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OUR FIELD

AND SABBATH HERALD.

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

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"THE NIGHT IS FAR SPENT."

BY MRS. L. D. A. STUTTLE.
(Bancroft, Mich.)

"The night is far spent." The black mantle of darkness

That shrouded the mountain-tops, silent and grim,
Is fast being rent by the fingers of morning,
Which scatter and banish the shadows so dim.
Earth welcomes in gladness the bright king of day,
As with dazzling splendor he rides on his way.

"The night is far spent." O ye slumbering watchmen,
Arouse, for the day of deliverance is nigh.
What! can ye not see, from the watch-towers of Zion
The light of his glory illumine the sky?
And can ye not read the bright omens of cheer
That tell the lone pilgrim that morning is near?

The dark night of sin that so long has enshrouded
The desolate earth in her mantle of woe,
Soon, soon shall be ended, while earth, in her gladness,
The glorious "morning of Zion" shall know.
O! shout hallelujah, in anthems so grand;
For "the night is far spent, and the day is at hand."

Soon the King shall descend, in the might of Jehovah,
With angelic retinue dazzling and bright.
Ah! who shall abide in the day of his coming?
And who shall be clad in a vesture of white?
Ah! who in that day shall be able to stand?
For "the night is far spent, and the day is at hand."

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.

MEETINGS AT SOUTH LANCASTER, MASS.

BY MRS. E. G. WHITE.

SPECIAL meetings began at South Lancaster on Friday, Jan. 11. We were glad to find the church well filled with those who had come to receive benefit from the meetings. There were many persons present whom we had never met before, and their presence testified to the power of God to convert souls, and to turn men's feet into the path of his commandments. Delegates were present from Maine, Connecticut, Massachusetts, and other States. We realized that there was a work to be done in setting things in order, which man's best efforts could not accomplish without the aid of God. Our hearts were drawn out in earnest supplication to God that he would work in our behalf. We had a message of present truth for the people; and if they would place themselves in the channel of light, they would be prepared to do a work for others similar to the work that should be done for them.

On Sabbath afternoon I had freedom in pre-

senting to the people the necessity of obeying the law of God. It is not enough to say that we believe. We must have that genuine faith which works by love, and purifies the soul. God has given us a perfect standard of righteousness in his law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This comprehends the whole duty of man to his God and to his neighbor. We owe to God our life, and all that makes life desirable, and when we refuse to render obedience to him, we rob and defraud our own souls. No man can choose his own way without deep ingratitude to God; in so doing he renders to God enmity for love.

We felt burdened for those who had been bearing the message of truth to others, lest they should close their hearts to some of the precious rays of heaven's light that God has sent them. Jesus rejoiced when his followers received his messages of truth. At one time he raised his eyes to heaven, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The precious Saviour, who brought life and immortality to light, rejoiced that the plan of salvation could be understood by those who were humble in spirit, although the proud and self-sufficient could not comprehend its mystery. The worldly-wise cannot see the beauty of that truth which Christ constantly opens to the understanding of those who have a willing, childlike desire to be loyal to God. To the humble the truth is the power of God unto salvation.

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of his grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin, and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. Wild, clamorous cries and exercises are no evidence that the Spirit of God is at work. The Lord manifested himself to Elijah in the still small voice. Says Christ, "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." It is the sinner himself who has barred the door. Will he take down the barriers? Will he unbolt the door? The locks are all on his side of the door, not on the Saviour's side.

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before viewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to for-

give us our sins, and to cleanse us from all unrighteousness." If we would be partakers with Christ of his glory, we must also be willing to share with him in his humiliation. "Though he were a Son, yet learned he obedience by the things which he suffered." This must be the experience of every true child of God. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin."

We should not murmur if we are called upon to share the suffering part of religion. There are many who do not feel averse to suffering, but they do not exercise simple, living faith. They say they do not know what it means to take God at his word. They have a religion of outward forms and observances. It is painful to see the unbelief that exists in the hearts of many of God's professed followers. We have the most precious truths ever committed to mortals, and the faith of those who have received these truths should correspond to their greatness and value. There are many who seem to feel that they have a great work to do themselves before they can come to Christ for his salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their life-work. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by him. They lose sight of the fact that Christ himself is "the way, the truth, and the life." When we individually rest upon Christ, with full assurance of faith, trusting alone to the efficacy of his blood to cleanse from all sin, we shall have peace in believing that what God has promised he is able to perform. As Christ represented the Father, so we are to represent Christ to the world. We cannot transfer our obligation to others. God desires to make known to you what is the richness of his glory, that you may preach the mystery of salvation to those around you,—Christ in you the hope of glory.

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory.

In the early morning meetings I tried to present the paternal love and care of God for his children. The knowledge of God's love is the most effectual knowledge to obtain, that the character may be ennobled, refined, and elevated. Jesus is to be our pattern. The Lord has lessons of

the greatest importance for us to learn. He leads us as children to take views of his goodness, mercy, and love, from the simple, lowly life of our dear Redeemer. Christ ever directed the minds of his disciples to God as to a loving Father. He educated his followers to look upon God with confidence and love. When we are overawed with the greatness and justice of God, we are pointed to Jesus, to his spotless character and his infinite love. There we see the Father revealed in the Son, for God is love.

Both students and teachers have shared largely in the blessing of God. The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved every one, and felt that they could rest in the love of God.

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. No time was lost; for every one had a living testimony to bear. The meeting would have continued hours longer, if it had been allowed to run its full course; but it was thought best to close it at that time. I was not able to sleep that night until nearly day. The Lord had visited his people. And there was joy in heaven among the angels over the repentant sinners that had come back to the Father. What a beautiful sight it was to the universe to see that as fallen men and women beheld Christ, they were changed, taking the impression of his image upon their souls.

There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self. In the parable, the father saw the returning prodigal son. He saw his repentance and contrition of soul, and he had compassion on him, and ran, and fell on his neck and kissed him. The son spoke his penitence, saying, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found." The prodigal made a full confession of his sin. He made no excuse for his wrong-doing, and he was forgiven, and re-established in his father's house.

We thank the Lord, we rejoice, that it is not too late for wanderers to return, with humble confession, and receive a welcome in the Father's house,—to be clothed with the righteousness of Christ. I thank God for this with a full heart every day. We should be the most ungrateful of his creatures, were we indifferent when he

works for the children of men in such a marvelous way. We should be like the heath in the desert, if we did not praise God when good cometh. I know that there has been rejoicing in heaven because of the good work done in South Lancaster; and if the angels rejoice, why should not we who have also witnessed the return of wanderers from darkness into the marvelous light of God's love?

To know God is the most wonderful knowledge that men can have. There is much wisdom with worldly men; but with all their wisdom, they behold not the beauty and majesty, the justice and wisdom, the goodness and holiness, of the Creator of all worlds. The Lord walks among men by his providences; but his stately steps are not heard, his presence is not discerned, his hand is not recognized. The work of Christ's disciples is to shine as lights, making manifest to the world the character of God. They are to catch the increasing rays of light from the word of God, and reflect them to men enshrouded in the darkness of misapprehension of God. The servants of Christ must rightly represent the character of God and Christ to men. Says the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 11.

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

VIII. *We should discern and recognize God's plans of unity and uniformity in prophecy, and should interpret the prophecies accordingly.*

This principle opens to us a vast field for profitable investigation. It could be substantiated by more than a score of prophecies; but our proposed limits will compel us to content ourselves with verifying it by the use of some of the prophecies containing prophetic times. Let us begin with the prophecy of the seventh chapter of Daniel.

This prophecy embraces the symbols of a lion, a bear, a leopard with four heads and four wings, a dreadful and terrible beast with iron teeth, brass nails, ten horns, and a little horn, in which are eyes like the eyes of a man and a mouth speaking great things. This horn was to appear in the dreadful and terrible beast after the plucking up of three of its ten horns, was to have a prosperous career in wearing out the saints of the Most High, etc., and was to have the saints in its hands "for a time, times and the dividing of time [or *half a time*, French translation]." Verse 25. By this expression is primarily meant three and a half years, or 1260 days. See Dan. 4: 25, 32; Rev. 12: 6, 14. The word "time" among the Hebrews meant one year of twelve months of thirty days each. See Gen. 7: 11; 8: 3-5.

These four beasts are symbolic, and denote the four great empires of Babylon, Media and Persia, Grecia, and Rome; the ten horns on the fourth beast denote the ten original divisions of the Roman empire, and the little horn is emblematical of the papacy.

Now we say, in harmony with the principle of God's plan of unity and uniformity in chains of prophetic symbols, that the time, times and half a time, or 1260 days, are symbolical, and denote 1260 years. (For a key to open to the meaning and value of symbolic time, see Eze. 4: 6.) To say that these days are literal, would be to make a break in the general plan of this prophecy, and weaken the prophecy. More than this, it would be to represent that the power denoted by the little horn, was to persecute the saints only during three and a half years. That would not be much to endure at the hands of that power. We know that for over twelve centuries the power specified did oppress and wear out the saints. But at the close of this period, the power symbolized was to have its dominion (the temporal power) taken away. This is true of the 1260

days when we take them to mean so many years; but there is no fitness at all, if we say that the 1260 days are literal.

The same principle applies to the 2300 days of Dan. 8: 14. They are connected with a chain of prophetic symbols, and are therefore symbolical. So of the 1260 days and the time, times, and half a time of Revelation 12. See verses 6, 14. The same is true of the forty-two months of Rev. 13: 5; of the five months and one year, and the one month, one day and one hour, of Revelation 9. (See verses 5, 10, 15.) So are the time times, and a half, the 1260 days, and the 1335 days, of Daniel 12 symbolical.

As it has been shown that the time, times, and a half are symbolical, we are shut up to the conclusion that the two periods that follow them, and that are connected with them in one and the same subject, must necessarily be symbolical. God would not start out with a symbolic period, and immediately connect with it two literal periods, without giving us the least clue whereby we may know that they are literal. More proofs will be given on this and on the other prophetic periods when we make the prophetic periods of the Bible a special study.

On the other hand, we say that the 120 years that marked the close of the antediluvian age (Gen. 6: 3); the 400 years of the sojourn of Abraham's seed in a strange land (Gen. 15: 12-14); the forty years of the wanderings of the children of Israel in the wilderness (Num. 14: 34); the seventy years of Babylonish captivity (Jer. 29: 10; 25: 10), are literal, because they are neither connected with chains of prophecy, nor with symbolic times, giving the rule of their interpretation.

They are found either in purely literal prophecies, or in prophecies in which emblems are used and explained, as in the case of the 400 years of the sojourn of Abraham's seed in a strange land, and in that of Israel's sojourn in the wilderness. In these cases, the prophetic periods are given in the explanations of the symbols or emblems introduced; and to say that the periods used are not literal, would be to represent that God failed to explain the symbols he introduced and pretended to explain, and taught Abraham in covered or poorly chosen language that his seed should remain in a strange land, including the land of Egypt, 144,000 years; and then, after deceiving Abraham and his descendants, taught the Israelites that they should remain in the wilderness 14,400 years! No; the fulfillment of God's word proves that each of the prophetic periods that we, in the light of the unity and uniformity of God's plan, claim are literal, are unmistakably literal.

In the light of the principle which we have laid down, and that is amply sustained by Holy Writ, we also claim that the thousand years of Revelation 20 are literal.

1. They are neither connected with a chain of prophetic symbols, nor with symbolic times.

2. They are not contained in a prophecy that can be properly called symbolical. True, in Revelation 20 a few symbols are referred to; but these do not form a connected, original chain, but are borrowed from other prophecies, and their sense is made plain before we come to Revelation 20. Thus, in Revelation 20, the clear, the literal, prevails, and gives the law.

3. To say they are symbolical, would be to represent (1.) That 360,000 years will elapse from the time the wicked of the last generation are destroyed, till all the wicked dead of every age are resurrected, and receive their final retribution. (2.) That the saints will have to wait during that wonderfully long series of years for the earth to be restored, that they may receive it as their final home. (3.) That it will take Christ and all the saints 360,000 years to judge the world (read also 1 Cor. 6: 2; Matt. 19: 28); whereas it will take only a few years for the saints to be judged. The judgment of the saints begins when "the end of all things is at hand" (1 Peter 4: 6, 7, 17; Rev. 14: 6, 7, 14, etc.), and must close before Christ comes; for Christ

comes to reward his people, whose judgments necessarily come before their reward.

4. The thousand years are intimately connected with the final reward of the righteous and the final retribution of the wicked. In family as well as in civil government, whatever pertains to rewards and punishments is expressed in plain language. When, therefore, God speaks of such important matters, we shall expect that, so far as the nature and time of reward and punishment are concerned, he will not fail to use plain, ordinary language that all can readily understand.

5. There is not in all the Bible a passage in which a prophetic period of *years* is not to be taken in its literal sense, unless it be the passage under consideration. If we say that the thousand years mentioned in this passage are symbolical, we have neither precedent nor reason in the Bible to justify us in so doing. We prefer not to do this; therefore our only alternative is to say that the prophetic period of Revelation 20 is precisely what inspiration says it is; namely, "a thousand years."

ETERNAL LIFE THE HOPE OF THE ANCIENTS.

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

SOME have supposed that the Jewish people had not the hope of eternal life clearly before them,—that their instructions and hope were confined to the present life, and to an inheritance in the land of Canaan; and that they had no definite hope of the resurrection of the dead, and eternal life in a world to come. The text which says that Christ hath brought life and immortality to light through the gospel, is thought to favor the view that before Christ came, there was no such hope.

But "the beginning of the gospel of Jesus Christ" which Mark announces, was only a new development in the unfolding of the gospel of salvation,—the good news that the Christ long promised had appeared in the person of Jesus. It was not the beginning of the proclamation of salvation to our ruined race. The gospel was preached to Abraham, and to the Israelites led by Moses. Gal. 3:8; Heb. 4:2.

It is evident from many passages that the ancients looked for the resurrection of the dead and the life eternal. Speaking of the Scriptures of the Old Testament, before a word of the New was written, Jesus said to the Jews, "In them ye think ye have eternal life." John 5:39. They certainly knew that they had the hope of eternal life from the instructions of the Scriptures. The Pharisees held that there would be "a resurrection of the dead, both of the just and unjust." Acts 24:15. The ancient martyrs suffered persecution unto death, rather than renounce their faith, "that they might obtain a better resurrection." Heb. 11:35. These died in faith, not receiving the promise. They were strangers and pilgrims on the earth; but they "looked for a city that hath foundations, whose builder and maker is God." Heb. 11:10. This city was evidently the New Jerusalem which is to come down from heaven. Rev. 21:2, 10.

The ancients were not so ignorant of God's plans and purposes as some of our moderns try to make them. They had the same hope before them that we have. We have increasing light from the progressive development of the plan of salvation. The ancient promises of a Saviour have been fulfilled by the first advent of Jesus Christ; his ministry, death, and resurrection. This work of intercession is going forward to its close, and soon his second advent will bring life and immortality to those who look for him. Heb. 9:28. The predicted signs in heaven and on earth show that the time is near. "Who may abide the day of his coming?"

—Religion is not a dogma, nor an emotion, but a service.

WHEN HE COMES AGAIN.

BY TORIA A. BUCK.
(East Randolph, N. Y.)

Not with taunts and bitter scorning
From the mocking, jeering crowd;
Not with hate and foul suspicion
From the haughty and the proud;
Not with spies to dog his footsteps;
Not with pomps and follies vain,
Will the waiting King be greeted,
When he comes to earth again.

Not with burning tears of sorrow
With the lowly and the poor;
Not with days and nights of sadness,
Weary, wandering on the moor;
Not with shameful death to haunt him;
Not with weariness and pain,
Will the King of heaven be greeted
When he comes to earth again.

But he meets a joyous welcome
From the legions of his own.
In his hand a golden scepter,
On his brow a shining crown.
No more weary hours await him,
No more days of scorn and pain;
But as King of all the nations
Will he come to earth again.

Then the skies will shine with splendor,
And the blighted earth will bloom;
Shining rays of deathless glory,
Yield to all their rich perfume.
All the times of old are over,
And the new begin their reign,
When, as King of all the nations,
He shall come to earth again.

TOLERATION.

BY ELD. E. R. JONES.
(Healdsburg, Cal.)

THE "People's History of America," in speaking of the effect of the laws of the colony of Massachusetts, in which the chief end of the civil law was to serve and sustain the church, after stating that all dissenters and unbelievers were disfranchised, further states on page 244:—

Though dissenters from the colonial church were thus deprived of political privileges, it does not appear that they were subject to any other inconvenience, except where their tenets were considered as blasphemous, or when they endeavored by the propagation of them to detach others from the Established Church, or by the practical realization of them to disturb the public peace. The exclusion from political privileges to which they were subject seems not at first to have given them any annoyance; but to have been felt to be the necessary consequence of that intertexture of church and commonwealth in which the main end of political institutions was the preservation of the church estate, and the chief value of political privileges considered to arise from their subservience to this end.

That is to say, If any persons under such a government did not believe or teach or practice any other faith than that established by law, they were tolerated; that is, they were graciously permitted by the forbearance of a pious and law-abiding people to stay in that country, and nothing more. But should they complain of the law or of the doctrines, they were immediately considered offenders, and dealt with accordingly.

The same history, p. 245, says of Roger Williams, that he held and taught that "the magistrate had no right to restrain or direct the consciences of men; and that anything short of unlimited toleration of all religions was detestable persecution." For such seditious sentiments he was driven out of the colony.

