

# The Advent HOLY BIBLE REVIEW AND HERALD AND SABBATH

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

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## THE EVERLASTING ARMS.

BY THE EDITOR.

"The eternal God is thy refuge, and underneath are the Everlasting Arms." Deut. 33:27.

Everlasting Arms—that weaken not with years;  
Everlasting Arms—that weary not with toil.  
Arms—to tide us safely over all our fears;  
Arms—each deadly purpose of our foe to foil.

Arms—to heal of sickness in the darkest hour;  
Arms—to bring us pardon for the guilt of sin;  
Arms—to shield from dangers waiting to devour;  
Arms—to sweetly quell the strife that reigns within.

Arms of love and mercy, pitiful and mild,  
Strong to bear us upward when the floods prevail,  
Waiting to enfold each trusting, loving child,  
When the tempests rage and stormy winds assail.

Arms—to part the darkness shutting in our way;  
Arms—to smooth the pathway for our trembling feet;  
Arms—to open at last the pearly gates of day,  
When our pilgrimage forever is complete.

Living, loving, healing Arms, O bear us on;  
Comfort, guide, and bless us, ever with thy care.  
Keep us till this sad and sinful night is gone,  
Till heaven's open portals bid us enter there.

Fear not, faint not, servants of the Lord most high;  
Trust his gracious care, nor pale at death's alarms;  
For our God eternal is a refuge nigh;  
And beneath us are "The Everlasting Arms."

## The Sermon.

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

### OVERCOMING FAITH.\*

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

"AND this is the victory that overcometh the world, even our faith." 1 John 5:4.

The text presents to our minds a field for deep and prayerful thought; and if we shall be able to enter into the different points, and clearly define the importance of each, and if the good Spirit of God will impress the truths of his word upon our hearts, we know that we shall be richly blest. We will notice the points presented in the following order: First, Faith—what is faith? Second, The world—whose is it? and what is its condition, that we must overcome it? Third, "Overcometh"—promises of future reward to the overcomer only. Fourth, Invitations and encouragements to exercise faith. Fifth, Examples of faith.

1. *What is faith?* A great deal is said in the Bible about faith, attaching much importance to this branch of Christian doctrine. A great deal

is said in the world about faith, and yet there are many who do not have a clearly defined idea of the term. I know of but one Bible definition of faith, and that is given by St. Paul in Heb. 11:1: "Now faith is the substance [ground or confidence, margin] of things hoped for, the evidence of things not seen." Half the battle in learning or being able to apply Bible truth, is in having it presented in so simple and tangible a form that the mind can readily grasp it and rest upon it. I suppose it was because of my stupidity that the definition given above never afforded me much comfort and satisfaction. To know *how* to believe is just as necessary as to know that we *must* believe. And it was not until I read a definition of this term as given by Gardiner Spring, D. D., of New York, that I could really apply it to myself, and rest *in faith*. He says: "Faith is the act of mind which receives and rests upon Christ alone for salvation, as he is freely offered in the gospel." These words threw a flood of light and peace and joy and rest into my burdened soul such as I never enjoyed before.

Faith is that act of the mind which receives either the words of God the Son or God the Father, and rests upon them without a doubt. God has spoken to us in the plainest, simplest terms, of what he will do for and by his people. He cannot lie. He means just what he says. He would have his creatures in earth believe him just as a trusting, confiding child would believe the dearest and most affectionate parent. This simple act of the mind is faith. And without this we have no access to God. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. True faith will admit of no doubt. Jesus said: "Have faith in God." The margin says, "Have the faith of God." That is, we should have such unswerving confidence in the Lord, and such a hold upon the divine arm, such a firm connection with Heaven, that we virtually know that God's promises are indeed yea and amen in Christ Jesus. Thus Jesus says: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:22, 24.

Such is the faith noticed in our text, and nothing short of this, simple though the act of the mind is and must be, will ever secure to us the victory. Accept God fully, with "full assurance of faith" that it is in him and by him that we have strength to meet and to overcome every emergency and temptation,—to overcome the world.

2. *The world—whose is it? and what is its condition, that we must overcome it?* From the sacred page we learn that in the beginning God created all things beautiful and holy. Earth and all the creatures whom God had formed were peaceful and in harmony with the mind of Heaven. Over all his work in earth the Lord placed man supreme. All was given to him as a possession,—the earth to dress and subdue, and the beasts of the field, the fowl of the air, and the fish of the sea for his use and blessing. Genesis 1 and 2. But by his transgression man lost this dominion. He yielded it and himself

to the power and service of the enemy. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. Said the wise man, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

While we rejoice that there are many things which survive the fall and the curse, as evidences of the once perfect work of God, it is nevertheless true and obvious to all, that some other than the hand of God disposes largely the events of earth. For a wise purpose God permits it to be thus. This we may know in his good time. It is enough for us now to know what is revealed. Earth to-day is allowed to be under the dominion of Satan. A few texts will support this view. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:9. Said the Saviour: "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." John 14:30; see also chap. 12:31; 16:11. St. Paul wrote to the Ephesians (Eph. 2:1, 2): "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." These all apply to Satan.

Now, we may inquire, What has been the special work of Satan? We answer, To oppose the government and work of God. "And he shewed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. 3:1. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 1:6, 7. And why is Satan thus "going to and fro in the earth"?—"Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8. Under this head we ask again, What is the condition of the world?—"And we know that we are of God, and the whole world lieth in wickedness" (John 5:19); "Who gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1:4; see also John 15:19; 17:14); "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4); "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

These truths are plainly before us. For nearly 6,000 years this world has been the scene of

\* Synopsis of a sermon preached at Pleasant Grove, Minn., June 2, 1888.

controversy between truth and error. Before us are two grand armies in active work. Satan, the great opposer of God's law, and the would-be rival of Christ to the throne of universal empire, the "prince of this world," supported by all the legions of fallen angels, and the millions of wicked upon earth, is fighting under the banner of unrighteousness. On the other hand, we see Christ, the Son of God, "the Captain of the Lord's host," the "Captain of our salvation," supported by all the holy angels and all the righteous on earth, fighting under the banner of truth and love. What a contrast! How widely different their aims and work, their methods used and ends attained! Do you sense it? And do you realize that you stand enrolled under one or the other of these two banners? Either you are the servant of Satan, aiding in the war of rebellion against the law and government of God, or you are a soldier of Christ, striving to vindicate the righteous judgments of Heaven. Permit me to kindly ask, Where do you stand? Who is your leader in the great struggle? What are your aims and hopes? What are your prospects? Surely these are questions of grave importance. Thank God! we have not much longer to contend in this dreadful strife. The battle will soon be over and the victory won.

3. "Overcometh"—Promises of future reward to the overcomer only. Our text says, "And this is the victory that overcometh the world, even our faith." I remember of once hearing a verse repeated which ran on this wise:—

"Elder Rodgers came to town,  
A Universal preacher;  
He saves the people in their sins,  
Oh, what a foolish creature!"

And so it seems to me. If there is one promise of eternal life offered to the finally impenitent, I know not where it is recorded. In the second and third chapters of the Revelation are given seven messages to the seven churches of Asia; which, we understand, represent the various conditions of the Christian Church in this dispensation. And if they do not thus represent the Church, why, we ask, should we here find a departure from God's general plan? And in every instance God has said: "To him that overcometh"—"to him that overcometh," all in perfect concord with the language of our text. And, again, in Rev. 21:7: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "I write unto you, young men, because ye have overcome the wicked one." 1 John 2:13. "Be not overcome of evil, but overcome evil with good." Rom. 12:21. St. Paul gives a very forcible lesson on this branch of our subject in Eph. 6:10-18. He says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits, margin] in high places [heavenly places, margin]. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all [overcome all, margin], to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

The substance of all this is a use of the means which God has given, none of which will avail without the "shield of faith." The great controversy is fast going forward in the world and in our hearts. In the world, as of old, may be seen the powers of earth, led on by the enemy of righteousness, combining their forces against the law of God. Religious societies and secular organizations are fast uniting their forces. A few more years and we shall, individually, have to

confront the emissaries of darkness in the persons of legally established officials. Satan is rapidly marshalling his armies for the last great conflict, deceiving the nations of earth by false doctrines, and blinding the eyes of the wise and great with error and sophistry. In our hearts he is seeking to overcome the children of men, and specially the professed people of God, by sinful indulgences. Pleasures of the world, base passion, licentiousness, lust of the flesh and eyes, are leading many away from the narrow way. Brethren, sisters, where do we stand? Have we that hold on God, that faith in his word and promises, that blessed, sacred nearness to him that none of these things move us? If we shall finally triumph with the people of God, and stand upon Mount Zion, we must overcome every evil besetment of our hearts, and every opposing influence in the world. We must stand so closely related to Christ that by his help we can meet and overcome every onset of the enemy. "And this is the victory that overcometh the world, even our faith."

4. *Invitations and encouragements to exercise faith.* Under this head there are many most precious scriptures. In view of the many trials and temptations before his dear people, the Saviour said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. Yes, be of good cheer. In Christ we have a friend that sticketh closer than a brother. He, single-handed and alone, met the enemy on the same ground where our first parents fell, and overcame him. And to-day we hear his gentle voice calling down through the ages, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29. And again, in Zech. 9:12, we read: "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Now, let us lay this text beside one found in Nah. 1:7, and see what a beautiful promise God has given. First he says, "Turn you to the strong hold, ye prisoners of hope." Then, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Let us now bring forward another: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." Deut. 33:27. And yet another: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31.

How can we, with such blessed invitations and encouragements as these, slight our Saviour's love and reject his grace and aid. To-day he offers all the help we need in our great battle with sin. For every emergency and trial he will give needed strength to overcome. "I will never leave thee, nor forsake thee," says the Master. Heb. 13:5. And we to-day may as boldly exclaim as did Paul of old, "The Lord is my helper, and I will not fear what man shall do unto me." Verse 6. And again, "I can do all things through Christ which strengtheneth me." Phil. 4:13. In Christ we have combined all the tenderness and sympathy of a loving Saviour, and the mighty power of a God and conqueror. For "it hath pleased the Father that in him should all fullness dwell." What can we ask more?

5. *Examples of faith.* The Scriptures furnish many illustrious examples of faith. The case of Noah, who, contrary to all appearances, to all that had ever been or was then believed by mankind, is an example of the importance of attending to the commands of God, and of relying implicitly upon him.

Perhaps no one was ever brought into a more trying situation than was Abraham when commanded to offer up his much-loved son Isaac. Yet even then his faith clung to the arm of the

Lord, and fearlessly and unhesitatingly he proceeded to do as commanded. God was not slow to meet him in his devotion.

The undying faith of Moses through all the murmurings of rebellious Israel, turning his back upon a proud and pleasure-loving world, "choosing rather to suffer affliction with the people of God, . . . esteeming the reproach of Christ greater riches than the treasures of Egypt," stands as a living monument of the virtue and power of faith.

Go back for a moment to that proud and haughty city of Jericho, whose inhabitants essayed to withstand the approach of Israel. Witness those massive walls as they are leveled to the earth by the invisible power of the Holy One of Israel, and then "have faith in God;" for "this is the victory that overcometh the world, even our faith." Think of Daniel in the den of lions; of the three Hebrew worthies in the fiery furnace. Think of the examples of faith that are recorded in the New Testament for our encouragement, and doubt God no more.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." He will lead thee on to victory.

## 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.

### THE PRESENT HOUR.

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

Do we fully realize the importance of the present hour? Prophecies fulfilled declare plainly that we are in the last days. The anger of the nations, and abounding iniquity, warn us of the near approach of the great day of God's wrath. Predicted signs fulfilled, assure us the second coming of Christ is at the door.

The message of warning, foretold eighteen hundred years ago, is spreading with increasing rapidity over the earth. Rev. 14:9-12. And the demand that the image of the beast should be made (Rev. 13:14), is being pressed with fanatic zeal and blind bigotry.

And what are we doing, my brethren? Are we all engaged in the work of the Lord? We do not expect to defeat utterly and finally the movement of the National Reformers, so-called; for they will ultimately succeed in subverting our free government. We do not expect to prevent the fulfillment of the prophecy. Rev. 13:15. The image of the papacy will be made, and life and speech will be given to it. But now is our time to work for our own salvation and that of our fellow-men. Now, while the subject of Sunday laws is being agitated, is our most favorable opportunity to warn the people of the real wickedness of the movement, and its sure result when it shall succeed—that it will be fatal to the civil and religious liberty which our National Constitution guarantees to every citizen.

Now, while we pray that the winds of war and strife may be held in check, that the work of God in the gospel may be finished and his servants sealed,—now is our auspicious opportunity to labor in harmony with our prayers, by doing the work which God has given us to do. If we do our duty in giving the warning at this favorable and critical time, honest and true-hearted souls will see the falsity of the Sunday institution, and the great wickedness of compelling its observance, in violation of God-given rights of conscience, and by this means they will be led to see where the Bible truth is, and embrace it and be saved. Never before was there so favorable a time to get the saving truth of the last message before the minds of the people; and it will not last long; soon difficulties and dangers which we do not appreciate will rise up like mountains before us.

What shall we do, my brother, my sister? The Lord wants every one of us to do our duty. Shall we, as individuals, do aggressive work in the cause of God? Shall we cast a positive influence in favor of the work of God? Shall we show by deeds as well as words that we are on the Lord's side, and earnestly laboring for the enlightenment and salvation of men? or shall we, while witnessing the struggle between the truth of God and Satanic falsehood, maintain an indolent and indifferent neutrality? At such a time as this, can we quietly look on as idle spectators, and wait to see how the battle will turn? All that we have and are, should be consecrated to the cause. We should be wise as serpents, and harmless as doves. But the time certainly calls for earnest and intelligent, prudent and persevering work in the cause of the Lord, which is the cause of human salvation. Shall we do our duty now, labor for the salvation of the people, and in so doing make our own calling and election sure? No half-hearted work will be accepted. Let us show ourselves wholly consecrated, soul, body, and substance, to the proclamation of the last message of warning to the human race.

#### "REVIEW" SUBSCRIPTIONS.

BY D. W. REED.  
(Kensington, Minn.)

How can those who profess to make the spread of the truth their chief delight, fail or neglect to support the paper which would keep them posted in regard to the progress of that work? With this thought in mind, we were surprised at the statements made by Eld. Farnsworth, some time ago, that so many Seventh-day Adventists are, either from choice or otherwise, deprived of the weekly visits of the paper.

These facts ought to lead us to inquire into the cause of this neglect, and to ask ourselves if we have not failed to do our duty in soliciting renewals. As Adventists, I think we are apt to think that all our efforts made to extend the circulation of our periodicals, must be made with those not of our faith. We are apt to think that S. D. Adventists know who their librarian is, and if they want our periodicals they will order them without any solicitation. Often this is not the case. Some of our brethren do not live near a librarian. Some do not live convenient to a bank or a money-order post-office. Often persons thoughtlessly allow their subscription to expire, not intending, at first, to be without the paper more than a week or two, expecting to renew it upon the first opportunity; but the weeks grow into months, and the months into years before the convenient time comes, and they almost forget that there is any such paper. How can these names be kept on the mailing list at the Office? This is a very important question, and I have thought that if the librarian of each tract society would keep a list of names of subscribers, with date of expiration of each subscription, and make it his business to call upon each person a few days before such expiration, and have a good, friendly talk about the progress of the cause and the specially good articles in the REVIEW, followed by a solicitation for a renewal, many of the parties would renew at once.

Finally, let us each endeavor to obtain at least one new subscriber during the present year.

#### CRUMBS.

BY S. O. JAMES.

SATAN is both a father and a god,—the father of lies and the god of this world. So, while you live in this world, do not believe everything you hear; for you will hear more lies about the truth and its adherents, than about anything or anybody else.

The time comes in every man's life when he fancies himself in possession of some virtue of which he considers his neighbor destitute, and as a result his contempt for the latter is equalled

only by his astonishment at what he considers his dullness or depravity, or both.

#### WAITING.

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

COME, blessed Jesus, come;  
We've waited long for thee.  
Our hearts are weary of the world,  
We long thy face to see.

Creation sigheth sore  
Beneath its weight of wrong.  
For ages have thy children cried,  
"How long, O Lord, how long?"

And still that cry ascends  
From overburdened souls,  
And still the tide of sin and death  
And sorrow onward rolls.

Oh, give us patience, Lord,  
And strength to wait thy will;  
Most surely thou ere long wilt all  
Thy promises fulfill.

And all thy threat'nings dire,  
Haste to o'ertake thy foes.  
The day of thy forbearance now  
Draws swiftly to a close.

We see the gath'ring storm,  
And know that fearful wrath  
Will soon consign a guilty world  
To everlasting death.

And while thy wrath delays,  
And thou art pleading, "Come,"  
We hasten 'neath thy wings to hide  
From the impending doom.

We've waited long for thee—  
God grant we may endure  
Unto the end, and in thy fold  
Be found at last secure.

The weary waiting o'er,  
The cross may we lay down,  
With joy unspeakable to take  
An everlasting crown.

#### THE SEALING OF THE 144,000.

BY A. SMITH.  
(Grandville, Mich.)

(Concluded.)

#### THE SEAL OF GOD.

THE seal in the hand of the angel is an object worthy of the most careful attention, as every servant of God found alive upon the earth at the second advent must bear its impress; and all must receive this seal gladly, knowing its character, or they cannot be sealed and finally saved. And hence the importance of correctly understanding and believing the doctrine of the second advent as brought to view under the third angel's message of Rev. 14:9, 10; otherwise we cannot receive the seal of God or escape his judgments.

The term "seal" is thus defined by Webster: "Seal, *n.* 4. Any act of confirmation. 5. That which confirms, ratifies, or makes stable; assurance. Seal, *v. t.* 2. To set or affix a seal as a mark of authenticity; 3. To confirm; to ratify; to establish. . . . 10. To imprint on the mind."

Dr. Clarke, in his notes on Rom. 4:11, says: "There is nothing more common in the Jewish writers than the word *סֵמֶת* *oth*, SIGN, and *חֹתָם* *chotham*, SEAL, as signifying the mark in the flesh, by the rite of circumcision."

It will be seen from the foregoing that the terms seal, sign, and mark are synonymous; and by reference to Heb. 8:10; Rev. 3:12; Ex. 31:13, 16, 17; and Rev. 14:9-11, that these symbols may indicate such impressions made upon the mind and heart as shall convince the judgment and transform the life; and that the Bible Sabbath and the so-called Christian Sabbath are, respectively, the "seal of God" and the "mark of the beast."

