

Adventist Review



OUR FIELD.
AND SABBATH HERALD.



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

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AWAKE!

BY FRED ALLISON HOWE,
(Battle Creek, Mich.)

AWAKE, O camp of God, awake!
Fierce-raging storms begin to break,
And sounds of war the mountains shake!
Dark, heavy clouds begin to lower!
'Tis coming soon,—that fateful hour
To try thy faith in heaven's power.
Grasp firmly, then, thy sword and shield,
Stand forth, a hero, on the field,
'Tis life to die, 'tis death to yield!

Beyond those mists of gloomy gray,
Beyond those terrors of the fray,
Those clouds that stretch across the way,
Gleam forth bright rays of cheering light.
What now is faith shall soon be sight.
Then, gird thee, warrior, for the fight!
Bright angels shall thy guardians be,
And twine a laurel wreath for thee,
A crown of immortality!

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.

IS IT WELL WITH MY SOUL?*

BY MRS. E. G. WHITE.

WE have a most decided work to do to prepare for the judgment. The great question is, "How is it with my soul? Have I followed the light that God has given me?" If you have faith now to grasp the promises of God, you will have faith when greater trials come. The present time is the all-important time to us. Now is the time to know that Christ is formed within, the hope of glory. We must abide in Christ. Says the Saviour: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But if we abide in him, we may ask what we will, and it shall be done.

I have a twin sister who seems unable to understand the simplicity of faith. She is afflicted with disease; but she might be a stronger woman, if she would lay hold of God in simple faith. I wrote to her, saying, "Ask anything you will, that is within my power to obtain, to make you comfortable, and you shall have it." She believed that I meant what I said. She wrote to me

about a wheel-chair of which she had heard, that she thought would be a great blessing to her. One had been selected for her, and she wrote with the greatest confidence that I would purchase it. How is it that she could believe in my word, and yet could not believe in the promises of Jesus? When I write to her, I mean to present the matter in this very light.

A sister came to me in Oakland, and said, "Don't you remember that you promised to give me 'Vol. IV.' when it was revised and enlarged?" "Did I?" said I, "and did you really believe I meant to do it?" "Certainly," she replied. "Why did you think so?" I asked, "Is it not strange that you should think I would do that, simply because I promised you?" She looked at me in astonishment. She had been complaining to me of her lack of faith in God. "Now," I said, "how is it that you can trust in a promise of mine, but cannot trust your Heavenly Father's word? How is it that you can have faith in a poor, fallible mortal, and cannot rely upon the unchangeable God? I had forgotten my promise; but God never forgets. Why can't you take him at his word, as you take me at my word?" We honor God when we take him at his word, and walk out by faith, believing that he means just what he says. He has not withheld his best gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" All heaven was poured out to man in that one gift; and how can we doubt our Heavenly Father?

The promises of God are rich and abundant; and why is it that there is so little power and success with the messengers of God?—There is a lack of that faith that claims the promises of his word. Let the ministers go before God, and say, "I will not let thee go, except thou bless me." Let them never rise from their knees until the work is accomplished. There is too much preaching done without the ministering that God desires you to do. The minister should not think that his work is done when he leaves the desk. He should go to individual souls, and labor with them in the Spirit of Christ. O, if you would go to the lost, and let your heart break before them, we should see a work similar to that which was done in 1844. Then you might have seen three or four in the orchard, two or three in a barn, five or six in a chamber, pleading with God for souls. When they came to meeting, their faces were lighted up with the glory of God.

We talk altogether too much about the power of Satan. It is true that Satan is a powerful being; but I thank God for a mighty Saviour, who cast the evil one from heaven. We talk of our adversary, we pray about him, we think of him; and he looms up greater and greater in our imagination. Now why not talk of Jesus? Why not think of his power and his love? Satan is pleased to have us magnify his power. Hold up Jesus, meditate upon him, and by beholding, you will become changed into his image.

John saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written

in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of his own good pleasure. While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. We have an idea that we must do some part of the work alone. We have thought that there are two or three steps that we must take without any help or support. But this is not so. The Spirit of God is continually wooing and drawing the soul to right purposes, and into harmony with the law of God. The invitation is given to the helpless, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." As soon as we separate ourselves from evil, and choose to serve God, we shall respond to this invitation.

Not one of us should take the first step in the way of transgression. We must not follow our selfish inclinations. We are to deny ourselves, take up our cross, and follow Jesus. We are to do our very best to sever ourselves from everything that is an offense to God. How can you lift up holy hands without wrath and doubting, if you commit iniquity? When you open the Bible, if you are transgressing the law of God, it will seem that all the threatenings of wrath are for your case. When you rise in meeting to bear your testimony, it will be full of unbelief and darkness. Your testimony will misrepresent your Heavenly Father. It will represent him as unwilling to forgive when you want to return to him, and you will dishonor your Redeemer before the congregation. The Lord has promised, "Ye shall seek me and find me, when ye shall search for me with all your heart." Why can you not take the Lord at his word? Why can you not come with an eye single to the glory of God, and appropriate the rich promises he has made?

When I was in Europe, a sister wrote to me in the deepest distress. She was in despair, and she wrote, "Can't you say a word of encouragement to me? Can't you tell me of anything I could do to be relieved of my burden?" The night after I had read her letter, I dreamed that I was in a garden, and a stately personage was conducting me through its paths. I was picking the flowers and enjoying the fragrance, when this sister, who was walking by my side, called my attention to some unsightly thistles that were impeding her way. There she was, mourning and grieving. She was not walking in the pathway, following the guide, but was walking among the briars and thorns. "Oh," she mourned, "is it not a pity that this beautiful garden is spoiled with thorns?" Then the guide turned, and said, "Let the thistles alone,

*Morning talk at South Lancaster, Mass., Jan. 13, 1889.

for they will only wound you. Gather the roses, and the lilies, and the pinks;" and now she is doing this. Why not have something pleasant to think about? "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Suppose you had a family of children to whom you gave many pleasant and useful things, and they should pick out something that did not seem without objection to them, and should talk of its defects, and mourn and fret because this one thing did not quite meet their approval; how would you think they were repaying your goodness and kindness to them? Would you feel that your efforts were rewarded as they should be? Would it not grieve your heart to find your children so ungrateful, and so unappreciative of your love toward them?

The precious Bible is the garden of God, and his promises are the lilies, and the roses, and the pinks. Why do you not gather the fragrant flowers, and leave the thistles alone? Why do you not dwell on the love of Jesus? Why do you not bring gratitude into your life for all the benefits you have received from your Heavenly Father? The more thankfulness you express, the more you will have to express. The whole universe is looking upon us; and see what efforts God has made for our salvation. He has given his only begotten Son to die for us. He was willing to come to our world, to leave the royal throne, that he might save the fallen race of men. Says the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." He made an infinite sacrifice on Calvary's cross for us. Then why is it that we are always talking of our bruises? Why are we not healed? He died to pardon our sins, and to become our righteousness. When Satan comes to tell you that you are a sinner, tell him that you know you are, but that Christ came into the world to save sinners, and that makes him your Saviour. I love him; I believe in him to-day.

Let the soul be uplifted from the lowlands of sin to contemplate the God of all goodness, mercy and love, but who will in no wise clear the guilty. Meet goodness with goodness. Ocleanse the soul temple from all defilement, and open it to the blessed Spirit of God. We may be bright and shining lights in the world. Let us search our Bibles, digging into its mines for the precious jewels of truth; and all the time we may bear a brighter and a brighter testimony to the glory of God. We may have a little heaven in our hearts as we journey on toward the heaven above. We may learn the song of victory that is to be sung on Mount Zion. I praise God for his matchless love to us.

LIFE A BLESSING.

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

In the promise of eternal life is included all joy, all good, all blessing. All good, and that to eternity, is intended in the expression, *eternal life*. In the state of death there is exemption from pain; but without life there is no actual enjoyment of any good. Hence, inspiration counts the continuance of even the present life a blessing. If death introduced us to the better life, it could hardly be esteemed a mercy to have the present life prolonged; but the Scriptures represent this as a mercy.

Epaphroditus, Paul's companion in labor, was

sick nigh unto death; "but," said the apostle, "God had mercy upon him; and not on him only, but on me also, lest I should have sorrow upon sorrow." Phil. 2:27.

Now Epaphroditus would doubtless have inherited eternal life at the resurrection, had he died at that time, "because for the work of Christ he was nigh unto death;" still the continuance of the present life, notwithstanding its burdens and sorrows, was a mercy. There is nothing desirable in death, except it be in its release from wearisome labor and pain. Therefore life, even with its mixture of sorrow, is preferable to death.

Even Job, though sorely afflicted, thought he might take a little comfort in this life, if his friends would let him alone, and not by their words add to his affliction. Said he, "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death." Job 10:20, 21. If it were true that death would introduce the good man into heaven, his language is about equivalent to this: "Do let me alone, and let me take a little comfort, before I go to heaven."

The truth is, death is the enemy of our race. It was introduced through sin; and there is no positive good in it. To be reprieved for a time from the grasp of the dread monster, is a mercy.

Let us live as long as we can; and when the approach of death can be no longer delayed, let us "come to the grave in a full age, like as a shock of corn cometh in its season," fully ripe.

DESTRUCTION OF THE WICKED.

BY ETHAN LANPHEAR.

WHY should not man apply the word "destruction" to the wicked in the same sense as to everything else, and as God uses it in his word? When a man's house is burned, he speaks of it as being destroyed by fire; we raise no question about it, but accept the fact that he has lost his house by fire. You travel over the ground, and the house that was, is ashes under your feet. The house has been consumed, and is no more.

Let us consult some of the inspired writers upon this point. Malachi, what have you to say on this subject? "And all that do wickedly shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Chap. 4:1. Verse 3 reads: "They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." This, you will observe, is the Lord's statement written by Malachi. Can there be anything more left of man than in the case of the house destroyed by fire? Webster defines "destroy" as "to demolish; to pull down; to bring to nought; to annihilate." The word "annihilate" means *to reduce to nothing*. The word "perish" is applied to the wicked; "burned up" also; "consumed," "devoured," "go into perdition," "cut asunder," "cut down," "cut up," "cut off," "cut in pieces," "rooted out," "blotted out," "pass away," etc. You would not think there would be anything left of other things besides man, if these terms were applied to them, would you?

Isaiah says, "They that forsake the Lord shall be consumed." Chap. 1:28. "Let the sinner be consumed out of the earth." Ps. 104:35. "The enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke they shall consume away." Ps. 37:20. "Fear him which is able to destroy both soul and body in hell." Matt. 10:28.

It is directly stated that the wicked shall be as nothing. (See Isa. 41:11, 12.) The psalmist says: "Let the sinner be consumed out of the earth, and let the wicked be no more." To what use could the wicked be put in the new earth? Has the Saviour gone to prepare a place for them? Are they to have eternal life?—No. "The gift of God is eternal life through Jesus Christ our Lord." They only have a "right to the tree of life." Adam, when he sinned, was shut away

from the tree of life, "lest he eat and live forever." Is there any promise in the Bible that the wicked shall eat of the tree of life, or drink from the river or fountain of life?—Nowhere. How, then, shall he live an endless life in torment? This cannot be; for every living creature or thing must have living resources to fall back upon. Cut off the life-source of supply, and men, animals, and all vegetable life die. This is observable in everything upon earth. This is in the order of nature, according to God's arrangement. Thus when the source of life is cut off to the sinner, he must die. This would be the result without the great conflagration, when the wicked shall be "burned up, root and branch."

They must be punished according to the deeds done in the body. How long they will suffer in this condition is not revealed. But they will be consumed, destroyed. This is the "second death." On the righteous the "second death hath no power." (See Rev. 2:11; 20:6, 14; 21:8.) This latter quotation closes the scene with the wicked. They "shall have their part in the lake which burneth with fire and brimstone: which is the second death." The destruction of Sodom and Gomorrah by eternal fire from heaven, is said to be an example for the final destruction of the wicked; and will any one claim that there is anything left of those cities and people to-day?

The Bible never makes any mistakes in theology; God's promises are sure. He will save the righteous by giving them immortality—eternal life—at the resurrection of the just; but he will destroy the wicked with everlasting destruction. Men may disbelieve, as they did before the flood; but the heavens and the earth that now are, "are reserved unto fire," and that fire will make a clean sweep of the wicked, as did the flood. Then comes in the "new heaven and new [or purified] earth, wherein dwelleth righteousness." "Death and hell delivered up their dead." Rev. 20:13, 14. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me [John], Write: for these words are true and faithful." Rev. 21:4, 5. John "was in the Spirit on the Lord's day." He was transcribing God's plan of accomplishing the destruction of the wicked, restoring Eden, and delivering the earth purified (made new) to his saints.

Let us hear what David has to say about this matter: "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9, 10, 11. Grand consummation! The world redeemed to its original purity for the inheritance of the saints, heirs of God and joint heirs with Jesus Christ! And who are they?—Those who have a part in the first resurrection (Rev. 20:5, 6),—those "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved," etc. 2 Peter 3:12. Read also the 13th verse.

These are they "that have kept the commandments of God and the faith of Jesus." Rev. 14:12. These have put on immortality and eternal life as the gift of God; on such "the second death hath no power." But the fearful, and unbelieving, and the abominable, and the murderers, and the whoremongers, and all liars, shall have their part in the lake of fire and brimstone; which is the second death. (See Rev. 21:8.) "To die" means: "To cease to be; to expire; to decease; to perish."—Webster. Away with heathen theology, so much taught at the present day in place of the revealed will of God in his word!

—There are two elements in our nature, intended to stimulate us to virtue,—hope and fear,—a hope for something better than what we possess, and a fear of losing what we already have.

A PRAYER.

BY MARY A. STEWARD.
(Battle Creek, Mich.)

O FATHER, hear thy sinful child,
So full of doubts, so weak, defiled;
Canst thou be ever reconciled
With my poor tempted heart?

I am so tired! I long for rest;
My sin lies heavy on my breast;
My wrongs, dear Lord, I have confessed,—
O! wilt thou pardon me?

I have no righteousness to plead,
But Jesus' blood supplies my need;
His love can ransom from the meed
Of sin's just penalty.

The Father heard my weary plea,
He sent the sweetest rest to me;
Forgave my sins, and set me free—
O glory to his name!

CONSPIRING AGAINST THE TRUTH.

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

WHEN men combine in their efforts against any movement, and put forth renewed exertions for its suppression, it is an indication that that movement is increasing in power and influence. Men do not usually spend their time fighting those things which show evident signs of decline and death. It is those enterprises that they dislike, which are progressive, and have in them omens of success, which they antagonize and endeavor to defeat.

As the third angel's message augments its forces, and begins to be heard by every nation, kindred, tongue, and people, new and renewed opposition may be expected from its enemies. Various means have been tried in the past to stifle and suppress this message. Some have thought best to combat it openly and at every turn; while others, seeing that such a course but advanced it, have decided to let it alone, predicting that in a few years it would come to nought of itself. Notwithstanding all this, it has steadily increased, until it has grown to such proportions that many of its hitherto silent enemies begin to think that some active measures must be employed that will effectually stay its onward strides. They have found that a fair and open conflict does not accomplish their desires, neither does it die out when left without opposition. Their predictions that it would soon come to nought, have been found to have been born of desire rather than of true discernment. What is to be done is a troublesome question. What may be done in an extremity can only be conjectured. That there will be a correlation and combining of forces to oppose the truth is already beginning to be seen, and that unfair means will be resorted to is not at all improbable. We have reason to believe that the most strenuous efforts will be made to shut out the light of truth from the minds of the people, and the most vehement exertions put forth to stifle its influence and stay its course. In describing the "loud cry," the following statements are made in Vol. IV. of "Great Controversy," page 425:—

As the controversy extends into new fields, and the minds of the people are called to God's down-trodden law, Satan is astir. The power attending the message only maddens those who oppose it. The clergy put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they endeavor to suppress the discussion of these vital questions.

In the early age of the Christian dispensation, when the light of the gospel began to penetrate everywhere, and to be accepted by considerable numbers, those who were wedded to old and established rites embodied in their religion, warred against those who were disseminating the doctrines of the new religion. We remember that upon one occasion, the apostle Paul having been brought before the Sanhedrim, and that body of religious bigots having failed to convict him of a course deserving of death, and thus of ending his career, a band of men conspired to take him by stealth, and summarily dispose of this able

exponent of the gospel. The record says, "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy." Acts 23:12, 13.

So determined were they that the preaching of the gospel should cease, that what they could not accomplish by fair means they resolved to effect by intrigue; and what they had failed to do by desultory action they determined to bring about by united effort. But all their opposition was in vain. God's hand was in the work. Paul was rescued from their plots, the gospel spread, and converts multiplied, in spite of all they could do. In opposing the truth, they were fighting against God, who wrought deliverance for his servants, prospered their work, and brought the devices of their enemies to nought.

As often as this has been repeated in the past, showing the utter folly of trying to smother truth, and stay a message from God, many men have learned no better than to keep up the same old warfare, and engage in the useless strife. The Jews had better advice than to do as they did. Gamaliel, a doctor of the law, said to them, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38, 39. And, aside from its internal evidences, the fact that that work has not come to nought, and has never been successfully refuted, is evidence that it was not of men, but of God.

But as God is still unfolding his great truths in the plan of salvation to the world to-day, and calling on men, as of old, to reform and accept of the message for their time, there still are to be found those who oppose his work, and plan for its overthrow. We have it from good authority that a prominent minister of the *Disciple* Church in Iowa, less than a year ago, while speaking against the truth, informed his congregation that some five years ago he, with three other leading men of the denomination, had agreed not to allow Adventism to get a foothold in the State. And the attitude of these men toward the truth since that time has been in harmony with such a pledge. But how well have they succeeded? Instead of the truth's dying out, and losing a foothold in Iowa, it has prospered, and made quite gratifying advancement; while some of these men, with their State paper, have found it expedient to leave the State to find greener pastures elsewhere. The managers of the paper, in giving their reasons for its removal, said, "In short, the paper has been a constant financial burden which they have felt they could not much longer bear." So, instead of preventing Adventism from gaining a foothold in the State, they have lost some of their own.