In a National Reform convention held in New York in 1873, Rev. Jonathan Edwards, D. D., in a speech on the much-coveted "State and religion," said of the atheist, deist, the Jew and the seventh-day observer: "These all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together." What he says of any one of them therefore applies equally to all. He significantly asks, "What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic. . . I would tolerate him as I would a conspirator." The lunatic would not be sent to an asylum if he was very quiet, and said nothing,—"does not rave." The conspirator would be

closely watched, and for the first act or word that suspicion could magnify or distort into an evil design, he would be severely punished. It is natural and easy for those who hold any religious faith or sentiment supported and enforced by civil law, to think any other faith both blasphemous and dangerous, and the practice of it rebellion, and the teaching conspiracy. In the language of our zealous National Reformers, we might ask, What are the rights of such persons? Would they be tolerated? The answer is not doubtful. They would not be tolerated; they would be imprisoned or exiled.

Let those who clamor for a national religion say what they will; let them disguise it as they may; the history of many nations with strong hand tears off the mask, and reveals the unsightly fact that religious legislation invariably results in intolerance and persecution.

PROMOTION.

BY ELD. E. E. MARVIN.
(Springfield, Tenn.)

"LIFT not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Ps. 75:5-7.

Would that the evil of inordinate desire for promotion were confined exclusively to the world; but alas! the church of God has been, *is now*, and probably ever will be, troubled by this haughty tyrant, till "cometh the end, . . . when he [God] shall have put down all [rebellious and unlawful] rule, and all authority and power."

Heaven's bright glory, the very home of Jehovah, was not sufficient to awe into submission the haughty monster, ambition; but right in the very presence of the shining throne did lust for exaltation lift its brazen head, and the voice of Lucifer was heard saying, "I will exalt my throne above the stars of God; . . . I will be like the Most High."

All through the Bible may be found examples of men in the church seeking promotion, and rebelling against Heaven's appointed shepherds. For instance, Korah, Dathan, and Abiram, in their pride, rose up against Moses, and drew sympathy from the people, and said to Moses, "Ye take too much upon you, seeing all the congregation are holy, *every one* of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Moses said to them, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?" Moses reveals the true cause of this uprising—they sought promotion even to the high priesthood. See Numbers 16. God vindicated the faithfulness of his servants, and miserably destroyed the grumblers, for the earth opened her mouth and swallowed them up. God is no respecter of persons; and let the present generation take heed to this awful example.

Paul sadly says, "Demas has forsaken me," and gives as a reason, "having loved this present world." Perhaps Demas was afflicted with a desire for promotion; and as he found it not in the church, he turned to the world. Doubtless many have followed the example of Demas, in hope that their aspirations would be realized from some other source. The olive tree is a divinely appointed symbol of the church. Jer. 11:16. A parable is used in Judg. 9:7-15, in which trees are made to personify people, and among these the olive tree (representing the church) is first appealed to, to rule over the rest. "But the olive-tree said to them, Should I leave my fatness wherewith by me they honor God and man, and go to be promoted over the trees?"

Let all branches of the "good olive" tree respond in like manner.

When a minister or any one allows a spirit of jealousy to remain in his heart, and constantly flatters himself that he could do so much better than others in managing this and that, he soon begins to say to his brethren: "Well, Bro.—is a good man, and I cannot help but like him, but he is not fitted to fill the position he holds; and everybody begins to see it, too." Then he is "too easy," or "he is too severe." "He is too pleasant," or he "is getting too cross," or "he cannot preach as well as some others in the Conference." "Things are getting in a bad shape under his management; I don't know what in the world the outcome will be; but then, I don't want to say anything that would be discouraging to our people or detrimental to Bro.—, and I don't intend to, but I do hope a change will come about in the Lord's own good time," etc., etc.

"Promotion cometh neither from the east, nor from the west," but from God; and if it is necessary that one should be put down and another set up, God will see to that. Brethren, in "whatsoever state ye are, learn therewith to be content." Take a low seat, and peradventure the Master of the house will invite you up higher. Jesus is our Lord, and all we are brethren; and may brotherly love continue till it has purged our ranks of all unlawful aspirations to promotion. We are already co-laborers with God, and have the power to become the sons of God. Soon we may *all* be promoted to glory, honor, and immortality,—sit in glory with Jesus on his throne, or bow reverently at his sacred feet, or stand joyfully singing the rapturous melodies of redemption's sweet song, and praising God and the Lamb for their redeeming power. Promoted to be kings and priests, and to inherit all things; to be equal to the angels; to be the children of God, being the children of the resurrection,—will not that be promotion enough? But "before honor is humility." Prov. 18:12.

GOD'S GREAT CARE FOR HIS PEOPLE.

BY E. HILLIARD.
(Duluth, Minn.)

WE take an interest in what we make or that in which we invest our means, in proportion to the value of the thing made or invested in. Just so with God and Christ. They have an interest in and care for the works of their creation according to the work bestowed in creating, and the intrinsic value of the thing created; consequently, man being the highest order of God's earthly creation, who at the beginning was given absolute dominion, must be the highest object of his earthly care.

Both God the Father and Christ the Son have a deep interest in the ultimate happiness and prosperity of man, as they both had a part to act in man's creation. "And God said [to Christ], Let us make man in our image, after our likeness." Gen. 1:26. God was the great designer of all his creation, and Christ was the agent to execute the design. John 1:1-3; Heb. 1:1, 2. Not only have the Father and Son an interest in man by creation, but also by redemption. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. God so loved man that he freely gave his Son, and his Son so loved man that he freely consented to be given. If Christ both created and died for man, he will certainly protect and provide for him.

Both the Father and the Son love us, and have promised to manifest themselves to all that love them. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Our Heavenly Father sometimes manifests himself to us by way of affliction, and sometimes by blessings of prosperity. But very few of the proud hearts of men are able to stand prosperity, and God in

kindness sends tribulation to humble us, and to cause us to lose our love for the things of this wicked world. When the hand of affliction is placed upon us, we often think that God has forsaken us. But not so. It is then that he is nearest us. While God has promised all through his word to care for his people, he often allows them to come into close places, to test their loyalty to him. But alas, how often poor, distrustful man has failed to exercise that faith so necessary to bring the much-needed help!

To inspire hope and confidence in us, God has told us that "he giveth to the beast his food, and to the young ravens which cry." He has told us that he clothes the grass of the field more beautifully than kings, and feedeth the birds, that neither sow nor reap; and that he will much more clothe us. "O ye of little faith," he says. Let us notice a few instances of his care for his people. When Israel were bondmen in Egypt, the Lord worked no less than ten miracles for their deliverance. His judgments fell upon the Egyptians; their rivers were turned to blood, they were visited with frogs, lice, flies, murrain, boils, hail, locusts, terrible darkness, and their first-born were slain. While the land of Egypt was being devastated, and the Egyptians were suffering by these plagues, God miraculously preserved his poor, despised, down-trodden people. Notice how the Lord speaks to Pharaoh through Moses about protecting his people. "And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there." "And the Lord shall sever between the cattle of Israel and the cattle of Egypt, and there shall *nothing* die of all that is the children's of Israel." Ex. 9:4. "Only in the land of Goshen, where the children of Israel were, was there no hail." Verse 26. "But against any of the children of Israel shall not a dog move his tongue, against man or beast." Ex. 11:7. While the wrath of an offended God was visited upon those who had despised his commandments, his mercy and love were extended toward the poor Hebrews, who had made him their choice, and who in their distress had called to him for deliverance from their galling yoke of bondage.

Again; when the prophet Elijah's prayer, that the heavens withhold rain for three years and a half, was answered, there was a terrible dearth in the land. Yet God cared for his faithful prophet. Every morning and evening the croaking ravens were seen flying to the prophet with food. How judiciously the Lord manages in caring for those whom he loves and who love him! He did not supply the prophet with two or three days' rations, but gave it to him fresh twice a day. The manna was given fresh every morning to Israel. How in accordance was this with the principle taught in the Lord's prayer, "Give us this day our *daily* bread." Many of us, to-day, like ancient Israel, are ready to complain and distrust God as soon as our supply begins to decline a little. Often our anticipated wants are greater than our real wants.

Elijah slaked his thirst at the brook near by him until it failed, and then the Lord told him to arise, and go to Zarephath, for there he had commanded a widow woman to sustain him. 1 Kings 17:9. The prophet obeyed; and as he came nigh to the gate of the city, he met the woman gathering sticks, in order to cook the last particle of meal in the house, for her and her only son, that they might eat it and die. Verse 12. When she made the circumstances known to Elijah, did his faith fail? How many of us would feel almost insulted if the Lord should send us, famished and hungry, to a poor widow woman who possessed nothing but an empty meal barrel! Not so with the prophet; hear his strong language of faith, "And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day

that the Lord sendeth rain upon the earth." Was the Lord as good as his word? Did he care for them? "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." Verse 16.

Once more; when Paul was taken prisoner, and appealed unto Caesar, they took him aboard a ship, and set sail for Italy. After they had reached a place called "The Fair Havens," Paul advised them to winter there, for it was so late in the season that sailing was dangerous. But the centurion who had charge of the prisoners believed the master and the owner of the ship rather than Paul; so when everything appeared favorable, they set sail. "But not long after, there arose against it a tempestuous wind called Euroclydon." The storm increased, and they tried in various ways to complete their journey. They undergirded the ship, and cast out her cargo, but all in vain. Finally they gave up all hope of being saved. They had disregarded Paul's advice, and he had held his peace during the voyage. "But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss." Acts 27:21.

Their extremity was God's opportunity. God did not forget his faithful servant in bonds, but so overruled matters as to place all on board that ship under obligations to Paul. He told them to be of good cheer, for there should be no loss of life. "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." How manifestly the care that God takes for man is here set forth! An angel was sent from heaven to inform the apostle that his work was not yet done, and that he would be spared to finish it. He then adds to the message of mercy, "And lo, God hath given thee all them that sail with thee." God even cared for those who held his faithful servant in charge as a criminal. The soldiers' counsel was to kill Paul, but God wrought upon the centurion's heart, and he, willing to save Paul, kept them from their purpose. Those who could swim, at his command, cast themselves into the sea first, and the rest, some on boards, and some on broken pieces of the ship, all escaped safe to land.

How such instances as God's care for Israel, Elijah, and Paul, his servants, ought to inspire faith and confidence in those who read and believe his word! But alas! how very few of us, when brought face to face with want, look up with perfect confidence to God, believing that he will protect and provide for us! O, let us not fear to trust him, no matter how dark the clouds that gather around us, or how fierce the tempest that beats upon us! "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting *all* your care upon him; for he *careth* for you."

—When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it, and forget its burdens.

—It is the obedience of the heart that pleases God. Outward form means but little to him. We may obey in the letter, and still lose many blessings promised to true obedience. Love only obeys truly.

—Only the man who gives, hoping for nothing again,—who gives freely, without calculation, out of the fullness of his heart,—can find his love returned to him. . . . We see it every day; and every day, perhaps, we may be disappointed at finding some favors which we thought were well laid out, bringing back no recompense. They were bestowed with the hope of something again. —F. D. Maurice.

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.

ONE OF THE LOWLY ONES.

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

SHE lived within a very quiet sphere.

The circle of her life was closely bound
By many homely duties, which she wrought
With patience. But as day by day went round,
Her heart sighed for some greater work to do.
She thought her life a failure; she saw not
What others saw—how cheered she many hearts,
By noble meekness in her lowly lot.

She saw that some went forth into the world,
And toiled with all the heart and soul for Him
Who gave his life for all. And as she looked
On her own life, her eyes with tears grew dim.
But in one blessed hour she sang a song
So full of pure devotion, faith, and love,
That one who heard it stayed, and, listening, wept,
And turned his footsteps toward the heaven above.

Yet she thought life a failure, and herself
A servant of no worth to Him who said,
"My will is that ye bear much fruit;" and wept,
And asked for work for Him to whom she prayed.
And there are many souls who in their work
Can see no goodness, it appears so small;
But there is One whose eye is ever on
His faithful children, and he knows it all.

Take courage, then, O worker, and press on.
Do with thy might what cometh next thy hand.
God may not give a great work unto thee,
But much is lacking if thou idle stand.
He needeth thee within the lowly sphere
Where he hath placed thee; and to thee he'll say,
"Thou hast been faithful in the least; and thou
Shalt share my kingdom in eternal day."

WHAT IS IT MAKES THE DIFFERENCE?

It matters not where or when, but on a certain day I met two people so unlike each other that I propose to describe them, and then consider the question, What made the difference?

One was a man who appeared to be in pain. He looked as if he had never smiled in his life. Presently he gave vent to his feelings after this fashion:—

"How cold the people of this place are. Two years I have resided here, and no one comes to see me or holds out a friendly hand. The church folks are as stiff as those outside. I went to a social meeting once, and stood up in the corner all the evening, feeling like a fool, and not a soul came near to speak to me except the pastor and his wife. Catch me going again."

This last sentence was uttered sharply, and was intended, no doubt, to be conclusive.

The other person I happened to come in contact with that memorable day was a lady whose face was full of sunshine.

"I must tell you," she said, "how delighted I am with this place. The people are so kind and friendly. Although I have been here only six months, I have a host of acquaintances, and they seem to be sincere in their friendship. I have never found a more sociable place."

Now what made the difference? Was it not chiefly in the individuals themselves? It was not in their surroundings; for they lived in the same place, and attended the same church, and that, too, at the same period of time. Let us look at them again.

One was cold and crotchety, and allowed himself to be vexed because everybody did not, in the matter of sociability, meet him three-quarters of the way. Had he ever thought over the inspired words, "A man that hath friends must show himself friendly"? Very unreasonably he expected every one to come to him, and failed to see that he had any social duty to perform himself.

I said to him, "Just opposite where you live is a new neighbor. He has lately moved hither from a distant city; have you called to give him the welcome hand, and make him feel at home?" He hung his head in shame, and said, "No."

"Around the corner is boarding a stranger who has come hither for medical treatment. I have just been to see him. He says he came from the city of S—, where you formerly resided, and sent you word he was coming, and wonders why you have not called to see him." A flushed face, but no reply.

This croaker, like many others, could easily see the smallest mote in his brother's eye, but did not like to consider the beam in his own eye. If he happens to read this article, and sees in it his likeness, he will be sorely vexed. Would he not better crawl out of his corner as gracefully as possible, borrow a little sunshine, and go forth to make others happy, instead of waiting for everybody to dance attendance on him?

How much more attractive the other character. She was like her Master, social. How could she be a cynic? She was constrained by the love of Christ. Her warm heart was ready to respond to every kind look and word.

Such a person is sure to meet with a host of friends, as Jacob did at Mahanaim. He never for a moment imagines any one would slight him. Neither, on the other hand, does he expect that all the neighbors will rush up to grasp his hand and ask after his health.

Sometimes I have thought the difference in these people is in their stomachs. One is a dyspeptic. Certainly his mind is bilious, if his body is sound. The other is healthy, spiritually and mentally, it not physically. What shall the poor dyspeptic do? Let him go to Jesus, the great Physician. No one else can cure him. A little of the special grace of God obtained at the cross will do wonders for such a person. It will pour into his heart that charity which "never faileth," which "thinketh no evil," which "suffereth long and is kind."

It will help him to see the bright sunshine in daily life, and cease to chase shadows. It will make him less selfish, and bid him seek and find true happiness in cheering those more destitute and lonely than himself. He will then cease his whining and fretting about the lack of sociability, and go forth to show Christians and the world what a humble, friendly soul can do for the honor of God and the good of poor humanity.—*Dr. Stryker.*

UNRECOGNIZED FRIENDS.

How many people there are who do not know their friends. The prodigal son supposed that he had found friends in a far-off country; but when his money was spent, and the famine came, no one gave to him. He who was ever well known as a gay and spritely gallant, when a penniless feeder of swine, found that he had not a friend in all that country. The only friend that he had was an old father, whose heart he had well-nigh broken with his waywardness, but whose arms were still open to receive him, and make him welcome when he returned.

It often requires the testing power of sorrow and trouble to show a man who his friends are. Many a boy supposes that he finds his friends in the haunts of the dissolute, and amid the revelry of the riotous; but when sorrow and disappointment and adversity and troubles come to him, such friends vanish like a dream. Many a boy thinks that he has a number of better friends than his mother; but when they forsake him, and he is sad and sick and desolate, he comes back to his mother's arms, and finds at last who his friends are. Those who flatter us, and smile on us, and indulge us, and approve us in all our waywardness, may seem like friends to-day; while those who admonish us and reprove and caution us may seem to be our enemies because they tell us the truth; but the after years and the later experiences of life bring strange revelations, and work new convictions in our hearts; they unseal our eyes, and make us to know things which we have never learned in the day of our prosperity; and then we thank God for the faithful friends, for those who have borne

with us, and taught us, and guided us, and admonished us, and for those who told us truths which were unwelcome; and who finally, after all our butterfly friends have departed, stand by us when we need their friendship, and help us when we need their help.—*The Common People.*

HELPS TO PATIENCE.

A WOMAN whose life had been long, and chequered with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child, by my old father. He was the village doctor. I came into his office where he was compounding medicine one day, looking cross and ready to cry.

"What is the matter, Mary?"

"I'm tired. I've been making beds and washing dishes all day, and every day; and what good does it do? To-morrow the beds will be to make and the dishes to wash over again."

"Look, my child," he said; "do you see these little things, of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they carry that kills or cures. Your daily tasks, the dishes washed or the floor swept, are homely things, and count for nothing in themselves; but it is the anger, or the sweet patience, or zeal, or high thoughts that you put into them that shall last. These make your life."

