA CONF. COM.

—Do good wherever you can—no matter where, no matter to whom. Wherever it is dark, light a candle; whoever needs a light, give him your hand.

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 10.—WATER FROM THE ROCK.

(Sabbath, March 9, 1889.)

INTRODUCTION.—Continuing the narrative of the experience of the Israelites in the wilderness, we are brought in this lesson to two more instances of God's power exercised in behalf of his people, the circumstances attending which, and the lessons to be learned therefrom, it is the purpose of this lesson to consider.

Questions, with Scripture Texts, Notes, and Comments.

1. Relate the instances already learned, in which God miraculously interposed to deliver his people.

2. After all these deliverances, how should they have felt?

3. Into what straits were they brought in their next encampment, after the giving of the manna?

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink." Ex. 17:1.

4. What did they do?

"Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? Verse 2.

5. With what did they again charge Moses?

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Verse 3.

6. What were they about to do to him?

"And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me." Verse 4.

7. Against whom were they really murmuring?

"And Moses said unto them, . . . Wherefore do ye tempt the Lord?" Verse 2, last part.

8. What doubt was indicated by their murmuring?

"And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" Verse 7.

9. What did they thereby virtually say about the wonderful miracles that they had witnessed?

10. How did the Lord provide for them on this occasion?

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Ex. 17:5, 6.

11. What graphic description does the psalmist give of this?

"He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the flint rock, and caused waters to run down like rivers." Ps. 78:15, 16.

12. Of what was their drinking water from the rock an emblem?

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:4.

While it is evident that Paul here refers to the occasion of Moses's smiting the rock at Horeb, the "spiritual drink" must have been given them throughout the entire length of their journey, as much one time as at another. The text designs to show by reference to some particular and striking instances of divine power in their behalf, as in the falling manna, and the water supplied from the rock, that the Israelites had the same spiritual blessings then which were enjoyed by the church in Paul's day, and that they were from the same source, Christ. On the act of smiting the rock with Moses's rod, Mr. Ainsworth says: "This rock signified Christ, and is therefore called a spiritual rock. 1 Cor. 10:4. He being smitten with Moses's rod, and bearing the curse of the law for our sins, and by the preaching of the gospel crucified among his people (Gal. 3:1), from him floweth the spiritual drink wherewith all believing hearts are refreshed."

13. What kind of water does Christ give?

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." John 4:10.

14. What will it do for the one who drinks it?

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Verse 14.

15. While the Israelites were at Rephidim, what other trouble did they have?

"Then came Amalek, and fought with Israel in Rephidim." Ex. 17:8.

16. Relate what followed?

"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses's hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Verses 9-13.

"The act of Moses, reaching up his hands toward God, was to teach Israel that while they made God their trust, and laid hold upon his strength, and exalted his throne, he would fight for them and subdue their enemies. But when they should let go their hold upon his strength, and should trust to their own power, they would be even weaker than their enemies, who had not the knowledge of God, and their enemies would prevail over them."—*Great Controversy*, Vol. I., chap. 19.

17. What was shown by this circumstance? Ans.—That they were delivered, not by their own strength, but by the direct interposition of God.

18. What does the prophet Isaiah say of God's tender care for them?

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9.

19. What beautiful illustration is given to show how the Lord carried them?

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." Deut. 32:11, 12.

20. Of what may the people of God always be assured?

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." Deut. 33:25-27.

"IS THE LORD AMONG US, OR NOT?"

FROM our stand-point, it seems almost incredible that the Israelites should have entertained doubts of the Lord's special regard for them to the extent that they did. After all the remarkably conclusive demonstrations in their behalf that were shown in their deliverance from Egypt, it would seem as though their faith would have continued unwavering, and endured the ordeal of the severest tests.

But human nature has not changed since the days of the deliverance of the Israelites from Egyptian bondage, and the doubts entertained at the present day relative to God's care and thought for the human race are quite as groundless and inexcusable as were those of ancient Israel. When the subject is viewed in its proper light, we think it will be found that there are none who can with any degree of reason or plausibility ask such a question as did the Israelites, "Is the Lord among us, or not?" Let us notice a few considerations.

