

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 66, No. 48.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 3, 1889.

WHOLE NO. 1843.

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

TWO DOLLARS A YEAR, IN ADVANCE.
 50 Cents Commission for Each NEW Subscription.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

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

REVIEW & HERALD, Battle Creek, Mich.

TWILIGHT REVERIE.

BY ELD. L. D. SANTEE.
 (Topeka, Kan.)

WHEN the winds are hushed in stillness,
 Save a rustle low and sweet,
 And the quiet shadows gather
 Deeper round the mountain's feet,
 And the gentle stars of evening
 One by one appear in sight,
 Marching on in solemn silence,
 Through th' unfathomed fields of night.

In the gloaming with its shadows,
 Like the echo of a prayer,
 Falls a solemn Sabbath stillness,
 On the slowly darkening air;
 And fond mem'ry in the bygone
 Days of union long since fled,
 Lingers softly with my loved ones
 That are resting with the dead—

Lingers o'er each anguished parting
 There beside the coffin lid,
 When my loved, like sweet flowers perished,
 Low beneath the dust were hid.
 But a spirit breathes around me
 In the breath of evenings calm,
 Like the perfume of a censer,
 Filling all the skies with balm.

In the gloaming, Heavenly Father,
 Thoughts go up to home and thee,
 Where the loved ones that have perished
 I shall meet on life's bright sea.
 Then for friends that cometh never,
 I no more shall watch and wait;
 For the King shall call me homeward
 Through the wondrous pearly gate.

Weary heart, alas! that mine is
 Waiting friends that come no more—
 Waiting for some voice of music,
 Some dear shadow on the floor;
 But in heaven no bond is broken,
 There the tear-drops cease to fall,
 Precious words the Lord hath spoken—
 Jesus, Jesus, knows it all.

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 NEED OF A DEEPER KNOWLEDGE OF GOD.

BY MRS. E. G. WHITE.

ENOCH walked with God. He was of one mind with God. The prophet asks, "Can two walk together, except they be agreed?" If we are of one mind with God, our will will be swallowed up in God's will, and we shall follow wherever God leads the way. As a loving child places his hand in that of his father, and walks with him in perfect trust whether it is dark or bright,

so the sons and daughters of God are to walk with Jesus through joy or sorrow, through sunshine or shadow, in the pathway of life.

The Lord has committed to us the sacred, solemn work of presenting testing truth to the world. He has greatly honored us in giving us a part to act in his cause, in permitting us to be co-laborers with him. If we are indeed the delegated servants of the Lord, we should walk in the light, that we may be light-bearers to those who sit in darkness. The followers of Christ are to manifest to the world the characteristics of their Lord. They must not become careless or inattentive to their duty, or indifferent as to their influence; for they were to be representatives of Jesus in the earth.

The word of God has served as a mighty cleaver to separate the children of God from the world. As they are taken out of the quarry of the world, they are as rough stones, unfit for a place in the glorious temple of God. But they are brought into the Lord's workshop, to be hewed and squared and polished, that they may become precious, accepted stones. This work of preparation for the heavenly temple is going on continually during probationary time. We are naturally inclined to desire our own way and will, but when the transforming grace of Christ takes hold upon our hearts, the inquiry of our souls is, "Lord, what wilt thou have me to do?" When the Spirit of God works within us, we are led to will and to do of the Lord's good pleasure, and there is obedience in heart and action. There are many professing to be followers of the meek and lowly Jesus, who find difficulty in serving God, because they set up their own proud will against the will of God. They are selfish and world-serving, and want everything to bend to their own desires and opinions. But the language of every soul professing the name of Christ should be, "All that the Lord requires of me, I will do."

Those who do not walk in all faith and purity, find the thought of coming into the presence of God a thought of terror. They do not love to think or speak of God. They say in heart and by their actions, "Depart from us, O God; we desire not the knowledge of thy ways." But through faith in Christ, the true Christian knows the mind and will of God. He understands by a living experience something of the length and depth and breadth and height of the love of God that passeth knowledge. The soul that loves God, loves to draw strength from him by constant communion with him. When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God. If Christ is your companion, you will not cherish vain and impure thoughts; you will not indulge in trifling words that will grieve Him who has come to be the sanctifier of your soul. Let every ambassador of Christ cherish pure thoughts, speak refined words, and manifest a courteous behavior toward all with whom he comes in contact. The truth of God never degrades the receiver. The influence of the truth upon him who accepts it, will tend constantly to his elevation. It will not make him coarse and rough in thought, in word, in dress, or deportment. Those who are sanctified through

the truth, are living recommendations of its power, and representatives of their risen Lord. The religion of Christ will refine the taste, sanctify the judgment, elevate, purify, and ennoble the soul, making the Christian more and more fit for the society of the heavenly angels.

Christians are to be God's noblemen, who will never grovel in bondage to the great adversary of souls, but will bind themselves to God, catching inspiration from him whom they love, who is high and lifted up. The soul that loves God, rises above the fog of doubt; he gains a bright, broad, deep, living experience, and becomes meek and Christ-like. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly in heart, to be pure and undefiled, as was the Prince of heaven when he walked among men.

Those who teach the truth must have a more thorough knowledge of the height and depth and breadth and length of the perfect love of God. Throughout the Christian's experience there will be battles to fight with self; but in all these conflicts the soul may rise in the triumph of victory, and be more than conqueror over the world, the flesh, and the Devil, through the name of the Lord Jesus Christ. We must have a deeper, higher sense of the consecration which God requires of men whom he has chosen as the depositaries of his holy word. They are not to be careless in any of their ways. A most solemn responsibility rests upon them to be examples to the flock of God, and to the world, in faith, in word, in life and character, that they may adorn the doctrine of Christ our Saviour. They are to be strictly pure, to be much in prayer, to be diligent students of the Bible. God has given them mind and reasoning powers, that they may search diligently for the jewels of his truth, that are to be presented in all their attraction to the imperiled souls of men. You should lay your souls open before God, that you may be filled with heavenly inspiration. You should keep the fountain of the soul pure, that the streams coming forth from it may be untainted with evil. The whole mind and soul should become imbued with the truth, that you may be a living representation of Christ. My brethren, God would have you filled with his Holy Spirit, endowed with power from on high. Labor not to become great men; labor rather to become good and perfect men, showing forth the praises of Him who hath called you out of darkness into his marvelous light. God calls for Calebs and Joshuas, fearless, single-hearted men, who will work with faith and courage.

Every one who is called of God to minister to his people, through the grace of Christ, is to depart from all iniquity, that his words, his life, his character, may point to the Lamb of God that taketh away the sin of the world. The servants of Christ are to have that wisdom which

cometh from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The apostle says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

Ministers do not qualify themselves for their work by thorough and diligent study of the word of God. Unless they do this, they cannot instruct others, and they will fail to present every man perfect in Christ Jesus. Many go over large fields of Bible truth, but they do not seek to understand the practical meaning of the deep utterances of God. The Bible will instruct the Christian how he ought to behave before the world. Young men who desire to give themselves to the work of the ministry, or who have already done so, should put their minds to the task of searching the Scriptures. They should cultivate habits of self-control and simplicity. Like Daniel, they should avoid luxurious living, that their bodies may be in health, and their minds may be unclouded, and God will put his impress upon them as he did upon his servant of old.

God gave Daniel wisdom, for he prayed for it in faith, and then he lived out his own prayers. He avoided everything which would weaken physical or mental power, and then committed his soul and body unto God, to be used for his glory. Let the servants of God fill the mind from the treasure-house of his word, that they may bring forth things new and old to feed the famishing flock of God. God's word is like a mine full of precious ore, and its truths will be the wealth of the mind. "Light is sown for the righteous, and gladness for the upright in heart." The riches of this mine are open to all; its treasures are inexhaustible. Precious gems of truth lie beneath the surface, and every hour's search will be fully repaid. Store the mind with the principles of the gospel of Christ; seek with painstaking effort for the hidden wealth of God's word. All heaven is watching to see what man will do with the precepts and promises of Jehovah.