When the third angel's message, which bears the seal of God, becomes due to the world, those who promulgate it will be able to define the time and circumstances attending the proclamation of the two preceding messages, the terms *beast*, *image*, *seal*, *mark*, *wine of the wrath of God*, etc.; and they will prove to be

Christians who keep the commandments of God as given in Exodus 20, without the violation of a single precept. Otherwise it would appear that they were not giving the message, even though professing to do so; the fruit they would bear, would be pernicious, and to follow them would be unsafe. But when the reader sees a people bearing all the characteristics we have named, let him beware how he slights the solemn message they proclaim; for it is a message from God upon which the eternal destinies of men turn for weal or woe.

#### THE MARK OF THE BEAST.

We have proved that the seventh-day Sabbath, which was made as an everlasting memorial of creation before sin entered to mar the purity of Eden, is the seal of God (Ex. 31:13, 16, 17), and is ever binding upon Israel (Ex. 31:17); and the terms "seal," "mark," and "sign" being synonymous, they may be properly used interchangeably; and since the seventh-day Sabbath is proved to be the seal of God, a Sabbath created by the beast may constitute its mark, *alias* seal. That such a Sabbath was created by the papacy, symbolized by the beast, is a well-attested fact. Daniel says of this power: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws" of the Most High. All these specifications have been fully verified in the history of the papal hierarchy.

In the "Catholic Catechism of Christian Religion," the following questions and answers on the subject of the Sabbath occur:—

Question.—What is the day of rest?

Answer.—The seventh day of the week, or Saturday; for He employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

Q.—Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

A.—During the old law, Saturday was the day sanctified; but the Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.

Q.—Had the Church power to make such a change?

A.—Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit.

In the "Abridgment of Christian Doctrine," another Catholic work, the following occurs:—

Question.—How prove you that the Church hath power to command feasts and holy days?

Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

Q.—How prove you that?

A.—Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power.

We have been thus particular in defining the mark of the beast because the third angel's message of Rev. 14:9, 10 is identical with the sealing message of Rev. 7:2-4, and because the mark of the beast is the opposite of the seal of God there brought to view.

The sealed company having become fully developed under the third angel's message, are found alive on the earth when Christ appears the second time in glory. They are next brought to view as standing upon Mount Zion, where they sing the song of Moses and the Lamb, and are declared to be virgins (pure and spotless in character); to be undefiled with women (churches defiling by their false and unscriptural doctrines); and are said to follow the Lamb whithersoever he goeth, being always with Christ in the immortal state.

#### THE 1260 YEARS OF PAPAL SUPREMACY.

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

THIS period is denoted by the following expressions, "a time and times [or two times, Greek] and the dividing of time," "a time, times, and half a time" (meaning the same thing), "a thousand two hundred and three-score days," and "forty and two months." Dan. 7:25; Rev.

12:6, 14; 13:5. As these expressions are applied to prophetic symbols in chains of prophetic symbols, they denote symbolic time. A time, two times, and half a time, would be three times and a half; and according to ancient use of the term "time," three times and a half would mean three years and a half. Dan. 4:26, 33, etc. As the year among the Jews consisted of 360 days, this would make 1260 days. Forty-two months would also bring us the same result; for according to the Bible, there are thirty days in one month (see Gen. 1:11, 24; 8:3, 4, etc.); and forty-two multiplied by thirty would make 1260. Again, the expression, "a time, times, and half a time," is shown to be synonymous with 1260 days. Rev. 12:6, 14.

When does this period of 1260 year-days commence, and when does it end? In Daniel 7, it is applied to the little horn that arose among the ten horns of the fourth beast, and before whom three of those horns were to fall, or to be "plucked up by the roots." Verses 7, 8, 19-25. This fourth beast is the fourth universal kingdom (verses 17, 24), which is acknowledged to be the Roman Kingdom or Empire. The ten horns represent the ten kings, or kingdoms, which arose in, and broke up, the Roman Empire in the fourth and fifth centuries. (See verse 24; Gibbon's "Decline and Fall of the Roman Empire," etc.) The little horn was to arise after the ten horns (verse 24), and it was to arise after three of the ten original kingdoms of Rome should fall or be plucked up. According to history, this is just when the papacy arose.

Before the papacy could arise as a power ruling Rome politically as well as religiously, through its representative, the pope, the three kingdoms which were opposed to papal supremacy had to be overcome. Those were the Heruli, the Vandals, and the Ostrogoths. The Heruli were plucked up in Italy by Theodoric, the king of the Ostrogoths, in 493. The Vandals of Africa were overcome by Belisarius, the general-in-chief of the army of Justinian, in 534. Finally, in 538 Belisarius plucked up the Ostrogoths at Rome, after a desperate struggle of about one year, thus exalting to spiritual supremacy the head of the Catholic Church in Rome. And it was in 538 that the prosperous career of the pope as a priest-king began. (See Gibbon's "Decline and Fall of the Roman Empire;" *Dictionnaire General de Biographie d' Histoire*, etc., by M. M. Dezobry, Bachelet, etc.)

From 538 the pope was to have a prosperous career of 1260 years, at the close of which there was to be a change in his history. To 538 add 1260, and you will have 1798. And what took place in 1798? Thier's "French Revolution" and any history treating fully the events of the close of the last century, will tell you that in that year, Berthier, a French general who had aided La Fayette and Washington in gaining the American independence, took the city of Rome, made Pope Pius VI. a prisoner, and led him captive into France, where he died the next year.

Frequently, while passing through Southern France, I have stopped in the city of Valence, Drôme, and visited its cathedral built in the eleventh century, and have, by the permission of priests, before the altar in that cathedral, put my hand on the bust of Pius VI., who died in that city. Under the bust is a fine polished cenotaph (marble monument), containing the heart and bowels of Pius VI. While in Valence, I gathered from a history of the department of Drôme, France, written by a Roman Catholic mayor of Valence, who had been a contemporary of Pius VI., the following facts:—

Pius VI. dwelt in this ancient Government Hall, which to-day is so dilapidated, during his captivity of 1799. The garden, in the form of a terrace, may be seen from a part of the city and from the valley of the Rhone. The scenery is magnificent, and it is said that when Pius VI. appeared on this terrace for the first time, he exclaimed, "O bella vista!"—"Oh! the beautiful view!" He died in this hall the 29th of August of the same year, 1799, aged eighty-two years.

There exists in the cathedral a monument of white marble, that was reared in 1811, by order, and at the

expense, of the imperial government, in memory of this pontiff, whose heart and entrails it contains. . . .

The body of Pius VI. was embalmed, and was first placed in a cave dug expressly for it, in the city of Valence, and a monument was put over it; but it was afterward returned to Pius VII., and taken to Rome under the care of the cardinal Spina, Archbishop of Genoa. The city of Valence has since reclaimed the heart and entrails of the pontiff; these were sent to it from Rome, and they rested in an ardent [illuminated] chapel of the church of Saint Appollinaire, until the erection of the monument raised in the same church in memory of Pius VI., with great solemnity, the 25th of October, 1811. The consecration was effected by Mr. the cardinal Spina, assisted by Messrs. Bécherel, Bishop of Valence, and Périer, Bishop of Avignon. Mr. Bécherel had the following [Latin] inscription placed on this monument:—

*Sancta, Pii le Sexti redunt  
Præcordia Gallis:  
Roma tenet Corpus;  
Nomen ubique sonat.  
Valentiae obiit 29 Aug. An. 1799.*

A literal translation of which is: "The holy entrails of Pius VI. are returned to the French: Rome possesses his body; his name resounds in all places. He died at Valence the 29th of August, 1799."

As I stood upon the very ground on which so important a prophecy had been fulfilled, such feelings of awe and gratitude came over me, that words are too faint to express them. "Here," I exclaimed, "are visible traces of God's glory, wisdom, and power in the fulfillment of his word." Never before had the prophecies concerning the papacy seemed so forcible to me. As I read in Catholic authors such expressions as the following: "He went into captivity;" "He died in captivity," my mind reverted to the following prediction concerning this very power: "He that leadeth into captivity shall go into captivity." Rev. 13:10. As I saw that in 1798, at the close of the period of prosperity assigned to the papacy, Pope Pius VI. lost his temporal power, and that though his successor had had some of that power restored to him, yet it could be said that the temporal power gradually decreased, until its last vestige was taken away by Victor Immanuel, at the time of the last struggle between the Germans and the French, I saw special significance and wonderful fitness in the following words of Daniel: "And they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:25, 26. His dominion, or temporal power, is all gone; therefore the end must be imminent.

As a wise Providence would have it, in all the history of the popes, we find no pope whose end is marked with such individuality, such special, such wonderful events, as is that of Pius VI. Who can say that God did not aid in shaping the closing events of the career of this pope, to meet a prophecy that was to be a glorious beacon light, in whose bright rays the honest seeker after truth in the last days would see clearly and unmistakably that the King of glory was soon to take the kingdom?

#### "MORE PLAUSIBLE."

BY L. S. WHEELER.  
(Shunk, Pa.)

THE editor of the *Friends' Expositor* (Mt. Pleasant, O.), in an article some time since on the Sabbath question, expresses his opinion that the doctrine of the seventh-day Sabbath is "far more plausible" than the "conditional immortality of the soul," which he thinks "is constantly contradicted by the word of God." He did not tell us where in that word those texts occur that contradict conditional immortality. Perhaps he did not recall the texts; neither do we; nor can any man find them, for they are not there. Paul says that Christ brought life and immortality to light through the gospel. 2 Tim. 1:10. How is this, if all men already possess it? He says further, that God the Father is the only one who by nature has it. 1 Tim. 6:1; 1:17. But as he has also given to the Son to have life (immortality) in himself even as the

Father (John 5:26), *our* "life [immortality] is hid with Christ in God." Col. 3:3. Immortality is something which people are commanded to seek after by patient continuance in well-doing. Rom. 2:7. Is the editor one of these "seekers" after immortality? If so, why does he seek for that which he is confident he already has? And if he is not, then he is failing to seek one of the most blessed boons Heaven offers to men.

Now, if he thinks the Sabbath doctrine is still more plausible than this on which the Scriptures are so positive, why should he not indorse both instead of bringing up another doctrine less plausible than the Sabbath, and rejecting it on that account?

He thinks the Sabbath question "a first-class illustration of the truth that the letter killeth." So thinks the Romanist in regard to the second commandment, and the Mormon in regard to the seventh.

The editor continues: "A scrupulous adherence to the mere letter of a law is certain death to its true spiritual significance." But how can a person possibly arrive at the spiritual significance without a strict adherence to the letter? The idea he would evidently convey is, that the keeping of the seventh day is only the letter of the commandment, while keeping Sunday is getting down into its genuine spiritual significance! This needs no comment. He further says, "The sanctification of the Sabbath is not merely a numerical thing, and limited to the seventh day of the week, . . . but is transferable to any day in the week that might ever become the Sabbath by divine appointment." He certainly should read the commandment more carefully. Is there not something a little numerical about that word *seventh*? And if the Sabbath is not there limited to the seventh day, can any one tell us how the Lord could state it so as to thus limit it?

He thinks also that "the typical import of the Sabbath seems to require the removal of its observance to the first day." And pray where did he learn so much about its typical nature, inasmuch as the Bible never hints at such a thing, but, on the contrary, informs us that it was instituted before the fall, when no types were possible,—before the plan of redemption through Jesus Christ, the great antitype, by virtue of which all types were ordained, was instituted. If man never had sinned, he would always have commemorated his creation by devoting to holy use the day on which his Creator had rested, and which he had sanctified for that purpose. This was the seventh day, and no other.

To close, the editor commends to his readers the examples and practice of the apostles. To which we say, Amen; for the apostles were inflexible Sabbath-keepers, and on this ground we may yet see eye to eye.

#### WEEKLY CONTRIBUTIONS.

BY HANNAH E. SAWYER.  
(Battle Creek, Mich.)

AFTER perusing an article by Eld. Butler, on the importance of weekly contributions for the benefit of the missions, an incident came to mind, which occurred a few years since in a family of my acquaintance. As some might think these weekly donations, being but a trifle, would not amount to much, it occurred to me that possibly this incident might be an encouragement to them.

It is this: In the beginning of the year the head of the family constructed a small box, one that could not be readily opened; this he placed in some conspicuous spot, perhaps on the mantel, in the family sitting-room. In the box each member of the family (which consisted of four), contributed their pennies, dimes, and occasionally a dollar or two, according to what they had. In about nine months, having occasion to use the money, on opening the box they were surprised to find nearly \$100. I would add that this family's means were limited, and the amount thus saved was the result of economy and self-denial.

## The Home.

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

### ONE DAY AT A TIME.

ONE day at a time! That's all it can be;  
No faster than that is the hardest fate;  
And days have their limits, however we  
Begin them too early and stretch them too late.

One day at a time! Every heart that aches,  
Knowing only too well how long they can seem;  
But it's never to-day which the spirit breaks—  
It's the darkened future, without a gleam.

One day at a time! When joy is at height—  
Such joy as the heart can never forget—  
And pulses are throbbing with wild delight,  
How hard to remember the sun must set!

One day at a time! but a single day.  
Whatever its load, whatever its length;  
And there's a bit of precious Scripture to say  
That according to each, shall be our strength.

One day at a time! 'Tis the whole of life;  
All sorrow, all joy, are measured therein;  
The bound of our purpose, our noblest strife,  
The one only countersign sure to win.

—Helen Hunt Jackson.

### "SPOILED MEALS."

THE thought has been suggested, that an easy way to spoil a meal, is for each member of the family to tell the sad tale of all that has gone wrong during the recent past; "to mention the disappointments, and vexations, to tell of the slights that have been endured, and the offenses that have been received; and to lament over the results of this infelicitous combination of affairs, is enough to counteract the refreshing effect of all the good things with which the most generous and skillful housewife can load the table. Better put this complaining off until some other time. What is the best time for it, it is hard to say. Perhaps an indefinite postponement would be a happy thing for all concerned. Half the things that we groan over to-day will right themselves before to-morrow, if we let them alone."

If there is any one time more than another when cheerfulness should be exhibited, it is at meal-time. And there might be more than one reason given in support of this. It is the occasion which calls the family together, and an interchange of *valuable* thoughts, in a pleasing way, will have its influence after the meal is over; and instead of repasts being looked forward to as seasons of family disturbance, they will be welcomed as times of special social enjoyment. *The Common People* says: "We are not sure but that man may have been unjust as well as ungallant, who invited a guest to dinner with him, urging him to come, as they were going to have *pouts* for dinner, and who, when the guest wonderingly inquired, 'Where are the pouts?' answered, 'Look at my wife and daughters;' nevertheless there are many meals where it cannot be denied that pouts are a constant quantity in the bill of fare. There is pouting over food, pouting over raiment, and pouting over a thousand other things which displease, disturb, and disgust persons who have always had more comfort than they knew how to appreciate, and more blessings than they ever were thankful for.

"Many persons whose pouting has become a habit, would greatly improve their personal appearance by humbling themselves in the sight of God, and thinking how little good they deserve, and how much evil they have been spared, and how many mercies are now granted to them by the kind hand of a gracious Providence.

"Is it not a pity to have people go through this world whining, grumbling, pouting, murmuring, and fault-finding, when they should be as busy as the bees among the flowers, blithe as the birds that sing amid the branches, and thankful to God, the Giver of every good and perfect gift.

"Let us, instead of looking out to see how many blessings others have which we may covet,

and for the lack of which we may complain, consider how many sorrows and afflictions others endure which we are spared, and so thank God for mercies which are new every morning, and blessings which are constant as life itself."

Were we to follow this valuable bit of advice even at meal-time, there might be fewer dyspeptics in the world, and many more smiles and words of good cheer. A happy frame of mind aids digestion, and kind words and smiles are as flowers strewn along the pathway of life.

\* \* \*

### LITTLE THINGS.

WHAT absurd little things people quarrel about! What trivial matters cause ill-feeling in families! The mutton being roasted too little or the beef too much; an opinion about the temperature of the house or the style of curtains that ought to be bought for the front windows; the definition of a word, or its pronunciation, are things that might be argued pleasantly about, but surely are not topics worth a quarrel when peace and good-will are of so much importance in the home. A little ill-feeling is like a seed that may grow into a large tree, which will shadow the whole house. Many men and women must look back with regret on the hasty word or the cold reproach which was the entering wedge that split the household in two, and yet how few make a point of uttering the soft word that turneth away wrath! Quarreling is one of the original sins, I suppose; for the babies sitting on the floor will fall out over their toys, and one will push down the block tower that the other has built with great pains; and there will be a "name called" and a "face made" and a slap given, and mamma will be called to settle a quarrel, and no truth can be got at, for each is right in his own estimation, and each has been wronged by the other. So it is through life. A reasonable quarrel about great matters may be settled, and the parties made friends again; but little tiffs about nothing are such foolish, intangible affairs that reason cannot overcome them.—*Lutheran Observer*.

### THE ECONOMY OF TIME.

To state the condition of success in its simplest terms, a judicious economy of time would probably do more to improve the fortunes of most of us than any other one thing. Indeed, of all the disastrous mistakes which man makes, the most unfortunate of all is that time is cheap. It is in vain that the proverbs of every language have sought to emphasize its value; it remains the thing which is valued least, squandered and misused most. Every one has thrown away enough of it in vain, useless, or disastrous occupations to have made him either wealthy, honorable, or learned, as his tastes might have led him, had he chosen to spend it wisely. Our English proverb which declares that "time is money," might just as truly read, Time is honor—or learning, or success. It is anything into which one chooses to translate it. The different use which is made of it, far more than degree of talent, or opportunity, makes up the difference between the successful man and the failure. The one has acquired the habit of economizing his time, as a result always having the needed hour to devote to pressing concerns, and able to seize an opportunity; the other, a spendthrift of his moments, is still busied with neglected duties when occasions come. The one is never hurried, and yet has always time enough and to spare; the other is compelled to slight important duties by hasty effort to make up for hours lost in idleness or indifference. There never has been a period in the history of the world when such incentives to an economical use of time were offered as at present. In the matter of making time into money, it is well known that unrivaled opportunities exist. Not only are the treasure places of the earth being discovered, so that any one who has energy and insight may go and find some new mine of silver or gold; not only is the earth

becoming more fertile and more productive than of old; not only may nature's laws be made to labor for man in the distribution of the products of man's toil, but countless combinations are now possible, increasing the opportunities of amassing wealth a thousand-fold. Whoever, by faithful use of his early days, will fit himself to take advantage of these opportunities, may have as much as he will of riches. In the matter of acquiring learning, there are incentives to an economical use of time which would have seemed glorious to the men of any other age than this. In science, art, literature, music, in any of a thousand departments of learning, it is possible to go very far, and to find every successive step of the way of increasing profit and delight. Or, if the task of any person meditating in what way he may but spend his days, should lead him in the direction of serving his fellow-men, either in the professions, in contributions to the literature of his time, or in the public service, never before were there such fruitful fields open before the ambitious and aspiring as there are to-day. In all directions life is rich and promising to the man who will use his hours well. He may become what he will, he may have what he most desires.—*Providence Journal*.