The psalmist says, "God is . . . a very present help in trouble." Ps. 46:1. If this means anything, it means that God is ready to help all who are in trouble, and at all times when they are in trouble. It must be evident, upon a moment's reflection, that there has never been a member of the human race who could exist for one moment as a living, rational, sentient being, independent of help from God. There has never been a human being but has needed help from God for each and every moment of his life, from the cradle to the grave; and all, without exception, have help from God, and that continually. In James 1:17 is this testimony: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." Then if all the good gifts come from God, none come from any other source; and it follows that every favor, every blessing, whether temporal or spiritual, is an evidence of God's love and care for us. No one can say that he receives any good gifts from any other source than God, the Creator of the universe, the kind and loving Father of us all. There is no other source from which good can come, except from God.

The reason why God is so bountiful and constant in the bestowment of blessings and favors, and withal so impartial, is because he is love, and hence it cannot be

otherwise. "God is love," says the apostle. Paul testifies that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. To give his Son to die for us was the greatest, most wonderful manifestation of love for us that God could make; and on the principle that the greater includes the less, we have no occasion to doubt that all other blessings come also from God, and are but additional manifestations of his love. Indeed, had not the plan of salvation been formed, the entire race would have been deprived of all blessings and favors; their existence, however brief, or however extensive, after the fall, would have been one of utter misery. By the fall, the human race was shut away from God; the plan of salvation rendered it possible for it to get back to God, and thus draw blessings and favors from him. It rendered it possible for man to be helped by God, and all the help man has ever had has come from God, and in consequence of the plan of salvation. The word "salvation" means *help, deliverance*. The name given to our Saviour was "Immanuel, which being interpreted is, *God with us*." Matt. 1:23. Then, since all men have received favors from God during their entire lives; and since the reception of all favors was rendered possible by the plan of salvation; and since the name of the great central figure of the plan of salvation signifies, "God with us;" therefore God has been with all men to whatever extent they have been the recipients of favors and blessings.

By the foregoing, we see how unreasonable, how unappreciative, how presumptuous, it is for persons to question the love, care, and thought of God for them. The writer calls vividly to mind how shocked he was not long since to hear an individual state in a religious meeting that for a long time he had felt that God did not love him. And yet God gave him the very breath that he used in making that statement, and gave it to him as an evidence of his love for him. Every night when he lay down to sleep—to pass into a state of utter helplessness—he had trusted himself wholly to God, and God had kept his heart beating, and the blood coursing in his veins. How was it possible to doubt God's love for him!

There is much of salvation that all receive and enjoy alike. "Your Father which is in heaven . . . maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. The list of blessings and favors that God bestows impartially upon all is very large; and each and every blessing is simply so much of present salvation.

When God in mercy and compassion grants to us all so much of salvation, even before we repent and turn to serve him with full purpose of heart, why will any be so ungrateful, so stony-hearted, as to neglect to secure full salvation? God gives to all, impartially, numerous and very precious draughts from the well of salvation, and invites, nay, *strives* with them to drink deeper, and secure to themselves the full benefits of the plan of salvation. How is it possible that any should refuse so great and marvelous a blessing! "The gifts and calling of God are without repentance" (Rom. 11:29); that is, whatever of favor and blessing God planned and proposed for the human race, and whatever of privilege he has called members of the human race to occupy and enjoy,—all these were so planned and proposed before man repented. God did all this, without waiting for man to repent. He says to us: All this have I done for you; all this have I planned for you, and all these common blessings I give to you, as so much of salvation, regardless of whether you repent or not. With such foretastes of God's goodness, and such draughts from salvation's well, it does not seem possible that any should fail to be led thereby to full repentance, for we read again that "the goodness of God leadeth thee to repentance." Rom. 2:4.

Had the children of Israel had a proper conception or remembrance of God's goodness, they would not have asked that cruel question, "Is the Lord among us, or not?" Could all realize the length and breadth, the height and depth of God's love, none would ever doubt his constant love for them, and his willingness to dwell with them continually. God *is* with us at all times, and striving with us so to relate ourselves to him that he can give us a larger measure of his Holy Spirit, and thus enable us to live more to his glory, more to the advancement of his cause, and more to our own best and eternal good. Then let none ever say, "Is the Lord among us, or not?" G. W. M.

—Knowledge, like money, increases our responsibility in proportion to the amount obtained.

News of the Week.

FOR WEEK ENDING FEB. 23.

DOMESTIC.

—Electric-light wires have killed over 300 persons in this country during the last two years.

—Mail is now carried between New York and San Francisco in 113 hours—four days and seventeen hours.

—President Cleveland on Friday signed the bill admitting Washington, Montana, North Dakota, and South Dakota, as States.

—James Robbins, of Franklin, Ind., was sentenced Monday to two years in the penitentiary, for stealing two chickens valued at thirty cents.