The ministers who venture to teach the truth when they have only a smattering knowledge of the word of God, insult his Holy Spirit. But he who begins with little knowledge, in a humble way, and tells what he does know, while seeking diligently for further knowledge, will become qualified to do a larger work. The whole heavenly treasure will wait his demand. The more light he gathers to his own soul, the more of the heavenly illumination he will have to impart to others; and thus he will become a channel of light to the world, and Heaven's strength will be given him, that he may resist the powers of darkness, and be more than conqueror through Him who hath loved him. No one can find nourishment and growth unless he feeds on the bread of life. The word of God is our spiritual food; we must hunger for the bread of heaven, and thirst for the waters of life. We must become more heavenly minded. The more we behold the matchless loveliness of Christ, the more we shall desire to become like Him whom our soul loveth. The more we know of Him, the higher will be our ideal of character, and the more will we be elevated in striving to reach the perfect standard.

There is too much Phariseeism among us. Too many are satisfied with themselves, with their forms and ceremonies; but those who are content with their human attainments, are not pleasing in the sight of God; for Jesus is ashamed to call them brethren. They are always purposing to do something great, but they never do it; for they depend upon their own strength, which is only as a broken reed. They have an indistinct view of a higher Christian life, but as time passes, they grow more and more indifferent, and are farther and farther away from its attainment. If these persons would put heart and soul and strength into the work of searching the Scriptures daily, Jesus

would become to them sanctification and righteousness. A new power will come to every man who will humbly seek God by living faith. A divine element combines with the human when the soul reaches out after God, and the yearning heart may say, "My soul, wait thou only upon God; for my expectation is from him."

If the ministers who are engaged in the sacred work of God, would seek those things that are above, where Christ sitteth on the right hand of God, they would live a purer, more elevated life; they would know what it means to "look and live." There is no need of the weakness that exists in the ministry to-day. The message of truth we bear to the world is all-powerful. There is much more embraced in present truth than many dream of. The minds of many are not put to the task of studying, that they may comprehend the deep things of God; but self and ease and lazy habits must be overcome, if we would draw nigh to God, and have him draw nigh to us. Our minds must be employed to the full, or we shall fail of obtaining the deep, rich experience that God is willing to give us. Every minister should seek to take in the meaning of the words of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth." Christ is the minister's example, and the minister should act upon the suggestion of the words of the Saviour, and become an example to the church of God.

NOTES ON ROMANS 9.

BY ELD. EUGENE LELAND.
(*Millington, Mich.*)

IN the first five verses of this chapter, Paul expresses his great sorrow for the Jewish people who had rejected the light of truth after having enjoyed such wonderful blessings and privileges. So great was his sorrow that he could wish himself accursed from Christ for his brethren. But fearing that his great sorrow for the Jewish people might cause the Gentile converts to think the word of God had been preached in vain, he says: "Not as though the word of God had taken none effect. For they are not all Israel which are of Israel." Verse 6. He assures them that, although to the Israelites only the blessings of God can be given, the word of God *has* taken effect; for they are not all Israel that are of Israel. "Israel" is the name of God's elect. Isa. 45:4; 66:22. They are the elect of God conditionally. Col. 3:12; 2 Tim. 2:10. Hence if the literal seed of Abraham do not comply with the conditions, they are not Israel; but those who will comply with the conditions become Israelites, though they may be Gentiles in the flesh.

"Neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Verse 7. That is, Abraham had other children besides Isaac; but because they were the children of Abraham, they are not entitled to be called children of God. But this is explained in verses 8 and 9. "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For this is the word of promise. At this time I will come, and Sarah shall have a son." Verses 10 and 12 read: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac, . . . it was said unto her, The elder shall serve the younger." This was said to her that God's purpose according to election might stand. (See verse 11.) What this purpose is, is shown in Eph. 1:7-12; 3:8-12; Isa. 46:9-11; 42:1-4; 1 Pet. 1:18-21. From the last two scriptures it will be seen that Christ is God's elect unconditionally. Now, if the purpose of God according to election does stand, Christ must be manifested in the flesh through either Jacob or Esau; and God chose Jacob. "As it is written, Jacob have I loved, but Esau have I hated." (verse 13); not hated in the sense of showing a vindictive spirit toward him; but loved him less.

(See Luke 14:26; Matt. 10:37.) "What shall we say then? Is there unrighteousness with God? God forbid." Verse 14.

Now, the choice of Jacob is made "that the purpose of God according to election might stand, *not of works, but of him that calleth.*" And to show that there is no unrighteousness with God in making this choice, a scripture is quoted: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Verse 15. From this it is seen that the mercy and compassion which God shows to men, are dependent upon his will. But God's will is shown in his law, and not in exhibitions of arbitrary power. Ps. 40:8. And his mercy is shown by whatever means he may use to bring men into subjection to his will. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Verse 16. The *willing* and *running* of this verse correspond to the *works* of the eleventh verse; and the *showing mercy* of this verse corresponds to the *calling* of verse eleven. To illustrate this point another scripture is quoted: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Verse 17. The conclusion drawn from this verse is, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Verse 18. The thought is not that God has mercy on one class and that he hardens another class; for he has mercy upon all men. But he does not always bring the same means to bear upon different men, to show his mercy toward them. In the case of Pharaoh, God raised him up to the throne of Egypt in order that he might show his power in him; and he did it by showing his mercy to Pharaoh in a special manner. God knew before he brought his mercy to bear on Pharaoh, that it would harden his heart; but this very fact shows that Pharaoh was a vessel fitted for destruction, and therefore there was no unrighteousness with God in hardening Pharaoh's heart by his mercy, when that same mercy would have softened the heart of another man.

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" Verse 19. The idea conveyed by this passage is this: If God wills to harden a man's heart, why does he find fault when the man is not able to resist his will? But it was not the object of God in showing mercy to Pharaoh, to harden his heart; his object was to show his power in Pharaoh, and that God's name might be declared throughout the earth. Furthermore, it was *not* the will of God to harden Pharaoh's heart, but it was his will to have the will of Pharaoh bend to his will by letting Israel go, and this he did do, thus showing that the hardening work in his heart was brought about by his own stubbornness in refusing to yield to the will of God, and that it was a lack of willingness on his own part, and not a lack of ability to yield, which caused him to be thus stubborn; for he finally did yield. But his yielding was brought about by fear and not by love; for afterward he pursued Israel, and met his death in the Red Sea.

Now, if the mercy of God forms one man to destruction and another to life, will it do to reply against God? "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Verses 20, 21. When God brings his mercy to bear on such a man as Pharaoh, it is not done expecting that he will heed His mercy, but for the purpose of showing the power of God, and of vindicating his justice. Had God brought his judgments upon Pharaoh without first giving him an opportunity to acknowledge the mercies shown him, by the miracles that were wrought, it would have been an example of absolute, arbitrary power, and to finite reason would have savored of tyranny. But when the mercies of God are unheeded, reason

vindicates the justice of God in bringing his judgments to bear upon *them*.

Again, when the mercy of God is thus brought to bear upon an individual, others can see that it is that mercy which has fitted him for destruction, while without it they could never have known the true character of the man, and consequently would not have seen the justice of God in accomplishing his destruction.

TRANSMITTED POWER.

BY C. E. STURDEVANT.
(Chicago, Ill.)