No strain is harder upon the young than to be forced to do work which they feel is beneath their faculties, yet no discipline is more helpful. "The wise builder," says Bolton, "watches not the bricks which his journeyman lays, but the manner in which he lays them."

The man who is half-hearted and lagging as a private soldier, will be half-hearted and lagging as a commander. Even in this world, he who uses his talents rightly as a servant is often given the control of many cities. "They also serve," said John Milton, "who only stand and wait."

We should remember, above all, that the greatest of all men spent thirty years of His earthly life, waiting the appointed time to fulfill his mission.—*Youth's Companion.*

DO NOT COAX.

MANY a man has been made a drunkard by being coaxed to drink. Many a man has been made a dyspeptic by being coaxed to eat. He sits down to the table with a sufficient appetite; he eats all he needs, and all that is for his good, and perhaps more. Then some good woman, anxious to commend her cookery, begins to urge him to eat,—to try this and that and the other thing, to take another piece, and have his plate filled again, to have another cup of tea, to have his cup filled up with coffee, to try some of this mince pie,—and the man who might have withstood the demands of his own appetite, yields to the gentle and kindly meant persuasion, and afterward, when uneasy, and stupid, and uncomfortable from excess of food, groans aloud, and wishes he "had not eaten that last piece of pie."

Good women, forbear. Ten men die of overeating where one starves to death. Most sick people are gluttons, and it would be a greater kindness to many men to caution them against overeating, than to coax them to try everything on the table, and eat beyond their actual necessities. Trouble first came into this world by a woman's coaxing a man to eat, and it has been kept up largely in the same way ever since. Let good women use wisdom and judgment with their hospitality, and not lay stumbling-blocks in the way of "weak brethren."—*Safeguard.*

—As charity requires forgetfulness of evil deeds, so patience requires forgetfulness of evil accidents.—*Bishop Hall.*

The Mission Field.

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

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

FOREIGN MISSIONS.

HOW MUCH DOES IT COST?

How few stop to think what this or that luxury, which they enjoy, costs. And fewer still are they who are willing, when any luxury is taken from them, to give what it has represented, to the cause of God. The most general way is, when that which was held dear is lost, to seek in something of a similar nature the same satisfaction enjoyed in that which was taken away.

But this is not the right way. One should feel that when any idolized object, animate or inanimate, has been removed from him, he is to seek enjoyment and consolation through expending in the truth what the former enjoyment cost him. Why should not this be so? If we esteem that a great loss, which has given us only temporal enjoyment, through the expenditure of much means, why should we not then invest the same amount, or even more, in that which will give infinitely greater returns, and will be enjoyed eternally? This principle is well illustrated by the following incident, the substance of which appeared in the *Dayspring* :—

A little girl of ten years, who had been the ideal of loveliness in the eyes of her father, was lying upon her bed, breathing out her young life. The thought of giving her up was harrowing to that fond parent. It was a bitter trial, and was costing him the greatest struggle of his life. In his agony he knelt by the bedside of his darling, and wept passionately. The child, who had been apparently unconscious, was aroused by his convulsive sobs. At length she opened her eyes, and faintly said, "Papa." "What is it, dear?" asked the father, as he listened to catch the slightest sound of that voice he knew would soon be forever hushed. "Papa, how much have I cost you in a year?" "Do not ask me, dear," replied the father, in great agitation. "But, please, papa, I would like to know."

To soothe his dying child, he replied, though with a trembling voice, "Not more than \$200 or \$300 at most; why do you ask?" "Because, papa, I thought maybe you would give as much for Bibles, that poor children may have them to remember me by."

With an overflowing heart, her father kissed her already clammy brow, and replied, "I will, my precious child. Yes," he added, and "I will do it as long as I live; and thus my child shall speak to others to draw them to the way of life."

If we who believe and love the truth, have been wedded to idols of any description, which have been removed from us, why should we not be willing to spend the amount they have cost, in sending the truth to those who now sit in darkness? While we had the presence of these, we used our means to get enjoyment from them, and so had none to give in mission work. But now, brethren, after giving up all these, instead of using the means they have cost, in self-gratification with the world, why not try to draw pleasure from using the same amount, year by year, in the cause of truth, and so win an imperishable name, through sending the truth to those in foreign lands, who by your beneficence may live to hold you in grateful remembrance throughout eternity? This would give permanent joy and eternal satisfaction. Try it, and be convinced.

J. O. C.

—What more could God do for us than he has done and is doing? God could convert us to himself by taking away our free choice. He could turn us to stone and chisel us into statues to glorify his temple. But God wants not marble stones, though they be beautiful; he wants human souls. God might frighten us into submission; but he does not want the trembling cries of cringing slaves. He wants the love of children.

NORFOLK ISLAND.

God's truth is to find its way to all the nations of the earth. There is no period in this world's history in which the work of grace will be more marvelously displayed than during the last generation upon the earth. Glorious things are spoken concerning the gospel. A mighty angel is to come down from heaven, and the earth is to be lightened with his glory. The message is to go before many kings and nations and peoples. It is to reach every nation, every kindred, every people, and every tongue. The truth will penetrate even to the islands of the sea, and gather out a people who will be saved in the kingdom of heaven.

Norfolk Island is the largest of a group of islands lying nearly 1,000 miles northeast of New South Wales, and about 400 miles from New Zealand. Around it are a large number of other islands, but they are nearly all rock, and unfit for habitation. Norfolk Island is not large. It is only about five miles long, and two and a half wide, with an area of fourteen square miles, and a population of 800, nearly equally divided between male and female. No one is allowed to introduce any liquor on the island; and the death-rate is very low. The surface of the island is about 400 feet above the level of the sea. It is well watered, and the soil is very fertile. Palm-trees grow here, also bananas, peaches, pine-apples, and many other varieties of fruit in perfection. Sweet potatoes are produced in large quantities, and wheat, oats, and barley are also cultivated. The climate is all that could be desired, and can hardly be surpassed anywhere. American whaling-vessels stop to procure supplies, and leave cotton, clothing, boat-tackle, and other goods. The people are peaceable, and the execution of all laws is invested in three commissioners, who are responsible to the governor of New South Wales. There are no taxes or revenue in this favored place. There are few offenders, and no prisons. The people have comfortable houses, enough to eat and to wear, with no avaricious schemes to gratify.

One thing that makes this island especially interesting is that it is the head-quarters of the Melanesian Mission of the Church of England. It has a training-school of great merit. The mission has 1,000 acres of fine land connected with the school. At this training-school nearly 200 girls and boys receive instruction, and are taught many of the common industries. The station is called Saint Barnabas. This Society has a vessel called the "Southern Cross," which carries messengers of the gospel to the islands of the Pacific, and delivers supplies to the mission-stations of the Society. The students of their training-school are educated for future usefulness, and many of them have entered their mission fields. Norfolk Island was formerly used as a convict colony, where most desperate characters were confined. At that time the convicts spread desolation throughout the island; and although a strict watch was kept, many of them escaped to the other islands. But all this is now changed.

Will not the truth find its way to such islands as this? Are we to conclude that none of these men really love God? Shall we not rather believe that God is even now fitting men to carry his truth into these most distant fields, and that such places will become an open door through which the rays of heavenly light will shine to many others? Has not our faith been too small? Shall we not grasp more of God's work in its true sense? Shall we not reach out for a fuller, more complete and glorious triumph of the third angel's message? Wherever we move out in the work of God, there he, by his providence, goes before us, to accomplish through us and by us, his work for these days, although our faith may be small, our ideas limited, and our plans narrow and contracted.

May the Lord inspire us by his truth and with his work, until we shall finally see the

triumph of the third angel's message in the most distant portions of the earth, and the harvest of the earth is gathered to make up the 144,000.

S. N. H.

[After reading the foregoing, it may be interesting to our readers to learn that for several years efforts have been made, by means of correspondence and our publications, to carry the truth to Norfolk Island, but communication with this island, being dependent upon irregular trading-vessels, has been slow and uncertain. Recently, however, a vessel owned by a near relative of an Assistant Secretary of the International Tract Society who lives in Auckland, New Zealand, has begun to run between the two islands, which will greatly facilitate these efforts. We bespeak the prayers of all those who are interested in the spread of the truth, in behalf of this enterprise.

M. L. H.]

THE MESSAGE.

SOLDIERS of the cross, hear the final command from the Captain of your salvation: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." These are omnipotent words: "Go," "preach," "teach," "baptize." And "the field is the world,"—"all nations," "every creature."

This work has all the intensity of a death-struggle. Every force within the reach of Omnipotence is marshalled, and marched to the front. Every argument that infinite skill could draw from three worlds is laid upon the judgment. Every term that could threaten or intimidate is set on menacing. Every figure of speech that could persuade or allure is exhausted in beckoning and persuading. Heaven itself throws open its gates of pearl, and exhibits to mortal gaze its streets of gold, its palaces of fire, and its thrones of light. Last of all, the Master himself breaks out of the unspeakable glory into our very presence, and before our very eyes embraces our cross, that he may plead and persuade us.

It is the one commission of most exalted honor and of most grave responsibility, that the ministry of reconciliation is committed unto us. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Under the weight of such a work it is no marvel that Dr. Fuller, less than a century ago, when repulsed in his begging from door to door for the money with which to send Carey to the heathen, should retire to weep and pray; as he says, "I frequently retired from the more public streets to the back lanes, that I might not be seen to weep over my disappointments." The only marvel is that so few of Christ's followers have the same zeal.

Dr. Durbin tells us of a Moravian mother who understood Christ's call for workers in the world's harvest. On hearing of the death of her son, a friend in much sadness said to her, "Your son is gone." "Is Thomas gone to heaven through the missionary life? Would to God that he would call my son John!" John went, and died. The Committee were sad, but the old lady anticipated them, and exclaimed, "Would that he would call my last son, William!" William went, and fell. Then she exclaimed, "Would that I had a thousand sons to give to God!" How much are you giving for this work of reconciling the world to God?—*Bishop C. H. Fowler.*

Special Attention.

SUNDAY LEGISLATION IN ARKANSAS.

THE present Sunday movement in the legislature of this State has been principally brought about by a senator from Washington County. Two rival candidates ran for office last fall in the district comprising Washington, Benton, and those counties in which our people mostly live. Both the candidates represented the Democratic party, and the only issue between them was Sunday legislation. One made public speeches in favor of religious freedom. He had been a member of the legislature at the time of the repeal of the Sunday law, and was eloquent in his denunciation of all such laws, and pledged his influence to oppose all such measures in the future. The other in equally strong terms asserted his belief that there should be a Sunday law, and everybody be compelled to keep it; and pledged himself that if elected, he would introduce bills, and push to his utmost the enforcement of rigorous measures, to that effect.

Perhaps it is not strange to say that religious intolerance prevailed, and that the Sunday advocates have sent their man to the legislature, who is now threatening us with a fulfillment of his pledge, and a more rigorous Sunday law than the former one. It is generally admitted that the man who was defeated was not only a more able, but a morally better, man than the other; yet his position in regard to religious freedom was sufficient to assure his defeat.

It seems that a taste of persecution only increases the thirst for more, and those who were defeated in the repeal of the Sunday law are now redoubling their energies for more rigorous measures in the future. Threats have been made at various points in the State. But we are glad to see that a still stronger sentiment is prevailing in our behalf, and many are taking issue with us. Our petitions are being signed readily, and even carried by outsiders; but it is generally noticeable that those who do oppose are very bitter in their denunciation. Ex-Senator Crocket readily attached his name to one of the petitions, and offered his services in our defense.

We are taking steps to meet the issue in the legislature as best we can, and ask the prayers of our sister Conferenees, that we may be spared from a repetition of former persecutions. We especially appeal to our own brethren to pay up their unpaid pledges which have remained dormant for three years, and rally to the needs of the work. Extra expense is incurred upon us by this action. Our printed literature must be poured into the legislature, and parties able to meet those men will necessarily be kept there until these indignations be overpast. Surely the "dragon is wroth," and we must not be found sleeping, or our doom is sealed.

J. P. HENDERSON.

IS IT THE SPIRIT OF CHRIST?

THAT there is a great lack of the Spirit of Christ and true Christian hospitality in many of the large, fashionable churches of the present time, is an alarming fact, which is only too well known; but it is to be hoped that but few churches where a profession is made of teaching the principles of the Christian religion, go to such a length as the one described in the following article, clipped from the *Philadelphia Press* of Feb. 14, 1889:—

"We have n't any room in our church for people who have n't paid for their seats. Our trouble is not to find places for strangers, but to keep them out. We don't ask them to come, and we don't want them. If they come, they are in the way, and we have hard work to get them out of the way; but we manage to do it, nevertheless. We have to watch them, but sometimes they elude us, and contrive to find seats somewhere. Then we have to tell them very plainly to get up and go out. And we make them do it."

Mr. Benjamin W. Williams said these words to-night at his home, 167 West 45th St. He is the chief lay manager of the fashionable Protestant Episcopal church

of St. Thomas, at 53d St. and Fifth Avenue, and it was of St. Thomas's church that he was speaking. The congregation of the parish of St. Thomas is probably the wealthiest in the city. Its members are foremost among the four hundred of fashion and the four hundred of wealth. Rev. William F. Morgan, D. D., one of the most noted ministers in New York, was the pastor of the flock for many years. He died somewhat more than a year ago, and Rev. John Wesley Brown, D. D., was selected as his successor only after considerable searching by the congregation. He gets a large salary, and has an assistant who is well paid also. Mr. Williams's remark was made apropos of the story of Mrs. George W. Moore, of Detroit, who found her way to a pew in the church last Sunday. She knelt in prayer, and while in the midst of her devotions, she says that Mr. Williams came along, placed his hand on her shoulder, and thus forcing her to raise her head, said to her:—

"Who told you to come to this place?"

She answered that no one had told her; and she says that Mr. Williams said to her:—

"Well, this is not your pew, and don't you come in again unless you are invited. Now get out." She was surprised, and, doing as she was told, she rose and went away. When the story was related to Mr. Williams to-night, he said: "Well, I did tell her to get up and go out. She had no business there. It was not her pew, and she was not placed there by any usher."

What an appropriate lesson the first nine verses of the second chapter of James would have been at the opening of the service after the expulsion of the stranger from Detroit, as above described. Truly the Spirit of Christ is lacking in such treatment of those who have a right to expect to be treated at least civilly in the house of God.

L. C. CHADWICK.

ANOTHER DESERT DISAPPEARING.

THE Australian desert, which was once supposed to cover the larger part of the interior of that continent, is going the way of all the other deserts that have failed to stand the test of exploration. Just as the early explorers of the African coasts filled all the regions that had not been visited with uninhabitable wastes, so a great part of inner Australia has been represented as utterly valueless to man. The faith in this illimitable desert was somewhat shaken in 1872, when Giles found Amadeus Lake, 200 miles long, at its geographical center; and the few explorers who have since visited inner Australia have whittled off great sections of the desert, and put forests and streams where only sand was supposed to be.

Sir Samuel Davenport, in an address at Adelaide a short time ago, said that the recent travels of Messrs. Lindsay and Tietkens had proved that inner Australia was by no means a Saharan waste, and, though now uninhabited, it was capable of supporting a large population. They found not only wide regions covered with luxuriant grass, but also mineral deposits that are certain to attract attention. Almost in the geographical center of the continent, Tietkens found several large rivers whose head waters were on the northern slopes of mountain ranges. The rivers flowed north, and as far as he traced them, he found a great deal of large and valuable timber along their banks.

Lindsay's investigation between eighteen and twenty-four degrees south latitude resulted in some surprising discoveries. In the Mc Donnell Range of mountains he found garnets and rubies and abundant indications that mining in this region for precious stones will be highly profitable. On Tennant's Creek he found gold-bearing quartz in abundance, and he brought home stories of almost boundless pasture lands, of water in abundance, and of deep, blue lakes, one of which, some 300 miles north of Amadeus Lake, is of large and as yet unknown extent. His explorations covered a region extending several hundred miles north and south; and both east and west of his route stretches a vast and wholly unknown region, that gives promise of being equally inviting.

The great railroad which is to extend across the continent from north to south, through the eastern part of the country, once supposed to be a desert, will much facilitate the work of exploration; and although inner Australia has been sadly

neglected by travelers, it will not be many years before the last of her geographical secrets is revealed. This railroad is now in operation for 660 miles north of Adelaide. Track-laying is pushing steadily on, and the line is growing southward also from Port Darwin, its northern terminus. An exploring party has just been sent out by the Geographical Society of Australasia to more fully explore the region, of which our first accounts have been so unexpectedly gratifying.

—N. Y. Sun.

CANALS ACROSS THE ISTHMUS.

THE Panama Company is bankrupt, and is to go into liquidation. The attempt to organize a new company to take over the rights of the old one has failed. The call for fresh subscriptions based on a priority of dividends has met with so little response that the promoters of the new company have abandoned the undertaking. M. De Lesseps, in his letter to the subscribers of the new Panama Canal Company, states that the deposit of one-fourth of the share capital, as required by law, has not been met. "I cannot, therefore," he says, "constitute a company for the completion of the Panama Canal, and it will now be necessary to leave to the liquidator the care of our interests, and the destiny of a work which must yet be completed." The tone of the circular is despairing. The act of bankruptcy, which the law was stretched to delay while the new negotiations were pending, M. De Lesseps now admits must take its course. All that he can say is that the work is destined to be completed. How, or when, or by whom, he cannot tell. The only possible hope is that some company will buy the franchise and such assets as may be of use, and thus wipe out as with a sponge all the bonds and shares of the old company, and continue the work with a clean balance sheet. In this way, the loss to the old investors in the securities of the company would be almost absolute. Even if this were attempted, the money to complete the work could not be had in France, where 800,000 subscribers are mourning over their losses.