—John Shannon, a Frenchman, living at Bradenville, Pa., was so badly frightened by threats made by White Caps that he made his will and shot himself.

—New York has a recognized committee for the receipt and dispatch of funds for the relief of the hundreds of thousands of people now starving in China.

—The entire old capitol of New York State cost \$100,000. The *papier-mache* ceiling of the new building, now being examined for the jobbery involved in its construction, cost \$270,000.

—Meager details of a cyclone in Bibb County, Ala., and also of one in Banks County, Ga., have been received from Birmingham and Atlanta. Several lives are reported lost.

—Nearly a score of lives were lost, and many painful injuries received, by the collapse of the Park Central Hotel at Hartford, Conn., due to a boiler explosion in the basement, on the morning of Feb. 18.

—Grover Cleveland, on retiring from the Presidency, will make his home in New York City, and will resume the practice of law as partner in the firm of Bangs, Stetson, Tracy & Mac Veagh.

—March 4, 1889, will be a notable day on both sides of this planet. The emperor of China will be married on that day, and the new President of the United States will plight his troth to Miss Columbia.

—Twenty million silver dollars, which have been stored on an upper floor of the Philadelphia post-office, are being shipped to Washington at the rate of a million a day. The first shipment was made on Monday.

—An epidemic of small-pox of a virulent type is reported from Falls City, Neb. The disease is also said to be raging on the Indian Reservation near Rule, Neb. The approaches to the city of Rule are all guarded.

—Fire at Topeka, Kan., Friday, destroyed a five-story building occupied by the George W. Crane Publishing Company. A high wind was blowing at the time. The loss is estimated at \$250,000, with an insurance of \$53,000.

—The town of Guerneville, Cal., was almost entirely destroyed by fire Wednesday, the entire business portion and a large section of the residence portion being swept away. The loss is estimated at between \$300,000 and \$400,000.

—John G. Borden, of New York, who spends his winters in Florida, has offered a premium of \$1,000 to the Florida city which shall present the most cleanly appearance on July 1, 1889. The State Board of Health are to act as judges.

—At Philadelphia, Tuesday morning, Rudolph Blakenburg & Co.'s large importing house was gutted by fire, adjoining buildings and their occupants suffering heavy losses. The total loss is figured at \$500,000, with insurance of over \$300,000.

—The machine-shops, car-shops, and locomotive-house of the Cincinnati, Indianapolis, St. Louis, and Chicago Railway, at Cincinnati, were entirely destroyed by fire Tuesday morning, causing a loss to the company of \$200,000, which was partially covered by insurance.

—The special report of the Commissioner of Labor relating to marriages and divorces in the United States for the twenty years from 1867 to 1886, inclusive, shows that the number of divorces granted, as reported from 96 per cent of the counties in the United States, is 328,716.

—The residents of Keya Paha, Holt Co., Neb., are much exercised over the depredations of horse thieves. A vigilance committee has been formed, and about twenty men have been notified to leave the county within twenty-four hours, or run their chances of being lynched.

FOREIGN.

—James C. Flood, the California millionaire, died Thursday morning at Heidelberg, Germany.

—The estimated cost of the Paris Exposition will be \$10,000,000. The probable deficit has not yet been estimated.

—The Eiffel tower, Paris, will be finished April 1. The elevator-trip will take five minutes. The tower is now 825 feet high, and weighs 7,800 tons. There are to be added 800 tons more.

—Another rumor of the death of explorer Stanley at the hands of African savages is current at St. Salvador, on the Congo, having been brought thither by a courier. The report is discredited in London.

—A recent Belgrade dispatch to the London daily *News*, says: "There is the best authority for stating that Germany has given a large order for rifles to an Austrian factory, which has contracted with the Semlin factory for 250,000 stocks for German repeaters."

—The Chilian Government is to undertake the building of about 2,500 miles of railroad next autumn. A corps of American engineers are to superintend the surveying and construction of the road. The railway lines will extend from coast cities to the interior, where the silver mines are located.

—The pope will not allow a fire to be kindled in any of the eight rooms of the Vatican which he inhabits. These rooms are, with the exception of the library, small and low, and his habits are so simple that he does not even require a dining-room, but takes his meals either in his bed-room or in the library.

—Immense harbor improvements are to be undertaken by the city of Montreal, Canada. The outlay is \$4,000,000. Four miles of wharfage and a still-water basin of six square miles are to be built, and the street running along the river-front is to be widened from 35 to 100 feet. These improvements, along with the uniform deepening to twenty-seven feet of the river channel from Montreal to the Gulf, will add greatly to the commercial importance of the city.