"BEHOLD, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." Luke 10:19. Astonishing the mercy, and wonderful the privilege manifested to the followers of the Lamb! Poor and weak and helpless as they are in themselves, yet how strong in the grace that is in Christ Jesus! My soul, never lose sight of these blessed things. In Jesus thou art not only a conqueror, but more than a conqueror. As those we read of in Rev. 12:11 "overcame by the blood of the Lamb," so it is always all in him and by him the victory is obtained. God will bruise Satan under our feet shortly; but it is God that must bruise him, and it is he that must put him under our feet. O for grace to see where our strength is, and cheerfully to ascribe all to Him, that He in whom we are made to tread on serpents and scorpions may have the glory due to His name, and He who gives the strength may have the praise!—*Hawker's Morning Portion*, p. 268.

The foregoing quotation has seemed so precious to me that I have copied it for the readers of the REVIEW.

Has Jesus been so long time with us, and we have *not known* him—known the willingness and power he has to make us victorious? Oh, will we continue to read his promises, and not seek to know "all the fullness of God"? "It pleased the Father that in him [Christ] should all fullness dwell." He that has Jesus *formed within* him, "the Spirit of glory and of God resteth upon him." And it is written "not by might, nor by power, but by my Spirit," saith the Lord. "O to be quickened with might by his Spirit in the inner man," "that Christ may dwell in our hearts *by faith*!" The promise is unto you and to your children, and to all that are afar off, even *as many as the Lord our God shall call*." Thine is the power, and Thine shall be the glory forever through Jesus, the Anointed, our Lord. O that all the world could know and experience the help there is yet for us in God. Though we have come down to so *wicked a time by faith* we *know* GOD LOVES US STILL. O may this power be transmitted to me more and more. I long for it.

FAITH.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

No part of the Christian system is so enigmatical to the worlding as the workings of a living, active, pure faith. This faith tacitly (and openly when necessary) defies opposition, and braves the scorn of unbelief; yet so calm is it done, that no one would observe it. It thinks lightly of privation and toil, and meets death with calmness, and is victorious amid apparent defeat.

Faith is the golden clasp that unites earth to heaven; it is the golden chain that unites the church below, to the throne of God above; it is the silken cord that unites the hearts of God's chosen people into one; it is the oil flowing from heaven, to feed the fires of celestial love in human hearts; it is the telescope by which the Christian obtains pleasant views of the heaven he hopes ere long to gain. It has a wonderful faculty of extracting sweet from bitter, and pleasure from pain.

It is much easier to tell you what faith accomplishes and what its influence is, than to define it. The winds and the lightnings leave in their track a true description of their nature; but when we attempt to define the terms "winds" and "lightnings," we find our best authorities imperfect.

No one who is skeptical as to the scriptural

accounts of the workings of true faith among the people of God in the past, can expect to credit the high position attached to this quality (or virtue) by the Lord himself in the New Testament; and yet, faith alone cannot save, though it is the foundation of Christian character.

THE ROBBER CHIEF.

BY ELIZA H. MORTON.
(Portland, Me.)

A LEGEND.

'T WAS midnight in the Nile's fair land. The moon Shone o'er the vale with all the mild, soft light That marks an eve in Oriental climes. The desert gleamed afar, like bands of gold Around an emerald stone. The great highway Wound in and out among the trees that graced The pastures green. Along this beaten path Two travelers moved as tho' from far away. The one, a gentle woman with a babe, Upon a patient beast of burden sat, While by its side the other walked. The trees Cast shadows, weird and dark, across the road, And not a sound fell on the ear. At length The pilgrims neared a rocky range of hills, A well-known haunt of robbers fierce and bold— No trace of fear upon those faces calm. With trusting hearts they journeyed on as tho' They knew a guard was stationed by their side. When near the cave, dark forms upon the cliffs Appeared, and forth a robber stepped, who seemed To lead the band. With haughty tones he bade The travelers halt. The babe awoke, and as The chieftain caught its eye, it smiled, and waved Its little hands. A rustling sound as if Of wings, a flash of light, and all the air Seemed filled with unseen forms. The robber paused, And once again the babe smiled, and held Its hands out to the chief, who, stooping down, Impressed a kiss upon its guileless lips, Then sternly bade his band depart, and let The pilgrims go their way.

Long years passed by.

A preacher stood before the listening throng, And never man before had spoken words So simple and so plain. As mighty oaks Are swayed by sweeping winds, so were those hearts Moved to and fro, responsive to his thoughts. He spoke of things to come, — a kingdom fair; Beyond the realm of death; a King whose love Should rule the earth; an endless life beyond The trials and the toils that vex the soul. Among the throng that drank his words, as men Athirst drink water from a sparkling spring, Was one whose heart was touched, and thrilled with strange, Familiar feelings fraught with power. What was The memory that so wrought upon his soul— What but the picture of a midnight scene Long, long ago? He saw the same sweet smile, And felt the same sweet influence as of yore. Had he not kissed those lips? and should he not Now listen to their glowing words of truth?

The days passed on, as clouds sail o'er the sky. The robber, careless grown, shunned not arrest, But calmly waited for his doom, content To take what man should give him for his crime— And men oftentimes are cruel in their power. Suspended on a cross twixt earth and heaven, The thief was hung, to suffer pain untold; In sweat and blood, to feel the chain give way, The golden chain of life. But not alone; Close by his side another cross was placed, And to it nailed a well-known form, the form Of One whose words had wakened noble thoughts, The One whose lips when but a babe had touched His own. His months and years of crime came back With crushing force, and as he watched the One Upon his left, and marked his mien, His kind and patient look, and saw the words — Upon his cross, the thought came to his mind, "This man is Christ!" and with a mighty, wild, Despairing cry, came forth the words, "O Lord, Remember me when thou shalt reign— Remember me!" And, lo! the Sufferer turned And looked upon the thief with that same look That had so stirred his soul in days before, And from his lips that gracious promise came, The promise of a life beyond earth's pain; The promise of a share in that glad reign, When all the saints shall reign with Christ as King.

O ye who speak the word, forget not this; It often lingers in the mind for years And years, and then comes to the light like seed Long sown. The Spirit of the One who hung Upon the cross, works through his children now, And sends the truth to troubled souls, with all Its old-time force, and peace, and holy power.

—A Christian's life is nothing but a short trial of his graces.

THE 1290 DAYS OF DANIEL 12.

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

DAN. 12:11: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up [Hebrew, *to set up the abomination*, etc., see margin], there shall be a thousand two hundred and ninety days." In this text, as in Dan. 8:13, the word "sacrifice" is in italics. It is not in the Hebrew, a proper rendering of which would be, "And from the time that the daily shall be taken away to set up the abomination that maketh desolate," etc. Here "the daily" and "the abomination that maketh desolate" are the same as "the daily" and the "transgression of desolation" in Dan. 8:13. By "the daily" is meant paganism; by the "abomination that maketh desolate," the papacy is intended. The 1290 days were to begin when the daily, or paganism, was to be taken away. Paganism was abolished at Rome in 508. For proof on this point, see "Thoughts on Daniel and the Revelation," pp. 261-265. Add 1290 to 508, and you will have 1798. So this period ends where the 1260 days end; only they begin in 508, while the 1260 days begin thirty years later, in 538. There is a difference of thirty years between the starting-points of these two periods. They are both symbolical because they are both connected with symbols, and in this case the period introduced is preceded by, and connected with, symbolic time, the "time, times, and a half," which we have already shown to mean 1260 years.

The termination of this period marks, among other things, the beginning of the time or period of the end, during which there is to be an increase of knowledge on the book of Daniel. Verse 4 reads, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro [or, *many shall go over it*, French translation], and knowledge shall be increased." In verse 6, one of the personages who are waiting upon Daniel in holy vision, asks one who is clothed in linen (another heavenly being), "How long shall it be to the end of these wonders?" He refers to the increase of knowledge on the book of Daniel, from the beginning of the time or period of the end, and onward. In answer to his question, the heavenly messenger clothed in linen "held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half." Verse 7. It is as if he had said, At the close of 1260 years, the time or period of the end will begin, special efforts will be put forth by many to arrive at the sense of the book of Daniel, and those efforts will not be in vain; for knowledge on that book shall be increased.