The confessed bankruptcy of the Panama Canal Company brings the Nicaragua Canal Company to the forefront. It has got its charter from Congress, has completed its final surveys, settled the question of boundaries, shortened somewhat the route between the two oceans, and brought down the estimated cost of the work to about sixty millions of dollars. Even allowing that contingencies may arise in which the estimates may be exceeded, the cost of completing the work would still be less than one-half what it would cost a new Panama company to take up the work where the old company has left it, and complete the canal. Admiral Amen, in a recent letter to the *New York Herald*, states that between Greytown, on the Atlantic, and Brito, on the Pacific, on the latest surveyed route for the canal, there will be an uninterrupted waterway of one hundred and fifty-two miles; and that the actual length of canal required to be excavated will be less than twenty-nine miles, sixteen of which, when cleared of the forests, can be dug by dredges, without rock or quicksand to embarrass the work. "As located," he says, "every part of the work can be carried on without delay, and with economy." He believes that the canal can be completed in five years, and in a pamphlet published by him some time ago, giving the probable business of the canal when completed and in operation, he estimated that at least 5,000,000 tons of shipping would take that route every year. The ordinary yearly operating expenses would not exceed half a million dollars, and the yearly net receipts, from a toll of \$2.50 per ton, would be \$12,000,000.—*Baltimore Sun*.

—The Pennsylvania railway lines have loaned over 2,000 passenger coaches to other railways, as facilities for the unprecedented travel which has Washington and the coming inauguration as its objective point.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 5, 1889.

URIAH SMITH, - - - - - EDITOR.
L. A. SMITH, - - - - - ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

ANOTHER ATTACK.

Seventh-day Adventism "Exposed" Again.

MOSES, notwithstanding all his "mistakes," still survives; and Seventh-day Adventism, despite its many "exposures," never enjoyed a wider influence than it wields to-day.

It is the fortune of every cause which is designed to lead men to clearer light, greater knowledge, and better morals, to find itself antagonized from almost every quarter. The Devil does not take kindly to these regenerating influences. And if our cause was any exception to the rule, it might well cause serious misgivings as to its nature.

Bitter and unprincipled opposition is therefore not to be classed with the unexpected; the surprise pertains rather to those who engage in the work, and arises when we see men who might be supposed to possess sufficient refinement of organization to lead them to have some regard for dignity of deportment, and their own self-respect, descend in pursuance of their object, into the arena of personal vituperation.

A few days since, we received from one of our ministers in Wisconsin, a copy of a tract of 26 pages entitled, "Seventh-day Adventism: Some of its Errors and Delusions. By Rev. A. McLearn." The tract toddles along in the usual runway of opposers of S. D. Adventists. It is a reduplication of the old tirades of the past forty years; a rehash of false charges and misrepresentations which have become so stale as to be past use without the aid of the smelling-bottle.

While so unprovoked an attack is a matter of some surprise in itself, there is a feature connected with it which is more to be regretted still; for the tract bears the imprint of the "American Sabbath Tract Society," the Seventh-day Baptist publishing-house, at Alfred Center, N. Y., being issued and sold by them; and is furnished with an introduction by one of their ministers, "Rev. J. B. Clarke," who has never, so far as we are aware, had any special association with the S. D. Adventist people, and who has consequently no occasion to lend his assistance to this work, other than his denominational connection. This virtually commits the S. D. Baptist denomination to this method of opposition and this form of attack. We have ever felt that we had occasion to respect and honor that people for their long defense of the sacred institution of the Sabbath; and we had hoped that they would never be betrayed into a course of action which would tend to embarrass such an attitude on our part. But if they are unable to avoid feelings of alienation and bitterness, of course they have a right to choose that way of expressing them which they may deem most creditable to themselves.

A bad break appears at the very outset between Mr. M. and his second. Thus Mr. C., in his "Introduction," speaking of the work of S. D. Adventists, says:—

The sad examples on the one hand, of apostasy from all religious faith, and on the other of bigoted adherence to teachings that seem to make those who practice them censorious, unloving, and bitter toward all opponents, have been among the fruits that have come to our notice.

These, it seems, are all the fruits which Mr. C. has been able to discover. He finds just two classes of S. D. Adventists: one abandoning all religious faith; the other becoming censorious, unloving, and bitter. But when, on the next page, Mr. M. comes to enter upon his work, these are his opening words:—

In writing upon this subject, it should be distinctly understood that it is with no invidious spirit or disposi-

tion to injure any one. The Seventh-day Adventists, as a body, have been very kind to me; and there are many of them for whom I have the profoundest respect for their amiability and pure lives.

These are very different fruits—"kind" "amiable" and "pure in life." Either the one who writes this is deceived in regard to this people, or the other does not know them; and if he writes about them without knowing them, it is a shame unto him. Prov. 18:13.

Were it not that the matter is of a serious nature, the picture set before us in this tract would be very amusing; for it is exceedingly ludicrous (or would be if it were not contemptible) to see a man, while slyly pawing around in the mire to work up a mud-ball for the objects of his dislike, call upon all to witness that he has not any wrong spirit, and does not intend to injure any one, and exclaim, "What kind emotions I have! How loving I do feel!" and then when his missile is ready, rise up and hurl it with a venom which shows that he would gladly smirch the whole body beyond remedy, if possible.

We have fallen into the habit, when we meet with works of this kind, of inquiring first of all into the reasons which have called them forth. What great evils does Mr. M. discover, that have led him to be to the pains of writing a tract? We have looked through the twenty-six pages carefully, and are somewhat puzzled to explain the matter. He accuses us of holding certain unscriptural views, and being dishonest in the way we promulgate them. He finds fault with us for believing that in the death of Christ as the basis of the atonement, we have something more than merely the death of a human body; he charges us with being gross materialists because we deny that man is naturally immortal out of Christ; that in our books we dissemble our real views (which is certainly singular, since the books are written expressly to explain them); that we believe that "the door of mercy was shut in 1844;" that we follow Mrs. White as an inspired, infallible prophetess; and that when a person gives up S. D. Adventism, he gives up all religious faith. These are about the sum of our offending, as far as we are able to make it out.

To give up all faith is, of course, to give up the hope of eternal life; and this he sets forth as the general, if not the inevitable, issue out of S. D. Adventism. Yet he has written a book to have everybody give it up! At the same time he admits that a person may be an Adventist and yet be a Christian (p. 15). Now it would seem to us a much better way to let a man remain, yes, earnestly encourage him to remain, in a position in which he may be a Christian and be saved, rather than to try to crowd him into one in which he would almost inevitably be lost.

Speaking of those who give up, he says (p. 14): "Having nothing to fall back upon, and detecting the errors of Adventist theories, they turn away and discard Christianity altogether." But why is it, we ask, that they have "nothing to fall back upon"? Cannot the other churches furnish them anything to fall back upon? If not, are we to blame for it? This is an unconscious acknowledgment that these persons consider Adventism the best there is; and that, if anything could hold them, that could. And this we say is the case. And this is why we have thousands in our ranks whom other churches failed entirely to move, but who now, rescued from infidelity or worldiness, are rejoicing in the blessed hope of the appearing of the Saviour, and of a glorious immortality through Christ their Lord. But there are some whom no religious influences seem sufficient to reach; or who, if they do commence the Christian life, cannot be kept in the way for any great length of time. Many turned away even from the Lord himself when he was here upon the earth. And when such cases occur now, we respectfully submit that Adventism is no more responsible for it than any other denomination; for if there was any other theory in which they could have more confidence, they would turn to that.

Following the last quotation, he says: "This class of apostates is astonishingly numerous." But he has failed to tell us who these are, and in what part of the country they are to be found. We have not yet heard of them. And if it is so, then S. D. Adventism must be making converts at a pretty rapid rate; for each year, for several years past, has shown an increase, over all deaths and apostasies, of many hundred members.

He continues: "Adventists in Battle Creek have said to me repeatedly that if they give up the 'visions,' they give up all." Then we would say, By all means hold on to the visions; for as they counsel to no evil, they cannot hurt you; and it will be better to believe them and cling to your hope, than to "give up all;" for that would be certain death. But Mr. M., knowing these circumstances, says, Give them up; and he writes a tract to help them along. Rather than have us believe in Mrs. White and the mortality of man out of Christ, he would have us give these up, even though we should all go to the Devil. This, then, he must consider the lesser of two evils; and this is one reason that has led us to inquire for the great evils that have called forth his attack upon us.

Mr. M. would of course be glad to see Seventh-day Adventism stop right here and now; and, per consequence, he would be glad if it never had been known. That is what the presence of his tract means, if it means anything more than a little petty spite against a few Adventist leaders. But Mr. M. is a Sabbath-keeper, professing still to love, and rejoice in, the new-found light concerning the Sabbath of the Lord. And who brought him this light and truth?—*Seventh-day Adventists*. And as the result of their work, there are in the land to-day 30,000 Sabbath-keepers, who in all probability would not have been occupying this position, had it not been for this work. But notwithstanding his professed love for the Sabbath, all this seems to count for nothing with him, in comparison with the horrible delusion that man has immortality alone through Christ, and that there is manifested through Mrs. White one of the gifts of the Spirit, which the apostle in Corinthians and Ephesians expressly declares were set in the Christian church. Better that there should be 30,000 less Sabbath-keepers in the world than there are to-day, than that any one should believe in Mrs. White! And so we become more and more puzzled over the secret of his onslaught upon this cause.

But perhaps we have the explanation in this: On page 15 he says:—

We do not claim that an Adventist cannot be a Christian, for there are, without doubt, many sincere but deluded Christians among them; but we do claim that, from the nature of their creed, a person may be a faithful, loyal, and consistent Seventh-day Adventist, and still be unregenerated, and therefore not a Christian.

Oh! Because Seventh-day Adventism is such a system that it is possible for a man to profess it and not be a Christian, therefore let us tear it down. But we wonder if no one ever professed the S. D. Baptist faith who was unregenerated and not a Christian; or the Methodist faith; or Presbyterian, or any other. But you say, in such case, the person was not a "loyal and consistent" S. D. Baptist, Methodist, etc. And, we reply, neither is any unregenerated person a "loyal and consistent" S. D. Adventist, no matter what his profession; for our "creed" is "the commandments of God and the faith of Jesus;" and if a person lives up to these principles, he is certainly a Christian.

But perhaps we find the secret of his effort in the closing paragraph, which reads:—

We only hope, for the sake of all who have not acquainted themselves with the nature of this unscriptural system, and for the honor of the Redeemer's cause, that our dear brethren and sisters in Christ, especially of our Seventh-day Baptist churches, will pause and consider well the facts set forth in these pages, before they tamper with this subtle and soul-deceiving delusion.

So it appears that some Seventh-day Baptists may be getting interested, and it is to prevent their embracing these views, that the tract is written. Yet he has failed to show that the delusion is so very

deadly, since a person holding it may be a "Christian," "very kind," and entitled to "profoundest respect," for "amiability," and "purity of life." And he will find that it will not particularly help his cause nor injure ours, when those whom he addresses find that his charges are based on misrepresentation and perversion. An examination of his specific points we must leave to another week.

DIFFICULTIES OF MISSIONARY WORK IN EUROPE.

THE idea extensively prevails that there is some law, especially in Germany, that forbids preachers and others from saying anything against the Catholic Church or its doctrines. But that is a mistake. The law is far more general in its nature, but it amounts to that in its operation, because all laws are so administered as to favor the Catholics more than any others. The law forbids the publication or preaching of *anything* that is calculated to cause disturbance, or to create undue excitement. But this is about the way it operates. The Catholics say and publish whatever they please; and if anybody complains, the complainers are prosecuted for raising disturbance. If the Protestants speak against the Catholics, they are prosecuted as the authors of disturbance. In whatever way it comes, the Catholics are privileged, and the Protestants are the disturbers of the peace. Since the conviction of Pastor Thümmel, the Evangelical Alliance have made a collection of bitter things spoken against Luther and the Reformation, by the Catholics, such things as the Protestants would not dare to utter against the Catholics. But it is of no avail; since Bismarck's understanding with the pope, since he has received a decoration of honor from "His Holiness," it is of no use to endeavor to turn the tide. Evangelical papers have declared confidently that no person can obtain or keep in office in Prussia unless they keep in favor with the Catholic authorities. The pope openly instructs his subordinates how to work for the interest of the church in political circles.

Thus it will be seen that any book may be prohibited, against which anybody enters a complaint, no matter what is the subject. But these censorship generally have but a local influence, and may not extend far, or have a large effect. In Stuttgart the little tract written by Eld. White, entitled, "The Judgment," was prohibited. This shows that any of our publications are liable to be prohibited at any place, if complaints are made.

This influence against our publications may increase as prejudice increases against our work. In that case it would be utterly useless to try to prune down our works so as to remove ground of complaint. Or, in the providence of God, which is our trust, feelings may change for a time, so that our works may be circulated. If opposition increases, it may create a demand for these books and tracts, as has been the case in other places, and thus the way be opened by the enemies of the truth.

How it will turn we cannot foresee; but what shall we do? Shall we withhold the truth because of this opposition? We understand the necessity of prudence, and the duty of avoiding giving offense where it may be avoided. But the third angel's message has to be given in these countries, and the warning is against the worship of the beast, as well as his image. Indeed, the worship of the beast is the burden of this message; the offense of the two-horned beast is that he enforces the worship of the first beast. At present the influence and popularity of the first beast is greatly increasing in Europe, except perhaps at its home, in Italy. There the king rules with a firm hand, and will not permit the pope to put forth his pretenses to the right to rule over the kings of the earth.

There are two things which cause us to hope that for a season we may be permitted to work without hindrance. There is no doubt that Bismarck is not as popular as he was some years ago. He has an iron will, and thoroughly believes in the

doctrine of what has been termed the "divine right of kings." He is very nearly an absolutist in principle. And the young Emperor William is not as favorable to the pope as is the chancellor. His visit with King Humbert, of Italy, was very cordial, and he prevented the pope's introducing the subject of his civil rule, in his interview with him. Of course we cannot expect that help from such a source can be anything but partial and temporary; for what William may gain by an open course, he is sure to lose by the intrigues and wiles of the pope's emissaries in the empire. Leo XIII. is one of the shrewdest men in Europe, and is fully determined to exalt the papal see to its old-time honor. Of this object he will never lose sight for a moment. And the favor shown the Catholic Church all over the world, at the present time, gives the Jesuits abundant opportunity to perfect their plans and to insure their success.

But whatever may be the prospect, whatever may be the opposition, we expect the message will be given to the nations of Europe. Silently the truth will operate, and copies of our works will be called for in unexpected times and ways, and the people will learn of the truth. Our duty seems clear, to prepare the truth as it must be given, and trust that Providence may open the way for its circulation. It will be utterly impossible to prepare our publications so that they will not give offense to those who have a hatred to our work. And if we could, they would cease to be effective to warn the world against the worship of the beast and his image. Surely the people of God need wisdom and grace for the present and coming time. But we need not to be discouraged, for in this work we must walk by faith and not by sight; and if we judge by sight, we can know but little of the influence the truth is having in the world. J. H. W.

OBSOLETE SCRIPTURES.

ANYTHING is said to be obsolete when it has gone into disuse. This term seems to apply with much propriety to certain duties recommended by the apostle Paul, as, for instance, physical labor for ministers. Paul's authority is considered first-class in all religious duties by the ministry generally. Yet though he gives the plainest instruction upon this subject, it is almost wholly neglected. We quote a few texts: "For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thess. 3:7-12.

The apostle presents in these words some important principles relating to Christian duty, for he adds, in close connection, that those who would not heed his commands concerning work and disorderly conduct, should be practically censured or disfellowshipped. The other members were to "note that man and have no company with him," that he might be "ashamed;" yet they were to "admonish" him, and try to save him. These principles concerning physical labor should characterize *orderly* Christian conduct. To neglect them would be "disorderly" walk, and St. Paul was determined that his example should be in all respects a worthy one to follow.

That he had in view physical labor—*working with his hands*—when he says that he "wrought with labor and travail night and day, that we might not be chargeable to any of you," is evident from other texts. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know,

that these hands have ministered unto my necessities, and to them that are with me. I have showed you all things, how that *so laboring* ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:33-35. "After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla. . . . And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tent-makers)." Acts 18:1-3. "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our hands," etc. 1 Cor. 4:11, 12. In that most pathetic description of Paul's interest and care for his Thessalonian brethren, this subject is also beautifully presented. "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 1 Thess. 2:6-9.

The "labor" of the apostle, then, that he might not be chargeable to the Thessalonian brethren, was physical labor. One reason why he performed it, was that he might do the more to show them how much he loved them, by the sacrifices he was making for them. He had the "power;" that is, the right, or authority, as a minister of Christ, to call on them for support. If he ministered to them in spiritual things, he was entitled to look to them to supply his necessary wants. He expresses this clearly in 1 Cor. 9:11-14: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Here the apostle emphatically indorses the principle that the faithful laborer who ministers the word to the spiritual benefit of the people has a just claim upon them for the temporal blessings which his wants require; and we would not in any sense abate an iota of this obligation resting upon the laity to support the faithful ministry. Yet nothing is plainer in these quotations than the fact that Paul, from the abundance of the love of his soul, and for certain important reasons, chose not to use this "power" which he possessed in common with other ministers, yea, more fully than any other, to look for such support. The noble desire possessed his soul to do all he possibly could for the salvation of others. As the Son of man came "not to be ministered unto but to minister" to others, so Paul, his most devoted disciple, wished to show, all through his life, that it was "more blessed to give than to receive."