—Lord Wolseley, in an address at Birmingham, expressed the following alarming opinion concerning the future: "Those who study the map of Europe at the present moment, and the condition of things in Europe, must feel that there is hanging over us a war-cloud greater than any which has hung over Europe before. It means that when it bursts—and burst it will as surely as the sun will rise to-morrow—it means not, as in former days, a contest between two highly trained armies, but a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight."

RELIGIOUS.

—At Kioto a new Buddhist temple is to be erected, that will cost upward of \$3,000,000.

—The papal authorities are said to have refused permission to the Jesuits to confer university degrees.

—A State Sabbath Association is in process of organization at Columbus, Ohio, under the superintendence of America's great Sunday agitator, Dr. W. F. Crafts.

—A church for deaf-mutes has just been consecrated at Philadelphia. It is the only one of the kind in America, and the only one in the world entirely managed by the deaf.

—The question as to whether children shall receive religious instruction in the schools of Milan was recently taken; and out of 27,000 votes, 25,000 were in the affirmative.

—A party of about 100 Catholics will leave New York, Thursday, on a pilgrimage to Rome and the Holy Land, visiting the places mentioned in the Bible as having been consecrated by the footsteps of Christ.

—Master Workman Powderly contradicts point-blank the rumor that the Romish Church has been dictating the policy of the United Labor organization. He declares that the church has nothing whatever to do with the organization.

—The people of Preston, Canada, are in a state of mild excitement over the fact that the pope, out of the thousand of jubilee gifts sent him from all parts of the world, chose for his own personal use an office-desk made by a firm in their town.

—An effort has been recently made to repeal the high license and local option bill in the legislature of New Jersey. A New York journal now makes the assertion that this effort reveals the fact that it is the Sunday feature of the law that is objectionable in the eyes of its opponents.

—The International Sunday-school Association's Executive Committee have arranged the following State conventions: Delaware, at Dover, March 5-7; Maryland, at Baltimore, 12-14; Virginia, at Richmond, 19-21; South Carolina, at Charleston, 26-28; North Carolina, at Charlotte, April 2-4; Florida, at Leesburg, 9-11; Louisiana, at New Orleans, 16-18; Texas, at Dallas, 23-25; Arkansas, at Little Rock, 30, and May 1-2.

—A queer state of things is reported from Newburg, N. Y. An item in the *Mail and Express* states that the Knights of Labor in that place "are forcing local clergymen to agitate for proper Sunday observance." Evidently the "local clergymen" are sadly deficient in a knowledge of their ecclesiastical duties, to be forced to the performance of them by a secular body like the Knights. Or is this only one of the freaks of the Sunday agitation? In other localities the situation is usually just the reverse.

—The "Covenanters" of Pennsylvania are in a dilemma. There is to be a State prohibitory amendment submitted next June, and most of them favor prohibition, and would vote for it under ordinary circumstances,

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 26, 1889.

CONTENTS OF THIS NUMBER.

[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*.]

Poetry.	
The Secret Place, MARY E. INMAN.....	129
Matthew 5:3-12, E. J. JOHNSON.....	131
The Glance of a Kindly Eye, T. R. WILLIAMSON.....	133
Jesus Comes, MRS. F. S. HAFFORD.....	139
The Sermon.	
In Him Is Light, MRS. E. G. WHITE.....	129
Our Contributors.	
Principles by Which to Interpret Prophecy.—No. 10, ELD. D. T. BOURDEAU.....	130
Emulation—Is It Right or Wrong? ELD. R. F. COTTRELL.....	131
A More Sure Word of Prophecy, ELD. J. G. MATTESON.....	131
Object Lesson on Tithing, H. F. PHELPS.....	131
The Security Offered by the National Reform, W. A. COLCORD.....	132
The Glory That Is Coming, J. M. HOPKINS.....	132
Crumbs, S. O. JAMES.....	132
The Home.	
The Negligent Father, Rev. A. K. Strong, D. D.....	133
Make Your Mark, <i>The Christian</i>	133
The Mission Field.	
Are We Doing Thorough Work? w. c. w.....	134
A Convention of Colored Roman Catholics, M. L. H.....	134
Special Mention.	
To the Bitter End, B. E. TEFFT.....	135
The Oldest Known Writing, <i>Sabbath Recorder</i>	135
A Great Event in Japan, <i>Philadelphia Ledger</i>	135
Editorial.	
What Would It Be?.....	136
Infidel Philosophy on the "Dark Day," L. A. S.....	136
"In Their Mouth Was Found No Guile," G. I. B.....	137
The Wine of Babylon, S. N. H.....	138
Progress of the Cause.	
Reports from Michigan—West Virginia—Maryland—Texas—Nebraska—Iowa.....	139
Where is the "REVIEW?" R. A. UNDERWOOD.....	139
Michigan Tract Society, HATTIE HOUSE, Sec.....	140
New York Tract Society, J. V. WILLSON, Sec.....	140
The Washington, D. C., Mission, W. H. SAKBY.....	140
The Scandinavian Mission, J. G. MATTESON.....	140
Canvassing in Indiana, R. B. CRAIG.....	140
Special Notices.	
The Sabbath-school.	
Old Testament History. Lesson 10.—Water from the Rock.....	141
"Is the Lord among Us, or Not?" G. W. M.....	141
News	142
Appointments	143
Obituaries	143
Editorial Notes	144