### DON'T SCOLD!

MOTHERS, don't scold! You can be firm without scolding your children, you can reprove them for their faults, you can punish them when necessary, but don't get into the habit of perpetually scolding them. It does them no good. They soon become so accustomed to fault-finding and scolding that they pay no attention to it. Or, which often happens, they grow hardened and reckless in consequence of it. Many a naturally good disposition is ruined by constant scolding, and many a child is driven to seek evil associates because there is no peace at home. Mothers, with their many cares and perplexities, often fall into the habit unconsciously; but it is a sad habit for them and their children. Watch yourselves, and do not indulge in this unfortunate and often unintentional manner of addressing your children. Watch even the tones of your voice, and, above all, watch your hearts; for we have divine authority for saying that "out of the abundance of the heart the mouth speaketh."—*Sel.*

### A MENTAL PICTURE.

OUR best habits, or methods, or attainments, often owe more to a single mental picture than to all the formulas of rules, regulations, and principles that may be imposed upon us. "Whenever I write anything," said one who had been commended for his terseness and brevity, "the vision of my father rises before me, and I see myself looking over his shoulder in astonishment as he draws his pen through word after word and line after line, cutting out what to me at first seemed indispensable." All the rules of composition and rhetoric were of comparatively small import when that one vision was dominant. And so the vision of what to us seems our most familiar and ordinary habit of life, may be the making or breaking of those who come after us.—*S. S. Times*.

### BOY CHARACTER.

IT is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble Christian boys, and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth.—*Child's Paper*.

## The Mission Field.

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

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

"DO GOOD WITH WHAT THOU HAST, OR IT WILL DO THEE NO GOOD."

USE well and quickly what thou hast,  
Or it will yield thee naught but sorrow;  
Thy bread upon the waters cast,  
And thou shalt find it some to-morrow.

How knowest thou but thou shalt need  
Like broadcast bread, some future day;—  
And thou shalt pray some friend to heed  
When thou canst nothing do but pray.

Give not alone thy hoard of gold,  
But pleasant smiles and kindly speech,  
Nor loving courtesies withhold  
From any heart that thou canst reach.

The "silver speech," the "silence golden,"  
The word in season,—timely letter:—  
Let not such things e'er be withholden;  
What'er can make one happier, better.

The hours at some sick bed beguiled,  
Shall prove an armor to thy breast;  
"He who prepareth for a child  
A pleasure," some one saith, "is bless'd."

Life is made up of little things.  
Withhold no gifts, as if too small;  
No gift is small which comfort brings,  
God sees it—and remembers all.

Use well the "talents" God has given—  
The one, the two, the five, or ten.  
Make thou thine own path sure to heaven,  
Save thou the precious souls of men!

—Sel.

### THE CAPE MALAYS.

THAT there are on this earth "all sorts and conditions of men," is a truth which soon establishes itself in the mind of one who travels to any great extent; but perhaps this is more strongly verified in Cape Colony, South Africa, than in any other place in the world. Here almost every caste and color are to be found, from the fair complexioned Saxon to the dark-hued kafir of the Transvaal. Mozambiques and Hottentots abound, but principal among the darker tribes are the Malays.

About two centuries ago the latter were imported as slaves from Malacca, Java, Sumatra, and other places, but since the imperial edict issued during the early part of this century, they have enjoyed the same privileges as the whites. Their color is a light reddish brown, with more or less of an olive tint. The hair is invariably black and straight. The females usually have large quantities of it, upon which they bestow great pains to adorn and dress. In stature they are a little under the middle height, but are well proportioned. In their various associations the Malays are industrious, as compared with the other colored races. There is scarcely a trade or calling with which they are not familiar. In building and architectural improvements their services are in ready demand. They are excellent masons, and among other things, safe and expert horsemen.

Nearly all the Malays are followers of the so-called prophet, Mahomet; and curious indeed is the religion which they profess. They believe in God as the Supreme Being and Ruler of all the universe, and entertain a profound reverence for the Old Testament. But in the work of the Saviour they have not the slightest faith. They say that, without doubt, he was a good man, that he performed many mighty miracles, and that in rank he is equal to some of the other prophets; but that he is the Son of God, the One whose blood alone can wash away the sins of the human family, they do not believe. In other words, as nearly as we can learn, they expect to be saved by their own good works.

Friday is observed by them as a day of rest and worship, because on that day man was created. Their places of worship are called "mosques," though in but few places are the women allowed to attend divine service in them.

When they do, they must come with faces veiled, and sit behind a screen. We visited one of these places, but as we were Christians, we were not allowed to enter. We were therefore obliged to stand behind a glass screen at the entry. Prior to the beginning of the service, a man ascends the steeple of the mosque, takes his stand on its parapet, and in the most direful Arabic, beseeches the people to come to God. All remove their shoes before entering the mosque, doff their coats, and put on a long flowing gown, generally made of silk, and varying in hue from a pure sky blue to a conglomeration of all the colors of the rainbow. They wear their turbans, and sit on mats or carpets on the floor, as no seats are allowed, except a throne for the priest. During prayer they assume every imaginable position, sometimes kneeling, then bowing, with their heads flat upon the floor, then bending over from the hips, and all the time keeping the palms of their hands obliquely turned upward, so as to catch the blessings which they believe the Deity is showering upon them. Their religion requires them to pray five times a day, the first season being at five in the morning.

The most remarkable fact in connection with this people is, that they are the only colored race in South Africa that, as civilization advances, do not degenerate and quickly become extinct. On the contrary, they are rapidly on the increase. In Cape Town they number about 6,000, or one fifth of the entire population. It has been a problem to many why this should be, but a slight investigation of the case will bring to view facts that in a great measure account for it. They are the only colored race that will not partake of the white man's "fire water." Their religion forbids them to partake of intoxicating liquors of any kind. To some extent they are hygienists. They use but little meat, and never indulge in pork, nor will they even enter a butcher's shop where pig's meat is vended; and in the event of a Malay's being engaged in a butcher's employ where he must sell pork, he would inevitably be tabooed by one and all of his people. The manners of the Malays are simple, and under kind treatment they are contented and tractable.

As in manners, so in dress. The males wear nothing on the head but a turban, or a Stamboul fez (a small red cap), as their religion forbids the wearing of a hat. They usually have extremely long vests, called "hip waistcoats," which destroys the symmetry of the form. The costume of the women contrasts strangely with that of the men. The waist comes but a few inches below the armpits, and is always worn quite loose. The skirts are very large, made of cotton or silk, and so constructed that they bounce along over the stones, instead of trailing in the dirt. A brightly colored silk handkerchief is bound tightly over the forehead, and fastened at the chin so as to cover a part of it. Formerly shoes were wholly ignored, both sexes preferring to wear what are called *kaperangs*. These consist of a piece of wood the shape of the sole of the foot, and having underneath two pieces about an inch thick, one near the heel, and the other just behind the toes. They are easily put on, the sole fastening being to slip between the first and second toes a peculiar knob which appears on the top, and near the front end of the sandal.

Formerly polygamy was practiced among them to a considerable extent, but now in the upper ranks of Malay society it is rapidly dying out. A religious Malay is scrupulously clean and neat, but with the baser sort this order is reversed, which is said to account in part for the numerous cases of leprosy that pervade their community. Since they have mingled with the Christian races, their moral and social state has developed to a much higher standard.

The preliminaries of a Malay marriage are somewhat peculiar, and slightly resemble those of the ancient Israelites. The father of the lady is first consulted, and if he gives his consent, the suitor is permitted to visit the home of

his intended. After forty days, when every information regarding the man has been obtained, and the father is satisfied that the young man is in every way suited for his daughter, the priest is spoken to, who selects two witnesses, both married men. These are required to make every inquiry about the parties, and if the reports are favorable, these two arrange all the preliminaries of the marriage. The suitor is then supposed to make a pecuniary gift to the intended bride, according to his circumstances. After this the day of the marriage is fixed, and the event solemnized.

When a Malay dies, the corpse is thoroughly washed, then wrapped in linen, and carried to burial on a bier, surmounted by bamboo wicker-work, and covered with a cloth. The remains are always buried in a reclining position on the right side, with the face turned in the direction of Mecca. Periodically the friends of the deceased visit the grave, and deposit a small phial containing balsamic oil.

Here are a people possessing many noble qualities, some of which many professed Christians would do well to pattern after. But just how they shall be reached with the warning message is a problem that is difficult to solve. The doors of their hearts are apparently closed against the primary principles of Christianity, and it is seldom that any of them embrace it. They are among the most noble and the strongest-minded of the colored races, and yet the most difficult to reach. It will need consecrated effort to carry the truth to them, and those who do take up this cross will need the wisdom of the serpent and the harmlessness of the dove. The third angel's message is a world-wide work, and without doubt there will yet be souls gathered out from among these, who will shine in radiant brightness around the great white throne. As we travel over the Master's vineyard, it seems a large field, and there is much yet to be done. At every place laborers are needed; the harvest is white, but the laborers are indeed few. It is time for us to awaken out of sleep, and make more strenuous efforts to tell these precious souls for whom the Saviour died, that soon he will return to earth to claim his own.

PERCY T. MAGAN.

Cape Town, S. Africa, Oct. 14, 1889.

### TRUE PRAYER.

THE prayer that does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer. That life is most holy in which there is least of petition and most waiting upon God, that in which prayer passes most often into thanksgiving. In the prayer taught by Christ, there is only one petition for personal good, and it is a singularly simple and modest one,— "Give us this day our daily bread,"—and even that expresses dependence, rather than anxiety or desire.

The divine wisdom has given us prayer, not as a means whereby we can obtain the good things of earth, but as a means whereby we can do without them; not as a means whereby we can escape evil, but as a means whereby we can be strong to meet it. Hence comes that mistrust of our own understanding which will not suffer us to dictate to God. Hence that benevolence which, contemplating the good of the whole, rather than self-interest, dreads to secure what is pleasing to self at the possible expense of the general weal. Hence that humility that looks upon ourselves as atoms, links in a mysterious chain, and shrinks from the dangerous wish to break the chain. Hence the certainty that the All Wise is the All Good, and that all things work together for good for the individual as well as the whole.—Robertson.

—The commission of our Lord [Mark 16 : 15] is bounded by no geographical boundaries and no considerations of race or country.—Lyman Abbott.

## Special Attention.

### MARRIAGE AND DIVORCE.

THAT the abuse of divorce laws is coming to be a terrible and crying evil in the land, cannot be denied. The idea largely prevails that it is because the laws themselves are lax. But they who think that all the trouble lies here, and that the evil can be cured by legislation, take a very short-sighted, or rather superficial, view of the matter. While something might be done by legislation toward smothering, not curing, the evil, the real difficulty lies far back of this; and far back of this the work of reform must begin if it is ever accomplished. The real trouble is the thoughtless, frivolous, selfish, impulsive, passionate spirit with which parties enter into the marriage relation. The change must be wrought in the people themselves. Their ideas must be greatly elevated, and their moral senses quickened, or the evil will continue to grow. This point is well made in the following article from the *Chicago Herald*. Commenting on the views of Cardinal Gibbons, Bishop Potter, and Robert Ingersoll, it says:—

A Roman Catholic cardinal, Gibbons; an Episcopal bishop, Potter; and an agnostic, Ingersoll, have given, in *The North American Review*, their views on the divorce question. As might be expected, these three men, all eminent thinkers, differ widely in their conclusions. The cardinal would allow no divorce save under circumstances of sufficient magnitude to warrant the consent of the pope; the bishop takes a middle ground, and allows that marriage, under the canons of his church, is not a sacrament, but only a civil contract, and that, hence, divorce is permissible under certain conditions; the agnostic holds that wherever there is a balance of unhappiness, mutual separation is not only proper but most desirable. These opinions may be regarded as the ultra conservative, the medium, and the radical. Ingersoll offsets with his fervent demand for the freedom of abused women, the inflexible assertion of Gibbons that marriage is a sacrament whose bonds may not be broken. *The opinions of these eminent men do not, therefore, settle the controversy.* The extremes negative each other. The views of none of these really reach the essence of the subject. Ingersoll treats it mainly from a sentimental point of view; the Episcopalian, from the standpoint of his church, without special reference to its desirability or otherwise. The Catholic confines himself largely to the decisions of the Fathers, and fails to examine the question in a practical manner, and with reference to the ordinary commonplace people included in divorce proceedings. As a rule, there is very little in the average marriage that involves the sacredness of a sacrament. Men and women drift together, are interested, and they marry with as small regard for its real importance as if it were an evening call. *Society is largely frivolous, shallow, unthinking.* These superficial people marry on sight; none of the deeper and more serious feelings are involved in the union. Marriage is as often as not a mere whim, an ephemeral impulse, without any substantial foundation. It is the uniting of straws, feathers, of materials filmy and flimsy. How can there be any elements of permanency in this gauzy combination? There are none. A very slight breeze will scatter them. The deeper feelings of neither being involved, the relation becomes monotonous. A year or so after marriage each is revealed in his or her real nature; the wife incompetent for the charge of the household, slatternly, and a scold. He degenerates into indifference, possibly into a brute and an inebriate. Dissension follows, often blows, desertion, with the result that one or the other seeks the divorce court for relief. Among this class matrimony speedily becomes stale. The husband sees other women, and contrasts their freshness with the faded attractions of his wife. He glances enviously over the feminine flowers yet ungathered into the matrimonial bouquet. Both think they could do much better, could they have another choice. *The reform in the excessive prevalence of divorces must be done in the nature of the individual, and not by legal measures or the denunciation of the pulpit.* The fault is not in the laxity of law, but in the qualities of men and women. *Let the reform begin with the disease, and not waste its time in trying to obliterate mere symptoms.*

### PREGNANT WORDS ON THE SUNDAY QUESTION.

THE International Sunday Congress, which held its annual session in Paris, during the latter part of September, this year, honored the people of the United States by electing Presi-

dent Harrison as honorary president of their body. Mr. Harrison wrote them a very friendly letter, expressive of his sentiments on the Sunday movement, which to us is highly significant, because there seems to be couched in its phraseology almost the whole Sunday question in a nutshell. The appreciation of Mr. H.'s sentiments here in Europe cannot be gauged better than by the readiness with which the papers have seized upon his communication, to publish it far and wide. Nor is it simply an appreciation of a foreign opinion; no, Mr. Gladstone, the ex-premier of England, has given expression to his convictions on this very important question, which, although perhaps not as satisfactorily worded for the Sunday people, very plainly shows that he is fully in sympathy with the Sunday movement, which has opened in earnest here in Europe, as well as in America.

In our own city, Basel, the bakers have drawn up a petition, demanding that the bake-shops be shut all day Sunday, from 8 p. m., Saturday night, until 12 o'clock, midnight, Sunday night. In Germany, it is getting to be a common thing for the religious papers to bring articles on the subject, showing the tendency of leaders in certain circles, from the different spheres of society, to be in favor of more strict Sunday laws.

The letters in question contain, among other things, the following:—

Experience and observation have convinced me that every one who labors with hand or brain, needs rest, which only the general observance of Sunday can give him.

Humanitarians and Christians may view the matter from different stand-points; but whether we regard man as a mere animal or as an immortal being, we must, in either case, be agreed to secure for him the rest which body and mind alike demand, if they are to be brought into the most favorable conditions, and are to be kept so.

He who does not recognize the divine commandment [for Sunday rest] in the Bible, will find the command without fail written in man himself.

Mr. Gladstone, in his letter, calling attention first to the fact that the English people, for the most part, and more particularly the laboring classes, regard, either from religious or social reasons, the Sunday rest, and are extremely jealous of it, continues:—

As far as I myself am concerned, I have, as much as circumstances would allow, always endeavored to avail myself of this privilege. And now, where I stand at the end of a political career of nearly fifty-seven years, which has been one of abundant labors, I ascribe above all to this cause—Sunday-observance—the lengthening out of my life, and the preservation of my faculties, whatever I may yet possess in that line. As far as the masses are concerned, I regard the observance of Sunday for them of still greater importance. This is the question for the people, *par excellence*.

Putting these sentiments together with those existing elsewhere, an expression of which we cited in a previous article,—sentiments which call unhesitatingly not only for a more stringent enforcement of the present Sunday laws, but also more strict laws than have heretofore obtained,—we see that all the desire and disposition needed for compelling the observance of Sunday, for the weal of man, are ripening here in Europe, too, and await only a favorable opportunity, or an example from across the ocean, to break loose. Meanwhile we are thankful that the Lord gives us such favorable opportunities as we have had thus far, to warn the people, both through the printed page and the living voice, as to the significance of all these things. A. KUNZ.

Basel, Switzerland.

### STATISTICS OF CHRISTENDOM.

A GERMAN statistician of considerable note, G. E. Kolb, has recently published some carefully collected statistics of the religious status of the world. According to these, there are 425,000,000 Christians on the globe, who are divided into 215,000,000 Roman Catholics, 122,000,000 Protestants, 80,000,000 adherents of the Greek Church, and 8,000,000 of other churches.

In the German Empire there were, on Dec. 1, 1880 (the last time that general statistics were taken), 28,318,592 Evangelical Christians, 16,-

229,290 Roman Catholics, 93,834 other Christians, 561,612 Jews, and 30,675 adherents of others religions.

The other Protestant countries of Europe are England, the Low Countries, Sweden and Norway, Denmark and Switzerland. In Austria-Hungary there are 28,500,000 Catholics, and a little over 3,500,000 Protestants; in France, 37,000,000 Catholics and 600,000 Protestants; in Russia, 8,000,000 Catholics, 4,000,000 Protestants, 63,000,000 Greek Christians, 2,500,000 Jews, and 2,000,000 Mohammedans; in Italy, 28,500,000 Catholics and only 60,000 Protestants; in Sweden, over 4,500,000 Protestants, but only 600 Catholics; in Denmark, 1,953,000 Protestants and 3,000 Catholics; in Switzerland, 1,670,000 Protestants and 1,160,000 Catholics; in Belgium, 5,500,000 Catholics and 15,000 Protestants; in the Netherlands, 2,500,000 Protestants and 1,450,000 Catholics.

For England, the following figures are given: 18,537,000 members of the State Church, 1,473,000 of the Scotch Church, 6,039,000 Dissenters, 5,520,000 Catholics, and 76,000 Israelites.—*The Christian*.