But why should these men have entered into league to oppose the work of Seventh-day Adventists, if, as they claim, our doctrines are so erroneous? Cannot error be successfully met without a confederacy and a secret alliance being formed by those holding the truth? Is truth so weak, and error so strong? Who ever heard of Paul's clandestinely forming a compact with any of his brethren to overthrow the errors of heathenism or meet the heresies of Judaism? All he asked was a fair opportunity to speak. The compacts were formed by those on the other side,—by those holding error. And the fact that they resorted to such measures is an evidence of the weakness of their cause, and the strength of that they were opposing. They felt unable to meet it single-handed and alone. So what they lacked in strength of argument, they sought to compensate by multiplying numbers.

So it is to-day. These men before referred to evidently saw in the doctrines of Seventh-day Adventists something they felt unprepared to meet, and hence thought they would unite their efforts, and thus accomplish what they could not each do alone. But doubtless to their regret

they have learned that Adventism has come to stay, and that what one man cannot overthrow, a thousand, with the same arguments, are powerless to destroy. Goldsmith expressed the thought when he said, "As ten millions of circles can never make a square, so the united voice of myriads cannot lend the smallest foundation to falsehood."

The fact that these men entered into an agreement to oppose our work attests to the weakness of their arguments; and the fact that they have failed to accomplish their purpose is an evidence of the strength of our positions. But defeat has a tendency to deepen rather than to palliate feelings of animosity. Hence, we need not expect better treatment in the future than we have received in the past. But whatever unjust measures we may be called upon to meet, we can remember that they are only additional evidences that we have the truth. So what might otherwise cause us great provocation, will be but an assurance that we are in the right. Paul's exhortation to the Philippians contains this idea in very plain terms: "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God." Phil. 1:28.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 12.

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

A FALSE THEORY EXPOSED.

In order further to illustrate the last two principles laid down, and to give a fuller idea of the growing tendency with some so to interpret prophecy as to put off the coming of Christ, while claiming that it is near, we will notice the main features of a theory met by the writer in Europe, and which is now being adopted, to a certain extent, in America. This theory agrees with that held by the Reformers of the sixteenth century and by the generality of Christians since the Reformation, in teaching that the monarchies of Babylon, Media and Persia, Greece, and Rome are represented by the four parts of the metallic image of Daniel 2, and by the four beasts of Daniel 7, and in maintaining that the empires of Media and Persia and Greece are symbolized by the two beasts of Daniel 8. It also agrees with that theory on a few other points. But as just ten kingdoms were to arise out of the fourth kingdom, as appears from the toes of the image of Daniel 2, the fourth beast of Daniel 7, etc., and were to exist when Christ should appear; and as there are not now just that number of kingdoms occupying the territory of the old Roman empire, the theory in question claims that in the war to precede the coming of Christ, the kingdoms now embracing the territory of the original Roman empire are to be broken up and remodeled, so that there will be precisely ten kingdoms when Christ appears. Some holding to that theory even deny that there have been just ten kingdoms in the old Roman territory, answering to the ten toes of the image of Daniel 2, and to the ten horns on the fourth beast of Daniel 7, etc.

This foundation laid down, of course the little horn of Daniel 7, that of Daniel 8, and the leopard beast of Revelation 13, do not at all represent the papacy of the past, according to the firm conviction of Christians in the Dark Ages, who suffered so much from the cruel persecutions of that power that they should certainly be the best judges in this matter, and according to the faith and teachings of the Reformers and of the mass of Protestants since the Reformation. And according to this theory, the little horn has not yet appeared, but will arise after the manifestation of the ten horns, and after three of those horns have been plucked up or overturned. And to hasten the time of the glorious reign of Christ on earth, in which the Jews, it is claimed, are to rank first in honor and in the enjoyment of blessings and privileges, they have the three

times and a half, or 1260 days, or forty-two months assigned to the little horn as a period of prosperity and triumph over the saints, to mean just three and a half years. Dan. 7:25; Rev. 12:6, 14; 13:5. And of course "the man of sin," or "mystery of iniquity," and "antichrist" (2 Thessalonians 2), being synonymous with the little horn, represent a literal man, no more, no less,—the personification of all evil,—who is to sit as God in the temple of God in Jerusalem three and a half years. Then a literal image of the beast is to be erected by the two-horned beast, and whosoever does not worship the image of the abominable man called Antichrist, shall be killed. Rev. 13:11, etc.

That will be the "time of great tribulation" to the church (Matt. 24:21-29); and the literal sanctuary at Jerusalem, which will have been recently constructed, will be trodden under foot 2,300 literal days (Dan. 8:13, 14), answering to the last of the seventy weeks, which, it is claimed, is disconnected from the sixty-nine weeks that were to reach unto the Messiah, and thrown ahead and applied more than 1800 years after the first advent of the Messiah and the termination of the sixty-nine weeks. Dan. 9:24, etc. About that time the Jewish system of sacrifices is to be restored; but in the midst of the seventieth week the sacrifice and oblation shall cease, and the sanctuary shall be cleansed. Dan. 8:13, 14; 9:24-27. And after the awful tribulation of the elect, to occur in those days, the signs of Christ's coming will appear in the sun, moon, and stars. And pray tell us when Christ will come, if all these things must transpire before he appears!

Our limits will allow us to present only a fraction of what might be said in reply to this theory. And the first thought that strikes the reflecting and critical mind familiar with the Scriptures in the true light of prophecy, in surveying this theory, is that it violates and mars God's plan of unity and uniformity which characterizes each of the great chains of prophetic symbols. It does this with regard to the ten horns, the little horn, the prophetic times, and the image to be formed by the two-horned beast, throwing them out of joint with the symbols with which they are connected.

Observe the connection that exists between the first four parts of the metallic image of Daniel 2, between the four beasts of Daniel 7, and between the two beasts of Daniel 8. The same is true of the governments that those symbols represent. There is not a break in the symbols, nor is there a break in the history of the governments that the symbols represent. And this is for the simple reason that each government came up by overcoming and replacing its predecessor. And why should not this be true of the parts of the last symbol in each of these great lines of prophecy? Why should there not be a connection between imperial Rome and the ten kings, as indicated by the legs and toes of the image and the fourth beast and ten horns?

If the ten kingdoms have not yet appeared, then there is a blank of at least fourteen hundred years in the prophetic history of Rome as set forth by the legs and toes of the image, and by the fourth beast of Daniel 7. There is or there is not, in those symbols, a connection between the history of imperial Rome and that of the ten kingdoms. If that connection exists, then most assuredly the ten horns have appeared, or, so far as the symbols are concerned, we are still under imperial Rome. But imperial Rome has passed away; therefore the ten horns have arisen, or else God has failed to fulfill his word. If, on the other hand, the connection that we claim exists does not exist, then is God's wisdom as a teacher impeached; for in that case God would plainly represent through symbols a most striking feature that no event in history would ever meet. God forbid that we should impute such weakness to him who is too wise to err, or that we should say, God has failed to fulfill his word. We therefore conclude that the ten horns have appeared.

But why linger here when history shows conclusively that in the fourth and fifth centuries ten kingdoms arose in the territory of the Roman empire, and broke up that empire? See Gibbon's "Decline and Fall of the Roman Empire," etc., etc.

The idea that in the end of time the beast is represented as having ten horns (Revelation 17), is not against our position. The prophetic eye of John looked at the nations now occupying the old territory of the Roman empire through the original ten kingdoms which they replace. Whether they number ten, or more or less than ten, the beast bearing them retains its original, distinctive *brand*, and is still called the ten-horned beast.

Among the places at which I stopped when in France, was one called *Les Quatre Chênes* (The Four Oaks). I looked for the oaks, but they were not there; yet they had been there, and had given their name to the place, which still retained it. Last winter, while in New Orleans, I occasionally spoke at a point on a street called Twin Cottage Street and Five Cottage Street. That street was thus named because originally it had five cottages built on it that looked just alike. Now if one half of those cottages were destroyed, the street would still be known by the same name. There are now many more houses on that street, yet its name has not changed. The same is true of ten thousand different things that have undergone marked changes, yet bear their original names. So of the beast which originally had ten horns. But the same beast had also "seven heads," yet those heads are successive, for they denote seven different forms of the Roman government, the seventh of which is the papal form. Of these John says, "Five are fallen, and one is, and the other is not yet come." Rev. 17:10. But John uses one emblem to represent the power in question throughout its history; namely, a beast with seven heads and ten horns.

It is not therefore necessary to say that just ten kingdoms must yet arise on old Roman territory before the coming of Christ. These kingdoms have already appeared, and the power symbolized by the little horn, the papacy, has arisen also, and has had its prosperous reign of 1260 years over the kingdoms that succeeded imperial Rome. This power is also indicated by the woman that sat on the scarlet colored beast having seven heads and ten horns (Rev. 17), and by the beast which took the seat and power of the dragon, pagan Rome. See Rev. 13:1, 2; 12. It was this dragon who through Herod, its representative in Judea, aimed to destroy the child Jesus as soon as he should be born. Rev. 12:1-5. The seat of this power was the place in which its legislators sat in legal capacity to make laws. All know that this was Rome, and that Rome became the seat of government of papal Rome.

But as the little horn is synonymous with the man of sin, or mystery of iniquity, and antichrist, and as Paul declares that the mystery of iniquity had already begun to work in his day (2 Thess. 2:7), and John speaks of antichrist as of something known in his time (1 John 4:3), it is evident that the little horn was to appear before the end of this dispensation. This power did, through its head, the pope, sit in the temple of God, the church, calling himself God, even "the Lord God the pope." Compare 2 Thess. 2:3, 4 with 1 Cor. 3:9-17; 2 Cor. 6:16.

It is contrary to God's plan of unity and uniformity as seen in each series of prophetic symbols, to confine the little horn, etc., to one particular man; namely the pope of Rome, as does the theory under examination. That horn was to arise among the ten horns. Were the ten horns simply ten kings in the sense that we now attach to the term "king"? They certainly were, if the little horn means only the pope of Rome. It will never do to take that position. It may be objected that the prophet says, "The ten horns are ten kings." Dan. 7:24. We would not deny this. But the four beasts are, by the same prophet, declared to be "four kings which shall arise out of the earth" (verse 17); and in

explaining the head of gold of the metallic image, he says to Nebuchadnezzar, "Thou art this head of gold." Dan. 2:38. Did, therefore, the four beasts simply mean four men? And was king Nebuchadnezzar all that the head of gold signified? No one would be so unwise as to claim this. You say, In each of these cases the head of the government is made to represent both himself and his subjects. Apply the same rule to the little horn, the man of sin, antichrist, etc., and the Scriptures will not be thrown out of their glorious harmony.

WASHINGTON'S BIRTHDAY.

BY ELD. A. S. HUTCHINS.
(Burlington, Vt.)

As is usual on the 22d of February, the birthday of this noble man, the illustrious military commander, the father of his country, whose memory is embalmed in the heart of this great nation, was celebrated by thousands of patriotic men, statesmen of high official standing, men burdened with the weight of years, and on down to children in the streets, who, inspired with the spirit of the occasion, flung their little flags to the breeze, bearing the stars and stripes.

The 22d of February is thus celebrated, and perhaps no one has ever stopped to consider or question but that this day is appropriate for the occasion in the highest degree, notwithstanding Washington was born on the 11th day of the month rather than on the 22d. The record in the old family Bible of quarto form, dilapidated by use and age, and covered with Virginia striped cloth, in the handwriting of the General's father, runs thus:—

George William, son of Augustine Washington, and Mary, his wife, was born ye eleventh day of February, 1731-2, about ten in the morning, and was Baptized the 3d April following, Mr. Bromley Whiting and Captain Christopher Brooks godfathers and Mrs. Mildred Gregory godmother.

In the change from Old to New Style, which was adopted by act of Parliament in Great Britain in 1751, by which act 11 days in September, 1752, were retrenched, and the third day was reckoned the fourteenth, this style of reckoning brings the birthday of Washington to the 22d of February instead of the 11th.

Now if this act of dropping out eleven days, this "lost time," is no obstacle to finding the time to celebrate the birthday of a man, why is there so much trouble in the minds of many to determine when the Sabbath of the Lord should be kept, which commemorates God's creative works, simply because eleven days were dropped from the calendar? Suppose, for instance, the 3d day of the month in which the change was made, fell on the Sabbath. Was there necessarily so much confusion created by said change that no one could determine when the next Sabbath came? And if the Sabbath could then be found, why can it not be now?

ONLY A DREAM.

BY S. O. JAMES.

DID you ever dream of falling from a great precipice or a high building? or perchance you were trying to escape from a poisonous serpent or a savage beast? Do you remember the terror awakened in your heart because your life seemed about to be taken from you, and also the joy and possibly the gratitude when you awakened and knew that it was only a dream? So will it be with the wicked who sleep on in their carnal security, except that their awakening will be the dread reality. Says the psalmist, "When God shall arise, his enemies shall be scattered;" and again, "How are they brought into desolation, as in a moment they are utterly consumed with terrors." Fear may be felt in such a degree as to deprive one of life. "As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image." Ps. 73:19, 20. How different will those feel who meet Jesus as a friend. "O God, thou art terrible out of thy holy places."

The Mission Field.

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

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

FOREIGN MISSIONS.

THE WORK OF GOD IN THE WEST INDIES.

THE fact that one of our canvassers is doing a good work in the sale of standard books on the truth, in the West India Islands, should greatly interest our people in that field. Some of these dark corners of the earth have been passed by in our foreign missionary plans; but the writer is of the opinion that God not only designs to have the isles wait for his law, but has for years been opening the way for the last message of mercy to visit these obscure places. In evidence of this, we will call attention to what has been done in the West Indies toward bringing that people to the light of the truth. The facts we glean from the current number of the *Missionary Review*.

In the time of the last Cuban War, a rebel captain, while on duty, was about to be captured. To escape, he plunged into the sea, and was picked up by a vessel and taken to New York. While there, he was brought to death's door, but was visited by a Christian worker, who read the Bible and prayed with him. He was converted, and having procured a Spanish translation of the Bible, he sought the means of returning to his native island to labor in behalf of his benighted countrymen. Upon his arrival in Cuba, and its being learned that he had apostatized from the Catholic faith, even his parents and brothers and sisters refused to hear him speak of his new-found light.

He succeeded, however, in getting a few together on one occasion, to whom he spoke in a simple way of the love of Christ. It soon became necessary to rent a hall for permanent meetings, and a Baptist church was organized. But this earnest worker was not satisfied to be confined to his hall, and so began to preach in the streets. A concerted plot of the priests, however, caused his arrest, and he was obliged to desist. But the priests did not stop there; they forbade their people to employ the heretic physician in any of their families.

Out off from earning a support by his profession, and having none from his congregation, he went to New York. Shortly after, he was returned as a colporter of a Bible society, and joyfully went to work. While preaching in an interior town, a shot intended for him, from one of the priests, struck and killed a boy in front of him. The frenzied multitude then set on the preacher, and would have killed him; but he was preserved by the police. With clothes torn, and shoes and hat gone, he was brought before the mayor, who had him taken by the police and placed on the cars, and sent back to Havana.

In December, 1885, this fearless and tireless man was ordained to the work of the ministry, and in May, 1887, he had a church in Havana of 301 members, with churches in two other towns, and six men studying for the ministry. In 1888 the church at Havana had swollen to 700 members, and three other churches had grown out of it, with over 200 members. This year the report comes from there that they now have 1,100 Protestant members, and nine native preachers.

It is almost miraculous how that work started, and the numbers that have been brought to the Protestant faith. This appears like an indication that God is preparing that field for the third angel's message. And when we consider, too, the rapidity with which works on present truth sell there, does it seem incredible that a call will ere long be made from there for the living preacher also? As the work advances all along the line, the calls for laborers will be more frequent, and the Lord wants his people to be preparing to fill the openings that his providence is preparing. J. O. C.

REVELATION 7:1-3.

THIS chapter presents some thoughts that are worthy of special consideration: first, angels are seen holding the elements of strife and war that otherwise would impede the progress of another messenger who has a special work to perform; second, this messenger is seen coming from the east, or from the rising of the sun (referring more to the manner of his rising than to locality), crying to the four angels to hold the winds until he has done his work; third, the work that he does is to seal the servants of God. With respect to the class of people to whom it applies, the message here brought to view must be of the same character as the message given by Christ to his disciples: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather unto the lost sheep of the house of Israel." He sent others before him to prepare the way for his work.

The message of Revelation 7 is to go to those who have heard of the gospel, and known something of its principles. God's providence has gone before, and prepared the way for this special work. There are doors open at the present time for the truth of God to reach almost every heathen nation and barbarous tribe. The word of God is now being printed and circulated in 250 languages. Natives of every nationality are prepared to appreciate the blessed truths for this time. The foreign missionary work of the various denominations and religious bodies is prospering and extending as never before. The last few years has witnessed some of the most marvelous changes in this respect. We have but to open our eyes to see that there are as remarkable conversions, and, from their standpoint, as wonderful manifestations of divine power as are experienced in the special work of God. Who will say that this is not in the providence of God, to prepare the way for the message to go to the inhabitants of the world?