In the next verse Daniel himself expresses the desire of knowing about this matter, and asks, "O my Lord, what shall be the end of these things." Verse 8. He wants to know when the object of the wonders that have been brought before his mind shall be met; when an understanding of those wonders shall be enjoyed by reason of an increase of knowledge with regard to their import. The personage clothed in linen answers him by repeating what he has already been told in verse 4, concerning the time of the end and the increase of knowledge: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Verses 9, 10. Having thus fastened his mind on the time of the end, he introduces the period of 1290 days, which commenced in 508, and whose termination, like that of the 1260 days, marks the beginning of the time of the end. And it was in 1798, and "at the time of the end," that France, who had just taken the "eternal city," and made Pius VI. a prisoner, — that France, who was thoroughly animated

with the spirit of war, and "honored," yea, worshiped "Mahuzzim," the god of war, attacked Egypt, "the king of the South," that soon "pushed at" France with Turkey, "the king of the North," etc. Dan. 11:40, 36-39. And the extraordinary events that were transpiring among the nations at that time, together with wonderful appearances in the heavens, suggesting the idea of war, and foreshadowing war and bloodshed, aroused in pious Christians everywhere, whether Catholics or Protestants, a special thirst after the meaning of the book of Daniel. And since that time that book has been searched as never before. Events answering to its predictions have broken the seal that was upon it, and have aided in arriving at the true and full meaning of its wonders, so that it can truly be said that knowledge pertaining to the book of Daniel has wonderfully increased. And this is true with regard to other prophecies. All of which constitutes another striking sign that the end is near.

THE 1335 DAYS OF DANIEL. 12.

Dan. 12, 13: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

This period begins with the 1290 days. Daniel gives the starting-point of the 1290 days in the previous verse, and then, without a break, says, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." The natural and only reasonable inference is, that these periods have one common starting-point. As the first is symbolic, the second, also, must be symbolic. These words are given as a source of encouragement to those concerned; but no encouragement could accrue to those concerned from reading them, if it was impossible to tell when the 1335 days end; and to know when they end, we must know their starting-point, which is found nowhere else than in the preceding verse, and which is A. D. 508. Commencing in the spring of 508, they ended in the spring of 1843.

And why are those blessed who reach the year 1843?—Because of the flood of prophetic light which then illumines their pathway. The following words from the pen of another, are to the point:—

Forty-five years before this, the time of the end commenced, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the setting up of the kingdom of God shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and a spirit of revival was awakened of which modern times, at least, have furnished no parallel.

Was this the blessing? Listen to the Saviour's words; "Blessed are your eyes," said he to his disciples, "for they see; and your ears, for they hear." Matt. 13:16. And again he told his followers that prophets and kings had desired to see the things which they saw, and had not seen them. But "Blessed," said he to them "are the eyes which see the things that ye see." Luke 10:23, 24. If a new and glorious truth was a blessing in the days of Christ to those who received it, why was it not equally so in A. D. 1843?—*Thoughts on Daniel and the Revelation* p. 321.

MORAL MOWING-MACHINES.

BY ELD. WM. COVERT.
(Springville, Tenn.)

BISHOP SIMPSON once said, when lecturing on the labor of the Christian minister, that there would never be invented a "moral mowing-machine, to take the place of the old-fashioned sickle of the pulpit." This statement is in harmony with the teaching of the Scriptures upon the subject. There we are taught that it is by individual labor from house to house, properly blended with public efforts, that souls are won for Christ. No machinery is recommended in God's word for the manufacture of Christians. If this noble man were living to-day, he could not join the National Reformers in asking Con-

gress to grant them a patent on a moral reaper and binder, without denying the truthfulness of his own position.

The men who are applying for a Government right to make Christians by wholesale after a certain model, have become very tired of the Bible sickle. They do not propose to gather in the grain as the Lord of the harvest has taught his reapers to do. The process is too laborious for them. They have discovered that labor-saving machinery has lightened the task of the farmer and the mechanic, while the mercantile and the literary world are greatly benefited by these modern appliances and inventions. They have, therefore, decided to invent a moral machine, by which they propose to convert the world. Many of them have already laid aside the old-fashioned sickle at harvest time, and have gone to work on the machine, leaving the grain to waste ungathered in the field.

Recently they employed one Mr. B. to prepare a model for exhibition, expecting to get it patented. He went to the refuse yard of an old foundry at Rome, and gathered up some rusty wheels and screws that had been cast for the Spanish Inquisition, and requested to have them set up in a United States frame. This frame was already doing good service in a much better cause; so before he was allowed to set up the machinery, it was thought best to measure its parts and critically examine its bearings. The thing was rejected because it generated much friction, and could not be operated without much damage to the frame. It was even discovered that the rust upon the old relics had been occasioned from the moisture of blood, and that it required human gore and marrow to oil it. These fellows have almost become monomaniacs on the subject of moral machinery. Their sickles have rusted, and their hands have softened, while they are looking over the rich fields of ripened grain, crying day and night, "We have no suitable machinery!" "The Government is atheistic because it does not make us machinery!"

IS IT LOCAL?

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

Excuse for non-conformity to God's law seems to be both chronic and hereditary with weak, fallen man. Especially is this true with reference to the Sabbath of the Lord. "The fathers have eaten a sour grape, and the children's teeth are set on edge." The children excuse themselves from keeping the Sabbath because their fathers kept Sunday. No more common objection to the observance of the Sabbath is presented to-day than that it was a local institution given to the Jews to be kept by them in their own country.

To show the fallacy of this position, we present the following syllogism:—

The Sabbath was made for man. Mark 2:27.
Man was made to dwell on all the face of the earth. Acts 17:26.

Therefore the Sabbath was made to be kept on all the face of the earth, and that, too, by all nations of men."

Who can escape the above inevitable conclusion?

Then why not all keep the great memorial sign of the Creator? Ps. 111:4 says, "He hath made his wonderful works to be remembered" by his creatures. How does God expect his creatures to remember him and his creative work; for none of the human family saw him create? It is by his everlasting memorial (Ps. 135:13), that monumental institution which is a sign of the Creator,—God,—the rest-day of Jehovah, the holy Sabbath, the seventh day.

But we are told that we can remember the works of God without a Sabbath memorial; *i. e.*, by faith, as Paul says in Heb. 11:3: "Through faith we understand that the worlds were framed." But James says that "faith, if it hath not works, is dead, being alone." Chap 2:17. By works

is "faith made perfect." Verse 22. So, then, if we would have perfect faith that God made the world in the manner the Bible indicates, let us do the work required, *i. e.*, keep the holy Sabbath.

Perhaps the long continued failure on the part of men to regard the memorial of their Creator, has given rise to the many foolish theories as to "how the world did come here anyhow."

The Sabbath was made in Eden before the fall. Gen. 2:2, 3; Mark 2:27. It will be in the new earth when redemption is complete. Isa. 66:22, 23. It is a *perpetual* institution. Ex. 31:16.

Therefore the Sabbath is as a golden chain, stretching from Eden lost to Eden restored. It is the "pearl of days," for God has blessed it. It is the "torch of time," held high for all nations of men, dwelling "on all the face of the earth," to light them on past idol gods, and through the shades of heathen groves; to reveal the subtle serpent coil in the voluminous libraries of the atheistic world, and to discover to all the true and living God.

Just now the shades that self and Satan have cast, are fleeing before the increasing luster that shines around the holy day of God. Reader, "walk in the light," and the blood of Jesus Christ his Son will cleanse you from all sin.

LOOKING FOR JESUS.

BY A. P. L.