### TWO METHODIST VIEWS.

THE *Philadelphia Methodist* enunciates a doctrine of loyalty which we cannot accept. Referring to some criticism of President Harrison in regard to his pledges and performances in relation to civil services, it says of elective officers: "For the time being they are God's representatives in the Government of the Nation, and as such should be treated with the forbearance and respect manifested by David toward his persecutor and would-be murderer, Saul, because he recognized him as the Lord's anointed." There is, it seems to us, the widest possible difference between one chosen of God and inducted into office by a prophet acting under the direct command of God, and one nominated in a national convention by such methods as we know commonly prevail in such bodies, and elected by such methods as we know are practiced in some, if not in all, elections. That civil officers should be treated with proper deference, indeed with the highest regard that their conduct will allow, we readily agree. But when they fail to conduct themselves with propriety, and to keep the pledges made to the people before their election, they ought to be boldly criticised in a respectful spirit. What else do we mean than this when we speak of the freedom of the press, and free speech? We have no sympathy whatever with the common partisan defamation and meanness of the political press. And we are not referring to the present administration in contrast with any other, but treating the subject from the most general point of view. And we believe, too, in a divine providence in human affairs.—*The Central Christian Advocate, St. Louis*.

### WITCHCRAFT.

Few more remarkable discoveries of ancient documents have been made in this country than that reported the other day from Salem, where the original papers relating to the terrible witchcraft delusion are said to have been found in a vault utilized for the storage of county records. It would be hardly possible to mention any one episode set forth in the history of New England that possesses so strange a fascination as belongs to the rise and decline of that fearful excitement in Salem—or, more accurately speaking, in what is now Danvers Center—which caused nineteen innocent people to be put to death under sentence for an impossible crime. The remarkable story of newly discovered documents pertaining to the evil days of 1692 will awaken, for a time, particular public interest in the whole subject.—*Boston Advertiser*.

—The American Board receipts for year just closed were, donations, \$394,994; legacies, \$153,653.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 26, 1889.

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### A CONTRAST.

THE apostle Paul affirms most positively, in 1 Thess. 5 : 4, that when the day of Christ is near, the true disciples of the Lord will know all about it, be looking for it, and not be overtaken by it unawares, or unprepared. He says: "But ye, brethren, are not in darkness that that day should overtake you as a thief." But when we read current religious views on this subject as promulgated by the popular pulpit and press, we are led to ask how many religious teachers Paul would find at the present day, who, on the foregoing condition, would be entitled to a place in the catalogue of his "brethren."

For instance, the *Boston Herald* of Nov. 13, 1889, gives an account of the installation of a new pastor at West Medford, Mass., on the evening of Nov. 12. Among the questions addressed to him by the examining committee was the following: "Would you teach the second coming of Christ?" and his answer was, "I know very little about it, but I should do the very best I could."

If this is the highest standard of knowledge to which Paul's "brethren" were to attain on this subject, then we suggest that he should have penned his declaration so that it would read something after this fashion: "But ye, brethren, are in considerable darkness on this subject, and know very little about it; and so that day will very probably overtake you as a thief. Ye are all the children of the dusk and of the twilight; ye are not of the day nor of the light."

### FEEL MY PAW.

THE claws of the tiger are retractile; and when far withdrawn within their sheath, how soft and innocent the fur appears that conceals those terrible weapons.

The late Catholic Congress saw fit to send an address to the President of the United States, setting forth the "loyalty and fidelity of the Catholic people of these United States to the Republic and its institutions." Think of it: "loyalty and fidelity"! These words from such a source seem like the grimmest sarcasm. What intelligent American does not know that the very principles of Catholicism, and the oaths which their priests and bishops are obliged to swear in the interest of a foreign potentate, render it utterly impossible for a Catholic to be loyal and faithful to the American Republic? He may appear to be so, so long as nothing but seeming acquiescence is possible; but is not his first and foremost allegiance given to a pontiff on the other side of the ocean, who is sworn to eternal hostility to the very principles on which the American Government is founded?

Who does not know that every Protestant is considered by the Catholic Church a heretic, and that Catholics are bound, just as far as it is in their power, to persecute and oppose and suppress all heresy and heretics? Who does not know that according to Catholic principles the right of private judgment is denied, freedom of conscience is an abhorrence, and religious liberty is not to be endured; that where Catholics have the power no toleration is to be extended to any other religion; and that could they do so, they would overturn our public school system, and close every Protestant place of worship in the land?

And yet, with a great flourish of trumpets, they make a flaring display before the country, of their "loyalty and fidelity" to American institutions—while they have to be loyal to them, but with determination to wipe them out with fire

and sword the first moment they are able to do it.

But how, it may be asked, is such perfidy possible?—Easily enough; for the very code of ethics which the Jesuits have adopted for their government (see Wylie's History of Protestantism, vol. 2, pp. 383-443), gives free permission for the lowest depths of hypocrisy and falsehood, if thereby they can forward their own holy (?) ends. That there are many sincere and honest Catholics among the rank and file of the laity, who do not understand the dark workings of the system, we are happy to believe; but in the case of the hierarchy, no such conclusion is possible.

Perhaps, under the unaccountable impulse which seems to be leading many Protestant churches back toward Rome, Mr. Harrison and other Americans in high places, may be deceived by these pretensions; perhaps not. But though Protestants are so far to drink into the spirit of that system as to make an image to it (Rev. 13 : 14), yet we may console ourselves that there is not time for all the blight to fall from this source upon the United States, that has smitten Austria, Italy, Spain, Mexico, and the South American governments; for the time for the fulfillment of Rev. 18 : 20-24, draws on apace.

### "GUESS THEY'LL FETCH IT."

THE National Reform party, through its spokesman, Sylvester F. Scovel, said in the *Christian Statesman* of Aug. 31, 1881:—

"This common interest ["of all religious people in the Sabbath"—Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way, with our Roman Catholic fellow citizens. We may be subjected to some rebuffs in our first proffers, . . . but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it."

And now the late Catholic congress in Baltimore, in its platform, which was unanimously adopted, lays down this plank:—

"We are in favor of Catholics taking greater part than they have hitherto taken in general philanthropic and reformatory movements. There are many Christian issues in which Catholics could come together with non-Catholics, and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking jealousy, we should seek alliance with non-Catholics for proper Sunday observance."

Thus on the one side stands the National Reform party seeking the aid of Catholics in the interest of Sunday, and hankering to endure some rebuffs and repulses to show the sincerity of their intentions. And on the other side stand the Catholics seeking the aid of the National Reformers in the interest of Sunday, and hankering for a little rebuff and injustice, which they are willing to endure to show their sincerity. This is enough to make Mr. Scovel shout himself hoarse for joy. Under these circumstances, of course there will be no rebuffs offered by either party, and we see no reason why the National Reformers should not at once openly yoke up with Catholics to pull forward the car of their Sunday Juggernaut.

### NOT A SUBJECT.

ONE of the features of the late Catholic congress, as reported by the papers, was an address by Chas. J. Bonaparte, who "eloquently discussed 'The Independence of the Holy See.'" In the course of his remarks he made one declaration which was cheered to the echo. It was this: "Whether the pope be an exile or a captive, a subject he cannot be."

Indeed! We wonder what he was when on the accession of Humbert to the throne of Italy, a collector came around with a little bill for taxes against "citizen Joachim Pecci [Leo. XIII.] doing business as pope, in the Vatican;" which bill, the "citizen," though not without some whining and protesting, had, nevertheless, to pay over to the Italian Government.

### THE DAY LINE AGAIN.

REFERRING to a diagram used on this subject in the REVIEW of Oct. 1,—the diagram from Schedler's Manual, showing the established day or date line running through the Pacific Ocean, but swinging westward from Behring's Strait far enough to encircle the Philippine Islands, then eastward to Chatham Island, in south latitude 45°,—a correspondent writes expressing some difficulty still on the subject. The query seems to be, how the line can vary so far from a straight line; and if this is owing to the direction from which navigators discovered the islands of the Pacific, and established the reckoning of time upon them, whether this does not make the determination of the day subject to the will of man, and thus throw the whole question into confusion.

We answer, Not at all; and we think the subject can be made clear in accordance herewith. The only thing left for man to determine was, on what meridian the days should divide one from the other; or, where the days should be considered as beginning, relative to the whole globe and to other days. And this question could not be settled till men had peopled the globe. It was not necessary that it should be determined till then. In all localities men have their own day beginning and ending at sunset. And this was sufficient for all purposes till, carrying the day with them, they met as they spread in opposite directions around the globe. Then they must adjust the international date line, and it must be at the place of meeting; for one class had taken the day with them eastward, and the other had taken the day westward, and when they met they were a whole day, or twenty-four hours apart.

Now, there was nothing essential as to the place where they should come together, and the beginning of the day be fixed; only it would be a matter of convenience that the line should run through uninhabited regions, as it does through the Pacific Ocean. But when the people thus met, a day had been carried around the world; and whether it had been so carried that the dividing line was on one meridian or another, it was a definite day the world around.

To illustrate: Take a strip of paper and cut it at such length that it will just reach around some round object—say an apple. That strip of paper would represent the day, and where the two ends meet, the point where the days divide. Now, whether you slip the paper around to make that dividing line on one part of the apple or another, it is the same paper, of the same length; and one end is moved just as much as the other. So of the day on the earth, wherever it is counted as beginning, there also is its ending; and if we place its beginning farther east or farther west, the end is also moved just so far east or west; but it is the same day. But when once established, so it must remain, to avoid absolute confusion.

This will further appear if we look at the question from another point of view. Go back to the time when there was but one family on the earth, as when Noah came out of the ark. They had their day beginning and ending at sunset. But going fifteen degrees east, that same day would have been found beginning one hour earlier than at the point first named; and fifteen degrees west, one hour later, or two hours difference between the extremes. Suppose some one then had asked that family where on the earth that day had its beginning. They might have answered that they did not know, and that that was no concern of theirs; they took the day as it came to them, marked by the setting of the sun. And that is all that could then be known. It could not then be determined where the day would be reckoned as beginning; for time is reckoned only where human beings dwell. Outside of their boundaries, the earth, so far as reckoning of time was concerned, would be considered a blank.

But from the point of beginning, the human family increased and spread abroad by emigration,



Some going east and some west, taking with them the reckoning of time from their common point of departure. Where they should come together was left for time and circumstance to determine. But wherever it might be, there the dividing line between days would come; and when once thus established, there it must remain, the reckoning of time on one side of the line being twenty-four hours in advance of that on the other.

Applying these principles to the actual facts in the case, we can see why the date line does not run straight from north to south through the Pacific Ocean. Emigration east through Siberia took the day east to Behring's Strait; navigators eastward took the day east through Australia, New Zealand, and onward to Chatham Island; but in the central Pacific, navigators took the day westward to the Philippine Islands; and the reckoning of the time was thus established accordingly. The line is therefore run to correspond to this reckoning. If emigration eastward through Asia had continued on in the central Pacific, past the Philippine Islands till it reached the meridian of Behring's Strait and Chatham Island, before it met the tide of emigration moving westward, and had met it on that meridian, dates would have been established accordingly, and the line would have run straight. That it does not so run, practically makes no difference, and involves no difficulty.

STRIKINGLY FULFILLED.

WHEN read aright, we think there is more significance and importance to be attached to the prophecy of James in the opening of his fifth chapter, than we are apt to realize. That chapter is unquestionably an address to certain classes in view of the immediate coming of the Judge of all. "The coming of the Lord draweth nigh." "Behold, the Judge standeth before the door." Verses 8, 9. "Be patient therefore, brethren, unto the coming of the Lord." Verse 7. And in verse 1, rich men are addressed in a way to show that in the last days a class will be developed who are phenomenally rich, and who have "heaped" treasures. Verse 3. The inventions and discoveries which have taken place within the present generation, have alone made it possible for this to be fulfilled; for they have so changed the condition of things as to make the great combinations of capital which we now behold in monopolies, trusts, etc., both possible and profitable. In no condition of things heretofore existing, has it been possible for men to go into business with nothing, and in from ten to twenty years amass fortunes amounting to many millions. And when we see marvelous exhibitions of this kind springing up on every hand, it becomes a startling proof, if we will open our eyes to it, that we have now reached the last days, and Christ is at the door. When it is considered that only a little over forty years ago, there was only one man in this country who was reputed to be worth over five millions of dollars, the following figures are scarcely comprehensible. They are from the Cincinnati *Evening Post* of Aug. 27, 1889, as quoted from the September *Forum*. Truly we must have reached the time spoken of by James, when it becomes us to be patient and stablish our hearts. The *Post* says:—

So much is said to prove the general prosperity of the people of the United States, and so much is said, on the other hand, to show that individual poverty has increased with National progress, that an array of hard facts and figures is a great aid to correct conclusions. Thomas G. Shearman, in the September *Forum*, asks, "Who owns the country?" and proceeds to answer the question thus:—

"Let us inquire whether there is any excessive concentration of wealth going on in the United States of America. Leaving mere clamor and unsupported assertions out of consideration, on either side, let us look into facts. As lately as 1847 there was but one man in this country who was reputed to be worth more than \$5,000,000; and though some estimated his wealth at \$20,000,000, there is no good reason for believing it to have been so great. At the smallest reasonable estimate, there must now be more than 250 persons in this country whose wealth averages over \$20,000,000 each. But let us call the number only 200. Income tax returns show that the number of incomes, when arranged

in large classes, multiplies by three to five fold for every reduction in the amount of one-half. For extreme caution, however, we estimate the increase in the number of incomes at a very much lower rate than this. At this reduced rate, the amount of wealth in the hands of persons worth over \$500,000 each in the United States would be about as follows:—

200 persons at	\$20,000,000	.....	\$4,000,000,000
400 persons at	10,000,000	.....	4,000,000,000
1,000 persons at	5,000,000	.....	5,000,000,000
2,500 persons at	2,500,000	.....	6,250,000,000
7,000 persons at	1,000,000	.....	7,000,000,000
20,000 persons at	500,000	.....	10,000,000,000
			<b>\$36,250,000,000</b>

"This estimate is very far below the actual truth. Yet, even upon this basis, we are confronted with the startling result that 31,000 persons now possess three-fifths of the whole National wealth, real and personal, according to the highest estimate (\$60,000,000,000) which any one has yet ventured to make of the aggregate amount. Nor is this conclusion at all improbable."

MR. DANA ON THE CHANGE OF THE SABBATH.

A BROOKLYN lady writes to the editor of the *N. Y. Sun*, Mr. Dana, for information on the Sabbath question. After stating that she finds nowhere in the New Testament any directions to observe any other day as the Sabbath than the one enjoined in the Old Testament, she asks, "By whom and for what reason was the day changed?" From the editorial reply which appeared in the *Sun* of November 10, we clip the following, which shows that not all the editors in the land are ignorant of the fact that Sunday observance is without divine authority:—

The Jewish practice of setting aside one day of the week for rest and in recognition of the divine power, was early imitated by the Christian world; but the day chosen was changed from the seventh to the first, in celebration of the resurrection of Jesus. Its name, too, was changed from the Sabbath to the Lord's day, and the character of its observance was very different from the Jewish. Neither was it until the time of CONSTANTINE that the institution was protected by law. The early Christians did not regard it as a Sabbath to which the Jewish code was applicable, and as late as the Reformation both LUTHER and CALVIN denied that there is any Scriptural obligation to observe Sunday. They treated it as a purely ecclesiastical institution, resting rather on tradition than on any law of God binding on Christians; and to-day its observance as a Sabbath somewhat after the Hebrew model, is almost wholly confined to England and this country. Elsewhere it is regarded as a Church day purely, and not as a fast day. It is simply one of the many holy days of the Church, and the obligation to observe it is no greater than to observe the others. . . . There is no injunction with regard to it in the New Testament, from which the Christian Church derives its law.

Mr. Dana well says that the work of instituting Sunday observance was a work of imitation. This is the general characteristic of all counterfeits,— "imitation." He also rightly states in saying that the Sunday is "simply one of the many holy days of the Church, and the obligation to observe it is no greater than to observe the others." But in the last statement quoted he comes to the vital point, and lets the institution drop flat: "There is no injunction with regard to it in the New Testament, from which the Christian Church derives its law." This leaves the Sunday sitting serenely in the lap of Rome. Let Protestants make a note of this, and act accordingly. W. A. C.

CLASPING HANDS.

SAID the *Christian Statesman* of Dec. 11, 1884:—

Whenever they [Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them.

By political atheism is meant politics without religion. Although this proposal on the part of those professedly Protestant to unite in their efforts with Catholics was made scarcely five years ago, from recent developments it would seem that we shall not have long to wait to see it accepted. Though Protestantism, as its name implies, is the avowed enemy of Catholicism, the Romish Church has never closed her doors against the return of Protestants whenever they have ceased to protest or showed signs of weakening. She has been wont to regard them simply as recreant children, and

only waited a gradual letting down, a giving in, on their part, to welcome them back with outstretched arms and filial love and affection. Her apparent indifference or seeming delay to notice these proffers for peace or bids for alliance, has been that she might be assured that her former enemies have not only ceased their warfare, but "buried the hatchet," and plainly declared for peace. This attitude professed Protestants have been assuming for some time, until now the "mother church" begins to think it expedient to reciprocate in these offers for co-operation.

At the closing session of the first Catholic Congress of Laymen, recently held in Baltimore, Md. (Nov. 11, 12), a platform of principles was read and adopted with enthusiastic unanimity. A portion of this platform reads as follows:—

There are many Christian issues in which Catholics could come together with non-Catholics, and shape civil legislation for public weal. In spite of rebuff and injustice and overlooking jealousy, we ought to seek alliance with non-Catholics for proper Sunday observance.

Who are here meant by non-Catholics is evident upon a moment's reflection. What non-Catholics, Catholics have an opportunity to seek alliance with for shaping "civil legislation" for "proper Sunday observance," needs no explanation. It would not have sounded well to say Protestants, so, with that subtle forethought characteristic of serpentine wisdom, to avoid giving alarm, it is made to read, "non-Catholics."

In this is found the complement to the statement given above from the *Statesman*. That said when the Catholics are willing to co-operate, we will gladly "join hands" with them. The Catholic Congress says we ought to "come together" and "seek alliance" with these non-Catholics. What, then, is there to prevent the joining of hands?

Commenting on a paper on "Sunday Observance" read at the Congress by Judge Telle, of Cleveland, Ohio, the Springfield, Ohio, *Daily Gazette* of Nov. 13 said:—

The tone of the paper, which was favorably received by the Congress, was moderate, yet positive and progressive, the point made prominent being a union of effort and counsel with Protestant Christians who desire to "keep the Sabbath holy." Surely, if the latter are sincere, which no doubt they are, they can well afford to meet Catholics half way in the matter, at least to the extent of ascertaining whether a basis can be agreed upon for co-operation and mutual aid, and it would not be the part of wisdom to hold out for extreme views either way. There is no mistaking the fact that if ever the civil, to say nothing of the Christian, Sabbath is to be maintained, the influence of the Catholic Church as such cannot be overestimated.