With reference to what has been accomplished, A. T. Pierson, in the *Missionary Review*, says, "McKay, at Formosa, gathered 1,200 souls to the Lord's table on the twelfth anniversary of his advent to that island. William Johnson saw Sierra Leone transformed into a Christian State within seven years. [At this point our publications are gladly received.] Dr. Clough, at Ongole, in 1878, baptized 10,000 converts within three months. The South seas, from Tahiti to New Guinea, were Christianized within forty years. A thousand church-spires displaced cannibal ovens in the Fiji Group in less than half a century. Transformations as inexplicable by any human philosophy, as the creation of the world out of nothing, have taken place within the memory of men still living. Madagascar and Polynesia, the Carens, the Zulus, the Maoris, and even the Japanese, in our own day, furnish modern miracles as astounding as the cleansing of a leper, the empowering of the impotent, the exorcising of the demoniac, or the raising of the dead."

As to the genuineness of all these conversions, we have nothing to say; neither would we conclude from their general statements that every individual in these countries has renounced idolatry. But the fact that there has been a great change with these people cannot be questioned. We have stood beside the sick bed of the native Maori, and had friends interpret to us what was said, and with no people have we ever witnessed more heartfelt tenderness than with them. As a general thing, they have renounced their idols, and believe in the true God; and what is more, they have been taught to read and reverence the Bible. Will God in his closing work for this world, pass by these fields thus prepared for the truth? Shall we not rather conclude that God is preparing the way for the outpouring of his Spirit upon all flesh? Is there no lesson for us to learn in these things? Is there not a providence of God in such circumstances as the conversion of an entire island, numbering as many inhabitants as Pitcairn Island, to the truths of

the third angel's message? Let us remember that our God is infinite, and that while our minds may be taken up with some one line of thought, extending in some particular channel, there is danger of our limiting the Holy One of Israel. When the third angel closes his work, it will be seen that the Lord gave his people great light and great opportunities, and that he opened doors to them which at the time were not appreciated. It will also be seen that it is not difficult for him to find the number to be gathered from the last generation. Men and women from the heathen nations whom he has prepared to receive the truth by agencies outside of our limited ideas, will be among the 144,000. As it was in the days of Martin Luther and other Reformers, so it will be in the closing work of the third angel's message. God will move upon hearts, one here and another there, thus preparing the way of the truth in every locality, and opening doors through which rays of light can shine to the most darkened portions of the earth. Such is the work of God. S. N. H.

ENCOURAGING OMENS.

THE work of the third angel's message has always been a work of faith, and will continue to be such until it has accomplished its object in the earth; namely, to make ready a people prepared for the Lord when he comes in the clouds of heaven to take them to himself. Our duty in connection with the work is to faithfully, lovingly, and hopefully sow the seeds of truth "in tears," knowing that we shall "reap in joy," if we do our part.

Yet, while we are doing this, the Lord in mercy permits us to see omens of good that are calculated to give us courage, and inspire us with confidence in the work. The missionary society here in London, which was organized last summer, in its short experience is already seeing fruit of its efforts. A good-sized club of the *Present Truth* is taken, and the members have been sending these out by post to different parts of the kingdom. Many encouraging letters have been received, and not a few have sent in a year's subscription. One man writes that the same paper was sent to him some four years ago, but at that time he paid no attention to it. Upon receiving the paper again, however, he concluded that he would give it a careful perusal. This was last September. He and his sister becoming deeply interested, they sent to the office here in the city for other publications, and now for a few weeks they have been keeping the Sabbath.

Another man in the south of England, who received some of our papers and books, has evidently become convinced of the truth. We do not know yet whether he is keeping the Sabbath or not, but he has sent orders for publications several times, accompanied with the cash; and last week he sent an order for thirty-nine copies of "Truth Found," with as many addresses, and a request that we mail the books to the names sent. The names he gives are all in the same neighborhood, and he is anxious that all the books be sent on the same day. One of our Bible workers a few weeks since called on a family, and tried to make an appointment for a Bible reading. As she was cautiously calling attention to the prophecies, the lady interrupted her, and said that she had a book which treated on those things, and they had been considerably interested in it. Then she brought out a copy of "Thoughts on Daniel and the Revelation," which they had purchased in Australia. An appointment was made for a reading, and after they had held a few, the lady desired to know what the worker thought about the Sabbath question, remarking that her Australian book taught that the seventh day was the Sabbath, and they had been troubled over it for some time. Of course it was then explained to her that the book contained what we believe. This family we hope to see take hold of the truth.

To-day three were baptized. One of these was a gentleman who was brought up a Catholic. D. A. ROBINSON.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 19, 1889.

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

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

ANOTHER ATTACK.

Third and Concluding Paper.

WE were obliged to close last week's remarks with a bare allusion to the charge that our position on the subject of the sanctuary obliges us to take the view that there can have been no forgiveness of sin since 1844, when, as we hold, Christ entered into the most holy of the heavenly sanctuary, and commenced the work of the atonement. The reason upon which they base this charge, is that on the day of atonement in the type, no offering was made for the people, and hence only those who had previously presented their offerings could share in the atonement; and therefore in the antitype, no forgiveness of sin can be secured after the work of the atonement begins.

This view is one which our opponents manufacture for us, upon premises of their own, not upon ours. Their premises we deny, and their conclusion we consequently repudiate. Did they ever stop to think what conclusions would inevitably follow from their premises? If, as they say, all that was done on the day of atonement had respect only to what was done *previous* to that day, then it follows that if a sin was committed on that day, for that sin there was no forgiveness. For if there could be no offering for present sin on that day, which was the tenth day of the seventh month, all opportunities ceased at the close of the ninth day; and when the work of the next year opened, on the eleventh day of the month, the offerings had respect to the sins of that day and onward, and did not *lap back* onto the tenth day, the day of atonement. Hence we say again, according to this view, whatever sins were committed on the day of atonement could find no forgiveness—the door was shut. Thus our opponents, by the view they hold, will have it that there was, for *one day in every year*, a "shut door" to Israel, for *nearly fifteen hundred years*, while the typical dispensation lasted. This is the worst "shut door" view we ever heard of. Let not such theologians taunt S. D. Adventists with any shut-door doctrine.

We claim that there was an offering for sin on the day of atonement; that is, that the offering ministered by the high priest on that day was a general one for all the people; and that if a man, though he had brought no offering before, would come up and *comply with the directions for that day*, he could avail himself of the benefits of that offering. Just so in the antitype. And we repeat that the subject of the sanctuary was the very subject which was calculated to correct the ideas of Adventists on the question of the shut door immediately after the passing of the time in 1844, and which did correct it with all who would receive it. Let the argument above stated, with respect to sin on the day of atonement, be carefully noted.

The much-mooted passage, "The time of their salvation is passed," as appears in "Early Writings," is again brought up. What is the subject of the vision?—This: "The reformations that were shown me were not reformations from error to truth." This would imply that there might be reformations from error to truth; but these were not the ones brought to view in the vision. We wonder how much confidence Mr. M. would have in a "reformation," so-called, which was "not from error to truth, but from bad to worse." Whether or not this has yet been fulfilled is an open question. But whether past, present, or future, the subject of the vision is false so-called reformations of the last days, and the ones whose salvation is

spoken of as past, are those who are engaged in those false reformations. The whole scope, intent, and context of the passage demand this construction. But men become so delirious with prejudice that they will hang and quibble upon mere words, rather than be governed by the sense of the narrative. Of this construction the objector says: "He goes back five paragraphs to find the antecedent of the pronoun 'their.'" Very well, look at 2 Sam. 24:1: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." Now in this passage, what is the antecedent of the pronoun "he"? The skeptic says the word "Lord" just before. But Mr. M., with every accepted commentator, and every Bible believer, will say, "Satan;" and to find this antecedent we must go back, not merely five paragraphs, but more than five chapters, even into an entirely independent and different book—1 Chron. 21:1. In view of this principle, why quibble over five paragraphs? Why not be consistent, and take as the antecedent of "their" the plainly-expressed *subject* of the vision; namely, those who are carrying on false so-called reformations?

Mr. M. then tries to make out that we apply the language to all ministers, whereas we do nothing of the kind, but apply it only to a particular class.

As another specimen of the way in which Mr. M. treats the writings of Mrs. White, take the following: He quotes from her these words (p. 11): "I do not write one article in the paper expressing merely my own ideas." The reader will notice that she says "ideas;" but Mr. M., commenting upon this a few lines farther on, says: "And yet Mrs. White claims, and her followers profess to believe, that every line and every word is inspired of God." Can any one tell what right he had to slyly change the language, and say "word," when she had only said "idea"? Does not any one know that an *idea* may be expressed in a hundred different ways, and that *words* need not be inspired to set forth a heaven-sent idea? By such foul and deceptive means they try to make the writings of Mrs. White odious.

On this point Mr. M. rests principally upon verbal instead of printed evidence. He says:—

Again, Seventh-day Adventists claim that the writings of Mrs. E. G. White are "equal to the word of God in all respects." Yea; more than this, that when a preference is to be made, the former must take the precedence, "since they are more *recent* and *pertinent* to the *present time*." The italics are our own. I here quote the *verbatim* language of two of their leading ministers, proclaimed from the sacred desk in the Tabernacle, in Battle Creek, Mich., in 1882.—p. 10.

Did Mr. M. ever find anything like this in any of our printed and standard works?—Not a syllable. Whether he ever heard it or not, we will leave the reader to decide for himself. We can only say that we never did. We say that people sometimes look through colored glasses; we might also say that they hear through a telephone, the other end of which is manipulated by the father of lies. But suppose he did hear this; suppose two persons could be found so ultra and unbalanced as to give utterance to such extreme views; is he to judge the whole body by them? Again we say that we never heard any such statements, and certainly nothing of the kind can be found in any of our printed works.

Again he says: "In a meeting held in their Tabernacle in Battle Creek, I heard the testimonies of sixty-two persons. Out of that number only two made mention of the name of Christ." As these were testimonies that he "heard," he of course was not one of the two who mentioned Christ. He then himself failed to do what he now reproaches the others for not doing. This is thrown out to carry the impression that we make nothing of Christ. But what has such an incident, supposing it is true, to do with determining the position and practice of a whole denomination of Christians?—Nothing whatever.

He continues: "The testimony of the sixty was

substantially as follows: "I thank the Lord for the visions; I believe every word of them; I believe that they are equal to the word of God in all respects; and I hope you will pray for me that I may be able to square my life by them." It is astonishing what a faculty this man seems to have had for getting into peculiar meetings, and hearing peculiar testimonies. In all our connection with this people, we do not remember to have heard any such testimony, and we boldly aver that he never heard half a dozen, much less sixty, of the kind.

He further affirms that Mrs. White claims for her writings that they are "equal to and in some respects above the word of God."—p. 12. Such a charge is infamous. In all her writings he cannot find a syllable asserting that they are in any respect above the word of God, or even drawing any comparison between them.

His charge that the visions are made a test of fellowship; that credentials are taken away, and members cut off from the church for not accepting them, is one of the old stale falsehoods referred to in the first of these articles. Turbulent and unruly spirits are to be set aside for the divisions they cause. Rom. 16:17; 2 Thess. 3:6; etc. S. D. Adventists could fellowship a person even if he believed that the dead were conscious, and the soul immortal, if he held those views quietly, and on all matters of conduct kept the commandments of God and the faith of Jesus. But if he made this subject an occasion of strife and wrangling, they would withdraw from him as a disturber of the peace and a causer of division. And so they would do on the subject of the visions, or any other subject. It is a very convenient way, when a person has taken a course to cause a separation from a church, to charge that separation upon some, to him, obnoxious doctrine, especially if he imagines he can thereby raise some prejudice, or inflict some injury upon the people of his dislike. This will explain the position of every one who claims to have been disfellowshipped for not believing the visions.

But we will not pursue this subject any farther. Enough has been presented to show the dishonorable nature of this attack, and the spirit by which it has been prompted. We find in it no evidence that the writer was seeking to heed the injunction of the apostle: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just . . . think on these things;" and we discover in it nothing to lead to a higher and better life. It may for a time influence some, but will stand exposed in its true light to all who will take the pains to investigate the matter fully.

SPIRITUALISM NOT RETROGRADING.

At the present time and for several years past, the great Spiritualist movement which began nearly half a century ago has taken on a somewhat quiet appearance, which might lead many to suppose that the period of its rapid progress was ended. That this is actually true, however, is contradicted in a recent issue of the Baltimore *Sunday Herald*, which devotes a column and a half to a review of the rise and progress of Spiritualism in Baltimore, and its present outlook in other parts of the United States. Two or three extracts from the statements there made will show what the situation really is, if the statements of the writer are correct. He says:—

Spiritualism is but little spoken of at the present time, as compared with other matters,—much less thought of,—but it is reasonably sure to attract much public attention in the near future. There is even now a growing sentiment in its favor among individuals who, while not, perhaps, believers in its tenets, are yet unprepared to express total disbelief in or antagonism to it. That consideration of the phenomena it presents is daily becoming more wide-spread there cannot be the least doubt; and it is no less certain, though not so easy of demonstration, that the number of those whose faith is of the "positive kind," is rapidly increasing. It is claimed that there are now 10,000,000 Spiritualists in this country; and while this is probably too liberal an estimate of those who confess their faith openly, it is in all likelihood not excessive, if those who fear or are ashamed to let their convictions

be known, and those who have partial faith only, are counted.

"In Baltimore," the writer proceeds to say, "Spiritualism is rapidly increasing." The number of believers there is very large; and not a night passes, it is said, without the holding of a number of circles. The following paragraph shows the influence it already exerts upon leading citizens of the place:—

If it is asked why this quiet and unobtrusive sect is liable to grow in prominence and importance, the answer lies in the fact that the public mediums number among their clients some of the most prominent of Baltimore's citizens. One of these mediums, a young woman, has no more regular patron than one of the ablest members of the bar, who seeks counsel through her from the other world at regular weekly intervals, and there are scores of the most substantial merchants of the city who would as soon think of trying to fly, as of entering into any important business venture without first consulting their favorite medium.

Such is the state of things which already exists in Baltimore; and the query naturally arises as to whether its hold is not equally strong in other large cities of our land. If such is the case—and there is no good reason for thinking Baltimore an exception in this matter—this necromantic influence has a very strong hold upon the leading centers of population, which are the chief centers of national power.

It is worthy of note that in those parts where the influence of present truth has been most widely exerted, Spiritualism is also especially prevalent. Says Lyman C. Howe, a prominent Spiritualist of Canandaigua, N. Y.:—

Michigan is full of Spiritualists. They have a State organization, and many county societies besides. In Kansas the Spiritualists have a large and intelligent following. California is also filled with believers, and the large number of mediums who meet there makes it an excellent place to advance Spiritualism. There are several papers devoted to Spiritualism published there.

The same writer also says that "nearly three-quarters of the ministers in the country are in sympathy with it and believe in its phenomena, although they differ on its methods."

Spiritualism is not very demonstrative just now, but there are plenty of evidences to show that it is not dead, nor even sleeping, but is moving steadily though silently forward in the accomplishment of the work which has been assigned to it in prophecy.

L. A. S.

CIRCULATE THE PETITIONS.

THE fiftieth Congress has expired; and both the national Sunday law and the proposed Religious Amendment to the Constitution are dead, so far as legislation is concerned, for the present. But this must not be taken as a sign for us to stop circulating the petition against religious legislation, and for the maintenance of the Constitution as it is. Instead of being taken as a sign to stop circulating the petitions, it ought to be the signal for more active circulation of them, if possible, because it gives us another little time of assured peace in which to work. Although the proposed legislation is dead, the movement for the Sunday law and the Religious Amendment is not by any means dead; those in favor of these things are just as active as ever, and as much determined to make their movement successful. Between now and the time when the next Congress meets, next December, the workers for religious legislation will do all in their power to gather such strength that when that body does assemble, they can renew their efforts, backed by such influence as will make their efforts successful. And from the way that they have conducted their movement so far, it may be fairly concluded that they will not be overscrupulous as to the means by which they shall secure support and influence. Besides, at the next effort, they will have before them two years in which to work to carry the legislation which they demand. If the session which has just expired had not been a short one, there is no assurance at all that the Sunday bill would not have passed almost as it is. But when they shall come to it the next time, with a new Congress, and two years in which to work, and probably with a considerably modified bill, the probabilities are

that they may secure it. This being so, it becomes us to be more diligent and more earnest than we have yet been, in the circulation of the petitions, and the spread of the truth which makes known the principles of righteousness and of liberty. We have from now till next December assured us in which to work. After that, we cannot be so sure of further time, to any great length, while that Congress shall continue. Therefore, as the Lord in mercy has given us this little time of assured peace and liberty, it certainly becomes us to show our gratitude for it by more diligent work and more earnest spreading of the truth than we have ever before shown. Let every lover of the third angel's message awake to the importance of the time, and work while it is called to-day; for we know not how soon shall come the night, when no man can work.

In circulating the petition which we have, persons are sometimes met who propose a modification of it to suit themselves, saying that if it were modified thus and so, they could freely sign it; and that they have friends whom they could also get to sign it. We have received letters to this effect, proposing, at the suggestion of certain persons, modified forms of petition, and asking to have some printed to suit this demand, so that these persons might be induced to sign them.

We here insert the genuine petition which is being circulated:—

We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion: but that the total separation between Religion and the State, assured by our National Constitution as it now is, may forever remain as our fathers established it.