He was not satisfied to preach the gospel in the same way that some of those who served the altar did anciently,—labor a given amount, and in that manner receive a support therefrom,—earning a living by a stated amount of work. O no! he made his life all radiant with a higher principle,—to do all he could for others, receiving little in this world in return. He ministered not only in word and doctrine, but by his hands, to the support of those dependent upon him. His life in this respect was such that all could see that he "coveted no man's silver or gold or apparel." He gave his

malicious opponents little chance to impute mercenary and selfish motives to him.

What could they say concerning a man who gave his life wholly to doing good,—laboring incessantly for the salvation of others, and supporting himself and others also by the work of his hands? It is no wonder such unselfish labor produced a mighty effect wherever it was bestowed. The more love put into our work, the greater its effects upon the hearts of others. One great reason why the ministry of to-day accomplishes so little is that the people discern so little of sacrifice in it. They see men in sacred office getting rich, or getting more pay for their work than they could earn at anything else; and their hearts are not moved very much by efforts from such a source.

There was a holy independence about the apostle Paul. He did not want to “be chargeable to any” one. His motive was not to absorb, like the sponge, but rather to impart to others. He was not studying about the amount of his salary, or feeling sour if it was not as large as he had expected. He could work and support himself, when necessary, and preach the gospel also. There are multitudes of preachers whose spirit of labor suddenly closes when the salary stops. Paul was not one of the helpless kind. We admire this principle of devoted independence. We love to see a man who can bear his own weight. Clinging vines may be well enough in their places,—weak, dependent women and children may plead for our sympathies,—but these qualities hardly befit the gospel minister. He should be an example to others in all good things, firmly standing for the right, upholding others by his God-given manhood, bearing up bravely in affliction and sorrow, cheerful in times of calamity, hopeful in adversity, full of courage in times of distress and uncertainty, bearing pain and sickness without murmuring or appealing for sympathy, but trusting in a mighty Saviour at all times.

The word “minister” means doing something for others. Instead of being helpless in practical things, dependent on others in the common things of life, a minister ought to be capable of doing almost anything. He ought even to possess a noble independence to bear his own weight, and not be a burden to others. Paul taught a self-reliant, sturdy kind of Christianity. Life was not a matter of feeling or emotion; but Christians were to be those who should support themselves, and have something to impart to others. If any would not work, neither let him eat. There was nothing weak or effeminate in the religion he taught. The ministry were to teach this kind of religion, not only by precept, but by “example.” Hence he must learn to set an “example” by actually working himself. To be a mere talker in public, to be waited on, well housed and well fed, to receive much attention and the best the house afforded, and to be weak and helpless, with soft hands and flabby muscles, so that a little honest work would wilt him completely down,—this was hardly the kind of “minister” the great apostle believed in. Hence he set no such example himself. Yet the world to-day is full of this very kind,—mere talkers, expecting wherever they go to receive much attention, and never lifting their hands to help bear the physical burdens of life.

Our ministry need physical labor. It is necessary for their greatest usefulness and their own good; and their influence would be much better for it. Through constant use of the brain and the vocal organs, the circulation of the blood becomes unbalanced. It being drawn largely to the brain, the limbs and lower extremities lose their vigor, and become weak; while those parts to which the life-current is constantly drawn, become congested, and finally diseased. A reasonable amount of exercise would cure this difficulty, benefiting the general health, making the mind clearer, prolonging life, and increasing usefulness.

Our lamented brother, Eld. J. N. Andrews, in the earlier portion of his ministry became completely

prostrated in health. As he stated to the writer, he could not possibly speak fifteen minutes consecutively. His voice was apparently ruined. He was threatened with softening of the brain, and every appearance indicated that his time of usefulness was over. But he engaged in physical labor by helping his parents open up a farm in Iowa, working more and more as his strength returned; and gradually he regained his health, and many years of usefulness were added to his life. Several others of our ministers have pursued a similar course, with the best of results. We feel certain that valuable laborers now in their graves might have been saved to the cause, had they begun, in season, to mingle physical labor with the constant mental strain. This is sensible, as well as being in harmony with the law of the Creator pronounced when sin entered our world: “In the sweat of thy face shalt thou eat bread.” This indicates physical labor as an ingredient in all human life, when we live as the Creator designed. We may seek to escape it as much as we please, but we shall ever suffer a loss thereby.

Paul says he wrought with his hands “to make ourselves an ensample unto you to follow us.” He did it, then, not merely for his own good, to have a good influence where he labored, and to help support himself and others dependent upon him, but as an example for us to follow. Let our ministers carefully consider this, and answer to their consciences the question, *Why ought we not to follow this example?* Why should these scriptures become obsolete more than others? “But,” says one, “I have not time.” “I have so much to do.” “I labor so hard in my ministerial duties that I find no opportunity whatever to work with my hands.” Well, poor soul, you are to be pitied, if you have so much more to do than the great apostle to the Gentiles. Read Paul’s account of the labors and sacrifices of his ministry in 2 Cor. 11:23-28. Compare your work with his. Yet he found time to work with his hands, to set you and me an “example” which we, forsooth, are too busy to follow.

We are thankful there are some ministers among us who seek to follow Paul’s example in physical labor. They do so with great benefit to themselves. They are generally the most active and efficient laborers among us,—earnest, staunch, self-reliant, forceful men. There are many others who could greatly profit themselves and the cause by doing something. We have little faith in a ministry of weak, soft-handed, effeminate preachers, mere talkers, who lop for a support upon others, having little or none of that noble independence which loves to bear its own weight. When ministers spend half an hour at a time at the glass to arrange their toilet with great nicety, and can sit around day after day to be waited upon, without giving a helping hand in bearing the burdens of life in return, we can easily judge of the fruits of their labor. Our Saviour was a worker, physically as well as mentally. St. Paul and his co-laborers toiled hard, and with the pen of inspiration he has recorded the fact, and told us he did it for an “ensample.” Think of these things, brethren in the ministry, and act accordingly. G. I. B.

HOW OTHERS VIEW IT.

It is gratifying to know that there are those in popular positions who not only see the tendency of the present effort of Congress to legislate on religious questions, but are not ashamed to speak their sentiments. Rev. E. H. Sawyer, of the Calvary Baptist church, Denver, under the head of “The Establishment of a National Religion,” spoke on a recent Sunday, to his congregation, as follows, concerning the Blair Amendment to the Constitution:—

This bill is now pending before Congress, and we are told that Senator Blair is supported in the advocacy of his amendment by petitions already aggregating about one-quarter of our entire population. I challenge the churchman and the statesman to beware of the danger to which he exposes the institutions bequeathed us by our fathers.

I exhort you, my people, “Take heed, that no man deceive you!” To provide liberally and intelligently for the education and culture of our children is the Constitutional prerogative and duty of our Government, but to “educate our children in the principles of the Christian religion” is the right and duty reserved by the divine Lawgiver, and assigned solely to the church of Jesus Christ. It was while pursuing the great object of his ambition through the dark and bloody paths of war and policy, that Constantine is said to have beheld the sign of a cross in the heavens—inscribed, “By this conquer,”—and henceforth he assumed the relation of terrestrial father to Christianity, that “daughter of the skies.” Having acquired political dominion over the States of Europe, he conceived the idea of forming an alliance between the civil and the religious organizations in the empire.

From this unholy alliance consummated in the fourth century, has issued a progeny of evil which, during many centuries have afflicted both church and state. A national religion often becomes to the state, in times of special awakening, burdensome and even revolutionary; be the zeal of a religionist the ambition of a Becket, a Hildebrand or a Wolsey, or be it the flaming love for souls that burned in a Whitfield, a Wesley or a Bunyan, or be it the heroic attachment for truth which actuated a Wyckliffe, a Luther, or a Calvin. A fervid state of the church causes more or less uneasiness to the worldly ruler who must deal with it. To the church, on the other hand, such alliance becomes an influence to secularize, to pervert, and to cripple, while nominally subsidizing and patronizing her. Persecution becomes almost an inevitable sequence. State-craft and priest-craft, each evil when alone, become more vicious by their mutual aid and emulation, and together plague the country which in common they drain of its resources, and together circumscribe and fetter in its development. Revenue and rank and wealth tempt evil men into high places of the church. Simon Maguses are more easily fostered than Simon Peters, and when, if ever, God withdraws his hand of restraint, the national church sees rising within her nominal bounds, men like Dunstan and Wolsey and Richelieu and Mazarin and Dubois, trampling on truth and right, and aiming at power won by the worst means, and used for the basest purposes. Our own favored land has for many years enjoyed the distinction and blessedness of seeing the Christian churches left alike unendowed and unfettered by the State, and yet largely influential, widely enterprising and greatly prospered.

The “danger clause” in the proposed amendment to our national Constitution would require for its appropriate execution, the assembling by executive authority of a council similar to the Council of Nice, ordered by Constantine; of the most learned and distinguished divines and statesmen to frame a creed embracing “the principles of the Christian religion,” contemplated in the bill. The diversity of belief hitherto allowed and fostered by our free Constitution, would necessarily require the adoption of the vaguest and laxest type of Christian doctrine, and the loosest and most secular type of Christian practice consistent with the retention of the Christian name. Thus would we repeat the folly and crime of the old world. In the name of religion, and appealing to the Bible for our support, we would confiscate Christ’s own golden crown of Godhead, to beat it into the thin and flexible gold-leaf bands of a perilous and unwarranted brotherhood.

All honor to those in high positions who dare blow such notes of warning in a time like this. May their courage never grow less, even though they may be classed with atheists for the certain sound they give their trumpet. When the issue is squarely joined on this question, it will be seen that there are many thousands in the land who do not bow the knee to Baal, but instead, when the conflict grows fiercest, will deal some of the heaviest blows for truth and the honor of God.

J. O. C.

—Earnestness is power. He who is in earnest will impress himself on others, whether he would impart to them or would receive from them. Yet no man will gain in earnestness by seeking to be in earnest, nor will he convince others that he is in earnest by saying that he is in earnest. In order to show earnestness, a man must be in earnest; and the man who is in earnest cannot help showing it. Earnestness is of the man’s self, and it is drawn out by the cause that can draw it out. When it is drawn out, every one who sees and hears the man, knows that his earnestness is real. If, therefore, a man is in earnest in behalf of anything he undertakes, he may know that he has power in that direction; but if he lacks earnestness, it is of no use for him to try to seem in earnest.—Sel.

—Faith in the supremacy of the soul leads to the subjection of the outward life.

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.

NOW IS THE ACCEPTED TIME.

BY ELI. L. D. SANTEE.
(Princeville, Ill.)

I LOOK o'er the meadows white with snow,
And the fields in the golden sunlight gleaming,
And I think of the germs that are dark below,
That shall wake in the spring when life is teeming;
They wait in a stillness allied to death,
Till nature shall give them the right condition;
Till the wind from the south, with its balmy breath,
And the heat of the sun shall bring fruition.

And I think how many, like germs of flowers,
Wait for a spring that cometh never,—
Wait through all of life's wasted hours
For some noble deed, some grand endeavor,—
Waiting to do some action grand,
When the soul is thrilled, and the heart is burn-
ing,—
Waiting, all day, with idle hands,
While the sun of life to the west is turning.

Now is the time to sow the seed
That shall ripen to fruit 'neath the summer's glow-
ing.

Now is the time for the noble deed
That is prompted by love from the full heart flow-
ing.

Faithful be in the present hour.
Linger not for a brighter to-morrow;
Bring to your duties all your power,
For duties delayed can bring but sorrow.

Go forth to the work, and linger not,—
For the humble duties that God has given,—
The little cares that fall to your lot,—
Are steps of the ladder that leads to heaven.
Wait not, then, for the balmy skies;
Linger not for some grand endeavor;
Labor to-day to win the prize,
For soon will your work for aye be over.

NEW ZEALAND.

It is almost time for the American mail to close; and although I have time to write but a brief report, I feel that we should tell what the Lord is doing for us here. We should be ungrateful, were we to report anything but words of encouragement and good cheer from this part of the great harvest field. Although we are unworthy, and our work is defective, God has blessed us very much thus far this summer.

Our tent-meetings closed in this town the 13th of this month, after continuing ten weeks. The interest remained good to the last, and over 300 were present at the last service. We would not have closed when we did, had it not been decided as best that Bro. Hare should take the tent to Gisborne, eighty miles away, and that I should remain and follow up the work. Considerable opposition was manifested during the meetings, but this did not deter all from accepting the truth. Fifty or more began to keep the Sabbath, and many more are in the balances. Over \$350 worth of publications were sold, and \$300 were received in donations during the meetings. They gave us forty dollars the last night.

Since the close of the tent-meetings, I have continued services in a large hall, with an excellent attendance. Last night about 700 were present to hear on the subject of spiritualism. The Lord is working with power, and we expect to see others walking in the light soon. Our Sabbath-school numbers 100, and a deep interest is manifested by the teachers and members.

From the first, the daily papers have treated us kindly, inserting daily notices of our subjects, and sometimes giving portions of our sermons. We feel certain it is a great help to tent-work to keep the people well informed through the press. It costs something, it is true, to advertise, but it keeps the tent full, and increases the donations.

But with all these blessings, our trials and temptations have been as strong as we have ever experienced. Satan has besieged us fiercely, but by the grace of God we have been able to stand. I feel in my soul that the time has come for power to attend the work of this message, and that in proportion as we connect with God, and gain this power, Satan will bring his power to bear upon us.

Our hearts are pained as we look over this field and see hundreds waiting to hear the truth, and then see that there are only two or three to proclaim it.

Our canvassers are pressing their work, and meeting with fair success. Will those who read this report pray that God will send forth more laborers into the field?

A. G. DANIELLS.

Jan. 26.

SWEDEN.

STOCKHOLM.—Since my last report, I have spent some time in visiting the churches, in company with Bro. Olsen. We realized the blessing of God, and we believe our scattered churches were strengthened. I was very glad to meet with them, and also to become more acquainted with the wants of the cause in this country. Truly the field is great, and it is ripe for the harvest. I spent several days in Grythytted. Here, especially, was manifested a good interest on the part of those not of our faith. One brother began to keep the Sabbath.

Since Jan. 1, I have been in Stockholm, giving a course of lectures. The attendance is excellent, especially on Sunday evenings, when the hall is full. Some new ones have begun to keep the Sabbath, and others are deeply interested. The ministers are active, as they usually are when Adventists are concerned. A Baptist brother who has been quite constant at the meetings, met his pastor one day, and said to him, "I tell you, I am receiving great light now; for I go to hear the Adventists, and they have much light for us in these last days, which we ought to receive." The minister replied, "It is all a deception, nothing but a deception, and I warn you to be careful how you listen to such things." He said, "Well, they read their belief right out of the Bible; and I do not see much chance for deception there."

Our meetings on the Sabbath have been most excellent. The Lord has drawn near and given us of his blessing. Our hearts have been made especially tender by the death of a young sister who received the truth last spring. At that time she was intending to go to America; but these plans she gave up for the truth's sake, and she has her reward; for God has said, "Blessed are the dead which die in the Lord from henceforth." Her last words were a prayer that God would bless his people, and hasten the coming of Jesus. Our prayer-meetings are also well attended, and we see many omens of the willingness of God to bless his people. There is much that would seem to hinder the work here, but we believe that God's blessing can more than make up for our poverty. We receive good reports from Karlskrona, where the tent-meeting was held. The company there are of good courage, and the work goes forward. Some new ones have received the truth.

J. M. ERICKSON.

MAINE.

CANAAN, DEERING, HARTLAND, ETC.—Meetings have recently been held at these places. Some that were backslidden have been reclaimed, and new ones have embraced the Sabbath, and others are deeply interested, whom we hope to see obey the truth. The Lord has blessed the labors of his servants, and our hearts have been greatly encouraged as we have seen unmistakable evidence that the Lord is willing to work for us in this Conference, whenever our people on their part are ready to take hold of the work. We also receive encouraging reports from the work in Nova Scotia. New ones are embracing the truth there. We are thankful for the evidence that we have that the Lord is at work with us in this new field.

Those who have given their time wholly to the canvassing for "Bible Readings for the Home Circle" in Maine, have made it a success; and we hope to see the interest still increase in this branch of the work, and that many of our young people will become so thoroughly imbued with the spirit of the message that they will give themselves wholly to this good work.

J. B. GOODRICH.

ARKANSAS.

THE past year of labor has not passed in this State without many attendant blessings. In every place, north and south, our meetings have been accompanied with an outpouring of the Spirit; hearts have been melted, tears have flowed, and an earnest revival of interest and spiritual work has been inculcated. More than one hundred have been added to our church membership. It is true many of these have come in by immigration, but a goodly number have embraced the faith through the tract and missionary efforts, ministerial labor, and other-

wise. Six new churches have been organized, and one or two companies are now awaiting organization. The officers for each branch of the work have had their duties to learn, but improvements have rapidly been made, so that the manner of keeping accounts and the system of reporting will soon, we think, be equal to those of any Conference.

Success has so far attended our labors as to prove that this part of the Southern field, at least, will not be unfruitful in the third angel's message. Some of our best workers and most ardent lovers of the truth are native-born. Another commendable feature is the number of brethren and sisters who feel a burden for the work. Surely God will hear the many petitions which are daily ascending to heaven for the success of the work in the State.