When Protestantism unites with a church so united to the world as is the Catholic Church, well may it be said of it, "Babylon is fallen, is fallen." The world extended its hand to the Catholic Church, and offered to come "half way." That church accepted, and met the world half way, yes, more than half way. And now the word passed down the line is, that Protestants should meet that church half way. And then, to force the alliance, they are reminded that in their efforts to secure enforcement of Sunday observance they cannot afford to overlook the influence of the Catholic Church. That it might be necessary to call into requisition the influence of such, Protestants, for some time it seems, have been aware. As long ago as December, 1867, the *Northwestern Christian Advocate* uttered the following admonition to opposers of enforced Sunday observance:—

We warn them further, that in the contest for the Sabbath [Sunday] it may so fall out that Roman Catholicism in America and Protestantism will be found side by side.

That journal doubtless was predicting wiser than it knew. Truly, it is so falling out. From the foregoing it is evident that in the contest for the Sunday, Catholics and Protestants will soon be found hand in hand, side by side.

So we have also been looking for years for this very union to take place. In vol. 4 of "Great Controversy," page 405, it is well stated:—

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation for Spiritualism, the latter creates a bond of sympathy with Rome. Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, our country will follow in the steps of Rome in trampling on the rights of conscience.

W. A. C.

## Progress of the Cause.

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

### SALVATION.

BY E. E. FARNSWORTH.  
(Laconia, N. H.)

THOUGHTLESS sinner, list a moment,  
While the story we repeat;  
While we softly tell the story  
Of the love of Christ complete.

Pause if only for a moment;  
For 't is love divine we bring—  
Love that brought the Saviour to us,  
That for which the angel's sing.

Yes, he left those glorious mansions,  
All the joys that heaven could give,  
Came to earth a weary wand'rer,  
Our exemplar here to live.

When all heaven was filled with sadness,  
And o'er earth the veil was drawn;  
When it seemed that Satan conquered,  
Christ for us the battle won.

For he rose from death triumphant,  
Having broken every band;  
Soon to heaven he ascended,  
To his seat at God's right hand.

Now in heaven for you he's pleading—  
Pleads the sacrifice he gave.  
Wondrous is this work of Jesus,  
Sinful, fallen man to save!

Sinner, have you ever tasted  
One sweet taste of grace divine?  
Freely trust in thy Redeemer,  
And its fullness you will find.

For when walking with the Saviour,  
Safely sheltered by his care,  
We can freely share those glories,  
And the riches treasured there.

### NOVA SCOTIA.

TRURO.—After our tent-meeting closed, we held a few meetings in a private house. Ten adults signed the covenant. We then secured a hall in which to hold meetings, and all took hold cheerfully to aid in fitting it up nicely for that purpose. It is now dedicated to the service of God, and is free from debt. They enjoy their meetings very much. A Sabbath-school of twelve was organized. I visited our brethren at St. Margaret's Bay, and found them all firm in the truth, and enjoying their meetings. The men have been from home much of the time fishing; they felt encouraged by having meetings. Two were baptized on the 19th, at Indian Harbor. Those engaged in canvassing have been greatly blessed spiritually, and have been successful in selling books. This promises to be a good field.  
Oct. 22. T. M. STEWARD.

### GLEANINGS FROM THE CENTRAL EUROPEAN FIELD.

SINCE our good camp-meeting in Switzerland, we have had many tokens of God's goodness and his abiding care over his work. At present the truth advances in this part of Central Europe faster than ever before. We hear constantly of souls who are embracing the truth; new companies are springing up in different parts of the field, workers are developing, and our publications are being circulated far and wide.

The good reports from Russia continue. We heard of several who have embraced the truth lately. Bro. Klein has safely arrived in his former home on the Volga. In a letter written after his arrival, he states that the rooms are thronged from early in the morning till late in the evening, with persons who are eager to hear something of the third angel's message. Bro. Laubhan expects soon to visit the companies in the south again, as he has a number of urgent calls.

Lately we have received a Russian letter from our leading Russian brother in the Caucasus. He heard through Bro. Perk that we were intending to publish more of our works in the Russian language. This created such joy among them that fifteen brethren assembled, and though some were banished from their homes on account of their convictions when Baptists, and were poor in earthly goods, yet they collected some six dollars, and wish to be informed how to send them to us, in order to speed

the good work. They had never sent any money or letters outside of the Russian Empire; but, lo! the third angel's message comes, and though they hear but little of it, yet the little they hear is so precious to them that they at once send money beyond their empire to obtain more gems of truth. Thus all national barriers are broken down, and hearts are united in one great work all over the world.

For some time one brother has been trying the canvassing work in some of the German colonies. He went from the south, where he lives, to the Baltic provinces, selling books in different places on the way. But when he came to Riga, the principal city, he had difficulty to obtain the necessary permission. He went to a summer resort on the Baltic Sea, and sold quite a number of publications among the thousands of guests who were present from all parts of Russia, when he was suddenly stopped by the policeman. He had to appear before the court, and pay a fine; and though he tried for several weeks, yet it was impossible to obtain the necessary permission to continue. He finally returned to his home, and is now canvassing there, and sends us his weekly reports. Thus this branch of the work there, also, is slowly being started, though among great difficulties.

At present we are preparing the outlines of our truth in Bible-readings in the Russian language, and we hope soon to have them printed. Since beginning, a number of orders have come for Russian publications.

We have also good news from Holland. Last summer Bro. Wessels and myself paid a short visit to this field, and eight signed the covenant; a leader was appointed, and a tract society organized. Some others have become interested since that time, and we hope soon to visit them again, to organize a church.

Here in Germany, also, things begin to move. Bro. J. Böttcher has gone to Barmen, near our churches. Barmen forms one city with Elberfeld, and over 200,000 souls live in these two places alone, while the country around is dotted with smaller towns. An interest was begun in this city by our canvassers, and the last news is, that it is on the increase, as many as thirty-five persons attending the Bible-readings. A Sabbath-school has been already organized, and a course of lectures will soon commence there. The brethren have subscribed for thirty *Herolds* to aid in the work.

Our canvassers in Southern Germany, four sisters, have been unable to canvass much of late, on account of the wine-gathering; but one lady has embraced the truth there, and holds fast amid great opposition. Some ministers warn the people, going from house to house; and all to counteract the work of a few sisters and the publications circulated by them.

Here in Hamburg the number of Sabbath-keepers is increasing. Two heads of families, who formerly were Irvingites, have decided to obey. The one who is father of a large family will have to lose his position where he has been laboring for sixteen years. It is, indeed, a step of faith. The Irvingites were so troubled with the Sabbath question that they sent for the apostle of this district and several prophets from different parts of Germany. I attended one service, but the apostle, instead of establishing the law as did the apostles of old, did everything to tear it down; and the prophets only seconded him in his effort. In the intervals, persons would twist and coil and utter some texts or admonitions, but they were poorly in place. They sealed a number of converts with a sign on their foreheads, thinking thus to fulfill the prophecy of Revelation; but at the same time they were tearing down the seal of God. How bright the truth shines under such circumstances! The Lutherans have become troubled in Altona, the adjoining city. Several of the members of the leading congregation have become convinced of the Sabbath, and their pastor tried to soothe their minds with texts in Colossians and Romans.

Our workers have many invitations to visit, and their hands are full. Our missionary society has increased its club to seventy-five *Herolds*, so that the mission now uses 250 copies, and nearly as many foreign papers. Of late we have begun to sell on the emigrant steamers; but as there are many Poles, Bohemians, Russians, and Hebrews, we have felt sadly the lack of such literature.

Our canvassers are now working in the surrounding country. The best take from twenty to thirty orders a week, getting as high as from three to four dollars a week advance pay on the subscrip-

tions. We have good hope of seeing their number increase. The same is true of Bible-workers. Several sisters have decided of late, to come to be trained for such work. As we look over these great fields, we feel that it is high time that something should be done for the education of workers. The field indeed is ripe, the doors are open, and people are ready to help with the means they have.

We hope the day soon will come when we shall have a permanent school in this field, and that scores in these countries will go out to carry the truth as in the days of the Reformation.

Oct. 24.

L. R. CONRAD.

### IOWA.

AMONG THE CHURCHES.—Since our tent work closed at Exline, I have visited the church companies at Confidence, Bethlehem, Allerton, Exline, and Moravia. At Bethlehem one more was added to the church, and four new members to the tract society; and money was raised for a club of the *Signs of the Times*. At Exline one more signed the covenant, and another promised to keep the Sabbath. I have sold \$9.70 worth of books and tracts, and obtained seven subscribers for the *REVIEW* and one for the *Signs*. At Moravia one more was baptized and taken into the church. I am of good courage in the Lord.

Nov. 9.

MATTHEW LARSON.

HAWLEYVILLE.—Our tent-meetings here are attended by from seventy-five to 200 people through the week, and over 300 on Sunday evenings. We have sold \$1.95 worth of tracts, and received \$7.57 in donations. Our wants in the way of provisions are abundantly supplied. Fruit, vegetables, fuel, coal, oil, and flour are freely donated. People are friendly, and seem much interested. Ten have signed the covenant, and others promise to do so. The outlook is encouraging. We are to have our first Sabbath-school and Sabbath meeting next Sabbath. We also attend regularly the Sabbath-school and meetings at Clarinda. There are good prospects of several additions to this church. The foundation for the church building there is nearly finished, and the lumber will be ordered at once. The brethren and sisters are contributing generously to this church building, and there is also considerable outside help. May God bless the work there.

J. S. WASHBURN.

C. M. GARDNER.

AVOCA, POTTAWATTAMIE Co.—We closed a series of tent-meetings at this place Oct. 6. Twelve signed the covenant, besides two who were keeping the Sabbath before the tent came to Avoca, making fourteen in all. One or two others are keeping the Sabbath, and many are convinced of the correctness of our position. At our last Sabbath-school in the tent, seventy-five or eighty were in attendance. The Sabbath-school donations amounted to \$7.84. Ten lesson books for the senior division were taken. Donations for tent expenses amounted to \$41.01; book sales, \$12.39. A sister took fifty-one orders for "Bible Readings" in Avoca and vicinity. Forty-three books had been delivered when we took down the tent, and it was expected a few more would be delivered after a little time.

This summer has been a pleasant one for tent labor, and we have had trees and buildings for shelter in both places where we have had our tent; and though there have been a few quite hard storms, we have not taken our tent down on that account during the whole season. The friends of the cause in this part of the State have taken an interest in attending our meetings, and have also been liberal in helping bear the running expenses of the tent. One brother near Exira, where our tent was first pitched, made a donation of ten dollars, besides helping much in other directions. Another brother donated \$6.12 to our tent work in Avoca.

Bro. Ellyson expects to remain in this part of the State for awhile, to follow up the work. May the Lord of the harvest bless the work and all the workers in Western Iowa.

Nov. 18.

C. A. WASHBURN.

J. J. ELLYSON.

P. L. HOEN.

### NEW HAMPSHIRE.

NASHUA.—We closed our tent-meeting at Nashua Sept. 8, the interest continuing good till the close. There were about ten who embraced the truth, while many were undecided. Over sixty dollars were received in donations, and book sales amounted

to thirty-two dollars. It was decided at the general meeting at Lancaster, that I should come back and follow up the interest. I began meetings in Beasom Hall Oct. 10. Rainy weather has hindered us, but God has been at work. Three more have decided to obey, and I believe others will decide likewise soon. I would especially ask the prayers of the brethren in New England, for the success of the work in this place.

Nov. 5.

O. O. FARNSWORTH.

## TEXAS.

**BLACK JACK GROVE.**—Oct. 4-7 I met with this church in quarterly meeting, and we had a profitable time together seeking God. The preaching was principally on the subject of justification by faith, and peace was brought to more than one when they began to realize their condition, and to take hold of God by living faith. Two united with the church, and two were baptized. This little company is in a growing condition. Less than one year ago the church consisted of only five members, but it now numbers nineteen, and there are several others in the vicinity who have lately taken hold of the truth. One sad thought is, that some of the older members are moving away. The moving spirit has taken hold of some, thinking they can do better in some other part of the State. Brethren, consider the cause of God first, and when you contemplate moving, always consider where your work and influence are most needed. I begin to-morrow night a course of lectures at Fairland, fourteen miles north of Black Jack Grove. From present outward indications, this would seem to be a good field for labor. Four or five families are now keeping the Sabbath, and many are interested to hear. O, how much I need the Spirit of God to be with me!

Oct. 11.

W. S. CRUZAN.

## RHODE ISLAND.

**GREENWOOD.**—It was my privilege to attend the quarterly meeting for Dist. No. 1, New England, which was held with the church at this place Sabbath and Sunday Oct. 11, 12. The churches at Green Hill, Peace Dale, Slocumville, and Providence were represented. The meeting was a success, and the Lord blessed in a large measure those who were there; but a much larger number missed the blessing by being absent. On Sabbath afternoon the ordinances were celebrated, and on Sunday there was a meeting of the T. and M. society, at which many things were put in order.

The preaching was done by Brn. Wood, Willard, and Edwards, each in his turn giving us meat in due season. These brethren have been holding meetings with the church here for two weeks past, which has greatly encouraged them, and an outside interest is springing up. I understand that this kind of labor is to be performed in all the churches in this district as fast as the brethren appointed for the work can do it. But the blessing will come only to those who come up to the help of the Lord. Shall the labors of those whom the Conference has sent to help us, be a success, or a failure? That depends largely on the course pursued by the churches. If they heartily co-operate, it means an advance move all along the line; but if we treat this move with indifference, the Spirit of the Lord will be grieved, and we shall sink into a still deeper lethargy. The fearful results of such a course would not be fully realized until we came up to the judgment, and found the curse of Meroz opposite our names. Shall we not hope for something better?

Oct. 14.

J. S. MILLER.

## MICHIGAN.

**WINDOVER SCHOOL-HOUSE.**—I came to this place and remained some ten days. Bro. J. Harris had begun meetings a few evenings before, and he remained to the close, rendering valuable assistance and presenting some earnest discourses. Last spring Bro. Harris gave a course of lectures here, when five decided to keep the commandments. Three of these were faithful, and it has been through their efforts, together with the efforts of two sisters from Midland, that some others have taken hold. All but two of our meetings were of a practical nature. The gifts, tithing, and first-day offerings were presented and gladly received. Six more decided to obey God, making in all fourteen adults in that neighborhood. A good Sabbath-school and social meeting are held each Sabbath. Eight precious souls were baptized. All but one promised to quit the use of tobacco. Sis-

ters laid aside their jewelry, and nearly all seemed to realize the spirit of the work. I never saw more evident tokens of God's willingness to help. His tender Spirit at times filled all our hearts to overflowing. We long for more of his fullness, that we may manifest more of his power.

Oct. 25.

I. H. EVANS.

## COLORADO.

**BOULDER.**—Oct. 28, I left my home in Battle Creek, Mich., and went to Chicago. From there I came to this place, in company with Brn. Z. Sherrig and C. Jensen. We reached Boulder after a two-days' journey. Here the ground was covered with six inches of snow, and we had a heavy frost the night following. It still freezes nights, and in the shade during the day-time.

The brethren received us very kindly. Eld. A. D. Olsen had obtained suitable rooms for us. We have all the comfort we wish, and are getting along well with our work so far. The meeting with the brethren on the Sabbath was truly edifying. The Spirit of God was in their midst, and most of them willingly took part in the exercises. It is indeed encouraging to meet with brethren who cherish the same blessed hope that we cherish, and with united hearts to worship the only true God and our blessed Saviour. I do not know yet whether this climate will improve my health, but the air is pure and very pleasant to breathe, and it seems already to do me good. My address is Box 662, Boulder, Colo.

Nov. 4.

J. G. MATTESON.

## GEORGIA.

**CANTON AND ATLANTA.**—Eld. Crisler and I pitched our tent at Canton, and began meetings the evening of Aug. 22, and continued them till Sept. 30. We had a good hearing throughout the whole series of meetings, but notwithstanding this, there was not that deep interest manifested upon the part of the people that is usually seen in a series of meetings of this kind. The efforts, however, were not wholly fruitless; we left one or two keeping the Sabbath, and many others convinced of their duty who as yet have not had the moral courage to take a stand for the truth. We met with some very bitter opposition.

Sept. 22 Rev. Mr. Vaughn, a Baptist minister, preached one sermon against the Sabbath of the Lord. He labored hard to put props under the pagan Sabbath (Sunday), all of which gave way when the truth of God was brought to bear upon them. Mr. V. presented no new arguments, but took the old, worn-out, and often-answered position; namely, that God's seventh day was man's first day. In order to make this appear, he took the position that Adam was created very late in the evening of the sixth day, hence God's seventh day was man's first whole day, with the exception of a few minutes. He claimed that the seventh day was kept from creation until the Lord brought his people out from under the Egyptian bondage; that in the wilderness of Sin God gave the Jews the sixth day of the week, which day they continued to observe until the coming of Christ; and that at the cross there was another change made by Christ, from the sixth day, or Jewish Sabbath, back to the seventh day, and yet man's first day, which is now the Christian Sabbath. Mr. V. took an expression of the house to know how many were willing to get on board his Sunday boat, and risk their lives with his to be carried safely through to the haven of rest. Many good Christians had died keeping Sunday, and were now in heaven, and the Sunday was good enough for him. It was surprising to see scores arise and express their willingness to go with the Elder on this man-made institution, and many of those, too, who had acknowledged to us that they knew we had the truth on the Sabbath question.

We reviewed the Elder's position at the tent, in the afternoon, before a large crowd of patient listeners. Many were led to see the fallacy of the premise upon which Mr. V. predicated his theory. Some came to us after the review, and told us that they were sorry they had voted in favor of Sunday. We sold over eighteen dollars' worth of books and tracts, and received some twenty-two dollars in donations.

Oct. 4-6 I was with the brethren and sisters at Atlanta. I was glad to find all of good courage, and growing in grace. The Lord came near by his Holy Spirit, for which all felt thankful. Four were added to the church. I am now at Alpharetta,

following up the interest that was awakened by the tent effort.

Oct. 24.

M. G. HUFFMAN.

## NEW YORK.

**DIST. No. 4.**—The quarterly meeting for this district was held at Pierrepont, according to appointment, Oct. 19, 20. The district was well represented, and the tract and missionary work was taken hold of with increased interest. We have every reason to believe that the work in this district will be entered into with the spirit and earnestness that the work of God demands at this important period. The way looks brighter; the clouds are lifting. Courage, brethren, courage in the Lord!

Bro. E. M. Plumb and Eld. H. H. Wilcox were present, and gave us good help and counsel. On Sunday a young man was baptized by Eld. Wilcox.

S. M. COBB.

## KANSAS.

**ELK CITY, MOLINE, AND ALTOONA.**—May 4, I organized a church of eleven members at Elk City. Since that time the cause has been onward. Their membership now is thirty-three. Others are waiting for baptism. All seem to be in earnest and of good courage and hope. Oct. 12, 13, I had the privilege of enjoying some good meetings with the church at Moline. As we celebrated the ordinances, the Lord came very near by his Spirit. The brethren are making arrangements to erect a house of worship. I hope they will be successful in their work.