One brother, writing to us, said that in his town there is a friend of his "who is a lawyer of more than ordinary standing and influence, most of whose practice is in the higher courts, a member of the Congregational Church, a prohibitionist of national reputation, having run on that ticket for Judge of the Supreme Court of his State twice, and once for governor of his State, and once for Vice-President of the United States; he being, furthermore, very liberal toward our people, and anxious to sign the petition if some slight modifications could be made in it." The brother thought that the influence and help of such a man were worth securing. The petition modified as proposed by this gentleman, would read as follows, his modifications in italics:—

We the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill to *coerce—but only to protect* the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any *religious sect or sects* above others, or that will in any way sanction legislation upon the subject of *sectarian* religion: but that the total separation between *church* and the state, assured by our National Constitution as it now is, may forever remain as our fathers established it.

We doubt not at all that the gentleman is anxious to sign such a petition. There is no National Reformer in the country, nor a person who favors religious legislation, that is not equally anxious to sign the petition, if it could only be modified as this one is. His modification in regard to the Sabbath, or Lord's day, clause is apparently harmless, although Senator Blair says that "protect" is a stronger word than "promote," as it implies the use of the national power; but this modification in reference to the amendment to the Constitution would make the petition ask for the very thing that Senator Blair proposed in his resolution for the amendment of the Constitution. And his substitution of the word "church" for "religion" is precisely the National Reformers' argument: they

want to put the word "church" instead of "religion" into the first amendment to the Constitution as it now is. But what the National Reformers want our Constitution to say, and the kind of legislation they want on the subject of religion, is precisely what no man who has any respect for his own religion or that of anybody else, or any respect for the rights of men, ought ever to want. We can never circulate any such petition as is proposed in this modified form. Such a petition would justify legislation upon religious questions, and a perfect union of church and state.

Another modified form has been sent us by a brother in another State, who is circulating the petition at the capital of his State. He says that members of the State legislature and other leading men at the capital objected to the Sabbath clause in our petition, and on that account refused to sign it. He had succeeded in mollifying all but one, a State senator, by presenting to them for signature the following petition:—

We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill favoring any ecclesiastical institution or rite; nor to adopt any resolution for the amendment of the National Constitution that will give preference to the principles of any one religion above another, or that will sanction legislation upon the subject of religion: but that the total separation between *church* and the state, assured by our National Constitution as it now is, may forever remain as our fathers established it.

So far as any material change goes, this petition calls for almost precisely what the other one does. This one asks that no bill may be passed favoring any *ecclesiastical* rite or institution. But the ones who would sign this petition are fully in favor of a bill in regard to the observance of the Sabbath, or Lord's day, or other *religious* institutions; that is, they would be in favor of enforcing religious institutions, if they are not institutions established by the *church*. But this does not mend the matter a particle. Enforcing religious observances of any kind, whether the institution be established by the church or by the Lord, is only religious despotism, and is the enforcement of hypocrisy, and can only multiply sin. This petition also, as the other, proposes to substitute the word "church" for "religion;" and like that, therefore, this petition and those who sign it would favor exactly what the National Reformers favor, and this petition would ask for the very thing that they ask for. Thus the brother, in being so ready to modify our petition, and to get their signatures, is working directly in favor of the legislation and the movement which he professedly opposes. Undoubtedly he could get all the National Reformers he could visit, to sign that petition. But we are not working in favor of the National Reform movement; we are working against it. More than this: we are not working for numbers; we are working for principles.

Another proposed to substitute a new petition entirely, as follows:—

We, the undersigned, citizens of the United States, earnestly and respectfully remonstrate against the passage of a bill now pending in Congress, entitled, "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship;" and also against any bill or amendment to the Constitution in relation to the observance of Sunday, or religious services and observances on any day of the week, that would tend to give a preference or advantage to one religious sect over any other, or to create a union between the church and the state.

This was drawn up by a prominent lawyer in a large city. He argued in favor of it, that Congress has the right to legislate in regard to the Lord's day or any day that it may choose; but that it had no right to legislate in such a way as to infringe on the rights of others. But if Congress has the right to legislate in regard to the Lord's day, it has an equal right to legislate in regard to the Lord's Supper, or the Lord's prayer, or anything or everything else that is the Lord's. The fact is, Congress has no right to legislate on anything that is the Lord's. This also proposes the National Reform substitute of "church" for "religion," so

that legislation may be to any extent in favor of religion and be all right, so long as no particular church is named. Nobody should ever sign any such petition or remonstrance as this.

The object of circulating the petition is not simply to get people to sign some petition, and if they will not sign the genuine one, modify it till they are so satisfied with it that they can sign. Such is not at all the purpose of circulating the petition. The petition which we circulate, embodies the principles of the American Constitution and of Jesus Christ on this subject; and it is to maintain these principles that the petition is being circulated. And these principles are to be maintained without modification and without compromise. This petition represents the third angel's message in that phase of it, and the third angel's message makes no compromise. It does not propose to move by the influence of numbers obtained by compromise and modification. It proposes to move upon principle,—the principles of Jesus Christ, the Declaration of Independence and the American Constitution, with no modifications, and with no compromises.

Therefore, whoever will not sign this petition as it is printed, needs to be enlightened upon the subject of the relation between religion and the civil government; he needs to be instructed as to what the petition represents, instead of modifying the petition to satisfy himself and confirm National Reform views, and promote National Reform principles. If the brethren who are circulating the petitions are not prepared to give such instruction, and to explain to others what it represents, they should become prepared to do so before going any farther. And in becoming prepared to do so, they are only becoming acquainted with the principles of the third angel's message; and in explaining to others the object of the petition, they are, in fact, making them acquainted with the third angel's message. Instead, therefore, of modifying the petition to suit the views of different persons, become acquainted with the principles which underlie it, so that you can explain them, that those persons may discover the danger there is in the very modifications which they propose.

This brings up another question which has been asked. It is, What is the real object of circulating the petition anyhow? Is it to defeat legislation on this subject? or is it only a means of spreading the third angel's message? Well, it is certainly not with the expectation of defeating the movement in behalf of religious legislation, because that cannot be defeated: that is coming anyhow, though this work may delay it for a time. If we work earnestly and faithfully, in the fear of God, the oppressive law may be delayed, and our work can mostly be done in peace, instead of under dreadful oppression and persecution, so that it may be said that, in a certain sense, the object of the circulation of the petitions is to delay the legislation for a while, if possible. But the principal object of it is to spread the third angel's message, and to warn everybody against the making of the image of the beast. The third angel's message is given to us to give to the world; that message warns against the worship of the beast and his image. The making of that image is now being prosecuted with all the might of those who are engaged in it. But the people are not to be left without excuse; God has a warning to give against this. The principles of his truth, of his law, and the word of Christ are to be spread abroad to all the world, that they may not be led into this thing without having been warned of the danger and the evil that is in it. To thus warn them is the principal object of circulating the petitions. It gives every member of our ranks opportunity to work in spreading the message as never before. But these letters which we have received, proposing this modification of the petitions, and which really favor the making of the image of the beast, show that there are those even among Seventh-day Adventists, who do not understand the object of the third angel's message. This is too bad.

The time has come when every Seventh-day Adventist must become such a student of the third angel's message as he has never been before. We cannot do the work of the message without understanding its principles. The time in which we shall have opportunity to make it a study is very short indeed. There is no time to idle away; there is no time to be listless. There is only time for earnest, diligent, prayerful study, and faithful work. The crisis will soon be upon us; God will cut short his work in righteousness, and the victory over the beast, and over his image, and over his mark, and over the number of his name, shall be given to those who shall have loved the truth, and endured the conflict.

Then let the petition and its principles, without any modification or compromise, be circulated to the remotest corners of the nation.

A. T. JONES.

MARRYING UNBELIEVERS.

TRUE marriage is the closest partnership and relationship it is possible to form in this world. The decree concerning it, when it was instituted in the garden of Eden, was, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:23, 24. No other relationship, therefore, can compare with this for intimacy. In such a union the purposes of life will naturally be one and the same. Each party is expected to make the other's interests its own. They should commune on the same subjects, pursue the same objects, live for one purpose, and have all interests in common. They should cleave each to the other till death doth part them.

While thus united by the warmest affections, carrying out the original design of the Creator in this union, marriage is beautiful and precious beyond measure, representing in miniature the peace and love of heaven. Indeed, the apostle Paul chooses marriage as a likeness properly representing the blessed union existing between Christ and the church,—the devoted interest of Christ for his people illustrated by the true love of the husband for the wife, and the reciprocal interest of the church to Christ, by the ever faithful love of the wife to the husband. Such marriages will be, indeed, blessed of God, and a great source of happiness to the parties connected by them. But, alas! how few of them are seen in this wicked world! Many of those contracted are a mere arrangement for the parties to live together where passion, selfishness, mutual recriminations, resentments, cruelty, and wickedness may be displayed. Such partnerships perhaps more forcibly represent a hell on earth than any other illustration we could present.

In order that a true union in marriage may exist, there must be at least a general agreement in all important matters between the contracting parties. How "can two walk together, except they be agreed?" The great aims of life must be one, or continual trouble is likely to arise. Associated so closely together as the parties are sure to be while living in the same domicile as man and wife, wide disagreements in opinion must cause alienations. These principles hold true in all marriages; but with true followers of the Lord Jesus, the necessity of union of belief in order to a proper marriage, is still more important. The Christian is under a solemn vow to be true to Christ at all times. He is his Lord and Master, whose steps he is to follow, and whose requirements are to him of highest authority. With such the object of this life is but a probation, and a preparation for a higher one. Such are "pilgrims and strangers" in this world. They look not for their main happiness here. Every hindering influence is to such a great sorrow, a trial, an obstacle to be overcome, lest the great salvation shall be lost. To be separated from Christ is the greatest of calamities. To lose eternal life makes this life a total failure. Every true Christian must entertain such sentiments, if he would retain the approbation of Heaven.

How can such a person take into the very citadel of the heart, into the closest, most intimate relationship, one who has no interest in Christ, no love for eternal things, no hope beyond this world? Christ teaches us, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." Matt. 12:30. There must of necessity in all such cases be a conflict, open or implied. There are radically different interests, and the parties will be laboring for antagonistic objects. A partnership would be unworthy of the sacred name of marriage which did not bring the contracting parties into such close relationship as the Bible presents. But uniting believer and unbeliever in such a union is connecting dissimilar interests, and claiming to consummate a relationship which cannot actually exist unless one or other of the parties virtually surrenders his principles. The Christian has promised Christ to be fully his, to love the Lord with all the heart; yet in entering into the marriage relation with an unbeliever, one is taken whose influence must count in an opposite direction. The result, therefore, is inevitable, that the Christian party lowers the standard of Christian interest to worldly considerations, and is therefore in a measure false to former vows.

The consequences are almost uniformly injurious or fatal to the religious interests of those forming such marriages, as we should have every reason to expect they would be. The unbeliever having gained his first object, by obtaining the consent of the other party to take a false position, sacrificing in a degree his loyalty to Christ, has every reason to believe he can obtain still further victories. Little more than a mere outward profession is retained, and in most cases not even that. But it may be said that there are exceptions to this rule; that unbelievers are sometimes thus drawn to become Christians. These cases are few, indeed, compared with the many of an opposite character, showing how dangerous is the risk.

But what does the Bible say on this point? God says to ancient Israel, when speaking of the people around and among them after they should enter the promised land, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:3, 4. In all their history the truthfulness of these statements was seen. How careful were the patriarchs Abraham and Isaac that their sons, in whom their hopes rested, should marry worshipers of the true God. Those who did not, soon lost their knowledge of him, and went into groveling idolatry. Witness the history of Ishmael and Esau, and their descendants.

Marrying unbelievers was one of the causes of the greatest calamities which came upon that people. Witness the astonishment and grief of Ezra when he reached Jerusalem, and found that the elders and leading men and many of the people had done this. Ezra 9. "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." Verse 3. He mourned before God greatly for this, and labored for the people, even until they put away their strange wives from them. Read the whole connection. This, indeed, must have been a great hardship, as many children had been born through these marriages. There was doubtless great grief and lamentation, sorrow and mourning. Such a step of course could not be taken under our Saviour's exposition of the law of marriage in this dispensation. But perhaps it was the only way a pure seed could be preserved, and the right principle vindicated then. It shows, at least, how important God regards this matter.

Solomon, the wisest of kings, was a great transgressor of God's command in this particular, and was nearly ruined by it. His foreign wives turned away his heart from the true God. He built idol shrines for them out of regard for their desires to

worship their own gods, thus introducing heathen worship into the capital of the nation itself, and eventually spreading idolatry all through the realm. 1 Kings 11. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice." Verse 9. Nehemiah says, "Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God: and God made him king over all Israel: nevertheless even him did outlandish women cause to sin." Neh. 13:26. Read connection, showing the evils of such marriages.

Some seem to think these statements of the Old Testament have no force in our time. But precisely the same principles produce like effects now. Men and women are just as easily influenced now as then. Idolatry really exists in the heart of every one who has other gods before the Lord, or does not love the Lord with all his heart. Indeed, more subtle, and therefore more dangerous, forms of evil prevail in our age than in any other, and Satan can work through worldly and unconsecrated companions with as great success as in any past age. Ancient idolatry was simply the fashion of those times, and it had its potency, simply because Satan could charm the senses through its sensual rites, and lead to pride, passion, vanity, vainglory, and every form of iniquity. Worldly objects and pleasures lead now to similar results. Satan has simply changed his manner of working. So, when we chose as our nearest bosom companion—who will be, if united with us in marriage, constantly in our thoughts and presence,—one who loves not our blessed Lord, but does love the world, its wealth, pleasures, covetous practices, etc., we simply pay premium on our own spiritual ruin, and invite to our hearts influences which we know will lead away from God.

What does the New Testament say on this point? St. Paul, in speaking on the subject of marriage of women whose husbands have died, says, "She is at liberty to be married to whom she will *only in the Lord.*" 1 Cor. 7:39. This language emphatically confines the marriage of Christians to those who are the Lord's children. It therefore virtually and squarely forbids marriages outside of that limit, for believers. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God," etc. 2 Cor. 6:14-16. This Scripture embraces the principles of the subject of this article, though it extends further in its scope than marriage. It forbids a close intimacy and various forms of partnership of Christians with unbelievers. God's people are to be separate, a peculiar people, zealous of good works. A close alliance with worldlings is dangerous for the true believer, as the tendency is to draw away from the Lord. If this be so in mere ordinary partnerships, how much greater the danger in such a close relationship as marriage! This scripture therefore, in principle, emphatically forbids the believer to marry an unbeliever. How can those who truly love the Lord Jesus place the keeping of the "temple of God" in the hands of the subjects of Belial? We wish in no respect to speak unkindly of those who are not Christians. There are many honorable men, as the world goes, with kind hearts, generous, honest, candid, truthful, and, in a worldly sense, worthy of the highest respect; yet they have never given their hearts to Christ, they have not accepted him as their Lord, they know nought of his love. We may respect such men, feel a deep interest for them, labor for their salvation, treat them kindly in every way, hope for their conversion, place God's truth before them, and even respect such more than we can many unconsecrated, hypocritical professors; yet it is not safe, it is not right, to place the keeping of our eternal interests so much in their charge as a marriage union would imply. The Bible forbids it.

It is too dangerous ground for us to venture upon. Past experience shows that many have lost their souls by so doing. We must be true to Christ our Lord. We must obey his words of inspiration. We must not, in this time of special peril, jeopardize our eternal interests by doing what the Bible so plainly forbids.

G. I. B.

ACROSS THE OCEAN.

I HAD made arrangements to sail on the 9th of February for England, but it seemed that the providence of God had ordered it otherwise. I therefore sailed on the steamship "Umbria," the 16th, going aboard Friday night, after meeting with the friends in Brooklyn for an evening meeting. God has raised up a company of those to keep his commandments in this place who love his truth. Recently Bro. Wright has gone there to canvass for names to the petition against the union of church and state. He has been successful in securing the names of many of the leading men, such as city officials, lawyers, physicians, etc.; and the names of several prominent bankers are also on his list. The question that so much interests us at the present time is of general interest. It is one through which thousands will have their attention called to the truths for this time.

Sabbath morning, while sitting in the saloon reading the Bible, I noticed a gentleman in another part of the room doing the same, which is by no means a usual thing on such occasions. Soon he came to me and asked for an explanation of a certain text of Scripture in Psalms. He then said that he was arranging a Bible reading on the resurrection, and and if I had no objection, would give it to me. I was much interested with his zeal as well as his arrangement of Scripture. In the course of the conversation which followed, he stated that he was not clear upon the subject of the millennium. I then, in turn, gave him a reading on that subject. From this time forward we were much together when able to be around, during the remaining portion of the voyage. We felt to thank the Lord for the pleasant, and, we trust, profitable acquaintance formed. He proved to be an evangelist, David McDonald, from Toronto, and is holding public Bible readings. He was starting for a tour through England and Scotland. Upon our arrival in Liverpool, he stopped with us at Bro. Drew's over night, and in the morning left for London, where he was to begin public effort.

We found on the boat a party of eight en route for the "pleasant land," two of whom were ministers from the "sunny South," editors of the *Presbyterian Quarterly*, and one a gentleman who had been at the Sanitarium at Battle Creek, Mich. His visit at the Sanitarium and the acquaintance he had formed with Dr. Kellogg and others had made a favorable impression on his mind. We found others from Tasmania and New Zealand, which made the associations very pleasant. There were, as nearly as we could learn, 179 saloon passengers on board, with, I should judge, as many or more steerage and intermediate passengers. It is the finest ship in which I ever sailed, and, save its sister ship, the "Etruria," the fastest one on the Atlantic. Its length is 520 ft. The accommodations were all that could be asked for, those for the intermediate being as good, judging from what we saw, as for saloon passage on some of the first-class steamers. The Cunard line is equal to, if not a little ahead, of any other line, as regards speed and the comfort of passengers. The "Etruria" is an older ship of the same line, of which this is an exact model. These two ships have thus far made the fastest time of any on the ocean that have crossed from Liverpool to New York City. With so many competing lines as now exist, and the usual unpleasantness of sailing with many, it is for the interest of passengers to sail on that line, and in those ships, which furnish the best accommodations. From our past and present experience, we can recommend this line to our friends. While it

was said that for twenty years they had never witnessed a more smooth voyage at this season of the year, we were confined to the state-room two days, and did not feel but that land would have been preferable to water until the last day of our voyage. The vessel in which we sailed is capable of accommodating over 700 saloon passengers. We had a state-room by ourselves, which we appreciated, especially after getting out to sea. The vessel appeared like a floating palace. After arriving at Liverpool, we learned that the ship "Aurania," the one we tried to get passage on the week before, had a rough voyage, encountering some severe gales.