But it must not be supposed that the work has been established without opposition. In Little Rock certain elements militated against us, which for a time threatened destruction, but to-day we are able to report an organization of twenty-six members, with a sufficient number in the city and vicinity to sustain good meetings and church work. We know that God's hand is in the work, and that it will move on, in spite of the efforts of Satan to the contrary. The system of organization being now about completed, more attention can be given to spiritual matters. I trust our members will furnish means sufficient to place a proper number of efficient ministers in the field. The failure of crops in parts of the State has caused a scarcity of money, but we trust this will not excuse any from giving as God has prospered them.

Bro. W. J. Kerr and myself have just closed a series of meetings at Siloam Springs, Benton Co. The church there was greatly benefited and encouraged. The Lord came very near, and many hearts were touched. Four united with the church. Two were baptized, and others were reclaimed.

J. P. HENDERSON.

MISSOURI.

AMONG THE CHURCHES.—Since General Conference, I have labored at Nevada, Deerfield, Rockville, Rich Hill, Harrisonville, Pleasant Hill, and Orrsburg, doing what I could to get the brethren and sisters to feel the importance of seeking God as never before, and urging them to greater faithfulness in the different branches of the work. The Lord has come very near by his Spirit, and we have enjoyed precious seasons at all these places. At Nevada two united with the church; at Rich Hill two united with the church, and one was baptized. Another man gave up his tobacco, and said he would be ready for baptism soon. At Harrisonville, a brother who has been using tobacco threw his pipe away, and vowed he would use it no more. At Pleasant Hill an elder was ordained.

I am now at Orrsburg, Nodaway Co., near the Iowa line. I have given five discourses, and there seems to be some real interest. There are three Sabbath-keeping families living here. Through missionary work they have kept up the interest created here by the labors of Bro. Allee one year ago. I hope that others will take their stand as the result of the meetings. I have also lectured ten times on the subject of church and state, at different places, as the way has opened; and I find that a large majority of those who hear on this subject agree with us, that church and state should be kept forever separate.

My hope and courage are good. The truth never seemed brighter to me than at present. Brethren, pray for the work in Missouri.

J. W. WATT.

IOWA.

DIST. No. 4.—Since the State meeting held at Des Moines, I have visited all the churches in this district. Eld. J. S. Hart has been with me at most of the places, and his labors have been appreciated, and the Lord has blessed the efforts made for the advancement of the cause. The different branches of the work have received attention. The home and foreign mission work has not been forgotten by the churches of this district. Their Christmas offerings to the foreign missions amounted to \$447.17.

One member was added to the church at Croton, who was led to embrace present truth by reading. There are no doubt many honest people living near us who might be reached through the efforts of our tract and missionary workers, if we all had more of that love which moved Christ to come and die for a lost world. Our late district quarterly meeting

was held at Mt. Pleasant, with more interest than usual. A larger majority of the membership of the tract society reported than had done so for a long time in the past. This is encouraging, but still there is room for improvement. There were five members added to the Mt. Pleasant church at this meeting; and these, with four that were received a few months before, make nine additions to this church during the past fall and winter. A tract and missionary society of twelve members has lately been organized at Eddyville, Wapello Co.

From Jan. 26-31, I held meetings with the church at Riverton, Fremont Co. Three intelligent persons, heads of families, were added to this church. As the result of meetings held in a neighborhood near Riverton, a few are keeping the Sabbath, and others are interested, and are reading on present truth. The call for laborers was never so great as now.

C. A. WASHBURN.

Feb. 18.

INDIANA.

AMONG THE CHURCHES.—Since our camp-meetings in September and October, I have been obliged, on account of failing health, to spend a good deal of my time at home engaged in physical labor. I have, however, during this time spent some time in labor with different churches not far from my home. Thanks to a health-reform diet and plenty of physical exercise, I am now gaining in health and strength.

I have visited Prairie Creek, Patrickburg, Dugger, and Poseyville, besides spending the week of prayer with the Farmersburg church. The Prairie Creek church has been almost broken up by removals, yet there are a few faithful ones there to bear witness to the truth. At Patrickburg, which is one of the oldest churches in the State, quite an interest was aroused on the subject of religious liberty, both in the church and the community. I was much rejoiced to see my old neighbors and friends manifest so much interest in this work. As a result of the meetings, one brother started out and obtained fifty names to the remonstrance against religious legislation in this country, in one half-day.

At Dugger some had given up in discouragement, and had ceased to keep the Sabbath; but they were encouraged by the meetings held with them to again begin its observance, and to start anew in the work with a greater determination than ever before. At Poseyville, Satan has been at work with power, and had succeeded in bringing strife and division into the church, until it seemed as if it would be entirely broken up. Their meetings had been discontinued entirely. But the Lord, who will not allow the enemy always to triumph, brought in a spirit of repentance and confession, and many wrongs were made right. The church will now hold regular meetings again.

From there I went to Terre Haute, and in company with Bro. S. C. Sadler, succeeded in securing a good home for a company of canvassers. We hope that the prayers of our brethren will go up to the throne of grace for the success of the work in that city, and also that they will remember the canvassers in a substantial way by sending them provisions of different kinds.

In all things, I can say that the Lord is good, and I feel more than ever determined to give him my best endeavors, hoping to be successful in gathering a few sheaves for the heavenly garner.

D. H. OBERHOLTZER.

NEW YORK.

SYRACUSE, PULASKI, GENOA, ETC.—Since my last report I have visited and labored in connection with these and other churches. An important meeting was held at Syracuse Jan. 31 to Feb. 4, to consider the work in our Conference, and to lay plans for carrying it forward. We were favored with the presence and counsel of brother and sister White, and Bro. A. R. Henry, of Battle Creek, and also of Eld. S. H. Lane, who began his labors in this Conference Jan. 18. Our leading ministers, the Conference Committee, and several district directors were present, and we had a very profitable and encouraging council. It was decided that the work in Syracuse and Buffalo had been sufficiently developed so that continuous ministerial help is no longer necessary; and hence they will simply share with other churches such ministerial aid as can be consistently supplied.

Eld. A. E. Place is now attending the institute at Battle Creek, to qualify himself for the work

more thoroughly, especially that part which will enable him to expose the fallacies and wickedness of the National Reform movement and religious legislation. He expects to return to New York State in April to help push the work. Eld. S. H. Lane and myself have begun labor among our churches in Central, Eastern, and Northern New York, to encourage and build them up, and to give instruction not only to church officers in their duties, but to all our people, that they may become intelligent workers with the petitions. We shall also make it a point to secure canvassers for the *Sentinel* and other publications, and shall labor to organize our churches more fully and efficiently for successful work in giving the message. Eld. H. E. Robinson will do a similar work among the churches of Western New York. This work in the churches will probably continue till our camp-meeting, which we expect will be held in June, at Rome, N. Y.

Lectures on religious liberty will also be given in connection with this work wherever the way opens. We trust that our people will be wide awake upon this subject, and notify us of all good openings, so that we may provide for filling them at the earliest date consistent with other plans and appointments.

The meetings already held have been very encouraging and profitable seasons, and we trust will prove a permanent benefit. Eld. Lane and myself unite our labors when visiting the principal churches and attending the most important meetings, and then separate when we visit places where less is at stake. We expect either separately or together to visit the following places, in about the order named: Mannsville, Adams Center, Watertown, Roosevelt, South West Oswego, Utica, Newburgh, Rome, Brookfield, Frankfort, Middle Grove, North Creek; then the churches in Northern New York.

M. H. BROWN.

WISCONSIN.

MONROE, LEON, HUNDRED MILE GROVE, ETC.—Jan. 5 and 6, I was at Monroe. The work there is moving along as well as could be expected, all things considered. Those who have lately embraced the truth are all firm. The result of the tent-effort has been to bring spiritual life and vitality into the church; new activity has also sprung up in the Sabbath-school, and the tract and missionary work is receiving more attention. The Lord has done much for this church; and if the brethren will now consecrate themselves anew to the work of God, success will crown their efforts, and much good will be done. We know of no better field in which to do missionary work, than in the vicinity of this church.

The 12th and 13th, I was at Leon. Here we had good meetings. The interest has been growing in this church. They have repaired their house of worship by re-plastering, and putting in an entry, which has added very much to its appearance and convenience. It was thought best at one time to move the church to Sparta, but the interest there did not prove to be what was expected, so the change was not made. The 19th and 20th, in company with Bro. Snow, I went to Hundred Mile Grove. This was at one time one of the strongest churches in the State. But many have moved to other States, some have given up the truth, and others have been taken away by death. Those that remain are trying to advance with the work. The ordinances were celebrated, it not having been done before since the death of Eld. N. M. Jordan, who was their elder. An elder and deacon were elected at this time, and ordained. The brethren have organized themselves into a canvassing company, with a contract to canvass for "Bible Readings for the Home Circle." Quite a number of books have been sold. The subject of National Reform was considered at each of these places. The circulation of the petitions against the Blair bill has created an interest among our brethren not before seen. We hope to see many go over the same ground canvassing for the *Sentinel*. We feel confident that if this is done, many will subscribe.

The 26th and 27th, I was at Milwaukee. Here the work is steadily moving forward. Several have embraced the truth through the efforts of the mission workers, and others with whom readings are being held are deeply interested. The Lord has greatly blessed the work in this city. As soon as the institute closes, we expect to have more workers in the mission, and hope to see the good work go on. Feb. 2, 3, I was at Madison. But very little has been done here in a public way to advance the in-

terests of the work, yet it is moving on. Five have united with the church this winter. The work of circulating the petitions was entered into with much interest. Many of the leading men in the State signed them freely, and expressed themselves as glad to do so. The week of prayer here, as well as at other places, was a rich blessing to the cause. Wherever our brethren felt the necessity of this work, and tried to draw nigh to God by confession, and putting away sins, and seeking him in earnest prayer, he came very near, and a good work was done. Confessions were made, wrongs were righted, and we believe the churches are in a much better condition than they were before. Several have written that there is a better interest in their meetings, also in the Sabbath-school and tract and missionary work. Where weekly missionary meetings are held, much more work is done. There never was a better opportunity for those who desire to do something in the work than at the present time.

A. J. BREED.

WORK WITH THE PETITIONS IN AUSTIN, TEXAS.

PERHAPS the brethren and sisters of the State would like to hear of the work at this place, so I give a few items concerning it. The work of taking signatures to the petitions was confined largely among the influential citizens of the city, and the State, county, and city officials, and so not as many were obtained during the time devoted to it, as could have been by taking names promiscuously. Still a good list was procured.

Many encouraging circumstances appeared in connection with the work here. Several articles were sent to different papers for publication, and some of them were published, and came to my notice. The favorable notices in the papers are a great help to us, as many people look to them for the agitation of all important questions. One editor, a German of much influence among his people, and a former member of the legislature, who has been reading the *American Sentinel*, and who knew all about the Blair bills, took a special interest in my work, and made a strong plea through his paper for the people to sign the petitions, and he finally hired a gentleman to visit the Germans of the city with it. With his aid, I sent up considerably over a thousand names while at Austin. He has received many applications from other places for blank petitions, and they were furnished him to forward to the applicants. He thinks he can guarantee about 3,000 names. An editor at Waco also took some blanks to be filled.

Many of the names obtained are among the leading men of the State. Of the 148 members of the legislature, only eight refused to sign it. Also nearly all the heads, assistants, and clerks of the different departments, such as the State Treasurer, Comptroller, Secretary of State, Land Commissioner, Commissioner of Agriculture, History, and Statistics, Superintendent of Public Instruction, Adjutant General, State Librarian, etc., with most of their clerks. The Governor refused to sign it, though I think he indorses its sentiments, but thought it unnecessary to sign it, as he doubtless believed such a bill could never pass, and he did not wish to offend others by so doing. Two ex-governors signed it, however, and were glad of the opportunity. One of them, Gov. Roberts, is professor of law in the State University, and he manifested such an interest in it that I asked him if I might deliver a lecture on the subject to his law class in his room, and get their signatures. He said he was sorry that the rules of the institution forbade it, but that I could do so at their mess, or club, rooms, where they boarded together.

One peculiar thing in connection with the work was the way in which the Catholics took hold of it. I thought I would go to see the leading priest of the city, hardly having the faith to expect his signature, however, but thinking he could do nothing more than to refuse, anyway. But instead of that, he not only signed it himself, but told me to come to his church the next Sunday, and he would speak of it to his congregation, and request them to sign it. He did as he promised, and many signed it on the spot. I think now I can understand why they did this. The Catholic papers have been discussing the Blair Educational Amendment, and are uncompromisingly opposed to it, from the fact that they know their religion would not be the one to be taught under its provisions. Hence, as soon as the priest learned that I had a protest against it, he did not hesitate to sign it, although it protests against Sunday legislation also. But he and his people

seemed to overlook this altogether; or if not, they probably thought they would prefer seeing the whole thing defeated, rather than have the Amendment pass.

One point that I worked for all the time, was to get the names of prominent church members and ministers, so as to make the work reputable among the people at other places. Four Protestant ministers signed it, two of them being the chaplains of the Senate and House of Representatives; and on my leaving, the former voluntarily gave me a letter of commendation to the public.

W. A. McCUTCHEN.

IN BATTLE CREEK, MICH.

I AM thankful to God for the privilege of spending a short time here in Battle Creek. I behold greatly increased facilities and improved methods in every department, and it all speaks for the rapid advancement of the truth. How glad I am that in my lonely isolation, I have never been left to cast away confidence in the present truth. It seems brighter and clearer than ever before. I have been chastened, but not discouraged; cast down, but not destroyed. And I trust that the hard times of these years of chastening will work in me the peaceable fruits of righteousness. By God's grace, I hope to bear some humble part in the closing work, and so to redeem the time that I may at last have a place with the people of God.

M. E. CORNELL.

ARKANSAS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1888

No. of members.....	120
“ “ added.....	3
“ “ dropped.....	7
“ reports returned.....	64
“ letters written.....	94
“ “ received.....	27
“ missionary visits.....	485
“ Bible readings held.....	159
“ persons attending readings.....	331
“ subscriptions obtained for periodicals....	9
“ periodicals distributed.....	1,030
“ pp. publications distributed.....	43,382
Cash received on T. and M. fund, \$249.83; on fourth-Sabbath donations, \$4.75; on first-day offerings, \$16.20; on other funds, \$87.50.	
W. G. SMITH, Sec.	

Special Notices.

CORRECTION.

THE appointment of Bro. W. W. Sharp for “Maiden Brook,” March 29-31, in REVIEW of Feb. 19, was intended as an appointment for Maiden Rock.

CEDAR LAKE, MICH.

THE appointment for the general meeting at Cedar Lake, Mich., March 14-18, is hereby taken up. Other urgent work seemed to demand that this should be done.

I. D. VAN HORN.

TO CANVASSERS IN IOWA.

I SEE from orders sent in for books and outfits with which to canvas, that some of our brethren and sisters have been selling our subscription books without having territory given them. We are anxious for all to canvass who will; but territory should be assigned to all, so that we may know where the State has been canvassed, and where not; and also that no one shall intrude on another's territory. Make your choice of territory known to me, and I will be glad to assign it to you if it has not already been taken. All know that we must protect the territory for our companies; for they must support themselves from the canvassing work, and we want to be sure and not put a company of canvassers where the country has been run over. Write me for territory; but for canvassers outfits, address L. T. Nicola, 603 E. 12th St., Des Moines, Iowa.

We have at present a much larger corps of canvassers than ever before at this time of year, and they are selling a great many books. The amount of good thus done cannot be estimated. The company plan has proved very successful. We have a number of good companies now at work, and expect to start others soon. We are working mostly with “Thoughts on Daniel and the Revelation,”

“Bible Readings for the Home Circle,” and “Great Controversy.” The “Bible Readings” is a new book, but we find it the best selling book we have ever had. There are at present about twenty canvassers selling that book in this State, with remarkable success.

It has been proved by past experience that our young people and those with small families can, if diligent, make a living by canvassing, and at the same time help carry the last message of mercy to the world. It is one of the best ways in which to warn the people; and why cannot we have a great many more to help us in this work? Why not engage in this, instead of making arrangements for some other work for the summer? I hope to hear from a number soon. Address me at Knoxville, Iowa.

W. R. SMITH.

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 11.—THE GIVING OF THE LAW.

(Sabbath, March 16, 1889.)

INTRODUCTION.—Leaving Rephidim, the scene of their encounter with the Amalekites, the Israelites came to the desert of Sinai, distant from the former place about one day's journey. Soon after their arrival here, occurred one of the most memorable events of the earth's history; namely, the proclamation by the voice of God of his divine law, which it is the purpose of this lesson to consider.

Questions, with Scripture Texts, Notes, and Comments.

1. How long was it after the children of Israel left Egypt, until they came to Sinai?

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.” Ex. 19:1, 2.

2. What did the Lord say he would do the third day afterward?

“And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.” Verses 10, 11.

3. What precaution was taken to keep the people from touching the mount?

“And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.” Verse 12.

The precise manner in which this instruction was carried out is a matter of conjecture, yet it is not probable that any visible boundary was constructed around the mountain, beyond which the people might not pass. This might have been necessary had the approach to Mt. Sinai been gradual, as is the case with most mountains, but the mountain which there is the most reason to suppose is identical with that from which the divine law was spoken, rises so abruptly from the plain that there is no difficulty in distinguishing between the two.