Oct. 19, I came to Altoona, and found the little church here very much in need of help. After a few meetings were held, all felt to renew their courage and to press on. Others are keeping the Sabbath, and will join the church soon. Some of the members of this church living so far away that they could not conveniently attend meetings at this place, erected a neat little house of worship seven miles distant, which, according to appointment, was dedicated Oct. 27.

Oct. 31.

M. H. GREGORY.

## MINNESOTA.

**EUNICE.**—By request, I came to this place July 30. I found the farmers in the midst of harvest, but I held several meetings, with a fair attendance. There are quite a number of Latter-day Saints, who did not care to attend our meetings. Two elders of this sect have been here since last spring, challenging everybody far and near to debate with them. It was at length arranged that I should meet them in debate, beginning Sept. 15, on the immortality of the soul, the Sabbath question, and the divine origin of the book of Mormon. Eld. Peak, of Kansas, was their speaker, and a man more fully endowed with shrewdness and low cunning, I never met. But God gave his truth the victory on the first proposition, and this was the case to the close.

On the Sabbath question he tried to confuse the covenants, and break down the distinction between the two laws; but I had liberty in maintaining the truth on these points, so that many of the L. D. Saints said they believed the seventh day was the Sabbath yet.

On the third proposition his chief effort was to show that about the year 1830, when Smith brought out the book of Mormon, some book must be unsealed to the world; and if it was not the book of Mormon, what book was it. "Can Eld. Chaffee show us?" said he. Anticipating something of this kind, I had prepared a diagram on the board, explaining the prophecy of Daniel 12, and I used my last half hour on this, showing what book was sealed and unsealed. A bomb-shell could not more completely have surprised and silenced the whole camp.

I praise the Lord for the freedom he gave in defending his truth. But I am constrained to say that I believe the Mormons are one class that Christ speaks of in Matt. 7:21-23, especially the latter part of verse 22, and that they will prove to be some of the most subtle and formidable foes we will have to meet in the near future.

Just what the result of the debate will be, I cannot yet tell. One lady has taken a firm stand for the truth, and I look for many more to do so soon. I remain to follow up the interest. Calls are coming in from all directions for labor. My courage and faith in the present truth were never better than now. I desire to live near to my blessed Master, that I may be of use in his cause.

C. M. CHAFFEE.

## VERMONT.

DISTRICT No. 5.—Since my last report, and especially since camp-meeting, my labors have been almost exclusively within the limits of this district. I have recently visited five of the seven companies within the district, spending a Sabbath and first-day with each; besides general work for the Sabbath-school association, and the sale of some National Religious Liberty literature.

At Peth village an excellent outside interest was manifested, a goodly number not of our faith attending. I gave five discourses, besides the work in the Sabbath-school and Sabbath-meetings. An earnest desire was expressed for more meetings, which request, no providence preventing, will be granted in the near future. A Sabbath-school of eleven members was organized, and some others are expected to join soon.

At Corinth there had been various things to hinder that real advancement of the work which I would have been glad to see. But I hope the remaining members will be faithful, and gird on the armor more closely, and that we shall see the T. and M. and Sabbath-school work greatly improved in this church, and a steady growth in all church duties. Last Sabbath and Sunday I was with the church at Waitsfield and Warren. At Warren, Sunday afternoon and evening about forty from without were present. I earnestly hope the few remaining Sabbath-keepers in this church will be faithful in all things, and that they will earnestly strive for victory. I also hope the entire district will endeavor to live in accordance with the laws of the government of Heaven, and that by their prayers and their means they will also be willing to support the government of God on earth.

Nov. 20.

F. S. PORTER.

## WISCONSIN.

FISH CREEK, STURGEON BAY, LA GRANGE, ETC.—I visited Fish Creek, Door Co., and held meetings over two Sabbaths. Five were baptized. There are now about thirty-five Sabbath-keepers here, and they need special help in many things that they do not fully understand. Many of them are young people, and they seem willing to be taught the way of the Lord more perfectly. They are anxiously looking for Bro. Webster, who is director of that district, to come and help them. I next visited Sturgeon Bay. The brethren there are much scattered. They have a good meeting-house in the village. I believe if a good canvasser and Bible worker would go there and spend a year, and this work be followed up by an active minister, a large addition might be made to that church. And the same, I think, might be done for Ft. Howard and Steven's Point and several other places in this Conference. I have also held several meetings with the La Grange church. Three were baptized. All seemed much encouraged to go forward. I held three meetings at Oakdale, a new place. I think a diligent effort made there would result in bringing some into the truth. I hope some one will go there and labor.

As my wife's health is imperiled here on account of her lungs being so sensitive to the cold winds of this climate, and as her health is so much worse this fall than ever before, we have decided to go to Walla Walla, Wash. Ter., to see what a change of climate will do for her. We have consulted with a number of our brethren about it, and all seem to think it best. If Providence permits, we intend to start Nov. 4. And we wish to say to all our brethren and sisters in Wisconsin, that it has been difficult for us to decide to break away from the dear old associations that we have formed in this Conference in more than thirty years of labor, mostly performed here. Although it has been done so imperfectly, yet the Lord has blessed the efforts that have been put forth in his holy name, for which I praise him daily with a full heart.

When I began preaching this glorious message, over thirty years ago, there was not a Seventh-day Adventist organized church or Conference in the world. Then the ministers paid their own expenses as they went from place to place to preach the truth, except what the friends of the truth would volunteer to give them. Then they preached because they believed the Lord was soon coming, and they wanted to help save souls, and get them ready for a home in his kingdom. But as I look back over the path we have traveled, and see what the Lord has done for his people since I became connected with the work, I greatly rejoice in the Lord, and praise him for his love to his unworthy people.

I assisted Eld. Ingraham (now deceased) in organizing the first Seventh-day Adventist church that was ever organized. I also assisted in organizing the first General Conference of Seventh-day Adventists; but how different the work now looks from what it did then! Since I began preaching the message, I have labored more or less in fifteen States, and have baptized about 1,500 persons. I have put into this precious cause all my means above my family necessities. And as we take our leave of our brethren in Wisconsin to go west, we can never forget you, and shall ever pray that the Lord may still continue to bless his people in this Conference. "Finally, brethren, farewell. Be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11.

Our address until further notice, will be, Walla Walla, Wash. Ter. I. SANBORN.

## A WORD FROM A CANVASSER.

I HAVE canvassed Madison, Ind., for "Bible Readings" and the Social Purity pamphlet. I feel that the Lord blessed me in this work. Many are well pleased with the book. I sold some temperance tracts, and one man and his wife quit the use of tea and coffee. There are experiences that encourage and strengthen the pilgrim's faith in the canvassing work, that none can ever know except those who engage in it. I also canvassed two townships in the vicinity of Mud Lick. I sold \$500 worth of publications in all. Our brethren in this place not only were kind to me at their homes, but they also furnished a conveyance to deliver my books, etc., and seemed glad to be able to do this "as to the Lord." Eph. 6:7, 8. Their missionary spirit was revived, and they secured boxes and adopted the injunction in 1 Cor. 16:2. They were also encouraged to begin holding a social meeting each Sabbath. I greatly desire that they will continue their social meeting, and that the Lord will meet with and bless them. R. J. HYATT.

## THE CANVASSING WORK IN INDIANA.

WE desire to say a few words to our brethren and sisters in Indiana about the importance of the canvassing work. We are very glad, indeed, to know that about eight times as many subscription books have been sold the past year in this State by our canvassers, as during any previous year. But this is only a small part of what might be done if all who can, would take hold of this work.

We would make a special request that from each church at least one new recruit be furnished to go forth to sell our excellent books containing the precious seeds of truth. Is there not in each church or company of believers in present truth, some brother or sister who will engage in this work? What better work could one do than to bring the light of present truth before the minds of his fellowmen by selling to them that precious book, "Great Controversy, Vol. IV."? This work should not be entered into rashly, but the canvasser should first earnestly seek the help of God, and then go cheerfully and confidently into the work. We hope that our people will seriously consider this, and come, "every one whose heart stirs him up, and every one whom his spirit makes willing," who has any ability or chance to labor in this way, and help forward the canvassing work. All should first correspond with Bro. R. B. Craig, State Canvassing Agent, 175 Central Avenue, Indianapolis, Ind. F. D. STARR.

## Special Notices.

## NOTICE FOR IOWA.

MATTERS have so shaped that it has been thought proper to postpone the State meeting till Jan. 22-28, 1890. The occasion will be one of profit to the cause in Iowa. We shall expect a large attendance. More particulars at a later date.

IOWA CONF. COM.

## NOTICE TO TEXAS SABBATH-SCHOOLS.

THE address of the president and secretary of the Texas Sabbath-school Association during the winter will be Battle Creek, Mich., care REVIEW AND HERALD. The reports of the schools should be sent to the secretary, to the above address.

W. S. CRUZAN, Pres.  
MAMIE CRUZAN, Sec.

## NOTICE!

THE winter term of Battle Creek College will begin Wednesday, Dec. 11, 1889, and those who expect to attend should, as far as possible, be present at that time, when new classes will be formed. For catalogue or further information, address—

BATTLE CREEK COLLEGE,  
Battle Creek, Mich.

## NOTICE TO THE CHURCH CLERKS OF TEXAS.

MY address until next March will be Battle Creek, Mich., care REVIEW AND HERALD. All business of the Conference that comes in my line of work should be sent to me, to the above-named place. Let all the church clerks be prompt in reporting. The General Conference Secretary tells me that he has not had a full report from our Conference for a long time. Now, brethren, let us be prompt this coming quarter, and make a full and complete report. Just a little time spent on this part of the work of God will not only help the officers of your Conference, but will help along the work here at the general offices.

W. S. CRUZAN, Sec. Texas Conf.

## The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

## LETTER TO THE HEBREWS.

## LESSON 10.—HEBREWS 6:9-18.

(Sabbath, Dec. 7.)

Questions, with Scripture Texts and Notes.

1. What was the condition of the people to whom Paul wrote this letter?

2. In what words did he give them a most solemn warning?

"But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." Heb. 6:8.

3. How did he express his hope of them?

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Verse 9.

4. For what did he commend them?

"For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Verse 10.

5. How does the Lord regard his erring people?

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19.

6. Does this give any warrant to presume on his mercy?

"Wilt thou be angry with us forever? wilt thou draw out thine anger to all generations? wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly." Ps. 85:5-8.

"The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, O I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Num. 14:18, 19.

7. What was his desire in regard to them?

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end." Heb. 6:11.

8. What should the Christian not be?

"That ye be not slothful, but followers of them who through faith and patience inherit the promises." Verse 12.

9. Whom should they follow? Id.

10. Who was most remarkable for faith and patience?

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself." Verse 13. Compare Rom. 4:16-22.

11. What did God say to Abraham?

"Saying, Surely blessing I will bless thee, and multiplying I will multiply thee." Heb. 6:14.

12. What is the meaning of this form of promise: "Blessing I will bless thee, and multiplying I will multiply thee"? Id. (See note.)

13. How greatly was his seed to be multiplied?

"And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:16.

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." Chap. 15:5.

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." Chap. 22:17.

**14. Did he obtain the promise?**

"And so, after he had patiently endured, he obtained the promise." Heb. 6:15.

**15. Did his seed become as numerous as the dust of the earth?**

**16. How, then, did he obtain the promise? Ans.**—After his long and patient waiting, he received the son in whom the promise was to be fulfilled. His faith embraced the promise in its fullness.

**17. By whom do men swear?**

"For men verily swear by the greater, and an oath for confirmation is to them an end of all strife." Verse 16.

**18. Why did God swear by himself? Verse 13.**

**19. Would an oath by an inferior object be solemn, and expressive of obligation?**

**20. Of what is God willing that we should have full proof?**

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Verse 17. Compare Mal. 3:10.

**21. Who proved the Lord, and were still unbelieving?**

"When your fathers tempted me, proved me, and saw my works forty years." "So I swore in my wrath, They shall not enter into my rest." "So we see that they could not enter in because of unbelief." Heb. 3:9, 11, 19.

**22. Have we not reason to believe that many are doing the same thing even in this day?****23. What two immutable things are referred to in Heb. 6:18?**

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

**24. To whom is this intended to give assurance? Verse 17.****25. Who have the privilege of laying hold of it? Verse 18.****26. Of what do we lay hold? Id. (See note.)****27. Where is this hope set? Verse 18.****28. Does hope ever look back to the past?**

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8:24.

## NOTES.

Heb. 6:14 is an intensive form of expression not uncommon in the Hebrew. It denotes certainty. Two instances are found in Genesis 2. Verse 16 reads: "Of every tree of the garden, eating thou shalt eat." It is translated, "Thou mayest freely eat." Verse 17 reads: "In the day that thou eatest thereof, dying thou shalt die." Rendered, "Thou shalt surely die." These translations are literally correct, the words freely and surely representing the certainty contained in the form of the original. Again, in Ex. 3:7, the Lord said: "Seeing I have seen the affliction of my people." Stephen, quoting this (Acts 7:34), expressed the intensive of the original by a repetition: "I have seen, I have seen the affliction of my people." And, indeed, duplication is another method of expressing intensiveness in the Hebrew, as "good, good," for very good. Our version very correctly translates Ex. 3:7, "I have surely seen."

As faith rests only on the word of God (Rom. 10:17), so hope rests only on the promise of God. Where God has not spoken, there can be no faith. There may be opinion, or conjecture, or strong feeling, and even much confidence, but no faith. So where there is no promise of God, there may be feeling, and strong self-confidence, but no hope. And a promise fulfilled is no longer a promise—it is a matter of the past. Hope can no longer rest upon it; for "hope that is seen is not hope." Once received, it is no longer hoped for. Losing sight of this evident truth, many have been led to indulge false hopes. They will profess to hope in God, while there is not a promise within their reach. For all the promises of God rest on conditions, and if we neglect the conditions, we cannot rightfully claim the promises. Claiming God's promises without fulfilling their conditions, is not an indication of faith but of presumption. But if indeed we have fled for refuge to Christ, and laid hold upon the hope set before us, what a strong consolation we have in the sure promise of God confirmed by his oath, brought near by the blood and intercession of our High-priest in the heavens!

## ADDITIONAL NOTES.

Two immutable things are referred to in Heb. 6:18; one, the promise of God, and the other, the oath by which he confirmed it. In Num. 14:21, Isa. 49:18, and Eze. 5:11, oaths of this nature are recorded. Such an oath well shows the certainty of the promise. Had God sworn by the heavens and the earth, it might have

been said that these would pass away, and with them the oath which he had made; but having sworn by his own great name, which abides forever, God's confirmation of the promise becomes absolutely immutable.

The same verse affirms that it is "impossible for God to lie." "This impossibility," says Barnes, "is a moral impossibility, and the use of the word here explains the sense in which the words 'impossible,' 'cannot,' etc., are often used in the Scriptures. The meaning here is, that such was the love of God for truth, such his holiness of character, that he *could* not speak falsely."

Although God has thus abundantly manifested the immutability of his counsel and purpose toward the heirs of the promise made to Abraham, there are many who, in the face of all this proof, are still unbelieving. These are admonished to remember the cases of those who, after having proved God, fell in the wilderness. They tempted God, and manifested their unbelief by saying, Is the Lord among us or not? It is possible to do the same thing to-day, and we have reason to believe that many are, in this age of the world, imitating their example.

## News of the Week.

FOR WEEK ENDING NOVEMBER 23.

## DOMESTIC.

—Friday, at Madison, Ind., a rabid dog bit four persons.

—A rich vein of silver is reported to have been struck at Randolph, N. Y.

—A natural gas well of great power was struck Tuesday at Cherry Vale, Kan.

—The mayor of New York has appointed Mrs. Agnew and Mrs. Williams members of the Board of Education in that city.

—Reports of the dementia of Mrs. Harriet Beecher Stowe are again renewed, but it is said that not over 200 persons at Hartford are aware of her condition.

—Friday forenoon, at Braddock, Pa., an explosion of natural gas wrecked a two-story brick dwelling, fatally injuring two persons and seriously wounding six others.

—Diphtheria has made its appearance at Elkhart, Ind. Four children of one family have died of the disease within a week, and many others are sick. The schools have all been closed.

—Great excitement is reported in Montgomery County, North Carolina, owing to the alleged discovery of a gold mine. It is said that one man, in two hours, secured 2,000 pennyweights of pure gold.

—A gigantic pool of all the leading window-glass manufacturers of the United States, is being formed in Pittsburgh. The new pooling arrangement will go into effect about Jan. 1, 1890.

—The war ships "Chicago," "Boston," "Atlanta," and "Yorktown," in command of Admiral John G. Walker, left New York Monday, amid the booming of cannon, for a cruise in European waters.

—The first Republican convention that ever assembled in Alaska, met at Juneau, on the 5th of November. Resolutions were passed that they be allowed a delegate to Congress, and for homestead, timber-cutting, and other Territorial laws.

—Secretary of State Blaine has authorized the French Cable Company to land cables at Charleston, S. C., which will place the United States in direct telegraph connection with Hayti, San Domingo, and Cuba, and also with the republics of Central and South America.

—When near Huntington, Ind., Thursday night, a passenger on the Chicago and Alton Railway, bound for Providence, R. I., was suddenly seized with an attack of hydrophobia. The passengers were driven from the car, and he was locked in. He was taken in charge by an officer at Lima, O.

—A remarkable darkness settled down over Chicago last Thursday forenoon, necessitating the use of artificial light for the transaction of ordinary business. The phenomenon elicited from various Chicago daily papers, comments upon dark days, and especial reference to the great dark day of May 19, 1780.

—The will of the late John Crerar, of Chicago, disposes of more than \$3,500,000. All but \$1,300,000 of this is given away in public and charitable bequests. About \$1,500,000 are set apart for the erection and maintenance of a public library in Chicago, to be known as the "John Crerar Library." The will also sets aside \$100,000 for a statue of Abraham Lincoln.

## FOREIGN.

—A new coal bed, estimated to contain about 19,000,000 tons, is reported to have been discovered at North Sydney, Nova Scotia.

—The Queen of Portugal gave birth to a son Nov. 15.

—It is stated that a number of French papers in Quebec have declared in favor of a Canadian republic.

—Reports from Chili state that during the months of July and August upward of 600 children died of measles in Lota and Coronel.

—A correspondent of the New York *Evening Post* states that the Russian Government is about to abandon the practice of sending exiles to Siberia, and that the chief cause of this action is the exposure of the Siberian exile system made by George Kennan, in his articles published in *The Century*.