Considering the acquaintances formed, the smoothness of the sea, and other circumstances, we could not but conclude that the Lord's providence was over all. We are now at Bro. Drew's, but expect to leave to-morrow for London. Last night two young men who had become interested in the truth were present, and we had quite an interesting time investigating the Scriptures.

S. N. H.

THE BILL TO REPEAL RELIGIOUS TOLERATION IN ARKANSAS.

THE following is the bill introduced by Senator Tillman and passed in the Arkansas Senate, as noticed in last week's REVIEW:—

A BILL FOR AN ACT TO BE ENTITLED, AN ACT TO PREVENT SABBATH-BREAKING AND TO REPEAL AN ACT TO AMEND THE LAW RELATIVE TO SABBATH-BREAKING APPROVED FEBRUARY, 15, 1887.

Be it enacted by the General Assembly of the State of Arkansas:—

SECTION 1. That every person who shall on the Sabbath or Sunday be found laboring, or compel his apprentice or servant to labor or to perform other services than customary household duties, of daily necessity, comfort, or charity, on conviction thereof shall be fined in any sum not less than one dollar nor more than twenty-five dollars.

SEC. 2. Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master.

SEC. 3. That an act to amend the law relative to Sabbath-breaking approved Feb. 15, 1887, be and the same is hereby repealed.

SEC. 4. That all other laws or parts of laws in conflict herewith are hereby repealed, and this act shall take effect and be in full force from and after its passage.

This bill is in direct violation of the Constitution of the State of Arkansas in the following particulars:—

1. Section 3 of Article II. declares that "the equality of all people before the law is recognized, and shall ever remain inviolate." This bill, should it become a law, would give one individual liberty to work six-sevenths of the time without violating his conscience, and another person liberty to work only five-sevenths without violating his.

2. Section 24 declares that "all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences;" and that "no human authority can, in any case or manner whatsoever, control or interfere with the right of conscience; and no preference shall ever be given by law to any religious establishment, denomination, or mode of worship above any other." This bill does interfere with the rights of conscience, and is meant to give preference to observers of the first day of the week over those who observe the seventh.

3. Section 25 provides that "religion, morality, and knowledge being essential to good government, the general assembly shall enact suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of worship." Senator Tillman's bill would have the General Assembly enact a law to protect some religious denominations, and leave others without any protection at all; for it would protect those denominations which observe Sunday from such disturbance in their worship on that day as would arise from the carrying on of secular business, but leave everybody free to engage in business on the seventh day, regardless of the disturbance it might bring upon those who observe it as their Sabbath.

L. A. S.

A HEARING BEFORE THE SENATE COMMITTEE ON THE BLAIR EDUCATIONAL AMENDMENT.

[The accompanying article is the official report of an argument made before the Senate Committee in Washington, D. C., Feb. 22, on the proposed Educational Amendment to the United States Constitution. Six speakers from various sections of the country spoke in favor of the amendment, and urged its passage on the grounds that the Catholic element in our country is now wielding an influence so powerful in politics as to threaten the destruction of our public school system. The argument following was designed to answer the points made by these speakers, but as the reader will see, the questions plied by Mr. Blair, the chairman, were designed to lead away from the point at issue. This explanation will account for the seemingly abrupt beginning of the argument. J. O. C.]

The CHAIRMAN: Please state in what capacity and for what purpose you appear before the Committee.

Mr. CORLISS: I appear before the Committee, sir, to offer objections to the proposed amendment now pending before the Senate, and I represent nearly every State and Territory of the Union. Yesterday there were 230,000 names presented before the Senate in opposition to the same amendment.

Granting, sir, that there are some menaces to the present school system of the United States, as has been detailed this morning, and as was detailed by the delegation who appeared here a week ago, the simple question resolves itself into this:—

Will the proposed amendment to the Constitution avert the impending calamities that seem to overhang the common schools of this country?

If it were an amendment looking to the establishment of schools throughout the United States to teach simply the common branches of education, there could be no one who has any knowledge of the advantages to be gained from such education, who would oppose it for one moment. But it is the religious phase of the amendment that, in the minds of many good citizens of the United States, will deepen the difficulty that now faces the country.

The clause of the proposed amendment to which I refer, is that on the second page—in the 16th and 17th lines. In order to make it intelligible and connected, I will commence reading at the beginning of Section 2, which says:—

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

It is the religious phase of this amendment to which I object, in the name of the people whom I represent.

The CHAIRMAN: Suppose you read the section in connection with the remainder, or what follows the part that you have read.

Mr. CORLISS: Very well. I will continue the reading:—

But no money raised by taxation imposed by law or any money or other property or credit belonging to any municipal corporation, or to any State or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school institutions, corporations or persons, whereby instruction or training shall be given in the doctrines, tenets, beliefs, ceremonials or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character, nor shall such peculiar doctrine, tenets, beliefs, ceremonials, or observances be taught or inculcated in the free public schools.

Senator PAYNE: You speak of the persons whom you represent. Are they known as the Seventh-day Adventists? Is that the class of people that you particularly represent?

Mr. CORLISS: Not particularly. I do represent them, but I represent also a large class of American citizens. I speak not from the stand-point of any one sect.

Senator PAYNE: I merely asked for information.

Mr. CORLISS: I speak from the stand-point of an American citizen and simply that.

We heard last week, and also heard to-day, of the encroachment of the Papal power upon the public-school system; and we have had brought before us facts maintaining that the numbers and influence of these people have become so great that they now claim a portion of the public money; that their influence is so great in New York that they even influence the legislature in their behalf; that in Boston their influence is so great that they control legislation in the city council. If this all be true, then it is easy to see that the religious phase of this amendment will only deepen the difficulties in which the nation already finds itself. Because, if the principles of the Christian religion are taught in the public schools, irrespective of denomination or sect, then the question arises, How will it be known what are the principles of the Christian religion? And who will determine what those principles are that should be taught in the public schools? There would certainly be but one way to learn what those principles are, and that would be by having a national council, perhaps appointed by the Congress of the United States, to convene and settle the question as to what are the principles of the Christian religion. This could not be confined to any one

sect alone, but must of necessity include every sect. At least, it should include every sect that is of any importance in the land.

Now, taking for granted that the statements made before the Committee are as represented, and that the Catholics are acquiring very important influence in the country, then should such a council meet, the Catholic influence would be just as great, in proportion, in such a council, as it is in the several parts of the country, at the present time, where Catholics abound; it must of necessity be so. And if the Catholics shall have a voice in the decision of the question as to what are the principles of the Christian religion to be taught in the public schools, then their influence would largely mold that decision, and, instead of having the principles of that sect taught merely in parochial schools, they would be incorporated into the public school curriculum and taught in every public school in the United States. That must of necessity be so. Because if the Catholics should be excluded, were such a council to meet, the seven millions or more of them in the country would not tamely submit to being ignored in the consideration and decision of the question.

Should any religious persuasion having so numerous a following and so much influence in this country as have the Catholics be left out from any such council, I would not say that anarchy would ensue, but we know from the events of past history that there must of necessity be a religious war, which would scatter desolation throughout our land. We know that religious strife is the most terrible influence that could operate upon the people of a country. It is much worse than civil war could possibly be.

The CHAIRMAN: I understand you to be apprehensive that under that amendment it might come to pass that the peculiar doctrines, the sectarian doctrines of the Catholic Church, could be taught in the public schools; is that your fear?

Mr. CORLISS: To a large extent—to the same extent that Catholics have a voice in the establishment of the "principles of the Christian religion."

The CHAIRMAN: Well, do you think that there is anything in the principles of the Catholic Church so far as they are principles of the Christian religion, which, if dangerous at all, are dangerous because they are sectarian and only because they are sectarian?

Mr. CORLISS: They are dangerous in so far as they are directed by the Pope of Rome. We have heard this morning that no doctrine of that Church is established without some edict from head-quarters.

The CHAIRMAN: I think there has been a general misapprehension in the country about the amendment, from not reading the clause as a whole, treating it as they do, as confined to the phrase "the principles of the Christian religion." The amendment is framed on the theory that moral or religious instruction is essential to the character of a good citizen of the State; that a very large number of the children of the State fail utterly to receive any instruction of that kind at home or in the churches. We know practically that a very large number of children get no education, of either a scholastic or spiritual kind, save what they get outside of the family or outside of any church; that it must necessarily therefore be given to them in the common schools or they will go without it, for there is no other institution which the State has which will furnish it.

Now, under that amendment, only those principles of the Christian religion can be taught which are not sectarian, because no sect can undertake to enforce or inculcate in the schools those doctrines peculiar to itself which must (and which alone, it seems to me can) be assumed to be dangerous at all, because all the general principles of the Christian religion which all sects and all good society approve, cannot be dangerous to any sect or to good society. So that I think if the amendment is all read together, it can hardly be claimed that it has any clause calculated to establish the teaching of sectarianism, but rather to preclude and prohibit it. It is to that point that I wish to direct your attention now. I am simply stating the point as a whole, and I would be glad to hear you at length on that part of it.

Mr. CORLISS: Would it be out of place for me to ask a question of the Chairman at this point?

The CHAIRMAN: Not at all.

Mr. CORLISS: Then, sir, permit me to ask you this: When the statement is made that the "principles of the Christian religion" should be taught, to what length shall we go in defining the principles of the Christian religion? In other words, what do they cover?

The CHAIRMAN: You will observe that the amendment uses the phrase "for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the "principles of the Christian religion."

It has been thought by those who support the amendment that it is important for a child, or for a citizen of the United States, to have knowledge of the principles of the Christian religion. Those are the principles which permeate our system of laws, and all our habits and customs as a people. Even if a person did not believe in them, it might be essential that he should know what those principles are, and whether they are principles that he should conform to, in order to keep out of jail under our system of laws. This may be true, whether he be an infidel, a Jew, a Protestant, a Catholic, or what-not, in order that he may navigate through the tortuous cir-

cles of society and of life. It is well that he should know what they are, as they are a part of his environment. They are a very important part of the environment of every man who lives in a country like this of ours.

When you come to the question whether doctrines taught in any specific school are principles of the Christian religion, if there should be a controversy on the subject, that would go through the courts of the whole country, and they of course, would decide the question. A second question would also arise, and that is, whether, being principles of the Christian religion, they could be called sectarian or peculiar tenets or doctrines of any particular sect or society. The courts would have to settle that question. It must necessarily go to some tribunal for decision, just as the question would have to go to some tribunal whether geography was being taught, or arithmetic, or any other common branch of knowledge. We go, of course, ultimately to the courts or other tribunal that the whole community has established, to settle such questions. And, getting there, it would be held, under this amendment, by the courts, that no principles of the Christian religion which were merely sectarian could be taught, and in fact it might probably be held that those cases which are peculiarly sectarian are not "principles"—that is, not fundamental, general, principles—of the Christian religion. I would not suppose that it would be held that any special regulation or ceremonial or tenet of any church was a principle of the Christian religion if it was a regulation, ceremonial or tenet peculiar to that sect, but the "principles of the Christian religion" must appertain to all churches whatever, so far as they are not sectarian.

Senator PAYNE: Let me make one suggestion. I would like to get an illustration on this point that you have now been discussing. This question is brought here, I understand, from Massachusetts. Let me inquire whether Unitarianism is within the principles of the Christian religion?

Mr. CORLISS: I am not here, as I understand it, to define or speak in favor of any church or any sect. I would not want to commit myself on that point.

Senator PAYNE: The amendment states that instruction is to be given in "the principles of the Christian religion." Is not Unitarianism a direct denial of the divinity of Christ and the Christian Church, and is that to be prohibited or is it to be allowed? I merely suggest the point now, so that you may be heard upon it if you desire to be.

The CHAIRMAN: The court would have to settle that, wherever the question was raised. The probability is there would be no peculiar doctrine of the Unitarian Church taught.

Mr. CORLISS: That is the point I suggested. The courts would be called on to settle that question. Then the question arises on what basis would they settle it? The statute books of the country do not define what are the principles of the Christian religion. The Bible only does that. Then if a judge on the bench decides such a question, would he not of necessity decide it in accordance with his peculiar views of the Bible? Or perhaps he would do as did one Judge in this District some years ago when a religious question came up in his court for adjudication. The point was as to whether a man had violated the Sabbath day by working on Sunday. The Judge said that as the theologians had decided Sunday to be the Sabbath, he should act upon their knowledge of the matter, and pronounce the man guilty. Religion is a matter of conscience with which the courts have nothing to do. Their jurisdiction extends only to things civil. Just as soon as the courts are called on to decide as to what constitute the principles of the Christian religion, then the Bible will be dragged into the courts to become a bone of contention. If we say that the courts shall decide that the Bible must decide what are the principles of the Christian religion, their interference is not needed at all; for that is just what is now being done.

The CHAIRMAN: But nothing that is sectarian, whether from the Bible, or otherwise, can be taught in the schools, under the provisions of this amendment. If I read a text of Scripture from the Bible, without any comments on it, would that be sectarian?

Mr. CORLISS: No. It would not be sectarian, because it is the Bible, which is the gift of God to all men. The principles of the Christian religion are not taught anywhere else, primarily, but in the Bible. That is the primary source of the Christian religion, and if we establish the principles of the Christian religion, we must go to the Bible to find them. But to enforce the Bible upon any one by legislation would be mixing the Bible and politics. We would have the Bible in legislation and the Bible in the courts, and that would be objectionable.

The CHAIRMAN: Do you consider the use of the Bible in schools as the union of Church and State?

Mr. CORLISS: I consider that religion which is upheld by the legislation of the State is a union of Church and State. Religion should be purely for the people in their individual capacities and not a matter of State legislation. As was said by General Grant in the memorable document that was referred to this morning, I believe that religion should be a matter of the family altar and the Church and the private school which is supported entirely by private parties, but that the State and Church should be kept entirely apart.

The CHAIRMAN: Do you object, from your stand-

point, to the use of the Bible in the schools simply as a reading-book?

Mr. CORLISS: Personally, I have no objection to it whatever as a reading-book, or even as a book of religious doctrines, because I am a believer in the Bible. But I cannot see how I, or any one else would be justified in trying to oblige others to use it in the same way; and for this reason, I should rather my children would read the authorized version of the Bible rather than the Douay version because there are some very objectionable texts in the latter. For instance, in Heb. 11:21, that version says that "Jacob when he was a dying, blessed each of the sons of Joseph and *worshipped the top of his staff.*" Then again in Gen. 3:15 the Catholic Bible says: "I will put enmity between thee and the woman, and between thy seed and her seed; *she shall bruise thy head, and thou shalt bruise her heel.*"

But the Catholic has just as good right to object to his children reading the Protestant Bible. Would it be right to tax the Catholic to educate his children in a book that he does not believe in?—Certainly not. Neither would it be justice to the Jews of the country to oblige them to assist in the maintenance of public schools, at which their children must be taught principles which they do not believe, and could not be hired to have taught to their children.

I am well persuaded that He whom the New Testament exalts as the Son of God deserves the exaltation he receives therein. But for all that, I do not believe it would be right to compel the children of Jewish parents to read the New Testament in school against the wishes of those parents; for that would be against the principles taught in the Bible itself. That says: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

But there is another class of citizens whose rights and convictions are just as sacred as those of any other class. I mean those who do not indorse any version of the Bible. These are taxed equally with all others in support of the public schools. These should not be compelled, any more than others to be taught that which they have no faith in. Whatever class is involved, the statement of the General Assembly of Virginia in 1785 is still true, that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." The decision also of the Supreme Court of Ohio on this matter is equally to the point, that "to tax a man to put down his own religion is the very essence of tyranny." And that is just what the State does, when it taxes men to pay for forcing upon their children the religious ideas which the parents themselves do not believe.

The CHAIRMAN: Do you object to the teaching of virtue and morality which are embraced in "the principles of the Christian religion"?

Mr. CORLISS: Morality is something very desirable, but I do not consider it essential to specially teach the Bible in the schools in order to inculcate social morality. The family and the church are the places where religion should be taught. If the church has lost its power to do its legitimate work, let it get more of the evangelistic fire, so that it will not need the secular power to accomplish that which, by its clamor for legislation it confesses it is not able to do.

The CHAIRMAN: Would you object to a phrase like this: "Instruction shall be given in the common branches of knowledge, Christian virtue, and morality"?

Mr. CORLISS: I object to the term "Christian" in connection with legislation in behalf of the public schools, because that in the estimation of many good citizens is an obnoxious discrimination in favor of one party and against another.

The CHAIRMAN: Do you mean to be understood that you think there is, outside of the Christian religion, a virtue or morality which is sufficient to be taught to the American child in order that he may become what he should become as an American citizen?

Mr. CORLISS: I will give you as an example, sir, the Jewish community of this country, which is 600,000 strong. They have not any faith whatever in Christianity. They ignore Christ entirely and they also ignore entirely the New Testament. Yet, we seldom find a Jew brought up before the court for any immorality. The Jews are a virtuous people as a class, although having a *penchant* for money. It will be found that as soon as we try to enforce upon Jewish children in the public schools anything in the way of Christian tendencies, it will cause great friction with that class of the community.