"O THAT I knew where I might find him!" I would come even at his feet, and urge my cause before him. Many a poor wanderer from the fold, like the lost lamb upon the bleak mountain, would gladly come to the fold of the True Shepherd. Homeless and shelterless, they cry, "Where, O where, can rest be found?" Jesus has told us just where: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Precious Jesus! His arms are ever open to receive the repentant one. But says the fearful and desponding, "I am so far away." Arise, as did the prodigal, and He will meet you afar off.

"Here, Lord, I give myself away,
'Tis all that I can do."

I have often thought, How can the Lord accept such a poor, lame offering? and then I remember, it is just such as feel and see their need and helplessness, that he came to help and save. We are to take him at his word. We are to expect the answer when we pray. It may not come in the way we are looking, and probably will not. Wait for it. Many become discouraged, and let go the arm of the Lord too soon. When we have laid all on the altar, we are to wait patiently, and in God's own time and way the sacrifice will be consumed. Sometimes he lets us wait to test us, that we may be sure the sacrifice is fully made.

It pays to give up all. When Jesus deigns to come in and sup with us, we cry out, "More than all in Thee we find." How elevating! So unlike the earthly! The refreshing breezes from Mount Calvary, so invigorating and so pure! We feel to say, as God said to Moses, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Come, then, doubting, trembling one, come to the fountain, so full and free; wash and be clean. Drink from the pure river of the water of life. Let faith, prevailing faith, grasp all God has so richly provided for us.

On this soul-inspiring theme, I know not where to stop. Eternity will not be too long to tell the story. "Spring up, O well, I ever cry, spring up within my soul." Unworthy of a crown, I would yet, in Jesus' name, have one studded with stars (representing souls saved) to shine in the kingdom of God forever. Delightful employment to gather in the precious fruit for Jesus! Earthly employment and gain, how empty and unsatisfying! Let me live the life of the righteous, gathering with Jesus, souls unto eternal life.

Choice Selections.

WE REAP WHAT WE SOW.

FOR pleasure or pain, for weal or for woe,
'Tis the law of our being, we reap as we sow.
We may try to evade them, may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure;
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

We start in the race for fortune or fame,
And then, when we fall, the world bears the blame;
But nine times out of ten, 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard, earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved,
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the water comes back.
This law was enacted by Heaven above,
That like attracts like, and love begets love.

We are proud of our mansions of mortar and stone,
In our gardens are flowers from every zone:
But the beautiful graces which blossom within,
Grow shriveled and die in the upas of sin.

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old,
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh, wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall,"
For the world has its "debit" and "credit" for all.

THE BIBLE.

THE tendency of the present age is to run after light, air-built imaginations. Deep and solid truths are laid aside as ephemeral productions. The world is filled with books, and being of an earthly growth, suit moral agents unrenewed by the Spirit's power. Few indeed, compared to the great mass that can read, love the simple, solemn, unstudied style of the Bible. This embodiment of truth may lie on the shelf neglected and uncared for, while the puerile, semi-infidel press receives public and private notice.

If mankind desires information about the origin of the human family, the knowledge can be found in the Bible, and nowhere else. No one can prove himself a man without this book.

It is an evident point that man is plunged in a labyrinth of sin, locked in a massy coil; and without the aid of the Scriptures he would wander like the poor heathen, destitute of relief through life, and existence would be full of sorrow and sadness. The imperative command of the Saviour, "Search the Scriptures," still remains in full force. The issues of life and death are couched in their pages. A balm for the wounded spirit, a solace for the desponding, a cordial for the fainting exists in the treasures of that blessed book.

Blot the Bible out of existence, every copy of it, and give no hope of its being restored—what consternation would seize those who love that volume! A wail of despair would rise from all Christian lands, in token of sorrow, and for fear posterity would forever grope in moral midnight.

Our Heavenly Father be praised that his word is not blotted out, nor ever will be. No book is so old as the Bible, passing through more hands than any other, with less interpolations and greater accuracy. Most all ancient productions of the pen have perished, with here and there a fragment still remaining, while the revelation of God to man still exists in all its living power.

When the idolatry and vain tradition of the Israelites led that people from the law and testimony, God still preserved his word from being entirely lost. Among the rubbish of the temple was it gathered up, and the reading thereof made the people tremble. Since the Christian era, there was a time when but few knew anything about the Scriptures. The few copies in existence were

neglected and forgotten; but this night has passed, and it is sincerely hoped it will never return.

The tremendous truths of eternal rewards and punishments; the happiness of the good in the kingdom of glory, and the misery of the wicked in regions of despair; the atonement offered for man, and the redemption through faith in the atonement; the cause of so much misery in the world, and the remedy to remove that misery, are all made known through the inspired word. The future destiny of the soul is herein made plain; for any person knows whether or not the Spirit bears witness in his soul. If there is no application of the Holy Spirit to the heart, there is no hope of felicity beyond the tomb.

Christian pilgrim, the Bible is thy chart, a precious treasure, guiding thee to thy happy home in heaven. The quicksands of sordidness and self, the waves of passion and pride, the heavings of a carnal mind, the breakers of unbelief, the shoals of self-righteousness, the loud surges of a guilty conscience, the dismal, dreadful hurricane of atheism, the high winds of spiritual wickedness, the inglorious continent of man's lost condition, the gulf of despair, the pit of perdition and ruin into which the wicked are cast at the end of the journey, are all so plainly pointed out in the Bible, that every one may escape for life to the white Islands of Peace.

The sea-beaten sailor, without a compass and chart, in the illimitable ocean tossed and driven, would fare better than a wandering soul, a mere speck driven over the crested waves of time, without that Heaven-given chart—the Bible.

The heavy laden, weary with sin and folly, can find rest to the soul by following the directions given in the inspired word. The hungry and thirsty, the poor in spirit, may find abundant supply for their panting hearts in this rich storehouse. None need want for happiness and peace, that will follow God in his revelation of himself to man. Joy, overflowing joy, swells the hearts of the just. Lovers of the truth, love on to the end; for great promises are made to those who endure through the storms of life. Men may wear down their lives in reading volume after volume, year after year, of the productions of great and good men; but their highest purity of diction falls far below the sublimity of the Bible, and their instructions wither like grass in the fire. Pilgrim, thou art often cast down in thy journey—despond not. Trust in the God of the Bible. Fathers, you are sometimes perplexed and tempest-driven—look ahead. Day is breaking! Your compass is steady and true to the mark. Mothers, wipe away your tears; the Bible tells of a resurrection to come. Live for heaven, and you, and your sons and daughters—buds overtaken by the frost of death—will rise in vigor to bloom in glory forever. Brothers and sisters, strangely separated in this world, there is a home for you where you can gather around the Father's table in the kingdom of heaven, to sit down with kindred, nevermore to go out or take the parting hand. In this world death may blight, sickness wither, time sever to the four winds; but the Bible tells of a land where death is a stranger, sickness never comes, and nothing can sever the loved ones.

Blessed Bible! In it are revealed my chief joy and consolation. Let me and mine go down into the land of silence, be forgotten by men; let me sleep in peace beside my children till the waking morn. I shall arise and hail, all renewed, the sleeping clay committed to the earth, and see the saints ascend the shining way to the city made known in the Bible.

HOW TO LIVE LONG.