—Brazil, a country with an area nearly equal to that of the United States, and a population of 10,000,000, has fallen into line with other free nations of modern times, and become a republic. November 15 the emperor, Dom Pedro, was peacefully deposed, and, with his family, placed on a vessel bound for Portugal, and the republic proclaimed under the denomination of the United States of Brazil.

—In France, if a patient who is under chloroform shows any signs of heart failure, those in attendance hold him head downward till he is restored. This method is said never to fail; and so convinced are some surgeons of its efficacy, that they have operating tables made in such a fashion that one end can be elevated at a moment's notice, and the patient be practically made to stand on his head for an instant or two.

—The amount of money attracted to Paris by the Exposition is estimated at \$250,000,000—\$100,000,000 from the 5,000,000 French people who came from the provinces, and \$150,000,000 from the 1,500,000 foreigners. There were 380,000 Englishmen, 226,000 Belgians, 160,000 Germans, and 120,000 Americans in the list of those who attended the great show. These figures give an idea of the vast financial benefit of a big exposition.

## RELIGIOUS.

—The late Father Damiens, who died in the leper settlement at Molokai, Sandwich Islands, will be succeeded by his brother.

—Colonel Elliot F. Shepard's wing of the Fifth Avenue Transportation Company has triumphed, and its stages will not run on Sunday.

—Iowa Methodists are contemplating the founding of a new university in the State, to be conducted after the principle of the Northwestern University at Evanston, Ill.

—Thursday, on Mars Hill, near the Greek capital, Dr. T. De Witt Talmage preached a sermon; and from that classic mound he secured a corner-stone for his new tabernacle.

—Wednesday, at Kansas City, the general missionary committee of the M. E. Church concluded its work of distributing the general fund, and adjourned to meet next year in Boston.

—At the Women's Indian National Missionary Convention, which closed at Newark, N. J., Thursday, a resolution favoring the same educational opportunities for Indian as for white children was approved.

—A sensation has been created in the City of Mexico by the sermon of Archbishop Ryan, at Baltimore, last Sunday, who declared in favor of the right of Catholic writers to criticize the faults of priests. Such practices in Mexico have usually been followed by excommunication.

—A professorship of Biblical literature has been established in the academical department of Yale University. The foundation for the professorship is \$50,000, and is given by a few gentlemen, who desire their names to remain unknown. The object of the new chair of instruction is "to impart an intelligent apprehension of the English Bible, with a view to stimulating an earnest Christian faith, and developing a manly Christian life."

## Appointments.

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

THERE will be a general meeting for the new Dist. No. 2 at Mechanicsburg, Ind., beginning Thursday evening, Dec. 5, and continuing until the 9th. We hope that all the librarians in the district will be there, and as many more of our people throughout the district as can come. Bro. W. A. Young, the director, with other ministerial help, will be present.

F. D. STARR.  
J. M. REES.

## BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

FOR SALE.—A pleasant home in Battle Creek, Mich., within five minutes' walk of the Tabernacle, College, and Sanitarium, consisting of a good house of six rooms, cellar, wood and coal house, good cistern, and city water in the yard. If taken soon, the property will be sold at a sacrifice. For terms apply to J. O. Corliss, 186 Champion Street, Battle Creek, Michigan.

## Obituary Notices.

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

**BREWSTER.**—Died at the residence of Bro. Greenman, in Sandusky County, Ohio, sister Lydia M. Brewster, in the eighty-first year of her age. For many years she had been a believer in present truth, and we laid her away to rest until the Lifegiver shall come, when we hope to meet her again. Remarks at the funeral service, by the writer, from Matt. 5: 8. O. F. GUILFORD.

**ZOLLER.**—Died at his home near Wells, Minn., Aug. 8, 1889, Arthur J. Zoller, aged 38 years, 5 months, and eighteen days. He was struck by lightning, having his clothes torn and burned entirely off from him, and his flesh fearfully burned. He lived a few hours entirely unconscious. He was a conscientious, upright man, an indulgent and loving husband and father. He leaves a wife and two children to mourn their great loss. Funeral sermon by Eld. C. H. Bliss. M. C. Z.

**SHIREMAN.**—Died in Kansas City, Mo., Oct. 19, 1889, Lewis Berkly Shireman, son of D. T. and Amelia Shireman, aged 11 years, 11 months, and 2 days. He was a bright, promising youth, a good and obedient boy, and possessed the strongest attachment for his parents. He was an only son, and his death is a heavy stroke, especially to the bereaved father and mother, who bow with meekness to the will of Him who doeth all things well. The deceased was sick about twelve days, and suffered much during this time, yet bore his affliction with patience to the end. J. M. G.

**BUCKLAND.**—Died in Gaines, Orleans Co., N. Y., Oct. 30, 1889, of a lingering illness, sister Eliza, wife of Bro. C. P. Buckland, aged about eighty-three years. They embraced the truth of the last message of the gospel over thirty years ago, and their house was one of the stations for the general monthly gatherings of the brethren in Western New York in those early times. She died in hope of a part in the first resurrection, leaving five children and a greater number of grandchildren and great grandchildren to mourn, hers being the first death in the family in the sixty-three years of their married life. R. F. C.

**EMMERSON.**—Died at Grove Lake, Minn., June 5, 1889, Mrs. Maria Emmerson, in the eighty-first year of her age. Sister Emmerson was born in New Brunswick. She became the mother of eleven children,—seven sons and four daughters. Five sons and two daughters are still living. She united with the Baptist Church in early life, and ever after tried to be a follower of Jesus. By means of reading, etc., she accepted the third angel's message about the year 1866. She died in the hope of a recompense at the resurrection of the just. Several of her children and grandchildren are rejoicing in the hope of seeing her again in the near future. \* \* \*

**BABCOCK.**—Died at her home at Webster, South Dakota, of pneumonia, Oct. 17, 1889, sister Babcock, aged 61 years, 4 months, and 13 days. She embraced present truth one year ago while the tent was pitched at Webster. She leaves a husband and five children to mourn their loss; but they mourn not as others who have no hope, for they look forward to the consummation of "that blessed hope," when the voice of Jesus will call forth the sleeping saints, and they, being changed, shall ascend to the city of God. May God comfort the bereaved ones, and hasten the glad day of Jesus' coming. C. M. CHAFFER.

**REED.**—Died of typhoid malaria and pneumonia, Oct. 16, 1889, at East Portland, Oregon, Luella, daughter of H. W. and Steina Reed, aged 13 years, 11 months, and 9 days. Luella was baptized and united with the East Portland church the 28th of May, 1887, and though young she gave evidence of being truly converted to God. She seemed to realize that she could not recover, and called in the members of the family, one by one, and asked them to forgive any hasty or unkind word spoken during her illness. Luella sleeps in Jesus. Her parents are bowed with grief, but realize the sustaining hope of the gospel. Words of comfort by the writer, from John 11: 25, 26. W. C. WARD.

**FLOWERS.**—Died of measles and inflammation of the bowels, in Kingsville, Mo., Oct. 22, 1889, Mary E., infant daughter of Andrew E. and Rachel E. Flowers, aged 1 year, 2 months, and 22 days. Death's icy hand has plucked a fair bud from the family tree, and only those who have experienced like afflictions can sympathize with and know the hearts of the bereaved parents. We mourn the loss of our darling little babe, but not as those who have no hope; for the Saviour said: "Of such is the kingdom of heaven;" and if faithful, we expect in the near future to meet little May in that bright world where parting will be no more, and where friends shall reunite in joy unending, nevermore to feel the pangs of separation. Words of comfort were spoken by Eld. J. B. Beckner, from Jer. 31: 15, 16. MARY E. HOBBS.

**SWIFT.**—Died of typhoid fever, at Cleveland, Ohio, Oct. 23, 1889, Eld. J. E. Swift, aged 31 years, 10 months, and 6 days. Eld. Swift was born at Rensselaer Falls, N. Y. He embraced the truth about twelve years since. His first convictions of the truth were received by reading "Life Incidents," and he soon took his position in defense of the truth. Being of a studious turn of mind, and of ardent temperament, he applied himself diligently to study, and four years later began to preach the word. Since that time he has labored arduously for the upbuilding of his Master's cause. About two years ago he was transferred to the Ohio Conference, since which time he has been laboring in the Cleveland mission. He has fallen in the conflict, while at the post of duty. We mourn his loss, and deeply sympathize with the bereaved wife and sorrowing relatives. Yet that hope which has been the comfort and solace of God's dear children in all ages is our hope, and the hope and comfort of his companion and friends. We expect to meet him when the warfare is over. Remarks by the writer, from Rev. 14: 13. E. W. FARNSWORTH.

**WELLS.**—Died at Brookfield, Mich., Oct. 1, 1889, of paralysis, sister Sylvia Wells, aged 79 years, 3 months, and 9 days. Sister Wells, whose maiden name was Bitley, was born in Morea, Saratoga Co., New York, in 1810. She was married in 1828, and soon after removed to Michigan. She became the mother of twelve children, nine of whom are still living. In 1865 she embraced the truths connected with the third angel's message, and at the time of her death was a member of the Seventh-day Adventist church at Hillsdale, Mich. Her life was that of an exemplary Christian, and bereaved relatives look forward to the resurrection morning with bright hopes of meeting her again. The remains were brought to Hillsdale for interment, and at that place the funeral services were attended by the writer. Text, Ps. 116: 15. F. D. STARR.

**FAIRFIELD.**—Died in Anderson, Ind., June 19, 1889, of paralysis, sister Melissa B. Fairfield, wife of Bro. A. A. Fairfield, aged nearly sixty-four years. In a notice of the sad event, the local paper of Anderson said: "Mrs. Fairfield came to Anderson from Battle Creek, Mich., about two years ago, and during her residence here, by her kind and motherly ways, made a large circle of warm friends. To the husband, son, and daughter the entire community extends its utmost sympathy in the loss of their best friend." The funeral was held at the residence of her son, Dr. Fairfield, Rev. Mr. Hudson (Methodist) officiating, Thursday, June 20.

[NOTE.—Notice of sister Fairfield's death was sent to a friend in this city in June last, but the communication was mislaid or this notice would have appeared sooner.—Ed.]

**BERGE.**—Norman Berge, infant son of Bro. and sister Berge, of Humbird, Wis., died of cholera infantum June 27, 1889, being 3 years and 5 months old. They mourn with the blessed assurance that when Jesus comes Norman will live again. And as they are both walking in the light of the present truth, they expect then to receive eternal life with him. Words of comfort from 2 Cor. 1: 3, 4.

Also Mary Berge, of the same place, died of paralysis, Oct. 8, 1889, age 66 years and 4 months. She embraced the truths of the third angel's message five years ago, and has been a faithful, devoted follower of Christ ever since. So her children sorrow not as those without hope, while her devoted life says to them, Follow Christ as I did, and meet me when Jesus, the Lifegiver, comes to gather his jewels. Words of comfort were spoken by the writer, from 1 Thess. 4: 16-18. I. SANBORN.

**HOWE.**—Died at her home in Jericho, Vt., Oct. 8, 1889, sister Mary Howe, aged seventy-four years. She embraced present truth eighteen years ago at Bolton, Vt., under the labors of Elds. D. T. Bourdeau and A. S. Hutchins. Sister Howe has been a faithful member of the Jericho and West Bolton church, being always punctual in the payment of tithes and offerings, and in making her quarterly report. Her pleasure seemed to be in testifying to the truths of the third angel's message; and as she was confined to the bed much the past seven years, at times being a great sufferer, it almost seemed that her influence would be limited. But not so. Her reports breathed the spirit of the message, and those who visited her in her last sickness were strengthened in the conviction that the death of the righteous is truly blessed. Funeral discourse by the writer, from Num. 23: 10, last clause. P. F. BICKNELL.

**DECAMP.**—Died in Bunker Hill, Mich., Sept. 29, 1889, of heart disease, Bro. John Decamp, aged 75 years, 6 months, and 19 days. Bro. Decamp was one of the pioneers of Jackson County, coming here about fifty years ago, and taking up the large farm from the Government, upon which he resided at the time of his death. Some twelve years ago he became connected with the Bunker Hill church, although a believer in the present truth several years before. When told that he could not live, he announced his willingness and readiness to die, and his hope in the first resurrection. He leaves a companion, several adult children, and a large number of relatives and friends to mourn their loss. Owing to his exemplary life and long residence in the community, the large school-house in which the funeral services were held, was filled to its utmost capacity. Discourse by the writer, from 1 Pet. 1: 3-5. A. W. BATHER.

**MARKILLIE.**—Fell asleep at her home in Van Buren County, Mich., Sept. 20, 1889, of obstruction of the bowels, after an illness of one week, our mother, Priscilla Markillie. Mother's maiden name was Clark. She was born in Lincolnshire, Old England, Feb. 23, 1815; was married to Samuel Markillie April 7, 1841. In the spring of 1850 they came to America, soon after which she listened to lectures on the Sabbath question and present truths, which she fully accepted. Though much of the time she has been alone, and denied religious privileges, she remained unwavering in the truth, holding dear every thing connected with it, and helping with her means when opportunity offered. She was a devoted mother, leaving many tokens wrought during her aged condition, as signs of her kind affection for us. Funeral sermon by Rev. J. H. Darling (Baptist). She leaves an aged husband, two sons, and one daughter to mourn their loss. We expect to meet mother again in the first resurrection. ELLA M. STERLING.

**STIMPSON.**—Died near Gibson City, Ill., Sept. 13, 1889, of diphtheria, Maudie, youngest daughter of Highland and Mary Stimpson, aged 8 years, 1 month, and 2 days. She was sick but five days when the dreadful disease terminated so fatally. Maudie was a bright, intelligent child. A few days before her death, she seemed to realize that she would not recover. She told her mother that she had asked Jesus to make her well. Then she desired her father to pray for her. She requested her only brother to become a Christian, and keep the Sabbath, and before she closed her eyes in death, he promised to do so. May the Lord help him to keep his promise, and meet her at the resurrection of the just. Maudie was the first one of the family to fall in death. May this sad event draw the remaining ones nearer to God, and may they meet their loved one where parting will be no more, when she shall come from the land of the enemy. Bro. and sister Stimpson have the sympathy of many in their sad bereavement. May the blessed hope cheer their hearts. None of our ministers being near at the time, the funeral sermon was postponed until sometime in the future. MARTHA E. HAMILTON.

**FRY.**—Died at Cedar Grove, Tenn., Nov. 9, 1889, George W. Fry, aged 80 years, 3 months, and 7 days. He had been troubled with a difficulty in breathing for several years. After eating a hearty supper, he passed away without any warning. He leaves a wife of about the same age; also four sons and three daughters, and grandchildren and great grandchildren, to mourn his loss. He loved right and hated wrong. He loved the people of God. When Bro. S. Fuiton's tent was burned, and his life was threatened by the enemies of the truth, he was among those who told Bro. Fulton to preach the third angel's message, and they would stand by him. We are willing to leave his case in the hands of a loving Saviour, who will render justice to every man. After singing and prayer, and a few remarks by the writer, from Job 14, we left our father to sleep until the Lord shall come. W. R. BURROW.

**ARMSTRONG.**—Fell asleep in Jesus near Clinton, Oneida Co., N. Y., Oct. 5, 1889, Bro. E. D. Armstrong, aged 82 years, 2 months, and 2 days. Brother Armstrong was born at Bennington, Vt. At an early day he moved to the State of New York. Soon after his marriage he was converted, and he and his wife united with the Christian Church. Some thirty-seven years ago, he and his companion became interested in the views held by the Seventh-day Adventists, and many years ago united with the Brookfield Seventh-day Adventist church. He remained a faithful member of it until the last. Since his first profession of religion, he has led an unselfish, earnest, devoted Christian life. He leaves a wife, two daughters, and two grandchildren, and a large circle of relatives to mourn; but while they mourn, they are cheered by the thought that the husband, father, and friend will soon live again in the glorious resurrection morn. Funeral discourse by the writer, to a large congregation of sympathizing friends. S. H. LANE.

**WOODS.**—Died in Bakersfield, Vt., Oct. 28, 1889, of consumption, sister Fannie A. Woods, in the forty-third year of her age. Sister Woods became interested in the Christian religion some twenty years since, at which time she embraced a hope in Christ. She had observed the Bible Sabbath about fourteen years. At the time of her death she was a member of the Bordoville church. In her removal from their midst, they are aware they have lost a devoted Christian sister, and one who, we believe, sleeps in Jesus. Many times will Bro. Woods miss his loving companion in his family circle—will miss her prayers, her counsels, and her godly life. May his walk with God be so close and continued that he will meet the absent one when the Lifegiver shall come. And may the adopted daughter treasure up the precious counsels given by the mother whose voice she will hear no more, and may she be profited by her example. Funeral services were held in the house of worship at Bordoville. A. S. HUTCHINS.

**MARVIN.**—Died at her home in Burnett's Creek, White Co., Ind., sister Mariah Jane Marvin, of typhoid pneumonia, Oct. 11, 1889. Mother Marvin was born Sept. 15, 1826. She united in marriage with Stephen Marvin in 1843. They united with the Methodist church in Jennings County, Ind., from where they, with their family, moved to Burnett's Creek, uniting, by letter, with the M. E. church of this place. About the year 1884, Bro. Marvin united with the Seventh-day Adventists of Idaville, White Co., Ind., and sister Marvin about three years ago began to observe the seventh-day Sabbath, and so continued until the quarterly meeting, July 6, 1889, at Idaville, when she publicly confessed her heart's convictions of the present truth, and stated her desire to stand with God's people. She was gladly welcomed to our number, and took part in celebrating the ordinances of the Lord's house. She was also present at a similar meeting Sabbath, Oct. 5, and with smiles and tears told of the joy in her heart from obeying the Lord. On Sunday, Oct. 6, she attended service at the M. E. church at Burnett'sville. The pastor took for his text, "Time is short." She expressed herself as being well pleased with the remarks made, seeming to be very much impressed. On the same day she took a chill, and grew rapidly worse until Friday morning. After praying for rest, asking Jesus to send his Spirit to her soul, she fell asleep to wait the glad resurrection morn. The funeral was held at the home on Sunday afternoon. Some fitting texts were read by Eld. Boicourt (Methodist), from Job and the 89th psalm. She leaves a husband and nine children,—six sons and three daughters. By request of the family, the six sons acted as pall-bearers. A large concourse of sympathizing friends accompanied the remains to the Idaville cemetery, where we laid her to rest, to wait the soon coming of the Lifegiver. MRS. C. R. MARVIN.