Political indications at Washington are said to point strongly just now to an extra session of Congress, to convene soon after Gen. Harrison's inauguration. As our readers probably know, an extra session of Congress means an extra chance for religious legislation over the Sunday Bill and Blair Religious Amendment.

By the communication from Bro. Tefft, in the Special Mention department of this number, it will be seen that the W. C. T. U. have committed themselves unequivocally and perpetually to the project of securing a national Sunday law. While the temperance reform was prosecuted on its own merits, clear from any entanglements with religious legislation, we were happy to co-operate with those who were laboring in the good cause, with the understanding, both implied and expressed, that if ever the movement should assume such a phase, we should be obliged to change our attitude toward it. The open and unqualified avowal of their purpose which they now put forth, leaves no room to doubt as to the future policy of the organization. We shall still labor on for temperance as earnestly as ever. But to the vampire of religious legislation, we are uncompromisingly opposed, no matter under what cloak of reform it may seek to hide.

Why, it is asked, do you object to an exemption clause in a Sunday law?—We don't. The more exemption the better; and better still, if it were *all* exemption. And if a Sunday law is to be passed, we sincerely hope it may contain an exemption clause for observers of the seventh day; and we shall avail ourselves of whatever may be conceded thereby, and will give all due credit to the good intentions which may have prompted it. At the same time, such a clause would not redeem the law, which is wrong in principle; nor would it secure our support of the law; for we have regard to the rights of others, as well as our own. It would be ignominious selfishness in us to say to the Government, If you only won't oppress us, we will join in and help you oppress others. The Government

should oppress no one; and there are multitudes who pay no regard to the seventh day, who yet do not wish to keep the first day, and for whom a law compelling them to do so would be oppression. While no one should be restricted in his religious practices—due regard being had, of course, to the rights of others—no one should be compelled by law to such practices. Therefore, while we would not in a spirit of defiance repel an exemption clause, we are opposed to the law just the same, exemption or no exemption.

In the Cleveland (O.) *News and Herald*, of Feb. 11, 1889, Bro. J. E. Swift secures the insertion of a column article, setting forth the reasons why he is a Seventh-day Adventist. His closing paragraph reads as follows:—

But most of all, their [the S. D. A.] teaching, as I regard it, exalts my Saviour as the Redeemer of men, as well as the holy law of God, beyond that of any other people that I know. I am well aware that there are excellent Christian people in all the other evangelical bodies, and I love them all. But I believe that the people of whom I am writing have a special work to do for the world; and I am glad to stand with them, even though they suffer persecutions, and help carry to the world the glad news of the return of the One who has died to save men, and help my fellow-mortals to prepare for that day, by obedience to all of God's commandments, and a humble but abiding faith in Him whose blood cleanses from all sin.

INDIVIDUAL signatures to the petitions in support of the National Constitution now number somewhat more than 230,000. How does this compare with like signatures to petitions in favor of the Blair bill? From facts which came to light at the time of the presentation of these petitions by Senator Blair, it appears that the ratio of comparison of the latter to the former is about as 1 to 500. In other words, the total number of individual signatures petitioning for the Blair bill, as given in the report read by Mr. Blair himself, was just *four hundred and seven* (407)! This is the actual residuum which is left after puncturing the great 14,000,000 signature bubble which the National Reform leaders inflated in Washington to make an impression upon Congress. Counting out this insignificant number, there is left only representative signatures by indorsements of bodies and meetings. That is, a small body of individuals at the head of a political or social organization, or a fraction of the membership of some church, indorse the Sunday bill by vote, and the total membership of the organization or church is straightway counted in as signers to the petitions in its favor!