The CHAIRMAN: Do you think that the practical results, so far as citizenship is concerned, of any other religion than the Christian religion, are just as good as the practical results of the Christian religion?

Mr. CORLISS: I would not want to commit myself on such a question as that without some explanation.

The CHAIRMAN: You may give your answer accompanied by any explanation you desire.

Mr. CORLISS: I am a full and firm believer in the Christian religion, and I accept Christ as the only Saviour of mankind, but I seriously object to the mixing of religion and politics.

The CHAIRMAN: Do you consider common school instruction to be political instruction?

Mr. CORLISS: I will read from Sections 3 and 4 of the proposed amendment by way of answer to your question.

Section 3. To the end that each State, the United States and all the people thereof, may have and preserve governments,

Republican in form and in substance, the United States shall guarantee to every State, and to the people of every State and of the United States the support and maintenance of such a system of free public schools as is herein provided.

Section 4. That Congress shall enforce this article by legislation when necessary.

Thus we find that the religion that is to be taught in the public schools is to be enforced by legislation of Congress when necessary.

The CHAIRMAN: But my question is whether the instruction in the common schools is considered by you to be of a political character—not whether political methods may be resorted to by our Government to enforce the existence of the institution known as the common school, but whether that which is taught in the instruction of the common school is political.

Mr. CORLISS: Not necessarily so; but if we, by politics, undertake to teach religion in the schools, that is mixing politics with religion. It is a virtual union of Church and State.

I can see, as I have said, how this amendment if it should become a law would plunge the country into a much deeper gulf than it is in at the present time; because here are all the various followings that I have spoken of—a large number of people who are American citizens and have the rights of citizenship, but who are in a minority. Now the simple fact that they are in a minority does not give the right to a majority to enact such legislation as would force the consciences of these men, or attempt to do so. I should seriously object to any legislation that would bring persecution to those people for conscience's sake. The fact that a certain class of the people are a majority should not as I think warrant them in passing laws which would oppress the consciences of a minority; it matters not how humble a minority that may be, it matters not how humble a citizen may be, his rights of conscience are between himself and his God, and are private, so long as they do not interfere with the liberties of his neighbor. There is no legislation that should attempt to disturb or regulate the dealings of his mind or conscience in those matters. It would not be just to do such a thing as that. It would not be justice to the Jew; it would not be justice to the infidel; it would not be justice to the atheist or to the spiritualist or to the large number of other persons who differ from the majority in their religious feelings and thoughts. As Gen. Washington said, every man who conducts himself as a good citizen is accountable to God alone for his faith, and should be protected in worshiping God according to the dictates of his own conscience. If that principle, written by the father of his country, whose birthday we celebrate to-day, be the true principle, then I repeat that it would be injustice to those people who are good citizens to have their children instructed in religious articles and doctrines that they themselves have no faith in whatever. It would be a system of persecution, it would be like the edicts issued of old by the Roman Emperors, which obliged people to receive their religious opinions from the Emperor without question. There is no person in the world who has not some preference as to what religious training his children shall have. Just as soon as we overstep the bounds of what is purely secular, we step on the peoples' consciences. That is why I am opposed to anything of the kind. The people I represent are opposed to the resolution as it stands at present. If all the phrases referring to the teaching of the principles of the Christian religion were removed from the proposed amendment, there would not be a single voice raised in objection to it, because I believe that secular education in all the arts and sciences will fit men to become good citizens of the United States. It will bring children up in the proper direction.

The CHAIRMAN: If the clause reading, "And the principles of the Christian religion" were stricken out. I understand that you, and the people whom you represent so far as you know would favor the amendment?

Mr. CORLISS: I have no reason to believe otherwise. Senator PAYNE: Why is not that virtually established now? What occasion is there now for a Constitutional amendment requiring the public schools to promote general intelligence and morality?

Mr. CORLISS: I do not see any occasion for it. I am perfectly in accord with the sentiments expressed by some very prominent men in our nation. Not long since, the New York *Independent*, in view of the pending amendment, wrote to some of the most prominent men of the nation for their views upon the necessity of this amendment, as to whether the Constitution of the United States should be amended or changed in any way. In its issue of January 10, 1889, the *Independent* published replies from some of the most prominent gentlemen of the nation on that question, as follows:—

Hon. George Bancroft said:—"I have your letter asking what changes had better be made in the Constitution. I know of none; if any change is needed, it is in ourselves, that we may more and more respect that body of primal law."

Justice Grey of the U. S. Supreme Court said:—"I am so old-fashioned as to think that the Constitution, administered according to its letter and spirit, is well enough as it is. And I am of the opinion of the late Governor Andrew, that it is not desirable to Mexicanize our Government by proposing Constitutional amendments as often as there is supposed to be a disturbance in its practical working."

Justice Blatchford of the U. S. Supreme Court said:—"I am satisfied with the Constitution as it is. It cannot be bettered. Constitution tinkers are in a poor business. If

"there are ills, it is better to bear them than fly to others that we know not of."

Just as soon as religious legislation is entered into in any degree by this nation, a precedent will have been established, and there is no knowing where it will end, and just as soon as the Government is committed to this sort of legislation, then a religious complexion is given to the work of the Government, which will constantly call for new legislation, and it will be insisted on until there will be no end to it.

Senator PAYNE: You are now giving your own opinion.

Mr. CORLISS: Yes sir, but such a result would be inevitable.

Senator PAYNE: Have any of the prominent men that you have spoken of advocated the proposed change in the Constitution?

Mr. CORLISS: None. A question quite similar to this was up before the United States Senate in 1829, when a committee of the Senate reported as follows:—

"It is not the legitimate province of the legislature to determine what religion is true or what false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

In order that it may be known what are the principles of the Christian religion, there would, as I have said, be a necessity for having a national council called somewhere, say at Washington, from all the bodies of religious people in the United States, that is to say, from the bodies of any prominence.

The CHAIRMAN: Why should that be so? You have stated that point before, and I have seen it stated in the newspaper.

Mr. CORLISS: I think it must be so. The CHAIRMAN: That would be an ecclesiastical council. Is not the judiciary of the country an organization created by the State for the precise purpose of adjudging and construing every such question as might arise, and not the ecclesiastical bodies, which by their disagreements, constitute sects?

Mr. CORLISS: I will answer that question, sir, by reading a portion of a letter purporting to be written by yourself (Senator Blair) to the Secretary of the National Reform Association, and published in the *Christian Statesman*. In that letter I find this sentence:—

"I believe that a text-book of instruction in the principles of virtue, morality, and of the Christian religion, can be prepared for use in the public schools by the joint effort of those who represent every branch of the Christian church, both Protestant and Catholic."

I have only based my opinion upon the avowed statement or judgment of one who stands as a legislator in our national Congress.

The CHAIRMAN: I will simply say that that is a genuine extract from a letter which I wrote. I should be glad to have the full letter. I do not know where the letter is, but if the reporter can find it, I wish he may insert it, in the record of this hearing.

The question I asked you was whether such an ecclesiastical convocation would be necessary in order to carry out this amendment, and whether the judiciary was not a body that would decide as to whether the amendment was being interfered with, or as to whether anything was being taught in the public schools that, embodying the principles of the Christian religion, lapped over into sectarianism. As to the latter point, undoubtedly in the preparation of text-books, religious men, although believing in the principles of the Christian religion in different sects, would confer, and it would not be permitted that either should incorporate into any book anything peculiar to his own sect; or, if the book they agreed upon was objectionable, it would be complained of, and the question would be carried to the courts and the courts would decide—not any ecclesiastical body.

Mr. CORLISS: What court would have the decision of such a question as that?

The CHAIRMAN: It would, first, no doubt, be decided by the national body created for such a purpose, but would undoubtedly be finally carried to the Supreme Court of the United States.

Mr. CORLISS: Then, sir, as the judges of the bench have preferences for some special religious views, would not they be partial to the religious views which they themselves entertain, and would they not give their opinion with reference to what they themselves understand to be the teaching of the Bible, so that it would fall back after all upon sectarian teaching?

The CHAIRMAN: That is not necessary at all. Judges to be sure are human beings and have undoubtedly their secret likings or convictions as to anything that comes before them, but there must be some tribunal that must decide and they in deciding what were the principles of the Christian religion, without sectarianism, would not be guided by their own sectarian views. They would decide as matter of fact as to the leading principles of the Christian religion, which were not sectarian.

(Continued on page 15.)

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.

STAND UP FOR JEHOVAH.

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

STAND up for Jehovah! and high in the light
Let thy blood-blazoned banner be flying;
Let not the foe daunt thee, and dread not his might,
Nor yield thee to sorrow or sighing.
Gird on thy whole armor,—the armor of God,—
And fight for the King who hath won thee;
He knows thee, He loves thee, 't is written in blood,
And falls in rich blessings upon thee.

Stand up for Jehovah! what matter though sin
In its soul-blighting snares may have bound thee?
The power of His might thy worn spirit shall win,
With His strong arms of love flung around thee.
Awake! my brave warriors! prepare for the fight,
And on o'er the battle-field gory;
Still onward, and upward, with face to the light,
And eyes on the bright hills of glory.

Stand up for Jehovah! 't is noon of the night
Ere the stars in the skies are the brightest,
The storm-driven wave is the strongest in might,
And the high-drifted snow is the whitest.
Not fear, and not danger, not sorrow nor death,
Nor the fire in the crucible glowing,
Can daunt our brave hearts, while Heaven's warm
breath
Across our glad spirits is blowing.

THE WORK IN SCANDINAVIA.

SINCE my former report, my time has been very fully occupied, and my strength taxed to the utmost. Nov. 15, I left Christiania for a tour among the churches in Sweden. The next day I met Bro. J. M. Erickson at Grythytted, and together we visited and labored in Grythytted, Långbanshyttan and vicinity, Rötvik, Boda, Kårtylla, Gefle, and Stockholm. This visit was a very timely one. The churches were much in need of help. They should have more instruction on many points. The meetings were well attended; especially was this the case at Grythytted and Långbanshyttan, where many of the neighbors seemed to be much interested. Our chief difficulty was the shortness of our time at each place; but the blessing of God was with us, and the brethren were greatly encouraged. The importance of this time and the responsibility resting on us were faithfully set before them.

Dec. 19, I returned to Christiania, with the intention of taking part in the week of prayer and the Christmas exercises. But I had contracted a severe cold, which laid me up. But I am glad to report good meetings. The Sabbath-school had been preparing for an exercise which came off Dec. 27. This consisted of various Bible exercises, both by the younger and older members of the school, interspersed with singing by the children and the church choir. This was the first time our Sabbath-school here had taken part in such an exercise; neither had there been anything of the kind in the city before. The blessing of God was present in a marked manner. The various Bible exercises seemed to leave an impression of deep solemnity upon the audience. The closing exercise was the bringing forward of the Christmas offerings, to the amount of kr. 477.37, or \$128.36. In other places in Norway the Christmas gifts amount to kr. 239.86, or \$64.67.

Dec. 30, I left Christiania again, to fill my appointments in Denmark. I had not as yet fully recovered from my illness, but started out trusting in God. In company with my brother, E. G. Olsen, I visited Holbæk, Hvalsømagle, Copenhagen, Wisby and Vejle. Soon after arriving at the last-named place, I received a telegram from home, announcing the death of my youngest son. I immediately left my brother to follow up our appointment, which he did at Galten, Dronningbund, and Østre Vraa, while I returned home to bury our dead. I returned in time to fill the appointment at Jerslev, Alstrup, and Fredrikshavn. On this tour we visited nearly all the Sabbath-keepers in Denmark. We enjoyed much freedom in speaking the word. The churches were much encouraged. The work is onward in Denmark. The field is open as never before. We meet hindrances, but perseverance and faith in God overcome all.

My visit at Alstrup and vicinity was of special

interest. This is the place where Bro. Matteson fought a long and severe battle when he first came to Scandinavia. There were not many at that time who took hold of the truth, though some have done so at different times since then. But the seeds of truth then sown are still alive, and we have faith to believe that by some effort we shall yet see a larger ingathering of souls here than has before been witnessed. It would be an excellent field for a tent-effort. We hope it may be realized next summer.

Jan. 28, I returned to Christiania to open our mission school on the 30th. We have now over forty in attendance, with a good interest. The blessing of God is with us. Most of the laborers in Denmark and Norway are present to take part in a special drill, by which all hope to become more efficient in the work. We have taken up the subject of organization, as relates to the church, the Sabbath-school, and the tract society. Heretofore we have not had the uniformity desirable in carrying on either our work or our business. We hope that ministers and laborers in all branches will go out from this institute better prepared to do their work, and to give instruction to others. We also have a sort of a normal for Sabbath-school workers in connection with the mission school. This is proving to be very interesting and profitable.

We are glad to report some progress in the work here all along the line. The labors of Bro. Brosen in Northern Norway have been much blessed of God. There are now about fifty keeping the Sabbath there.

We were all glad to welcome Eld. L. Johnson and his family. May God's special blessing be with him.

Feb. 25.

O. A. OLSEN.

NEW YORK.

SHONGO, ALLEGHANY Co.—I began meetings in this place Feb. 7, and closed March 3, having held twenty-seven meetings, and sold ten dollars' worth of our books, also taken one yearly subscription for the *Sentinel*. There were three opposition discourses preached, but, by the Lord's help, they were turned to our credit. Seven (all adults) signed the covenant to keep the commandments of God and the faith of Jesus. We organized a Sabbath-school of fifteen members. I go from here to Kendall Creek, McKean Co., Penn.

March 5.

D. A. BALL.

KANSAS.

WILBURN, FORD Co.—Since the holidays I have spent the time in this place and at surrounding school-houses, sometimes speaking twice a day. In all (new and old Sabbath-keepers), thirty have signed the covenant; and at our last meeting, March 2, fourteen of this number were organized as a church. Quite a number of others will unite soon, who were not able to be present at this meeting. Much of this work has been accomplished through reading, and it is truly astonishing how the Lord has blessed his truth here, even under the most adverse circumstances.

March 4.

JOHN GIBBS.

WISCONSIN.

MILTON JUNCTION.—I began a protracted meeting at this place Feb. 7, and thus far have had very interesting meetings. A goodly number are becoming interested in the truth. There is a strangely blind prejudice here, especially among the S. D. Baptist people, that I am sorry to see, because I know it will unfit them for the time of trouble that is just before us. I do most earnestly pray that they will consider the importance of God's claims upon us at this time, if we expect to stand justified before him at last.

I expect to continue the meetings and Bible readings here until the middle of April, and close with a quarterly meeting on the 13th and 14th. I am kept very busy visiting and holding Bible readings five days in the week. We have had preaching Friday evening and Sabbath, and evening after the Sabbath and Sunday evening. I hope to see some fruit in the kingdom as the result of this effort.

I. SANBORN.

MAIDEN ROCK, BELDENVILLE, AND RIVER FALLS.—I began meetings near Maiden Rock Jan. 24, and continued till Feb. 17. Some were much interested from the first. There was once a church here, but

difficulties and removals broke it up. There are perhaps half a dozen of the old members remaining in the vicinity. These were much encouraged by the meetings, for we had some of the rich blessing of God.

There was some opposition. Before I arrived, the tract, "Seventh-Day Adventism: Some of its Errors and Delusions," by Eld. A. McLearn, had been quite generally distributed. Of course, if the people are led to believe that Seventh-day Adventism is a system of errors and delusions, they will not embrace it, but will continue as they are. If Seventh-day Adventism contained half as many errors as this tract, it ought to sink; and the tract only claims to state "some" of them. But its distribution did not do very much harm here, as the people knew that a number of its statements were false, and therefore could not have much confidence in any of them. Before I left, eight were baptized, and others are awaiting my return. I partially organized a church, all but one of whom were new members; and I think their number will be more than doubled when I return. I obtained six subscriptions for the REVIEW, and sold twelve dollars' worth of books.

I was at Beldenville Feb. 20-27. We had some good meetings. I was pleased to see some loving the truth who did not care for it a year ago. All seemed encouraged, and hope for greater prosperity in the days to come. March 1-4, I was at River Falls. There are but a few left here, but they are trying to be faithful. A number came in from Beldenville on Sabbath, and we had a good day. Some rejoiced that their burden was rolled away. One was added to the church, and all were encouraged.

W. W. SHARP.

FLORIDA.

LAKE CITY AND ORLANDO.—The tent-meetings at Lake City closed the last of August, when the fright from yellow fever was at its height. Many were interested, and eight signed the covenant, among these a minister, formerly of the Baptist Church, who very soon moved with his family to Clear Water. I hope yet for some who acknowledged the truth, but who, because of conflicting business claims, did not obey. I threaded my way back home, to be hemmed in by cordons on every side, so it was impracticable to hold more meetings. Hence I remained at home, and my time, although I hope advantageously employed for the cause, has since, until of late, not been occupied with preaching.

Feb. 4, I again visited Lake City. I found one sister much discouraged, but others rejoicing heartily in the truth. One sister, though in feeble health, has obtained nearly 300 signatures to the petitions. I am now on my way to Tampa; but here at Orlando the Methodist Episcopal minister has invited me to preach for him every evening of this week, and Sunday and Sunday evening. This is an important point in Florida, and I hope the door will be opened for an extended effort. Bro. Crisler and myself will soon begin a tent-effort at Tampa, where our address will be until further notice.

March 5.

I. E. KIMBALL.

IOWA.