4. What severe penalty was to follow any violation of this order?

“And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.” “And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.” Verses 12, 13, 21.

5. With what words did Moses describe this setting off of the mount?

“And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.” Verse 23.

6. What other order indicated the solemnity of what was about to be done?

“And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.” “And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.” “And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.” Verses 10, 14, 22.

7. What terrible things did the people hear on the third day?

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.” Verse 16.

8. What caused this?

“And mount Sinai was altogether on a smoke, because the

Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” “And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.” Verses 18, 20.

9. For what purpose did the Lord come down upon Sinai in his terrible glory?

“Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.” Neh. 9:13, 14.

10. Who accompanied him?

“And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.” Deut. 33:2.

“The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.” Ps. 68:17.

From a comparison of these texts with Heb. 1:7, it seems evident that the “fire” in the midst of which God is said to have descended, was an appearance due to the thousands of the angelic host who accompanied him. See also “Great Controversy,” Vol. 1, chap 10.

11. Of what was this giving of the law a manifestation?

“And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.” Deut. 33:2, 3.

12. Where do we find the law which the Lord spoke from Sinai? Ex. 20:3-17.

13. What is the law called, which the Lord spoke?

“And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” Deut. 4:12, 13.

14. Did he speak anything besides the ten commandments?

“These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.” Deut. 5:22.

15. As soon as he had spoken them, what did the people say?

“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.” Ex. 20:18, 19.

“And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more.” Heb. 12:19.

16. What does Paul say of the awfulness of that occasion?

“For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake.” Heb. 12:20, 21.

17. Upon what did God write the ten commandments?

“And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” Deut. 4:13.

“These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.” Deut. 5:22.

18. When will the trump of God be heard again?

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” 1 Thess. 4:16.

“Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor. 15:51, 52.

19. When the voice of the Lord was heard at Sinai, what took place?

“And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.” Ex. 19:18, 19.

“The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.” Ps. 68:8.

20. What will take place when it is heard at the last day?

“Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.” Heb. 12:26.

“The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.” Joel 3:16.

On the purpose of the supernatural manifestations which attended the giving of the law from Mt. Sinai, Dr. Clarke makes this comment: “It was absolutely necessary that God should give the people at large some par-

ticular evidence of his being and power, that they might be saved from idolatry, to which they were most deplorably prone; and that they might the more readily credit Moses, who was to be the constant mediator between God and them. God, therefore, in his indescribable majesty, descended on the mount; and by the thick, dark cloud, the violent thunders, the vivid lightnings, the long and loud blasts of the trumpet, the smoke encompassing the whole mountain, and the excessive earthquake, proclaimed his power, his glory, and his holiness; so that the people, however unfaithful and disobedient afterwards, never once doubted the Divine interference, or suspected Moses of any cheat or imposture."

The consideration of the subject of this lesson will be quite sure to bring up again in the minds of many the query, Who was it that spoke the ten commandments from the top of Mt. Sinai? Was it God in the person of the Father, or of his Son? With reference to such a query, it is perhaps sufficient to say that inasmuch as it is not one which involves any vital point, or which any text of Scripture directly answers, it is not worth while to make it the subject of a lengthy discussion. The few Scripture passages which refer directly to the occasion seem to favor the generally accepted idea that the ten commandments were spoken by the voice of the eternal God himself. Compare Heb. 1:1, 2 with 12:25, 26.

CONCERNING THE DESIGN AND NECESSITY OF THE MORAL LAW.

At this stage of our progress, it will be useful to recapitulate the conclusions at which we have arrived, and thus make a point of rest from which to extend our observation farther into the plan of God for redeeming the world. This review is the more appropriate as we have arrived at a period in the history of God's providence with Israel, which presents them as a people prepared (so far as imperfect material could be prepared) to receive that model which God might desire to impress upon the nation.

1. They were bound to each other by all the ties of which human nature is susceptible, and thus rendered compact and united, so that everything national, whether in sentiment or practice, would be received and cherished with unanimous, and fervent, and lasting attachment; and furthermore, by a long and rigorous bondage, they had been rendered, for the time being at least, humble and dependent. Thus they were disciplined by a course of providences, adapted to fit them to receive instruction from their benefactor with a teachable and grateful spirit.

2. Their minds were shaken off from idols; and Jehovah, by a revelation made to them, setting forth his name and nature, had revealed himself as a divine being, and by his works, had manifested his almighty power; so that when their minds were disabused of wrong views of the Godhead, an idea of the first, true and essential nature of God was revealed to them; and they were thus prepared to receive a knowledge of the attributes of that divine essence.

3. They had been brought to contemplate God as their Protector and Saviour. Appeals the most affecting and thrilling had been addressed to their affections; and they were thus attached to God as their almighty, temporal Saviour, by the ties of gratitude and love for the favor which he had manifested to them.

4. When they had arrived on the farther shore of the Red Sea, thus prepared to obey God and worship him with the heart, they were without laws either civil or moral. As yet, they had never possessed any national or social organization. They were therefore prepared to receive, without predilection or prejudice, that system of moral instruction and civil polity which God might reveal, as best adapted to promote the moral interests of the nation.

From these conclusions we may extend our vision forward into the system of revelation. This series of preparations would certainly lead the mind to the expectation that what was still wanting, and what they had been thus miraculously prepared to receive, would be granted—which was a knowledge of the moral character of God, and a moral law prescribing their duty to God and to man. Without this, the plan that had been maturing for generations, and had been carried forward thus far by wonderful exhibitions of divine wisdom and power, would be left unfinished, just at the point where the finishing process was necessary.

But, besides the strong probability which the previous preparation would produce, that there would be a revelation of moral law, there are distinct and conclusive

reasons, evincing its necessity. The whole experience of the world has confirmed the fact, beyond the possibility of skepticism, that man cannot discover and establish a perfect rule of human duty. Whatever may be said of the many excellent maxims expressed by different individuals in different ages and nations, it is yet true that no system of duty to God and man, in any wise consistent with enlightened reason, has ever been established by human wisdom, and sustained by human sanctions; and for reasons already stated, such a fact never can occur.

But, it may be supposed that each man has, within himself, sufficient light for reason, and sufficient admonition from conscience, to guide himself, as an individual, in the path of truth and happiness. A single fact will correct such a supposition. Conscience, the great arbiter of the merit and demerit of human conduct, has little intuitive sense of right, and is not guided entirely by reason, but is governed in a great measure by what men believe. Indeed, faith is the legitimate regulator of the conscience. If a man has correct views of duty to God and men, he will have a correct conscience, but if he can, by a wrong view of morals and of the character of God, be induced to believe that theft, or murder, or any vice, is right, his conscience will be corrupted by his faith. When men are brought to believe, as they frequently do believe in heathen countries, that it is right to commit suicide, or infanticide, as a religious duty, their conscience condemns them if they do not perform the act. Thus that power in the soul which pronounces upon the moral character of human conduct, is itself dependent upon, and regulated by the faith of an individual. It is apparent, therefore, that the reception and belief of a true rule of duty, accompanied with proper sanctions, will alone form in man a proper conscience. God has so constituted the soul that it is necessary, in order to the regulation of its moral powers, that it should have a rule of duty, revealed under the sanction of its Maker's authority; otherwise its high moral powers would lie in dark and perpetual disorder.

Further; unless the human soul be an exception, God governs all things by laws adapted to their proper nature. The laws which govern the material world are sketched in the books on natural science; such as gravitation, affinity, mathematical motion. Those laws by which the irrational animal creation is controlled are usually called instincts. Their operation and design are sketched, to some extent, in treatises upon the instincts of animals. Such is the law which leads the beaver to build his dam, and all other animals to pursue some particular habits instead of others. All beavers, from the first one created to the present time, have been instinctively led to build a dam in the same manner, and so their instinct will lead them to build till the end of time. The law which drives them to the act is as necessitating as the law which causes the smoke to rise upwards. Nothing in the universe of God, animate or inanimate, is left without the government of appropriate law, unless that thing be the noblest creature of God—the human spirit. To suppose, therefore, that the human soul is thus left unguided by a revealed rule of conduct, is to suppose that God cares for the less and not the greater—to suppose that he would constitute the moral powers of the soul so that a law was necessary for their guidance, and then reveal none—to suppose, especially in the case of the Israelites, that he would prepare a people to receive, and obey with a proper spirit, this necessary rule of duty, and yet give no rule. But, to suppose these things would be absurd; it follows, therefore, that God would reveal to the Israelites a law for the regulation of their conduct in morals and religion.

But, physical law or necessitating instinct would not be adapted in its nature to the government of a rational and moral being. The application of either to the soul would destroy its free agency. God has made man intelligent, and thereby adapted his nature to a rule which he understands. Man has a will and a conscience; but he must understand the rule in order to will obedience, and he must believe the sanction by which the law is maintained, before he can feel the obligation upon his conscience. A law, therefore, adapted to man's nature, must be addressed to the understanding—sanctioned by suitable authority; and enforced by adequate penalties.

In accordance with these legitimate deductions, God gave the Israelites a rule of life—the moral law—succinctly comprehended in the ten commandments. And as affectionate obedience is the only proper obedience, he coupled the facts which were fitted to produce affection with the command to obey; saying, "I am Jehovah, thy God, which have brought thee up out of the land of Egypt, out of the house of bondage"—therefore, love me and keep my commandments.—*Philosophy of the Plan of Salvation.*

News of the Week.

FOR WEEK ENDING FEB. 23.

DOMESTIC.

—A slight shock of earthquake was felt Tuesday at a number of towns in Indiana. Windows rattled, and a rumbling sound was heard.

—The city council of Charleston, S. C., has ordered all bar-rooms to be closed in that city from 12 o'clock Saturday night to the same hour on Sunday night.

—News has been received from Missoula, Montana, that the Flathead Indians are on the war-path, and settlers in the Flathead Lake Valley are in great danger.

—Both houses of the Arizona Legislature Friday passed the bill making train-robbing in the Territory a capital crime. The bill, having been signed by the Governor, becomes a law.

—Since Chinese immigration has been prohibited, the Chinese laundrymen of California have combined to advance the price of washing, no longer fearing competition from their countrymen.

—It is reported that 400 settlers on what is known as the Litchfield River Land Estate, in Iowa, are to be evicted during the first week in March. Much excitement prevails among the settlers.

—Twelve months ago there were scarcely twenty electric roads in operation in this country, and about as many more projected. "Now," says the *Electrical World*, "there are over fifty roads, and nearly seventy more are building or under contract."

—At Plymouth, Pa., John Powell's squib manufactory was wrecked by two explosions. The employes were eating luncheon at the time, and eleven young women and one man were killed, the bodies being mangled and charred in a shocking manner.

—About fifty newspaper editors and publishers met Tuesday at Harrisburg, Pa., and framed a law on libel, which they will present to the legislature for action. One clause provides that a newspaper shall be given a chance to retract any article regarded as libelous before action against it is brought or maintained.

—The House bill providing for the taking of the eleventh census has been passed by the Senate, and it is probable that the measure will be approved by the President without delay. The schedules of inquiries are to be the same as those of the tenth census, with such changes of subject-matter and modifications as may be approved by the Secretary of the Interior. An increase of about thirty per cent over the population in 1880 may be reasonably looked for in 1890.

—The bill incorporating the Nicaragua Canal Company, after passing both houses of Congress, has now become a law, through the signature of the President. The bill authorizes the incorporators to construct, equip, and operate a ship canal, either entirely through the territory of Nicaragua, or in part through the territory of Costa Rica, and otherwise to exercise such powers as have been conferred upon the Nicaragua Canal Association. The company is to have a capital stock of \$100,000,000, and is authorized to increase it to \$200,000,000.

—An important meeting was held a few days ago at Philadelphia by the leaders of the labor organizations. The object of the meeting was to unite the interests of all organized labor. A resolution was unanimously adopted to this end. One sentence of the resolution states that the time has come when the trade unions, knights of labor, and all others, should clasp hands and march together for the advancement of the working classes. Mr. Powderly was instrumental in getting a committee appointed to prepare an address for distribution throughout the country favoring such a movement.

—Times have changed very considerably in Arkansas since thirty years ago. At that time negroes were put up there and sold at auction to the whites. Now white men are put up and auctioned off to the negroes. This was the experience of J. M. Chatworthy, of Helena, who was fined fifty dollars for drawing a pistol on a negro; and not having the money to pay, he was put up at auction Tuesday, Feb. 19, by the negro constable, in accordance with the law there in force, which provides that the debtor shall be kept by the purchaser the number of days required to pay the fine at seventy-five cents per day. In this case seventy-two days' service will be required.

—Both branches of Congress, on Feb. 20, agreed to the favorable report of their conferees on the Territorial bill admitting the four Territories of Montana, North Dakota, South Dakota, and Washington to the sisterhood of States. On Washington's birthday President Cleveland affixed his signature to the bill. Under the provisions of the bill, the delegates to the conventions in each of the proposed new States are to be elected on the Tuesday after the first Monday in May next, and are to meet on July 4. It is made the duty of the President to admit the four new States by proclamation, if the Constitutions formed are ratified at an election to be held on the first Tuesday in October. Each of the new States is to be entitled to one representative in Congress, except South Dakota, which is to be entitled to two.

—The furnace men of the Tennessee Coal, Iron, and Railway Company at South Pittsburg, Tenn., have struck against a reduction of ten per cent in their wages. Over 2,000 men are out of employment.

—Some time ago several cattle belonging to a farmer named Sutton, in White River Township, Ind., were bitten by a mad dog, and later attacked with rabies. They were killed and their bodies burned, but before they were entirely consumed, the dogs in the vicinity had a feast. Now nearly every dog in the neighborhood is showing signs of hydrophobia, and they are being slaughtered rapidly.

FOREIGN.

—A new French cabinet has been formed, with M. Tirard at its head.

—It is announced that a copyright bill will be introduced in the Dominion Parliament that will tend to exclude American works.

—Hippolyte, the Haytian rebel, who was reported to have been killed some weeks ago, is said by passengers on the steamer "Kongali," which arrived at New York Monday, to be still alive.

—Near St. George, Ontario, Wednesday evening, three cars of the St. Louis express train fell through a bridge 100 feet in height. Eight persons were killed and twenty-six wounded. Some of the latter are not expected to survive.

—Herman Kempinski, a naturalized citizen of the United States, has been recently arrested in Russia, and sentenced to Siberia for alleged treasonable utterances against the Russian Government, and evading the military service required. The case will be laid before the authorities in Washington.

—The celebrated case of the London *Times* against the Irish leader, Mr. Parnell, and the Irish National League, in which the former endeavored to prove the existence of a conspiracy on the part of the latter against the Government, seems to have been completely broken down by the exposure of forgery and perjury on the part of the *Times* principal witness, Richard Piggott, under cross-examination in the court-room in London, Feb. 21, 22. Immediately after this, the witness fled, and is supposed to have committed suicide in Madrid.

RELIGIOUS.

—The legislature of Arkansas has passed a memorial to Congress, asking the defeat of the Blair Sunday bill.

—The Pennsylvania Railroad has resolved to discontinue on its lines all Sunday freight-trains except those containing live stock or perishable merchandise.

—A bill was introduced into the Senate of Colorado, on February 11, to exempt persons from liability, under the State Sunday law, who recognize another day as the Sabbath.

—Cardinal Gibbons and the American bishops have written the pope that \$8,000,000 has been collected for the Roman Catholic university to be located at Washington, D. C.

—There are now in the United States and Canada about 140,000 Sunday-schools, with nearly 1,300,000 teachers, and about 10,000,000 pupils who are using the International lessons.

—A meeting was held February 16, in Savannah, Ga., under the auspices of the Evangelical Alliance, with reference to the Sunday-rest question. Petitions were circulated for signatures to secure the passage of laws "for the protection of the Sabbath."

—It is said that the pope is so well satisfied with the designs for a colossal statue of himself that he has ordered a copy of the original, which is to be placed in the Vatican museum, and several reduced copies, one of which is to be erected in his native town, Carpineto.

—A wealthy man, whose identity is not disclosed, has subscribed \$300,000 for the establishment of a Christian university at Nankin, China. Mr. Arthington, of Leeds, England, has offered \$75,000 for the beginning of mission work among the Indian tribes in the valley of the Amazon.

—The National Reform Association will celebrate its quarter-centennial with a National Conference in connection with its annual meeting in Pittsburgh, April 23-25. Eight sessions will be held. Delegates are invited from all W. C. T. U. organizations, Sabbath Associations and committees, Y. M. C. Associations, etc.

—There are some opposers of the prospective National Sunday law who can render their most effective aid to the opposition by keeping still. An example of this class is Paul Grottkau, the anarchist agitator of Chicago, who recently delivered a violent address in that city, denouncing the legislation contemplated in the Blair Sunday-rest bill.

—The tendency of the Anglican ritualists toward Catholicism is exemplified in a noteworthy manner by the erection in St. Paul's Cathedral, London, of a painting of the "Blessed Virgin Mary;" as also by the erection at Brighton Beach of two memorial windows to Bishop Fisher and Chancellor Thomas Moore, the martyrs of the Anglican "Reformation."

—The Czar has, during the past five years, devoted a sum of at least £60,000 to the erection of a beautiful church at Jerusalem, not far from the Holy Places, as a memorial to his mother. His brothers have provided the rich fittings and furniture between them, and the church, which was consecrated by Mgr. Nikodim, Patriarch of Jerusalem, will become a fresh gathering-place for Russian pilgrims to the Holy City.