It is likely that a tendency to longevity is frequently inherited—that it runs in families. We know that a lack of vitality, weakness of constitution, and the tendency to certain diseases are transmissible. Premising that nature never indicates any physiological preference for individuals, we can account for this principle of preservation by the fact that in all large families the weakest and diseased die out, leaving only the

healthy and most hearty to propagate. With such sound stock, long life through successive generations is the result. If the truth be plainly told, death is usually but a species of suicide. People seem set upon the very mode of life that will kill them quickest. Too much eating and too little sleeping, stimulants, excitement, and reckless dissipation, brains overburdened with business, hearts harrowed with the cares and responsibilities of life,—such are some of the things that are taking people off. Worry and nervous excitement kill people faster than hard work. Steady, honest, hard-handed labor never hurt anybody. The placid, patient, plodding person, other conditions being the same, lives the longest. Much depends upon the conservation of the physical force in youth. The ancient physiologist pointed out the fact that in early life there is a great deal of this force in reserve, as a sort of stock to meet the demands of advancing years. With the increasing cares and strain of sterner duties in later life, this stock is correspondingly diminished. It becomes prematurely exhausted, and existence ends in bankruptcy. So that the proper way to prolong life is to make the body a sort of savings bank for this original stock of strength in youth and early manhood. Nothing so soon destroys the vigor of life as excessive emotions. Worry will waste the most robust body, care will corrode, and even an excess of joy prove deadly. The wise will avoid everything that overtasks the feelings. The man who can continually maintain his equanimity has the best chance, all things considered, of living a long and happy life. So, from a merely physiological point of view, we should exercise composure under all circumstances: love nothing too passionately, hate nothing too violently, fear nothing too strongly, lament nothing too sorrowfully, and tranquilly and trustfully accept the order of things as we find it. To a person who has preserved himself, the period between forty-five and sixty will be the prime of life.—Experience has ripened his judgment, and matured strength of constitution will enable him to withstand an attack of disease. He has triumphed over the storms and struggles that threatened his early manhood, mastered his business, secured a competence and rest from wearing work, and safely crossed the viaduct called the "turn of life," which is usually an entrance upon a prolonged pilgrimage or a short turn to the tomb. He is now at his best, and all his faculties, having attained their fullest expansion, either begin to gradually close like dahlies at the setting of the sun, or drop as though touched by a destructive frost. If he be spared, he can gird up his loins, get a stouter staff, and trudge on over the bridge that leads to old age. There is no natural death but old age, which, if death may ever be called pleasant, is the only pleasant one. There is a wish for rest, and the tired traveler sinks to slumber in a silent valley at the close of a well-spent day.—S. H. Preston, in *Hall's Journal of Health*.

THE NOBLE ART OF SELF-DEFENSE.

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously inclined youth inquired of his pastor.

"Certainly not," answered the minister; "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."

—Cultivate consideration for the feelings of other people if you would not have your own injured. Those who complain most of ill-usage, are those who abuse themselves and others oft-est.

The Mission Field.

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

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

"AS THOU WILT."

THOUGH every step is marked with blood
Through all life's weary way,
Good is thy will, O blessed Lord,
My fainting heart shall trust thy word,
And lovingly obey.

If by the thorny, stony road
Celestial bliss I'll gain,
The dreary way I'll gladly plod,
That saints and holy martyrs trod,
With them on high to reign.

And when I reach Mount Zion's height,
And with the white-robed stand,
Pure in my dear Redeemer's sight,
I'll see how good, how wise, how right,
The leading of thy hand.

—Sel.

THE NEEDS OF THE CHURCH.

SEVENTH-DAY ADVENTISTS have been wont to pose before the world as great missionaries. It is true that for such a feeble folk, they have done some good work in this direction. But when comparing the work we have done with what others have done, and are still doing, the part we have acted seems quite insignificant.

When we think of the sacrifice made by the pioneers of missions in India, Africa, Patagonia, and other notably heathen countries; of the hardships that have been endured to establish the knowledge of Christ in those lands, and then look for work of the same character attempted in our plans of labor, we certainly ought not to flatter ourselves that we have done meritorious service in the missionary work.

If our position regarding the fulfillment of prophecy be correct, we ought to be looking carefully about us with the view to providing a remedy for our seeming inaction. This will give little trouble after learning the root of the disease. While it may be necessary to urge upon people the abstract theory of the duty of doing missionary work, a knowledge of how to work must first be gained before that theory can be successfully carried out. To know how to work successfully for any people, it is absolutely necessary to know their circumstances and surroundings. Without such knowledge, it is not possible to create an interest in them.

The lack among us has not been from an indifference regarding the theory of missionary work. But it has been with us as with all others who have not studied the people of foreign lands; we have been circumscribed in our ideas of missionary labor. We have been interested to help others receive the truth just as far and as fast as our knowledge of them has been extended. What we need now, after having been taught the general theory of missionary work, is to get a more liberal knowledge of other countries, the habits and customs of their people, and all the circumstances attending them. Our sympathies will then be drawn out to do something for their advancement in divine things.

Much more might be said, and ought to be said, in our churches about missions. It is well known how meetings have been electrified by the recital, in a sermon or exhortation, of some stirring incident in connection with missionary work. Something new in this line might be found to say in every meeting, if those in charge would provide for it. And it would pay, too; for the meetings would become so interesting that none would want to omit attending a single meeting. Besides, the effect in stirring up missionary zeal in the church would be marvelous.

Many such incidents may be found in books containing the biographies of foreign missionaries, and also in journals devoted to missionary work. Could each church be provided with such literature, and study it well, there would be no lack of material for encouraging testimonies in any meeting. There might be at least one

meeting each month in which mission topics would fill a large part of the program for the day. How appropriate to have such a meeting on the day set apart to the fourth Sabbath missionary collection. Such a service, too, might help the members swell their contributions to the first-day offering fund for foreign missions.

The mission of the church is not simply to promote peace and prosperity at home; its field is the world—the whole world. The thought expressed by another upon this point, is worthy of consideration: "The church that struggles to grasp the thought of its great responsibility, will grow in the effort." Every church needs to grow, therefore let all struggle in the effort to learn how to fulfill the command of Christ: "Preach the gospel to every creature." J. O. C.

THE DANGER OF INACTION.

MANY have the idea that only those whom God calls to his work in some marked or extraordinary manner are required to devote themselves to it; but this is not so. It is true that in time past God has called people in this way, but in such instances it can usually be seen that the circumstances made some special manifestation necessary. Perhaps the most striking instance of this kind on record is the conversion and calling of the apostle Paul. His conversion did not change the primary purpose of his heart. In his blindness he thought that he was doing God's service while persecuting the saints; and this blindness was not the result of the rejection of light on his part, but of circumstances over which he had no control. To remove it required a special manifestation of God's power.

In every age God has adapted his methods of dealing with his people, to their wants and circumstances in life. When Christ was born, the angels appeared to the humble shepherds, and gave them definite information respecting his birth—how and when they would find him. The wise men of the East, who were, without doubt, better informed and capable of greater exertion, were not so definitely instructed. They were required to bring into exercise the powers which they possessed, in order to secure the same privileges granted to the shepherds, while to the Jews, who had the prophecies and might have known from them the time and place of his birth, no message was sent. The same principle is manifested in the teachings of Christ. To the woman of Samaria his language was simple and direct, while to the more learned he talked in parables.

At the present time, those who recognize the claims of God's law, and are looking for the soon appearing of Christ, find in these truths a special call to engage in the work of God. They do not need, and should not wait for, such special manifestations as some under different circumstances have had in the past. Every call for laborers, every opening for the presentation of the truth, is the voice of God calling them from their worldly pursuits to labor in his vineyard. Consistency bids them give to others the light which they have received. It will admit of no other course.

It is now as it was anciently when the enemy came up against Israel, every man is needed in his place. The song of Deborah and Barak, as recorded in the fifth chapter of Judges, sets forth in striking contrast two classes of people,—those who in the time of peril and necessity, when a crisis was upon them, "willingly offered themselves," and "jeopardied their lives unto the death in the high places of the field;" and those who abode "among the sheep-folds, to hear the bleatings of the flocks," and in secure retreats remote from danger. Notwithstanding the fact that the armies of Israel were victorious, a most bitter curse is pronounced by the angel of the Lord upon the latter class, because they were not moved to action by the necessities of the hour.