SHOO FLY.—I have now been holding meetings here for several weeks, with a good interest from the beginning. When I announced to speak on the United States in prophecy and the Blair bill, I was invited to the Disciple Church those two evenings. Nearly 300 were present. At the close of the second evening, I asked all who favored the Blair bill to raise their hands. Only two voted for it. When we put the question contrariwise, two-thirds of the audience voted. The two that voted for the Blair bill immediately recanted. At the close of the meeting, signers to the remonstrance were called for. Many questions have been asked, and many, I am told, are searching the word, who have heretofore given it no thought. A liberal collection was taken up, and a number of tracts were sold. Many seem very friendly.

A strong opposition has been felt from the beginning, but it has served to help on the work, instead of hindering it. One man tried to lock us out of the school-house, but failed. Five have begun to keep the Sabbath. We will continue to labor, and hope that more will take hold. A number of others say they are sure we are right.

I have had the assistance of Bro. J. W. Adams for a short time, which I appreciate very much.

We have felt a good degree of God's Spirit during these meetings, and realize more than ever that this is God's work.

J. J. ELLYSON.

Feb. 25.

OHIO.

DIST. NOS. 6 AND 2.—I have spent several weeks laboring in these districts. In company with Bro. E. J. Van Horn, I visited Dunkirk and remained four or five days, at which time their church building was dedicated. I spoke three times on religious legislation. The meetings were a source of strength to the small church, and some others in the community seemed much interested.

From Lima we were driven by team about twenty-five miles to the good home of Bro. Job Van Horn, near Lake View. We held several meetings in his house, and one in the U. B. church. In this neighborhood there are several families keeping the Sabbath. Some of them embraced the truth by reading, some by hearing preaching, and others were brought up to keep the Sabbath.

The next point we visited was Piqua. Here we spent the Sabbath, and on Sunday went six miles to Fletcher, where I spoke twice on the Sunday movement. Our meetings at Piqua were a source of encouragement to the brethren there. Bro. Wm. Black has charge of a company of canvassers in this county. They are doing very well. May God bless them, and all who are sowing seeds of truth in this work.

I spent two days at West Mansfield, speaking each evening in the city hall to about 200, on Sunday legislation. Meetings at the same time were held in three other churches. God gave me freedom to bear a plain testimony for the truth. I baptized one here. I received an invitation from the people of the community to return and hold a series of meetings.

R. A. UNDERWOOD.

INDIANA ITEMS.

OUR RECENT STATE MEETING.

It was very gratifying to greet so large a representation of our brethren and sisters at the State meeting at Indianapolis, Feb. 21-26, and we are confident that the good instructions imparted by sister White and others will have a very beneficial effect upon all who listened to them.

THE INDIANAPOLIS MISSION.

We are sure that all our brethren, especially those who have visited the mission, are well aware that we need the buildings that have been erected in the metropolis of our State to carry on the work begun there, and all want to see our cause there freed from

financial embarrassment. At our recent meeting there, Bro. A. R. Henry gave us some good counsel in regard to the best way of providing for our indebtedness; and we trust that as the plans that have been devised for meeting these debts shall be laid before our people throughout the State, they will take hold of them heartily.

The workers at the mission are of good courage, and omens of success are already seen. Brethren, remember the mission, by donating as liberally as you can of provisions, which must be had in order to sustain the work there. One sister has recently offered to furnish an organ for the mission. This is certainly appreciated. If some one would supply us with a Webster's Unabridged Dictionary, we should consider it a great favor.

THE WEEK OF PRAYER.

We have waited for reports from our churches concerning the week of prayer. We have not received a large number of such reports, however; but, at this late date, we will say that as far as heard from, those churches that did faithfully engage in the exercises of that week, received great spiritual benefit thereby.

CHRISTMAS OFFERINGS.

These were about \$100 above those of last year, amounting to about \$500. We fear, however, that these were not nearly as large as they should have been. If the spirit of sacrifice exhibited by some had been manifested by all, several times the amount given, would have been received.

TITHING.

We are very glad to be able to report a considerable increase in the tithe for the last quarter. Just in proportion as we increase the amount of tithe we render to God, just in that proportion may we expect his blessing to be poured upon us and our work. Mal. 3:10. Brethren, urgent calls come in for help, where our fellow-beings desire to hear the truth of God preached to them; and shall men whom God could use to fill these openings be kept from doing so because there is not sufficient means in the treasury to support them?

F. D. STARR.

TO THE GEORGIA AND FLORIDA SABBATH-SCHOOLS.

THE importance of the Sabbath-school cannot, indeed, be overestimated. It is primarily designed to open to young and old a door of instruction upon vital truths. If we would enjoy an eternity of blessing at God's right hand, we must know the truth; and the Sabbath-school is designed to give this instruction whereby we may become "living epistles."

We may pride ourselves that no people on the earth are so well acquainted with the Bible, as S. D. Adventists; but so it must be if we are God's peculiar people. Notwithstanding, few can give clear, concise statements of evidence to elucidate the truths we try to teach the world. The Sabbath-school is the very place to become familiar with these things.

Family Sabbath-schools should be held in isolated families, where there are children. Many such schools might be organized in our Conference. Why linger longer? Parents should have real concern for their children. They should pluck them from the delusions of this world, with great fear and trembling. Work up an interest by every lawful means, to have a regularly organized school, where the truth may be taught.

Our schools are guilty of neglect in the matter of contributions, but I hope this lack will be remedied. The tithe to the association should be remembered, and sent with the amount donated to missions, to the secretary and treasurer. Something also is needed to provide the schools with needful helps, as maps, books, etc. The Sabbath-school Worker, now published by the Pacific Press, is particularly designed for an educator, and should be had in every Sabbath-school and family interested in the work.

our schools interesting. The Worker wishes to counsel, interest, encourage, and sustain, as far as possible, a glowing interest in every school in the land. Let all subscribe for the Worker, and look up these things carefully.

I. E. KIMBALL, Pres. Ga. and Fla. S. S. Ass'n.

THE CANVASSING WORK IN NORTH CAROLINA.

THE Lord is greatly blessing this branch of the work in this part of the great field. Very little canvassing had been done here previous to the beginning of the present year. A company of four have been at work in Charlotte, and altogether have worked less than nine weeks. They have taken 282 orders for "Bible Readings for the Home Circle;" 70 for "Marvel of Nations," and 19 for "Sunshine at Home," besides some side-helps. One brother who had had no previous experience in canvassing, in his first seven days' work took fifty-six orders for "Marvel of Nations," and fifteen for "Sunshine at Home."

Nearly the entire State, with all its cities and villages, remains to be canvassed. Where are the consecrated ones among us who will make use of the golden opportunity for disseminating light and truth to the thousands who sit in the darkness of error? In this time of peril, when every lover of present truth should be making earnest effort to save souls, it is a sad fact that many are content to remain at home with folded hands, looking on with seeming indifference.

C. D. WOLFE, State Ag't.

VERMONT TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1888.

Table with 2 columns: Description and Amount. Includes rows for 'No of members', 'reports returned', 'members added', 'dismissed', 'letters written', 'received', 'missionary visits', 'Bible readings held', 'persons attending readings', 'subscriptions obtained', 'periodicals distributed', and 'pp. books and tracts distributed'.

Cash received on sales, \$433.07; on fourth-Sabbath offerings, \$42.25; on membership and donations, \$549.78; on first-day offerings, \$62.79.

L. A. STONE, Sec.

PETITION WORK IN LINCOLN, NEB.

THINKING some might wish to know how the work of securing names in favor of our National Constitution has been progressing at the State capital, I would say that several of the brethren and sisters, with myself, began the good work by distributing leaflets and Sentinels, and presenting the petitions, and in the course of three or four weeks, we had secured over 1,000 names. Catholics signed as readily as others. Patrick Egan, ex-president of the "Irish National League of America," signed our petition. In conversation with him, he said that in a speech of his in a hall one Sunday afternoon (where about 300 of his countrymen had assembled), he had stated that he did not propose to take his politics from Rome, even if he did his religion, which he said (using his words) "brought down the house."

It was thought best to see how our State legislature, now in session, stood on the question. By the assistance of a prominent business man, the

name of the Speaker of the House was secured to head the list; and then the good work went on, until out of 133 members of both Houses, 109 signed our petition. We feel thankful for the prospect of religious freedom a little longer, at least in Nebraska. We are continuing the work, and following it up from house to house. May the Lord help us to improve the peaceful time allotted to us.

O. W. BENT.

Special Notices.

NOTICE FOR MINNESOTA.

THE brethren in Minnesota will please notice that the coming April quarterly meeting is the time for appointing the delegates for our annual camp-meeting and Conference. We hope care will be taken to see that those selected are persons who fear God, and have at heart a deep interest for the sacred work committed to them. When these have been selected, their names should be immediately forwarded to D. P. Curtis, Hutchinson, Minn.

A. D. OLSEN.

THE SPECIAL COURSE AT MINNEAPOLIS, MINN.

THOSE who expect to attend the special course of the Minnesota Conference school, beginning April 15, and continuing two weeks, will confer a favor on those who will care for them while there, by writing a postal card stating who will come and when. All should bring their own bedding, and room and board will be furnished at very reasonable rates. This will be an occasion of special importance. Valuable instruction will be given, and we hope many will avail themselves of this opportunity. In writing, address, Minnesota Tract Society, Box 1058, Minneapolis, Minn.

A. D. OLSEN.

CANVASSERS' INSTITUTE IN DANVERS, MASS.

THURSDAY night, March 28, has now been decided upon as the time for the beginning of the canvassing class in Danvers. Let all who wish to attend be on hand at that time, prepared to devote their entire time to the work for about ten days. Send for your outfit at once, and study the canvass, so as to be ready for the drill. Some who expect to attend have already done this, and the time of the institute will thus be shortened.

Everybody will be welcome; instruction free. We want more canvassers, and we shall do our best to help you. Let none remain away because they already have succeeded. We must expect greater success, and prepare for it. We wish to know whom to expect, so please let us hear from you. Address me at South Lancaster, Mass.

E. E. MILES, State Ag't.

MICHIGAN SPRING STATE MEETING.

THE Conference Committee, in consultation yesterday, decided the time for this meeting. It is to begin Thursday evening, April 11, and end Monday night, the 15th. We hold it at this early date, that all laborers in the Conference may be able to lay out their work for the summer in good season. It will be seen that this meeting coming the second week in April, the usual time of the district quarterly meetings, will make it necessary for the district meetings to be delayed one week. This arrangement can be made a means of much good, if all our directors will attend the State meeting, for they can carry to each district the plans and decisions made at the State meeting.

We hope to see an attendance of all our ministers, licentiates, directors, canvassers, and church officers as far as practicable. As every branch of the work will be considered, valuable instruction will be given to all who may attend.

The meeting will be held at Battle Creek, where we shall have the privilege of the labors and instruction of sister White. This should be a time of seeking God, and of earnest longing to find our place in the cause, and to regard this work as the most important business in the world.

MICH. CONF. COM.

—We are taught and we teach by something about us that never enters into language at all.

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 13.—SUGGESTIONS FOR QUARTERLY REVIEW.

(Sabbath, March 30, 1889.)

1. How many plagues came upon Egypt because of Pharaoh's refusal to let the Israelites go?
2. How many of these were imitated by the magicians?
3. What effect did the work of the magicians have upon Pharaoh?
4. What similar thing will take place in the last days?
5. What power is behind all opposition to the truth? John 8:44.
6. What was the character and disposition of Pharaoh?
7. What effect did the plagues have upon him?
8. How was he confirmed in his obstinacy?
9. State the instances in which God showed his special care for his people.
10. When, how, and why was the Passover instituted?
11. Of what was the deliverance from Egypt a type? Ans.—Of the deliverance of God's people from the bondage of sin and this wicked world, to the heavenly Canaan.
12. Show that Christ was the real leader of the Israelites.
13. Relate the circumstances of the giving of the law.
14. Why was the law given amid such terrible majesty?
15. What is the only other event that can compare with the giving of the ten commandments?
16. What great wickedness did the Israelites do while Moses was in the mount with God?
17. What was the nature of their idolatry?
18. What form of idolatry has from the earliest ages drawn men from the worship of God?

News of the Week.

FOR WEEK ENDING MARCH 16.

DOMESTIC.

—A bill proposing local option by counties was killed in the Wisconsin Senate Wednesday.

—Over 6,000 weavers went out on a strike at Fall River, Mass., Monday, practically closing fifty mills.

—A company has been formed to build passenger tunnels under New York City, with a capital of \$150,000,000.

—At New York, Tuesday, ex-President Grover Cleveland was elected an active member of the Bar Association.

—Fire at Denver, Colo., Wednesday morning destroyed King Block, on Lawrence St. Loss to the building and tenants about \$200,000; insurance about \$100,000.

—Final experiments were made by the New York State authorities, Tuesday, to satisfy themselves as to the best means of executing condemned criminals by electricity.

—The *Catholic Total Abstinence News*, issued Wednesday at Philadelphia, comes out squarely against prohibition, on the ground that it will open the flood-gates of illegal sale, and take us back to the anti-high license period.

—It is estimated that the present population of the United States is 64,000,000. The total increase is said to be 100,000 a month, exclusive of immigration, and last year the increase by immigration was 518,000. At this rate the next census, which will be taken in July, 1890, will show about 67,000,000.

—The annual report of the Board of Emigration Commissioners, at New York, shows that during 1888 the total number of immigrants landed at Castle Garden was 370,822, of whom 44,300 were Irish, 38,355 were English, 78,145 were German, 6,000 were French, 33,052 were Russian, 37,934 were Swedish, 43,927 Italians, 16 were Australians, and 5 were Chinese; 67,518 were under fifteen years of age.

—Since the organization of the Children's Aid Society, it has picked up out of the street 85,000 boys, given them wholesome moral training, and found homes for them, mostly in the country, where they have acquired habits of industry, economy, and self-supporting thrift.

Many a man of intelligence and upright character will look back in mature years to this agency with profound gratitude for his life of prosperity and usefulness.

—Nearly 3,000 of the New York car employes have failed of reinstatement since the strike.

—The committee having in charge the Inaugural ball, report that the grand total of receipts was \$125,000.

—At noon, Thursday, a battery of boilers at the West Point Boiler Works of R. Monroe & Son, at Pittsburg, Pa., exploded, wrecking the building and killing five men. Fourteen others were wounded, one fatally.

FOREIGN.

—Thousands of laborers have left the Isthmus of Panama for South America and the West Indies.

—The king of Siam is about to send his four sons, the eldest of whom is thirteen, to England to obtain an education.

—Sir Julian Pauncefort, the new British minister to the United States, will start for Washington about the end of March.

—Bishop Hurst says that 229 newspapers are now published in Mexico—72 in the capital and 157 in the provinces. Of this number, six are published by Protestants.

—King Milan, of Serbia, issued a decree on the 6th inst., formally abdicating the throne in favor of his son Alexander, who will reign under the title of Alexander I.

—The *Farmers' Voice* says that a law has been recently passed in Waldeck, Germany, forbidding the granting of a marriage license to a person addicted to the use of intoxicants.

—It is reported that the Newfoundland Government will issue no licenses to American fishermen this season, because of alleged violations of the licenses given them last season. Fishermen say that cutters are already patrolling the coast, and that every port is closely guarded.

—Signor Crispi, Prime Minister of Italy, being questioned recently as to the probability of the restoration of the pope to temporal power, said: "As well talk of the obsolete governments of the Middle Ages. The temporal power is now a thing of the past—a toy for dull hours of mimic and would-be statesmen. Italy has no dread of the matter's ever being seriously revived."

—Advices just received from Samoa show that there was no basis for the sensational rumor of an engagement between the United States man-of-war "Nipsic" and the German corvette "Olga." Far from this, the German officials in the island have entirely given up their aggressive policy. The proclamation of martial law has been publicly withdrawn, and the Germans have abandoned all claim to the right of searching incoming vessels for articles contraband of war. Both these steps have met with the hearty approval of all foreign residents at Apia, and have had a quieting effect. Unusual tranquillity prevails throughout the island. Mataafa, however, has a force of troops estimated to be 6,000 strong. Tamasese's army consists of about 700 men. The men-of-war, German, American, and English, still remain at Apia, ready for any emergency that may arise.

RELIGIOUS.

—Dakota has over 1,200 churches.

—A General Conference of all the missions of China is to be held in November, 1890.

—On the little island of Atafu, in the South Sea Islands, all the adult inhabitants are members of the church.

—Bishop William Taylor has preached the gospel in every continent on the globe, and in many of the islands of the sea.

—Four hundred and eighty-two works on theology and religion were published in the United States during 1888. Of these 339 were made in the United States.

—For the first five months of the financial year of the American Board of Foreign Missions, the receipts show a falling off of \$40,000, as compared with the same period last year.

—At a meeting recently held at Scandinavia, Wis., the representatives of all but one of the Norwegian church bodies in America united upon a basis for organic union. A Constitution was adopted, and a new general church body organized, to be known as the United Norwegian Lutheran Church in America.

—There are twenty-four chaplains in the United States Navy. Of these nine are Episcopalians, five Methodists, four Baptists, two Presbyterians, one Congregationalist, one Roman Catholic. One third are off duty, and a number are engaged in other works, while regularly drawing their not illiberal salaries.

—The Baptist Year Book for 1889 makes the following showing for the past year: Total number of associations, 1,312; ordained ministers, 21,420; churches, 32,900; baptisms, 134,563; received by letter, 66,923; by restoration, 20,000; by experience, 9,406. Losses: By letter, 71,452; by exclusion, 37,843; by erasure, 10,623; by death, 25,639. Total membership, 2,997,794, a gain over last year of 80,479.

(Continued from p. 11.)

Mr. CORLISS: How could they do so when the statutes of the country do not define what the Christian religion is?

Senator PAYNE: As the Committee have but a few minutes more before the session of the Senate begins, I would suggest that the gentleman be permitted to give his views as expeditiously as possible.