**STRINGER.**—Died on Thursday morning, Nov. 7, 1889, of heart failure, Bro. George Stringer, of Lapeer, Mich. The subject of this notice was born in Yorkshire, England, Dec. 28, 1812, and at the time of his death was nearly seventy-seven years of age. Bro. Stringer and his wife were for many years members of the Presbyterian Church; but thirty-two years ago, under the labors of Eld. Cornell, they embraced the faith of Seventh-day Adventists, and united with the church at Lapeer, of which he has been an honored and faithful member till now. The last few months of his life were days of special blessing to him, the Saginaw camp-meeting adding much to his encouragement. He lost his wife by death twelve years ago, and he was buried by her side, at the home of her youth, Sabbath, Nov. 9. Bro. Stringer since 1837 had occupied the farm where he died. He had emigrated to America four years before, at the age of nineteen. He leaves a family of six children,—three sons and three daughters,—all grown to man's estate. One son, with his family, and one daughter are members of the church at Lapeer. The other children make no profession. They will be earnestly sought for in the kingdom of God. What a joy, to be an unbroken family, and to say then, "We are all here"! The circumstances of Bro. Stringer's death were especially sad. He went out on the morning of Nov. 7, to drive the cattle to the field; some of them being refractory, he was compelled to make great effort to subdue them, and, it is supposed, exercised too violently in running. He was found in an out-building shortly after, by his aged brother-in-law, but he was quite dead. The shock to the family was very severe. The attendance at the funeral was very large, his old pioneer neighbors bearing him to the grave. It was an affecting scene. Words of comfort and cheer were spoken by the writer, from Rev. 21: 4: "And there shall be no more death." The Christian's hope appeared a very precious boon to a dying world. Bro. Stringer will be greatly missed in the neighbor-

hood. His cheerful, happy disposition will not soon be forgotten, and in the church his loss will be greatly felt. May God's mercy still rest on the now desolated home.

D. H. LAMSON.

EVERTS.—Died of heart disease, in Waltham, Vt., Oct. 22, 1889, sister Harriett Everts, aged about sixty-two years. Sister Everts had observed the Sabbath of the fourth commandment as a Seventh-day Adventist, nearly as long as any one in the State. Her privileges to meet with brethren and sisters in religious worship were limited, yet she maintained an even faith in the truths of the third angel's message. Though feeble in health, she attended our camp-meeting in August, and was impressed it would be her last one. She was called home by the death of a brother. Soon her failing health admonished her friends that they must part with her. She will be missed in our midst as one of the oldest Sabbath-keepers in Vermont. Her companion, and other friends, though not of her faith, realize that one true to the principles of right has gone, leaving a painful silence and vacancy in their circle. He who holds the keys of death and the grave will soon come. Amen.

A. S. HUTCHINS.

FOUNTAIN.—Sister M. A. Fountain died Sept. 4, 1889, of enlargement of the heart, in the fortieth year of her age, in the town of Pierrepont, St. Lawrence Co., New York. Some sixteen years ago, when the present truth was first preached in the town of Pierrepont, sister Fountain and her husband were among the first who heard it; and when the first Sabbath meeting was held, they were among the few that attended. They were also among the first who began to keep the Sabbath, and they cheerfully opened their doors to have meetings at their house. It can be said to her praise, that from the first till the time of her death, she was faithful and true. Mourning friends can be comforted with the thought that she sleeps in Jesus, and will be among the blessed and holy at the first resurrection. As it was her request that I should preach her funeral sermon, and being from home at the time of her death, funeral services were held Nov. 10. The congregation was very attentive while I spoke from 1 Cor. 15 : 26.

C. O. TAYLOR.

BAKKEN.—Died in Algona, Iowa, Oct. 26, 1889, Ole Olsen Bakken, aged fifty-three years. The circumstances connected with his death were extremely sad. He was the third one in the family stricken down within two months, with typhoid fever. Bro. B. was father to Ole C. Olsen, and father-in-law to Halver Mikkelsen, whose obituaries were given in September and October. Bro. B. had every appearance of getting up in a few days when his son died, but after that he sank rapidly. They all accepted the third angel's message and kindred truths under the labors of John Wilson, in the spring of 1884, and were faithful members of the Algona church, living devoted Christian lives. Bro. B. was a widower for the last twenty-two years. He was highly esteemed by all who knew him. He said it was well with him. We are glad to know he sleeps in Jesus, and we hope to meet him in the resurrection morning. In the absence of a minister of our faith, the pastor of the First Congregational Church of Algona conducted the funeral services at our home.

WM. AND M. A. CLARY.

STROPE.—Died of ovarian tumor, near Memphis, Mich., Oct. 8, 1889, Nettie Strobe, wife of A. T. Strobe, aged 29 years, 1 month, and 5 days. Sister Strobe had a cheerful and hopeful disposition, which enabled her, by the blessing of the Lord, to gather from life its joys, and to patiently bear its labors and griefs. Her last sickness, which was very painful, caused no murmur to fall from her lips. She had unwavering faith in Jesus' being her Saviour, which robbed death of its terrors, and gave her the blessed assurance that Jesus would give her everlasting life in the resurrection morning. In her death her husband mourns the loss of a devoted and loving wife, a little daughter is bereft of a tender and care-taking mother, the church has lost a faithful member, and the Sabbath-school a valuable laborer. But the assurance that she sleeps in Jesus will mitigate the grief, and make the loss tolerable. The funeral was conducted amid tokens of love and respect, some of her last sentences being put into large letters for the occasion. A discourse was given from 1 Thess. 4:13, 14.

M. B. MILLER.

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BOOK REVIEW.

'THE EXTINCTION OF EVIL' is the title of a neat little work of 184 pages, that has recently come to our notice. According to its preface, it teaches that man is 'not absolutely immortal, or by nature destined to endless life; but is under sentence of capital punishment, or extinction of life.' In the introductory chapter occurs the following statement:—

We believe that immortality must be sought at the feet of Him 'who only hath' it. The traditional dogma that endless life is the inherent and necessary attribute of every human soul, is repudiated; and with it the two mischievous corollaries to which it lends support—the doctrines of eternal torment and of universal salvation.

The body of the work consists of three essays by its author, Rev. E. Petavel, D. D., of the University of Geneva, Switzerland, upon 'The Struggle for Eternal Life,' 'Universal Salvation' [its errors and tendencies], and 'Christ's Favorite Maxim'—'Whosoever will save his life,' etc. These are followed by three appendixes, the first consisting of answers to thirty-six objections to the final extinction of the wicked; the second, the use of the word 'death' in the Old and New Testaments; and the third, well-arranged lists of Scripture passages in support of 'conditional immortality.' We welcome such literature, and bid it God speed. Publisher, Charles H. Woodman, 144 Hanover St., Boston, Mass. Price 75 cents.

'SENTINEL TRACTS' IN GERMAN.

It gives us pleasure to announce that the so-called 'Sentinel Tracts' have been translated into the German language, and are now issued from this Office. They are, like the English tracts, put up in an attractive package, and the entire collection is called 'Views on National Reform.'

Our American brethren know what they are, hence they need no comment. But we would call their attention to the fact, that they now have an excellent opportunity to work among their German neighbors, and give them these 'Views on National Reform;' that is, show them the efforts made by these so-called 'Reformers,' to change the Constitution of our free country, and thus limit that precious right of men, liberty of conscience and religion. In our time these attempts are being made. Already a bill to this effect has been introduced into Congress, and millions of men have signed petitions for the interference of the State in religious matters. It is therefore time, and our brethren will be glad to have the means, to show our German-American fellow citizens the danger threatening them. That which brought persecution in the past, will surely do it now.

Thousands of liberty-loving Germans did, in the course of last winter, sign the petitions against religious legislation, because they knew it to be dangerous; but thousands do not know it. Therefore these tracts should be spread broadcast, and the very ones who are enlightened by them will help bring this about.

The price is but fifteen cents per package of 124 large pages. T. V.

SUNDAY-KEEPING NOT A BIBLE DOCTRINE.

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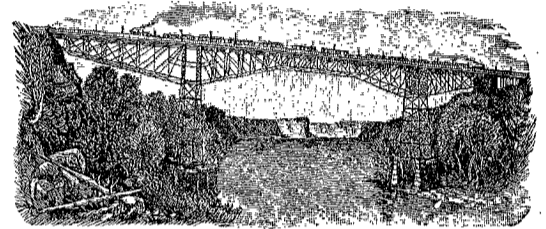
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Time Table, in effect Nov. 17, 1889.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists routes and times for various stations including Port Huron, Lansing, and Chicago.

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# The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 26, 1889.

## CONTENTS OF THIS NUMBER.

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

<b>Poetry.</b>	
The Everlasting Arms, EDITOR.....	737
Waiting, E. J. JOHNSON.....	739
One Day at a Time, <i>Helen Hunt Jackson</i> .....	741
"Do Good with What Thou Hast, or It Will Do Thee no Good," <i>Sel.</i> .....	742
Salvation, E. E. FARNSWORTH.....	746
<b>The Sermon.</b>	
Overcoming Faith, J. M. HOPKINS.....	737
<b>Our Contributors.</b>	
The Present Hour, ELD. R. F. COTTRELL.....	738
"Review" Subscriptions, D. W. REED.....	739
Crumbs, S. O. JAMES.....	739
The Sealing of the 144,000, A. SMITH.....	739
The 1260 Years of Papal Supremacy, ELD. D. T. BOURDEAU.....	739
"More Plausible," L. S. WHEELER.....	740
Weekly Contributions, HANNAH E. SAWYER.....	740
<b>The Home.</b>	
"Spoiled Meals," * * *.....	741
Little Things, <i>Lutheran Observer</i> .....	741
The Economy of Time, <i>Providence Journal</i> .....	741
Don't Scold, <i>Sel.</i> .....	741
A Mental Picture, <i>S. S. Times</i> .....	741
Boy Character, <i>Child's Paper</i> .....	741
<b>The Mission Field.</b>	
The Cape Malays, PERCY T. MAGAN.....	742
True Prayer, <i>Robertson</i> .....	742
<b>Special Mention.</b>	
Marriage and Divorce.....	743
Pregnant Words on the Sunday Question, A. KUNZ.....	743
Statistics of Christendom, <i>The Christian</i> .....	743
Two Methodist Views, <i>Central Christian Advocate</i> .....	743
Witchcraft, <i>Boston Advertiser</i> .....	743
<b>Editorial.</b>	
A Contrast.....	744
Feel My Paw.....	744
"Guess They'll Fetch It".....	744
Not a Subject.....	744
The Day Line Again.....	745
Strikingly Fulfilled.....	744
Mr. Dana on the Change of the Sabbath, W. A. C.....	745
Clasping Hands, W. A. C.....	745
<b>Progress of the Cause.</b>	
Reports from Nova Scotia—Central Europe—Iowa—New Hampshire—Texas—Rhode Island—Michigan—Colo- rado—Georgia—New York—Kansas—Minnesota—Ver- mont—Wisconsin.....	746-748
A Word from a Canvasser, R. J. HYATT.....	748
The Canvassing Work in Indiana, F. D. STARR.....	748
<b>Special Notices</b> .....	
<b>The Sabbath-school</b> .....	748
<b>News</b> .....	749
<b>Appointments</b> .....	749
<b>Obituaries</b> .....	750
<b>Editorial Notes</b> .....	752

We had hoped to be able to lay before the reader this week a further report from the prosecutions for Sunday labor in Tennessee; but nothing additional has come from there since the report published in last week's paper.

The foolishness of legislating on Bible doctrines should be discovered by the comments which such work calls forth from the average newspaper. The following is a case in point. The Presbytery of Cincinnati having voted that all infants dying in infancy are saved, the Cincinnati *Inquirer* of Nov. 20, 1889, comments upon the action as follows:—

By a vote of twenty-two to eighteen, the Presbytery of Cincinnati concluded that "all infants dying in infancy are saved." Bless their dear little hearts, how they must rejoice at this declaration! But let them pause a moment and reflect upon the solemn fact that a change of only three votes would have damned them forever.

### THE "REVIEW" FOR 1890.

We shall issue four more numbers on this volume of the REVIEW, giving the reader this year fifty-one numbers, instead of fifty as usual. This will bring the omission of the paper between the volumes on the holidays. Now is the time to look after renewals and new subscribers. How many of our readers will act on Bro. Reed's suggestion in another column, and send us at least one new subscriber for 1890?

### TO ROME.

The following, clipped from the Buffalo *Christian Advocate* (Methodist), reveals a state of things that is deplorable:—

Strange to say, there is a strong trend to-day, in certain Protestant circles, toward Rome. This is especially observable in the rapid development of ritualism in the public services; and a tendency to substitute the formal, stereotyped prayers for the fresh, living utterances of the heart. The time may not be far distant when even in the Methodist Church there will be a movement made Romeward touching liturgical services. Already are

there outcroppings of this tendency. They appear in various forms. It is not necessary to particularize them. He, however, who runneth may read.

### AN EXAMPLE.

WHAT a Brahman will do to oppose the truth of Christianity, ought not a Christian to do to defend it? Read the following:—

The Brahmans of India, says the *Missionary Herald*, are familiar with the Scriptures if for no other reason than that they may oppose their teachings. In the course of a conversation on Christianity, a missionary asked a well-known Brahman in Calcutta whether he had ever read our Bible. The man looked at him and calmly and slowly answered, "I have read the New Testament eighty-three times and the Old Testament twenty-seven."

### "THE CHANGE OF THE SABBATH."

#### A New and Important Work.

THERE has long been felt the want of some work on the Sabbath question, treating more particularly on the important matter of the attempted change from the seventh day to the first day of the week, more complete than the small tracts heretofore issued on the subject, and yet more condensed than the large "History of the Sabbath." We are very happy to announce that such a work is now provided. It is entitled, "The Change of the Sabbath," and is from the pen of Eld. Geo. I. Butler. It is a work of 218 pages, divided into twenty-two chapters. It is comprehensive enough to give the reader a general view of the whole Sabbath question, and yet confines itself to the leading features of the institution and the more salient points of the argument. To prepare the way to consider intelligently the matter of the change of day, an outline of the Sabbath institution is given from the beginning, showing its origin, its condition before it was proclaimed from Sinai, the reasons upon which it rests, and how it was affected by the advent of Christ. This occupies the first seven chapters. Then the Sunday institution is taken up, showing whence it derives its sacredness, the causes which operated to elevate it above the Sabbath which was still observed, the laws promulgated in its behalf, and its standing down to the Reformation. Chapters 8-15. The Sabbath at the Reformation, Traces of the Institution, What Catholic Authorities say about the Change, Testimony of Protestants, General Observations and Conclusions, occupy chaps. 16-20. A Summary of Facts about the Seventh Day is given in chap. 21, and a Summary of Facts about the First Day in chap. 22. Thus the reader is treated to a concise but general idea of the whole question; and enough is given to enable any candid person to decide intelligently which day is the Sabbath of the Lord. It is just the book to circulate everywhere, and we hope to see it go out by the thousands in all directions. Price 20 cts. Address REVIEW AND HERALD, Battle Creek, Mich.

### MINISTERS' NOTICE.

MINISTERS and missionaries of our denomination who desire half-fare permits on the following-named railroads for the year 1890, will please send me their names at once, and I will see that they get them soon: Chicago, Burlington, and Quincy; Chicago, Rock Island, and Pacific; Chicago and Northwestern; Chicago, Milwaukee, and St. Paul; Chicago, Alton, and St. Louis; Chicago, Santa Fe, and California.

A. R. HENRY.

### "MAKING AMERICA CATHOLIC."

UNDER the above heading the *Catholic Mirror*, in a "Supplement," dated Nov. 16, says:—

Our work is to make America Catholic. If we love America, if we love the church, to mention the work suffices. Our cry shall be, "God wills it," and our hearts shall leap with Crusader enthusiasm.

Like the rider on the pale horse, the Catholic Church is never satisfied. She has laid her withering and relentless hand on every country that it has been within her power to do. And from an

early date she has had her eye fixed with covetous desire upon this fair land. Several years ago Leo XIII. gave directions to his subjects to do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the Roman Church. And, sad to say, many professed Protestants are aiding in this unholy warfare. Evidently the time is not far distant when, according to the prophetic word, all the world shall worship this great antichristian power, every one whose name is not written in the book of life.

W. A. C.

### 1890 YEAR BOOK.

ALL ministers, licentiate, colporters, and others who act as officers in any Conference, T. and M. society, S. S. association, or H. and T. association (including T. and M. directors), are requested to forward at once to Myrta B. Castle, Battle Creek, Mich., (1) their names, (2) stating the office held, if any, and (3) giving the P. O. address which should appear in the next Year Book. If all concerned will attend to this *immediately*, sending on a postal card the three items desired, both delay and mistakes may be prevented.

W. A. COLCORD, *Chairman Year Book Com.*

### A W. C. T. U. BID FOR PARTY AFFILIATION.

THE sixteenth annual convention of the National Woman's Christian Temperance Union convened in Chicago, Friday, Nov. 8. In her opening address, Miss Willard gave utterance to the following:—

If the Republican party, dominant at the North, or the Democratic party, dominant at the South, will municipally, or by States, or Nationally, declare for Sunday closing of the saloons, the W. C. T. U. will give its utmost sympathy and aid in the endeavor.

And what if they will not? Then will the W. C. T. U. organize a political party of its own to declare for Sunday closing?

### THE W. C. T. U. AND NATIONAL REFORMERS.

AMONG the resolutions adopted at the National Convention of the W. C. T. U., at its recent annual session, held in the city of Chicago, are the following:—

We recognize the fact that the foundation of all our work lies in the acceptance of the gospel of Christ by men and women, and believe that even greater efforts should be made by our membership during the coming year along all evangelistic lines. While discountenancing all union of Church and State, we affirm our belief that God in Christ is King of nations, and as such should be acknowledged in our Government, and his word made the basis of our laws.

We rejoice in the efforts that are being made in many States for the enforcement of Sunday laws. We re-indorse the petition for a National Sunday rest law, and urge Congress to enact such a law for the District of Columbia and the Territories. We also rejoice in the action of President Harrison on Sunday, and of Postmaster-General Wanamaker in the reduction of Sunday postal work.

All of which is National Reformism, simple and pure; and that is union of Church and State, just what the W. C. T. U., like other National Reformers, says it discountenances. The W. C. T. U. affirms its belief in Christ as King of Nations,—just what National Reformers affirm; that he should be acknowledged in our Government,—just what National Reformers claim; that God's word should be made the basis of our civil laws,—just what National Reformers say. It rejoices at the efforts being made for the enforcement of Sunday laws; so do National Reformers. It re-indorses the petition for a National Sunday law; National Reformers are willing to indorse it several times too. But the making of a Sunday law is religious legislation, and the enforcement of it is the enforcement of a religious institution, which is the very essence of a union of Church and State, and the sure road to religious persecution and intolerance. And the very fact that these women, like National Reformers, find it necessary to preface their resolutions and indorsements touching this question with a denial that they favor a union of Church and State, stamps the guilt of being that very thing upon the face of it.

W. A. C.