As to the validity of the act of counting in all the Catholics of the land as petitioners on the strength of the name of Cardinal Gibbons,—that mighty stroke of National Reform generalship—it is sufficient to say that thousands of Catholic signatures have been obtained by those circulating our petitions, many having secured the indorsement of the Catholic priest, and afterwards of nearly all his congregation. One young man now in attendance at Battle Creek College told us recently that out of 1,300 signatures obtained by his father while circulating the petitions, 500 were Catholic, among them those of a Catholic bishop and several Catholic priests.

The entire proceeding of the compilation and presentation of this imposing array of 14,000,000 pretended *bona fide* names of petitioners for the Blair bill, is an eminent illustration of the manufacture of Sunday-law sentiment in our country by the peculiar methods which result from the practice of National Reform principles.

TREMONT TEMPLE LECTURES.

A Series of Lectures Delivered by A. T. Jones, Jan. 8, 9, and 15.

THE above is the title of a twelve-page paper, just published at South Lancaster, Mass. Size of page, 8x12 inches; printed in brier type, with quotations in nonpareil. It is a *verbatim* report of the three entire lectures delivered by A. T. Jones

in Tremont Temple, Boston, in January last. It is gotten out in an attractive style, and is just the document to scatter everywhere, to awaken an interest in the subject of church and state. The subject of the first lecture is, "What Is The True Relation that Exists Between Religion and the State?" the second, "The Constitutional Amendment;" and the third, "The National Sunday-law Bill."

The clear and logical manner in which these subjects are presented, makes this paper one which should be thoroughly studied by those who desire to become intelligent on these live questions. The paper bears date of Boston, Mass., Jan. 16, and on account of the sharp, pithy arguments called forth by questions from the audience, it is peculiarly adapted for distribution in New England.

Only a limited number have been printed. And those who desire to secure quantities of them would do well to send in their orders at once. Price, single copy, by mail, post-paid, five cents; per one hundred, \$3.50; fifty copies, \$1.75; twenty-five copies, \$1.00; twelve copies, 50 cents. Any number below twelve will be charged at single rates. Address, New England Tract Depository, South Lancaster, Mass. A. T. ROBINSON.

"CIVIL GOVERNMENT AND RELIGION."

THIS important work, by Eld. A. T. Jones, one of the editors of the *American Sentinel*, has just been issued at this Office. It shows clearly the relation that should exist between the church and the state at the present time, as proved by Holy Writ and the historical evidence of twenty-five centuries. Chap. I. distinguishes between "What is Due to God and What to Cæsar;" Chap. II. shows for what purpose "The Powers that Be" are ordained; Chap. III. outlines vividly the relation that existed between "Christianity and the Roman Empire;" Chap. IV. ably discusses "The Religious Attack upon the United States Constitution, and Those who are Making It;" Chap. V. unmasks "Religious Legislation," calling special attention to the Blair Sunday bill now pending in Congress; Chap. VI. is devoted to "The Sunday-law Movement in the Fourth Century, and Its Parallel in the Nineteenth." These and other topics of equal interest make this treatise indispensable to every lover of civil and religious liberty. Scriptural, logical, plain, and forcible. 176 pages, 25 cents.

Millions of copies should be put into the hands of thinking people *immediately*. Ministers, Bible workers, canvassers, mechanics, farmers, and others should not let a day pass without engaging in the work of circulating this pamphlet, which clearly defines the position that American citizens should sustain toward the present effort to secure religious legislation. Address REVIEW AND HERALD, Battle Creek, Mich., or any State tract society secretary.

F. E. B.

THE FIRST TRACT AND MISSIONARY SOCIETY.

SOME question has arisen with respect to the statement made in the missionary department of the REVIEW of Jan. 15, 1889, that the New England Tract and Missionary Society, organized Nov. 14, 1870, was the first of the kind among S. D. Adventists. By a careful reading of the statement and of the article in which it occurs,—"Importance of the Work of a State Secretary,"—it will be seen that the writer referred to *State* societies. Local societies were formed previous to that time in different States; but no State organization including the entire Conference was effected before the New England Society, in 1870.

M. L. H.

HISTORY OF THE DOCTRINE OF THE SOUL
Among all races and peoples, ancient and modern, including theologians, philosophers, scientists, and untutored aborigines, carefully brought down to the present time. 186 pages, 75 cents.
Address, REVIEW & HERALD,
Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.