Mr. CORLISS: If my time is nearly up I will not attempt to say any more. I have some points which I wish to present and some facts, but in view of the possibility of legislation in the direction of religion I may perhaps be permitted to give you the following from Alexander Pope:—

“Let not this weak unknowing hand,
“Presume thy bolts to throw;
“And deal damnation round the land,
“On each I judge thy foe.”

No man has any right to deal out to another condemnation for any religious principles he may entertain so long as they are not subversive of civil liberty and the civil rights of others.

The CHAIRMAN: What you claim is the right to believe, but of course you admit that you must conform your conduct to that of the majority for the good of the State.

Mr. CORLISS: In all civil matters I believe it is perfectly right to do so, but in questions of conscience you will find that intolerance, from the days of Christ down to this time, has been brought to bear against those who would carry out their convictions of right and wrong according to the dictates of their own conscience. That has been the record of history from the time of the apostles to the present day. All religious persecutions have started in that way.

The CHAIRMAN: Still, in our country, we give everybody the right to believe what he thinks best. Even the Mormon is not interfered with in his religious faith; it is only where his conduct is incompatible with the good of the State, that he is disturbed.

Mr. CORLISS: It is not because of matters of conscience but because of the practices of the Mormons that they are interfered with—because their practices are subversive of civil liberty.

The CHAIRMAN: That is a point to which I wish to call your attention—that while the law protects a man in his belief, whatever that belief may be, yet in practice he must obey the law that is for the time being on the statute books of the country.

Mr. CORLISS: Do you not think it would be a dangerous precedent to commence legislation upon matters that are purely religious, and would it not be subversive of religious liberty as held by the consciences of mankind—would it not by and by draw them into the vortex that almost destroyed the Christian religion of the old countries, when they had the church and state united? It seems to me that it would be surely fatal, and but a natural consequence of the introduction of religion into the public schools of this country.

Appointments.

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

THE T. and M. meeting for Dist. No. 4, Maine, will be held at South Woodstock, March 31.
HENRY DAVIS, Director.

THE quarterly meeting for Dist. No. 9, Kan., will be held in Newton, April 13, 14. We want to see all the librarians and the T. and M. workers and officers at the meeting; for the work is becoming of more interest every day.
T. B. DEWING.

THE State Conference and T. and M. quarterly meeting for Michigan will be held at Battle Creek, April 11-16. Our ministers, licentiates, canvassers, directors, and church officers, as far as practicable, should attend.
I. D. VAN HORN, Pres. Mich. Conf.

NAPOLÉON, Jackson Co., Mich., March 28, 24
Ransom Center, Hillsdale Co., “ “ 30, 31
Jefferson, “ “ “ “ April 5-7
We request a full attendance of the church at each of these meetings.
H. W. MILLER.
M. B. MILLER.

WESTON, Pott. Co., Ia., March 27, 28
Council Bluffs, “ “ “ “ 30, 31
Mt. Pleasant, Henry “ “ “ April 6, 7
Fairfield, Jefferson “ “ “ “ 13, 14

We desire that all the friends of the cause living at or near these places, should make arrangements to attend these meetings.

The ordinances will be celebrated at Mt. Pleasant, as this will be the time for the church quarterly meeting. We hope all the absent members of the tract society will fill out their blank reports, and send them to the librarian at, or a little before, this meeting.
C. A. WASHBURN.

PERIODICALS WANTED.

Will those having clean copies of REVIEWS, Signs, and Instructors of late date, who do not wish to use them themselves, please send them by mail, prepaid, to T. H. Gibbs, Omaha, Neb., 1616 N. 27th St? We can use to good advantage all that may be sent us.

Obituary Notices.

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

THE CHRISTIAN'S PROMISE.

ETERNAL years with God! O weary one,
When toil and labor here are done;
This is thy rest,—a rest from pain and care,—
No aching brows or tired hands are there.

And tired, trembling, weary feet
Shall walk with joy the golden street,—
The land, so fair, by angels trod,—
Blest Zion, city of our God.

No sickness there, no death, no night,
In that bright land of joy and light;
No farewells from the friends so dear,
No mourning there, no parting tear.

Eternal years with God! O blessed thought,
Where time, her seasons changeth not.
Bright mansions wait beyond the grave,
Beyond death's dark and chilly wave.

Then, willingly we'll bid adieu
To earthly scenes, and pleasures too;
For, crowned at last, the victory won,
We'll hear the blessed words, “Well done.”
—Mrs. F. L. Seelye.

FINCH.—Died at Saugatuck, Mich., March 6, 1889, sister Electa Finch, in her sixty-first year. She embraced present truth some twenty-five years ago, and was much esteemed by the Douglas church, of which she was a member. It is not quite three years since death entered this family of four, and all are now gone but one daughter. Remarks by the writer from Rev. 21 : 5.
A. O. BURRILL.

CHAPPEL.—Died of cancer, Feb. 11, 1889, at Windsor, Mo., sister Ruth E. Chappel, in the sixty-eighth year of her age. Her native home was in Otsego County, N. Y., where, in early life, she gave her heart to the Lord and united with the Baptist Church. In 1856 she removed to Michigan, and from there, in 1870, to Missouri. Nine years ago she heard and embraced the truths of the third angel's message, and died in the faith. Her life was full of charity and good works. She was loved by all who knew her. She leaves a large circle of relatives and friends to mourn their loss. We laid her away to await an awakening to immortality when the Lifegiver comes. Words of comfort were spoken by the writer, from a text of her own choosing, Job 19: 25-27.
R. S. DONNELL.

GULBRONSON.—Died at Kalamazoo, Mich., Feb. 26, 1889, sister Anna Gulbranson, aged 16 years, 7 months, and 7 days. She was born in Christiana, Norway, where in 1879 her mother embraced present truth, under the labors of Eld. Matteson. Though at this time Anna was but a child, she seemed readily to understand the truth concerning the Sabbath; and as she grew older, her faith in God and his truth increased. In 1882 she came with her mother to this country, living first at Battle Creek, Mich., then for a time in Chicago, Ill. In 1886 they moved to Kalamazoo. Her only regret at dying seemed to be the thought of leaving her mother alone; but she rejoiced in the hope that in the resurrection they should be united again. She felt that her sins were forgiven, and that when the saints should be gathered, she would be numbered among them. The funeral was held from the house, at 2 P. M., Feb. 28, when a large number of friends listened to words of comfort by the writer, from Mark 5 : 39.
G. H. RANDALL.

(Scandinavian papers please copy.)

LEWIS.—Died in the town of Mt. Pleasant, Green Co., Wis., March 1, 1889, sister Elizabeth Lewis, in the sixty-second year of her age. Sister Lewis was a native of Wales. When she was seven years old, her parents came to this country, and settled in Maryland, where she resided till after her marriage with Benjamin Lewis, with whom she lived happily forty-two years, and raised a family of ten children, all of whom survive her. The death of the husband and father one year ago, was the first to break the family circle. From that time her health began to fail. She was a great sufferer in her last sickness, but she bore it all with true Christian patience, never murmuring or complaining. She was a faithful wife, a kind and loving mother, and one of the best of neighbors, ever ministering to the wants of the sick. In early life she gave her heart to the Saviour, and united with the Baptist Church. About twenty-two years ago her attention was called to the truths of the third angel's message, but she did not begin the observance of the Sabbath until several years later. She then united with the church at Albany, of which she has since remained a faithful member. We laid her away in hope. Words of comfort were spoken by Eld. Martin (Baptist), from 1 Thess. 4 : 13, 14.
H. SILVER.

BOYNTON.—Died Oct. 11, 1888, of quick consumption, in Jersey City, N. J., at the residence of his wife's parents, Eben S. Boynton, eldest son of Alfred and Adeline Boynton, aged 27 years, 3 months, and 9 days. He was brought up to observe the Sabbath, and while attending school at Battle Creek, Mich., in 1881, he made a public profession of religion, and was baptized by Eld. C. W. Stone. A short time afterward he went to

Brooklyn, N. Y., to reside, and through the influence of city life and worldly associations, he gradually lost his interest in the truth, yet continued for several years to observe the Sabbath. When his health failed, he had time for serious reflection. He felt unprepared to die, and during the last three months of his life, he tried to return to the Lord. At his request, I visited him, little thinking he was so near his end, as he had not been confined to his bed. He then sought for a deeper consecration, and that evening seemed to find peace in casting himself upon the merits of a crucified Redeemer. Unexpectedly to us all, he died the next morning at six o'clock. We laid him away to rest till the trump shall sound to awake the dead to immortal bloom. He leaves a wife and child, parents, brothers, sisters, and a large circle of relatives and friends to mourn his loss. Words of comfort were spoken by the writer from John 11 : 25.
WM. J. BOYNTON.

HISTORY OF THE WALDENSES.

BY J. A. WYLLIE.

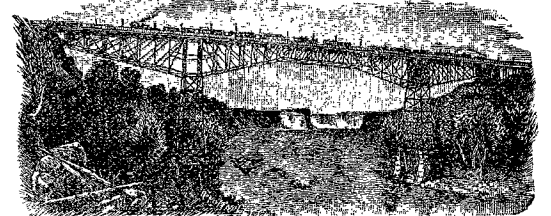
A plain and well-written narrative concerning this remarkable people, from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldenses; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valley,—are all set forth with historical accuracy. A book which should have a wide circulation. Muslin, 90 cents. 212 pages, on tinted paper, illustrated. Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

YEAR BOOK OF S. D. ADVENTISTS, FOR 1889.

Containing a complete workers' directory, and statistics of the General Conference and other organizations, with condensed business proceedings of anniversary meetings held at Minneapolis, Minn., Oct. 17 to Nov. 8, 1888, also giving brief sketches of publishing-houses, colleges, foreign missions, etc., handsomely illustrated with new drawings and zinc etchings. The work also contains valuable reference matter of a general character, aside from that which pertains to denominational work. Every family should have one.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANADIAN BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

“The Niagara Falls Route.”

Table with columns for EAST, WEST, Mail, Day Express, N. Y. Express, Atlantic Express, Night Express, Kal. Accom'n, and Local Pass'gr. Rows list stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Feb. 17, 1889.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Rows list stations like Port Huron, Lapeer, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Sobolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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

The Review and Herald.

BATTLE CREEK, MICH., MARCH 19, 1889.

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Editorial Notes.

We have been absent from the Office for the past two weeks, which will explain to correspondents why some of their communications remain unanswered. Having now returned, we will give their questions attention as soon as possible.

THE hearing granted Eld. J. O. Corliss on the Blair Educational Amendment, pp. 10, 11 of this issue, is given exactly as it will appear in the forthcoming Senate report, according to the manuscript sent us. A desire to preserve a perfect similarity between the two prevented changes in grammatical construction, punctuation, use of capitals, etc., which would otherwise have been made.

THE *Christian Statesman* of March 7 has solved the mystery of that seemingly gross blunder of nature, the great inauguration-day rain. True, the record of the past twenty years shows that rainy inauguration days in Washington are a very regular occurrence, but there was still something a little mysterious about this one. The *Statesman* says:—

The inauguration ceremonies attracted to Washington an immense multitude, estimated at not less than half a million persons. Great numbers traveled all day on the Sabbath, March 3. The railroad depots in Philadelphia and New York were thronged throughout that day as on occasion of a national exhibition or State fair. All trains to Washington ran in three and four sections, ten minutes apart. The storm which raged all that day, and during Monday, and which interfered so seriously with the inauguration ceremonies and with the comfort of the gathered multitudes may be fitly regarded as heaven's frown upon the wide-spread Sabbath desecration.

This is not a mere freak of fancy on the part of the *Statesman*. It is but the natural outgrowth of the logic which the *Statesman* has adopted, that the State is the guardian of public morals. When once this idea is accepted, all unpropitious occurrences like the above are bound to be interpreted as God's judgments upon the nation or the State for its impiety. History testifies that it was so when the same logic prevailed in the early "Christian" church. The point of the matter is, that the logic of National Reform is a prolific breeder of superstition.

WHETHER the outlook for the future is to be spoken of as bright and cheerful, or gloomy and foreboding, depends altogether upon the standpoint from which the view is taken, and the object with reference to which it is taken. In the much that is said nowadays with reference to "pessimistic" and "optimistic" views, this is apparently lost sight of. If it be from the standpoint of the person who has no hope beyond the present life, the outlook is not especially cheerful; for experience abundantly testifies to the truth of Solomon's words, that in mere worldly pursuits and pleasures, there is little else but "vanity and vexation of spirit;" but if from the standpoint of the Christian, the outlook is made bright by the prospect of God's continual love and care, and the joys of the life to come. With a proper appreciation of their respective situations, one would hold the views of a "pessimist" and the other of an "optimist," without being out of harmony with any existing facts. Their views would both be correct, considering the stand-points from which they were taken.

The same distinction holds good with respect to the world and the church, using the latter term in its strictly Christian sense. No optimistic outlook can be had with reference to the world, for the Bible expressly declares that it is to come to an end, to perish, and pass away in fire, with all that pertains to it. Likewise all the nations of the earth are to come to their appointed end. No kingdom upon earth is to be everlasting until the great symbolic image of Daniel 2 is smitten upon the feet by the stone which is a symbol of Christ's kingdom, and by which all the kingdoms now existing will be broken in pieces, and swept like chaff from the stage of being. But with reference to the church, the outlook is very different. With respect to the latter we are optimists, but as regards the former, we are pessimists. The testimony of the Scriptures is too plain to leave any room for choice in the matter. Many persons appear to think that if they are only zealous enough in their optimism, national affairs will be bound to shape themselves in harmony with their views; but there is no virtue in holding either one belief or the other independently of what the Scriptures teach.

THE ARKANSAS SUNDAY LAW.

IT does seem strange to what lengths sordid ambition will carry one when its course is not impeded. The history of the Tillman bill recently passed in the Arkansas Senate is an illustration of how completely lost to all sense of human rights or manly qualities, one may become, while pursuing the object of his blind ambition.

It seems that when the exemption clause in favor of those who observe the Sabbath was restored to the Sunday law two years ago, certain parties in Washington County, where many of our brethren live, were incensed because they were deprived of the pleasure they had enjoyed in prosecuting our brethren. They accordingly determined to find some man who would champion their cause in the next session of the legislature. He was found in the person of Mr. J. N. Tillman. This man publicly pledged himself, if he were elected, to present a bill for the removal of the exemption clause from the Sunday law. He was elected, and true to his word, he framed a bill, and engineered it through the Senate, which, if it becomes a law, leaves our people everywhere throughout the State at the mercy of every unscrupulous person who may happen to get a pique at one of them.

To show that this bill was not framed directly out of spite to our people, or because the man Tillman thought them an erratic, bad people, he said in his speech before the Senate, when the bill was put upon its passage, that the Seventh-day Adventists are "a very devout and respectable people." And yet because he had promised his constituents to present such a bill, and in order to receive from them "a hearty well done" on his re-

turn home, he had, he said, worked for the passage of a bill that he himself apprehended might, if it became a law, drive some hundreds of "devout and respectable people" from the State.

Again, one of our sisters has been for many months a domestic in the Tillman family, with unrestrained privilege to observe the Sabbath. After the bill passed the Senate, a sister of this woman, living in Little Rock, said to Mr. Tillman: "I am sorry that you have worked a bill through the Senate, which if it becomes a law, will imprison both my sister and myself." The man blushed and stammered, saying that he, too, was sorry to be obliged to present such a bill, and hoped that it would not become a law. Shame on a man who in order to promote himself politically, is willing to climb to such preferment over the desolate homes, the wrecked prospects, and the blasted hopes of hundreds of "devout and respectable" people, whose rights in the State are just as sacred as his own.

But from this time forward we may expect nothing better from a certain class who work their way to the front in political circles. They have no moral qualities to recommend them to the suffrages of the people, and so they ride to the front on an issue that will command the votes of intolerant bigots, and unprincipled zealots. All honor to those who refuse elevation in the sight of the people by such methods. There are those in the Arkansas Legislature who see the injustice of the Tillman bill, and are working against it with might and main. They are entitled to much credit, whether they succeed or not. But we believe that whatever comes, God will bring good out of it to his cause.

J. O. C.

Little Rock, Ark., March 15.

NOTICE.

THE Spring term of Battle Creek College will begin Wednesday, March 27. It is important that all who expect to attend should be present at the opening of the term. Catalogues will be sent free on application. Address Battle Creek College, Battle Creek, Mich.

YEAR BOOK NOTE.

CONSIDERING that the expense incurred in issuing the Year Book for 1889 is greater than on any previous edition, by reason of its superior arrangement, artistic execution, and comprehensive character, it has been decided to fix the price at FIFTEEN CENTS PER COPY, POSTAGE PAID, instead of ten cents, notwithstanding the loss on this edition at fifteen cents will be greater than on last year's issue at ten cents.

Persons who have sent the publishers or the tract societies only ten cents for a copy, will please forward five cents additional, as upon examination of the work, it will be seen that fifteen cents (nine for the book, six for the postage) is much less than actual cost, in fact, only about one-half the price ordinarily charged for inferior Year Books of this size. It may be truly said that this is one of the best, if not the finest Year Book ever published, and should be placed in the hands of candid people everywhere.

Of course a ten-cent book could have been issued; but in the absence of any recommendation by the General Conference relative to the size, style, or price of the 1889 Year Book, the committee having the work in charge, have done what they considered to be for the best interests of the denomination, and believe that others will so regard it.

COMMITTEE.

THE HOME MISSIONARY IN OTHER LANGUAGES.

BEGINNING with the March number, the *Home Missionary* will be issued, full size, in the Danish, Swedish, and German languages. Price ten cents per year. Address International Tract Society, Battle Creek, Mich.

M. L. H.