In the history of nations, there come times when to remain inactive is treason. So it is in the

history of the church. There have been periods when it was possible to serve God acceptably in comparative quiet and retirement; at other times the people of God have been called to the front, and upon them has been laid the burden of special truths for their generation. The character of those truths determined their duty. We can only conceive of Noah and his family, after they were warned of the flood, as earnestly engaged in preparing for that event. The idea that their interests were absorbed in worldly pursuits, that they were constantly investing their means in worldly enterprises, the same as others who had no faith in the coming flood, seems absurd; yet such a course would be less inconsistent with their faith than with the faith of those who are now looking for the soon coming of Christ, and the events that are to transpire in connection with it.

The ninth chapter of Ezekiel is generally conceded by S. D. Adventists to relate to the final sealing work and the visitation of God's judgments which follow it. The character of those who receive this mark, or seal, is indicated by the manner in which they regard the wickedness around them. They are represented as sighing and crying for the abominations done in the midst of Jerusalem, an expression denoting great distress of mind, a sorrow that is all-absorbing and hopeless in its nature. It is that which only comes to persons of mature age after they have done all in their power to remove the cause or remedy the evil. The persons here represented must be those whose lives and interests have been absorbed in turning men from sin to righteousness; for no others would be capable of such intense feeling on the subject. All others, including "maids, and little children, and women," are destroyed by the command of God. This shows plainly the character of the people who will receive the seal of God, and what will be their work prior to that event.

In harmony with this view of the subject, is the testimony of the prophet Zephaniah. In connection with his graphic description of the great day of the Lord, he represents the Lord as searching Jerusalem with candles, to find and punish the men that "are settled on their lees." Zeph. 1:12. The marginal reading is "curded," or "thickened," evidently referring to a condition of inactivity and indifference. The following verse speaks of their goods becoming a booty, their houses a desolation, and of others receiving the fruit of their vineyards, from which it is apparent that their inactivity did not pertain to matters of worldly interest. On the contrary, the inference is quite strong that these things absorbed the attention that should have been given to the work of God, which brought his frown upon them. The test is before us. It is not words but actions that will decide whether we endure it or not. But by the grace of God we may gain the victory.

M. L. H.

"PAY FOR THE PITCHERS."

A CHRISTIAN woman once asked for money for the cause of Christ, and the objection was raised, "Why, I thought you preached a free gospel; and you talk about the water of life being free, without money and without price." "Yes," said she, "the water of life is free, but we need money to pay for the pitchers to carry it in."

Yes, ours is "a free salvation," but we *must* pay for the Bible and tracts which tell about it. We must pay passage on the ships and railroads which carry our missionaries to the heathen; we must supply them with food and clothing, and means to bring up their children, while they give their time to the work of telling "the story of the cross" to the heathen, and translating books and Bibles, or learning the language so that they may speak and write it. And the money for this purpose ought to come from every church of Christ, from every believer in the Saviour, however rich or poor, in its due proportion.—*Episcopal Recorder*.

Special Mention.

THE IOWA STATE SUNDAY CONVENTION.

THE second annual meeting of the Iowa Sabbath Association was held in Des Moines, according to appointment, Nov. 12, 13. The topics for discussion included nearly all the different phases of the question of Sunday rest, and so far as the original program was carried out, the papers and addresses bore evidence of much care in their preparation. To the interested spectator, however, there were several noticeable features worthy of special mention:—

1. Manifest indifference and lack of enthusiasm. Although the association has been in active operation for over two years, and its members are found in every part of the State; and although on the program were such names as Mr. Victor Lawson, of the *Chicago News*, Rev. Chas. A. Blanchard, President of the National Sabbath Union, Rev. M. A. Gault, Mrs. J. Ellen Foster, Gov. Larrabee, Hon. John Mahin, President Gates, of Grinnell College, and others equally prominent, and although the announcement of the meeting was given the widest circulation by all the leading papers of the State, yet there were not over twenty-five in attendance from outside the city, and by actual count less than forty attended the opening session, and not more than double this number were present the first evening. The second day's attendance was somewhat better. On a par with the attendance was the evident lack of enthusiasm of those who were present. The papers read for the most part elicited little or no comment, and even the most active appeared much less ardent than these "Sabbath-reform" gentlemen usually are. Perhaps this was due, in part at least, to the peculiar combination of circumstances that presented itself, not anticipated.

2. Lack of unity as to the moral obligation of the Sabbath. While one speaker argued in the strongest terms the holy and divine character of the Sabbath, and quoted the fourth commandment in support of the same, another, President Gates, declared that it was *superstition* and *heathenism* for him to regard any one day more holy than another, only as *he* put it to a different use. Another paper read, took the position that a man must certainly be insane to think for a moment that the law of God *in toto* is any less binding on this generation than it was on the Israelites, while by another speaker it was declared that if we are to be guided in all particulars by the "law of Moses," then surely the seventh-day advocates have, as the boys say, "got us."

3. Perhaps the most striking feature of the entire convention was the evident desire for a change of tactics as to what should constitute the basis of the Sunday-rest legislation. This was not clearly brought to the surface till the committee on resolutions, of which Mr. Gault was chairman, brought in its report. All went well till the following resolution was read:—

Resolved, That while we recognize the value of arguments for the Sabbath from expediency and physical health, still we urge that the State, in order to reach the citizen's conscience, must recognize God's authority behind the law.

No sooner was this read than the entire aspect of the association changed. New life entered into it. A half dozen were on their feet at once, and one rarely hears more vehement protestations than came from these delegates in the discussion of this resolution. The presiding officer said that he was strongly opposed to placing this work on any such basis. Said he, "The reason there are not more present here to-day, is because the people have an idea that we are a set of cranks, and want to legislate them into religion." Rev. J. K. Fowler declared: "It is time we had done arguing for Sabbath legislation before Congress and other civil bodies on the plea of its supposed divine institution and scriptural authority. It is utterly untenable according to the spirit of our charters of Government." "No man," said another

speaker, "has a right to coerce my religious convictions by the arm of the civil law. I would not submit to it. I would die first." Dr. Frisbie, of the First Congregational Church of Des Moines, declared in the most positive manner that he was opposed to anything whatsoever that savored of religious legislation, but thought that if such a law was enacted, it should be on such a broad basis that all could stand on it. Although counter-arguments to this position were adduced, yet with but little effect; and after nearly two hours' running discussion of this kind, they adjourned to take up the further consideration of the resolution; but when the resolutions were called for in the next meeting, in some mysterious manner this one was dropped, and in its place was another, with the objectionable feature expunged, and it passed without comment.

It seemed to be the idea of the majority of the convention that the Sunday-rest law should be placed on the same basis as any other National holiday, stripping it entirely of its religious character, so far as its enforcement was concerned. In other words, the law should be so framed that a man could have the privilege of resting on Sunday if he cared to, but should not be compelled to observe that day as a religious duty. This law, then, would be in the interests of those in the employ of corporate and other bodies demanding seven days' work, where now for a man to refuse to comply with the demand, means a sacrifice of his position.

There were a number of other interesting features of the convention, that space will not permit me to mention. The Sunday newspapers and Sunday running of trains received the hardest blows. President Blanchard stated that he "would rather swear for half an hour than to buy a Sunday newspaper for a minute." Rev. M. A. Gault, in the opening part of his address, spoke of Puritanism, and wished there might be a shower of it all over Iowa; for there was need of it. The following was one of the resolutions adopted:—

Resolved, That in the preservation of the Sabbath as a civil institution, we do not oppress the consciences of those who observe the seventh day.

In personal conversation with several members of the convention, they appeared to be actuated by a different spirit from that manifested by most of those engaged in this movement. They certainly could see the lameness of the position heretofore held, of basing the enforcement of the civil law on moral obligation; and whether the change of tactics was because of their desire to infringe on the rights of no one, or whether it was to avoid a vulnerable point, is left for others to judge.