—The *Independent* gives a chapter of what it calls "Sectarian Appropriations," which were made last year in the city of New York. The total amount appropriated during the year to the charitable and benevolent institutions was \$1,142,232.61. The non-sectarian, private and public institutions received \$510,092.38. The sectarian institutions received a larger sum than the non-sectarian; to wit, \$632,130.23. The Roman Catholic institutions received the large sum of \$540,325.60.

—A determined movement is on foot in Cincinnati to close the theaters and liquor shops on Sunday. A committee of five hundred has been formed for the purpose of enforcing the laws against violation of the "Sabbath," and securing legislation reforming the present system of impaneling juries for the trial of offenders against the Sunday laws. The committee disclaim any intention of entering politics, but will merely assist in the election of such candidates on the tickets of the regular parties as will pledge themselves to the securing of a better observance of the "Sabbath," particularly by closing places of amusement on that day.

Appointments.

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

A GENERAL meeting for the State of Illinois will be held in the new mission building, 26 and 28 College Place, Chicago, Ill., beginning Thursday evening, March 28, and continuing ten days, closing Monday, April 8. Bro. W. C. White, sister White, and Eld. A. T. Jones will be present to take charge of the services, and give the much-needed and important instruction demanded at this time. It is expected that the new central Bible-school building will be dedicated at the close of the meeting. It is recommended that each church in the State be represented by chosen delegates at this important meeting. We shall write a letter to the churches, giving further particulars and instructions.

R. M. KILGORE, for CONF. COM.

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

Noblesville,	March	7
Arcadia,	"	8-10
Kokomo,	"	11
West Liberty,	"	12-14
Bunker Hill,	"	15-17
Peru,	"	18
Logansport,	"	19
Kewanna,	"	22-24
Rochester,	"	25
Plymouth,	"	26
Bourbon,	"	27
Walkerton,	"	28
North Liberty,	"	29-31

We hope to meet as many as possible of our brethren and sisters at these places. F. D. STARR.

ADDRESS.

My permanent address is now 105 Lloyd St., Milwaukee, Wis. S. S. SHROCK.

LABOR BUREAU.

Help Wanted.

Farm hand—J. C. Clemens, Hopkins Station, Allegan Co., Mich.

Employment Wanted.

Farm hand. R. G. Stambach, Frontier, Hillsdale Co., Mich.

Obituary Notices.

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

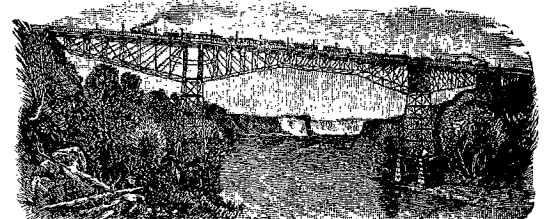
STILSON.—Died at Montezuma, Iowa, Feb. 19, 1889, Bro. Beman W. Stilson, aged 64 years and 11 months. Bro. Stilson was born at Owego, N. Y. At the age of fourteen years he gave his heart fully to God, was baptized and united with the Baptist church at Owego. He lived some years in Potter County, Pa. In 1862 he moved to Montezuma, Iowa, and united with the Baptist church at Grinnell. In 1865 he moved to Wright County, Ia., and was there ordained a Baptist elder. He afterward spent a few years in Virginia, where he preached some. He accepted the present truth at Montezuma in 1881, and up to the time of his death was elder of the S. D. A. church at that place. He was twice married, and was the father of eleven children, seven of whom, together with his companion, survive to mourn their loss. Bro. Stilson will be sadly missed by the little company at Montezuma. The funeral services were conducted by the writer, at the Methodist Protestant church at Montezuma, T. F. CRANE.

IRISH.—Mary S. Adams, wife of George Irish (deceased), died of consumption, at the home of her daughter, in Centuria, Ill., Feb. 1, 1889, aged sixty-five years. She was a life-long Christian, and died in the full hope of immortality beyond the tomb. Her remains were carried to her old home in West Genesee, Allegany Co., N. Y., and interred beside those of her husband, who died eight months before her. She was a member of the Third Seventh-day Baptist church of Genesee. She was an earnest advocate of the truths of the third angel's message, though a member of the S. D. B. church. N. W. IRISH.

FOWLER.—Died in Springwater, Waushara Co., Wis., Dec. 10, 1888, Sarah J., wife of F. M. Fowler, in the fifty-sixth year of her age. Sister Fowler was born in the State of Ohio, Sept. 14, 1833, and with her parents, John and Phoebe Littlefield, removed to Wisconsin in 1850. She, with her husband, embraced the third angel's message in 1874. She joined the Fremont church, of which she remained a member until her death. Words of hope and comfort were spoken to a large and appreciative congregation, from Job 14:14. May her husband and five children be prepared to meet her in the resurrection morn. P. H. CADY.

PUTNAM.—Died of consumption, at the home of his father. W. W. Putnam, at Battle Creek, Mich., Feb. 14, 1889, W. F. Putnam, aged forty-seven years. Deceased was born in New Vincyard, Maine, Jan. 10, 1842. At the age of seven he was left without a mother's care. When sixteen years of age, he professed religion, was baptized, and united with the Free-will Baptist Church. At the age of nineteen, he, with two older brothers, responded to the call of President Lincoln for 75,000 men, and served through the entire war. Afterward he married, and settled in Holbrook, Mass. There being no Free-will Baptist church in that place, he united with the Methodists, where he retained a membership until he embraced the third angel's message last summer. He came to Battle Creek last spring, where, on examination, it was found that consumption had marked him for its victim. While here, he began the observance of the seventh-day Sabbath, and after a stay of three months, returned to his home. In January his father removed him to Battle Creek. Two weeks after his arrival, he closed his eyes in death, leaving an assurance that he died at peace with God and all men. He leaves a wife, one son, a father, and two brothers to mourn his loss. The funeral services were conducted by Eld. U. Smith. W. W. PUTNAM.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.		Mail.	Day Express.	N. Y. Express.	Atlantic Express.	Night Express.	Kal. Accom'n	Local Pass'gr.
STATIONS.								
Chicago.....	am	5.00	am 9.00	pm 3.10	pm 10.10	pm 3.10	pm 4.40	
Michigan City.....		7.23	11.03	4.51	am 12.23	11.27	6.57	
Niles.....		8.37	pm 12.10	5.49	1.51	am 12.53	8.20	
Kalamazoo.....		10.20	1.40	6.58	3.25	2.27	pm 10.00	pm 5.30
Battle Creek.....		11.15	2.18	7.33	4.25	3.15	7.53	6.25
Jackson.....	pm	1.20	4.15	8.49	6.15	4.45	9.35	8.20
Ann Arbor.....		2.43	5.37	9.41	7.50	6.00	10.40	
Detroit.....		4.10	6.45	10.45	9.20	7.30	11.50	
Buffalo.....	am	3.35	am 6.15	pm 4.55			pm 8.05	
Rochester.....		6.50	9.15	6.00			am 7.10	
Syracuse.....		7.30	11.35	6.15			am 2.15	
New York.....	pm	7.00	pm 8.50	am 7.20			11.15	
Boston.....		10.00	10.50	9.25			pm 2.50	
WEST.		Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	Kal. Accom'n	Local Pass'gr.
STATIONS.								
Boston.....	am	8.30	pm 3.00	pm 9.15				
New York.....		10.30	6.00	11.30				
Syracuse.....		7.40	2.10	9.01				
Rochester.....		9.55	4.20	11.30				
Buffalo.....	am	12.15	6.15	pm 1.30				
Detroit.....	am	7.30	9.11	pm 1.20	am 10.15	pm 3.00	pm 4.00	
Ann Arbor.....		8.51	10.40	2.24	11.38	9.15	5.43	
Jackson.....		10.13	11.45	3.27	am 12.54	10.55	7.11	pm 6.25
Battle Creek.....	pm	12.00	pm 1.16	4.38	2.15	am 12.27	pm 8.45	7.55
Kalamazoo.....		12.50	1.55	5.15	3.07	1.20	am 2.45	8.40
Niles.....		2.27	3.20	6.27	4.32	3.07	6.40	
Michigan City.....		3.48	4.35	7.32	5.43	4.32	8.03	
Chicago.....		6.10	6.40	9.30	7.45	7.00	10.20	

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

CHICAGO AND GRAND TRUNK R. R.

Time Table, in effect Dec. 2, 1888.

GOING WEST.					STATIONS.		GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pacific Exp.	E. Crk. Pass.			Mail.	Limit Exp.	Atch. Exp.	Sum. Pass.	Pitt'n. Pass.
.....	am	am	7.55	pm	Dep.	Arr.	pm	am	am	.....	am
.....	5.55	7.15	7.55	4.00	.....	Port Haron	10.20	1.15	7.85	.....	10.60
.....	7.28	8.41	9.31	5.40	.....	Lapeer	8.40	1.15	6.77	.....	9.17
.....	8.03	9.16	10.10	6.20	.....	Flint	9.15	1.53	6.40	.....	10.50
.....	8.48	9.35	10.18	7.16	.....	Durand	7.55	1.17	6.40	.....	8.85
.....	10.00	11.30	12.10	8.26	.....	Lansing	6.20	1.07	6.40	.....	8.00
.....	10.37	11.00	12.00	9.03	.....	Charlotte	4.42	9.37	8.25	.....	6.35
am	11.30	11.45	1.15	10.05	D	BATTLE CREEK	8.45	8.59	3.25	.....	5.12
6.30	am	12.05	1.20	pm	D	.....	8.40	8.50	3.20	.....	6.06
7.15	.....	12.50	2.21	.....	A	Vicksburg	2.52	8.11	1.34	.....	am
7.25	.....	1.00	2.21	V. L.	.....	Schoolcraft	2.40	.....	1.33	.....	.....
8.19	SUN	1.50	3.41	A. Occ.	.....	Cassopolis	1.50	7.26	1.45	.....	Val.
8.55	Pass.	2.30	4.07	.....	.....	South Bend	1.15	6.50	1.20	.....	A.C.C.
10.05	am	3.41	5.30	am	.....	Haskell's	11.05	6.00	10.00	.....	.....
10.20	7.20	4.00	6.00	6.55	.....	Valparaiso	11.40	5.50	10.50	8.40	7.00
12.40	11.00	6.25	9.10	9.45	.....	Chicago	9.05	3.25	8.15	1.15	4.25
.....	pm	am	pm	am	Arr.	Dep.	am	pm	pm	1.15	pm

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

The Review and Herald.

BATTLE CREEK, MICH., MARCH 5, 1889.

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MANY friends throughout the country have our thanks for the pains they have taken in sending us copies of papers referring to the Blair Sunday Bill and Religious Amendment. We note with pleasure the fact that they are almost unanimous in their condemnation of both measures. All such papers are preserved, and filed away for future reference.

WE are happy to correct a mistake which occurred in last week's issue, relative to the number of signatures obtained to our petitions. Since that issue went to press, we have learned that Iowa and several New England States forwarded their petitions direct to Washington, so that the number was not obtained till afterward at this Office. Counting in these signatures,—25,000 from Iowa and 4,000 from New England,—the total is brought up to 260,000, instead of 230,000, as reported last week.

It is prophesied by the *Better Way*, a Spiritualist organ, that within twelve months there will be such a revival of Spiritualism as the world never saw or dreamed of. The *Banner of Light* concurs with this prediction, and adds that "it is highly desirable that the Spiritualists of the United States concentrate their forces by joining the 'American Spiritual Alliance,' whose head-quarters are New York City. The time has come for action. Our enemies are extremely active in their endeavors to crush out mediumship, and cast obloquy upon our cause. Branch associations should be inaugurated at once all over the country."

Whether this revival takes place in the time specified or not, it is sure to come sometime, and at no very distant day. The word of God declares that it will be so.

THE staid and conservative city of London, Eng., is shocked from center to circumference by the introduction of an American innovation in the shape of the Sunday newspaper. The *New York Herald* has for some time issued a Paris edition, and has now gone across the channel and appeared in the English metropolis, announcing a London edition

to appear seven days in the week. The new enterprise is furiously denounced by prominent men like Mr. Bradlaugh and the Archbishop of Canterbury, whose denunciations would, however, have a little more weight and a great deal more consistency, were it not true that about 2,000,000 of the inhabitants of London are beyond the reach of any of the city pulpits, and that the British Government allows, without protest, other transactions on the first day of the week which are fully as great a violation of its alleged sacredness as is the publication of the *Sunday Herald*.

THE *Christian Register*, a Boston journal, recently addressed a number of prominent men with a view to obtaining their opinion on the question, "Can morality be taught in the public schools without sectarianism?" The following is the reply of President Eliot, of Harvard University. "I believe it to be impossible," said he, "to give in public schools instruction in regard to human affections, duties, and responsibilities which will satisfy at once the Catholics, the Anglicans, the Evangelical Protestants, the Unitarians, and Universalists, and those who are indifferent or hostile to the existing institutions of religion. So far as the Catholics are concerned, it is evident that they cannot conscientiously consent to any moral or religious instruction which is not given by their church. Now, the practical question is how to reconcile the Catholics to the public school. I am persuaded that it is a grave error to 'secularize' the public schools: First, because education would be thereby degraded and sterilized; secondly, because the attempt is too unnatural to succeed; and, thirdly, because this policy never can make the public school the school of the whole population."

Evidently President Eliot is not ready to cast his vote in favor of such a measure as the Blair Amendment.

ANOTHER WAYMARK.

SABBATH, March 2, was a day long to be remembered in Battle Creek. God's servant, Mrs. E. G. White, spoke in the morning from Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." The discourse founded upon these words was truly in the power and demonstration of the Spirit. The sermon was one continuous overflow of entreaty, warning, and pathetic exhortation to the multitudes assembled, to seek God, and be prepared for the issues just before us. The straight testimony mentioned in the prophecy of Malachi was given in the Spirit, and the blessing of God attended the word in a remarkable manner. Let God be praised for such a wonderful manifestation of his mercy and goodness and love to the Battle Creek church. With joy we pen these words, which must bring comfort to the readers of the REVIEW in every place. Says the prophet, "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death and make it gross darkness." The Lord of the angels has indeed come near to Battle Creek; and Heaven forbid that any of us here should be like the heath in the desert, not knowing when good cometh. It remains to be seen who of us will be "forgetful hearers of the word," and who, faithful doers of the work.

In the afternoon, in the prayer and conference meeting, sister White was present, taking an active interest, and re-iterating the words of the morning with emphasis, "and many like words were added unto them." Our beloved brother, A. T. Jones, was also present, giving excellent help and counsel to the church. Truly there is a sound of "abundance of rain," when the great reviving will come, and the Spirit be poured out as never known in the history of this people.

Let heartfelt praise be given to the God of heaven all along the line, for his great goodness, and mercy, and condescension, and blessings to his unworthy people. G. W. A.

YEAR-BOOK DIALOGUE.

A.—"I thought the Year Book was to be out the 20th of February."

B.—"So did I."

A.—"I can't see why it should take so long to get it out; the meetings of the general organizations were held four months ago."

B.—"But this year we are making an entirely new arrangement of all proceedings, and adding matter right up to date, showing just what action has been recently taken by the General Conference Committee, the International Tract Society, etc.; also, some important reports that were incomplete or only verbally presented at the time of the General Conference, could not be obtained as soon as desired; and further,"—

A.—"I wouldn't wait for anybody's reports; we want the Year Book."

B.—"I thought the Year Book was for reference. That's what other people want it for; and we shall not issue it with anything important omitted, if it does n't appear until next January."

A.—"Well, when will it be out?"

B.—"It is printing now, and orders will be filled within a week. So much important matter has been added, of a miscellaneous nature (including a department of General Information, interspersed with pointed comments on the proposed Religious Amendment to the Constitution of the United States), that the work will contain over 200 pages, and at fifteen cents will be the cheapest pamphlet ever issued."

A.—"I am opposed to paying more than ten cents for the Year Book."

B.—"Do you mean to say that you want to get for ten cents, what costs fifteen? Other Year Books, smaller than this, cost from twenty to thirty cents, and are cheap looking at that. See what a beautiful cover we are printing for ours, in gold and steel-blue. This old man represents Father Time, bald and withered; the chubby boy on the American eagle, represents the New Year,—about two months old, as you see."

A.—"Well! that is fine. Every Adventist family will want this Year Book, certainly. I really believe you ought to ask twenty-five cents for it, considering its size and appearance. I shall give one to every prominent man in our town. Send one thousand to our State Tract Society as soon as possible." F. E. B.

BATTLE CREEK "JOURNALS."

OVER 70,000 copies of the Battle Creek *Journal* containing three lectures by Eld. A. T. Jones on the subject of National Reform, have been printed and circulated. The object in printing this edition of the *Journal* was to furnish needed information without delay, and at small cost. As the plates from which it is printed are badly worn, and other reading-matter covering the same ground has been issued in more permanent and desirable form, no more of this number of the *Journal* will be printed. It will therefore be impossible to fill orders for it. Those whose orders have not been filled will be supplied with other reading-matter as soon as it is learned what they desire. M. L. H.

MISSOURI, NOTICE!

THERE has recently been a change in the Secretary of the Missouri Tract Society. All orders or business correspondence should now be addressed to James Klostermyer, 606 Ohio St., Sedalia, Mo. All interested will please take note of this, and thus save delays in their business. Those who wish a copy of Eld. A. T. Jones's new book, "Civil Government and Religion," can get it by addressing as above. Every one should read this book, and loan it to their neighbors to read. Price 25 cents. Send in your orders.

DAN. T. JONES, Pres. Mo. T. and M. Soc.