After the address of President Gates, in which he denounced so severely any attempt to coerce the religious convictions of any man by civil law, and urged that if such a law were passed, the moral phase of the question should be left out entirely, Mr. Gault privately upbraided him by saying that he reminded him of an experience he once had when he was in Kansas. Just before giving an address, the temperance people came to him, and begged that he say nothing about Mr. St. John, as he was in disrepute there, and was not their recognized leader. "So," said Mr. Gault, "we have Jesus for our leader, but in this work you want to leave him out entirely, as though he were in disrepute." The answer that President Gates gave him was, "I do not so consider it." W. E. CORNELL.

THE BLESSED SABBATH DAY.

Resolved, That we will use our influence by word and example, against all railroad travel and excursions on the Sabbath, and against Sunday newspapers and legislation that will close all places of business or pleasure, and protect the Sabbath as a day of rest and worship.

The above is the main resolution adopted by the Sabbath Observance Association in Des Moines last week. There can be no doubt that the resolution will accomplish more harm than good. There is too much of the desire to control

all other people in their manners and customs, and compel them to conform to the whims and hobbies of those who resolve but do not perform. The time will never come when railroad travel, Sunday newspapers, and parks will be abolished on Sundays. The person who wrote that resolution probably commits far greater crimes every year of life than are enumerated therein. The resolution indicates too much of "the holy I" and not enough work among the suffering poor and the viciously wicked. It would be far better to pay more attention to the teachings of "Him who doeth all things well," than to attempt to rule everything and everybody, without having sufficient knowledge and power to rule themselves.

Sunday is the poor man's day. Laborers work all the week-days, and have no time for rest or recreation except on Sundays. They cannot be deprived of the privilege of reading newspapers or gaining health through inhaling fresh air in the parks on the day of rest. It would be a poor kind of religion that could be injured in reading the *Sunday Register*, or in enjoying the fresh air of the parks. Des Moines now has all the restrictions on Sunday that can ever be enforced. No amount of crankism or of forcing others to do as they do, can ever shut out the blessed sunshine and fresh air. All attempts to do so will only make Jordan a harder road to travel to those who might be induced to become better people if there were not so much of the unchristian spirit of painting the bright, happy world as an object to be avoided on the holy Sabbath day. The long, tedious, and tiresome Sundays demanded by that resolution will never come.

The world is slowly reaching a better standard. The people are progressing in every good direction, but the time will never come to revive the "Blue Laws of Connecticut," or when a Christian people will demand a law or custom which will dictate that the blessed Sabbath day shall be a cut and dried day of desolation and mourning. The writer has been ruled by a Methodist rod all his life, and yet Sunday has always been the happiest, most enjoyable day in the week, in all the homes in which he has been an inmate. "Six days shalt thou labor, and on the seventh shalt thou rest," cannot be interpreted that "thou shalt sit in sackcloth and ashes all the Sundays of thy life," as is demanded by the resolution referred to. The Hebrews and Adventists rest on Saturdays, comply with the divine law, and satisfy their consciences that they are worshiping according to the light given them. They cannot be forced to worship on any other day, and it can be said, to their great credit, that they do not attempt to make people of other faith observe Saturday as the day of rest.

The modern Christian home is a much happier home than the homes of the Puritans. It is a much more liberal home, it is nearer the throne, it is founded on sacred doctrines promulgated in the Bible, and it is a home that will not be dictated to by cranks who wish to govern all other people, but who are not able to govern themselves. The resolution might equally as well have been framed against the ten commandments. It is not humane, it is not Christian; but it is of the Pharisaical spirit, that was so severely condemned when the world was newer and intelligence and happiness did not so frequently draw the hearts of the people toward better life and preparation for rendering an account for having read good newspapers, breathed the fresh air, and enjoyed the blessed sunshine in the parks on Sunday. The *Register* believes in the Christian Sabbath as taught by the Bible, but not as interpreted by one-idea cranks, who have never been fully satisfied with the world, and will never be satisfied with heaven because they did not make it themselves.—*Iowa State Register*, Nov. 17.

—Experiments by a Parisian scientist have proved that daylight entirely ceases in the waters of the Mediterranean at a depth of 1,518 feet.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 3, 1889.

URIAH SMITH, - - - - - EDITOR.
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TIME TO CHANGE.

JOHN Mc DOWELL LEAVITT of New York, a minister of the Protestant Episcopal Church, has severed his connection with that church, and joined the Reformed Episcopal Church. There was an unusually large attendance at the service, Oct. 20, when he announced his reasons for the change. In the course of his remarks, he made the following declarations, which, while they justify his change, are a scathing condemnation of those who will not change. He said:—

"The general theological seminary of the Episcopal church in this city, teaches that the Bible is to be received on the authority of the church. It makes the church first and the Bible next. Now, nothing must come between me and my Bible but the Holy Ghost. The Roman communion puts the popes and the Fathers between me and my Bible, and the general theological seminary puts the Fathers between me and my Bible. I will have none of either.

"The general theological seminary exalts tradition above Scripture," said Dr. Leavitt. "The money contributed to the domestic board of the Protestant Episcopal Church is used to send out graduates of this seminary, who, working especially in the West, are expected to develop a strength that in future diocesan and general convention will bear all the Protestant elements out of the Prayer-book. *In this city you can confess to an Episcopalian minister; you can be absolved by an Episcopalian minister; you can hear mass said by an Episcopalian minister; and you can have prayers said for the repose of the dead, if not actually have the dead prayed to, by an Episcopalian minister.* Do you wonder that people who like this sort of thing in time get to prefer the coin to the counterfeit, and go into the Roman Catholic Church? I thank God that I am going in the opposite direction. The banner that the Protestant Episcopal Church flings down, the Reformed Episcopal Church picks up; and the latter church will wave it in triumph."

The italics in the foregoing astounding declarations are our own. Dr. Leavitt has been a minister in the Protestant Episcopal Church for over forty years, and knows whereof he affirms. But when a church has gone so far back toward Rome, why continue to sail under false colors by keeping up a separate organization? Why not go back to—we will not say the genuine, for the Catholic Church itself is only a counterfeit; but why not go back to the original, instead of playing the poor part of a counterfeit to a counterfeit?

But the Episcopal Church is not alone in this perversity. Many other denominations seem to be strangely infected by the same spirit. It is one of the noteworthy signs of the times, and indicates that the time is certainly near for the message of Rev. 18:1-4 to be given in power.

A GOOD OMEN.

WE expect to hear good reports from the canvassing work in North Carolina. One particular reason for this expectation is this: A Mr. "John G. Anderson, Pastor of Rocky River Church," has come out in the North Carolina *Presbyterian* (Nov. 20, 1889), with a red-hot warning against a canvasser who is working in that section with "Bible Readings." This work he denounces in unstinted terms. Among other things, he says: "There is as little that is of real service in it as in any book of its size to be found."

Now, we venture to affirm that outside the Bible itself, and the Concordance, there is more of the Bible and less of mere human opinion, to be found in this book than in any other book of its size in

all North Carolina. And yet he finds nothing good in it. Is he afraid of the Bible?

Speaking of the canvasser, he says: "He has never said anything, so far as I have inquired, about the objectionable features."

We wonder what kind of man he supposes that agent is. Would n't that man be a curiosity who would give his time to canvassing for a book which he supposed was full of objectionable features, and then would go around prating to the people about these features? But Mr. A. says it has objectionable features. Let him remember that his eyes are not the standard for everybody else to look through; and what he would call objections, the canvasser does not, nor would nine-tenths of the candid readers who buy the book.

The people will now want to see the book, and judge for themselves; and all such free advertising will help on the work.

WHAT NEXT?

A New Name for the Image—"Christian Syndicate."

A DISPATCH to the *Buffalo Evening News*, Nov. 20, 1889, reads as follows:—

ROME, N. Y., Nov. 20.—Dr. Frank Russell, of New York, Field Secretary of the Evangelical Alliance for the United States, addressed a large meeting here last evening on the Alliance movement. He said the Christian workers of the country should follow the example of the business men, co-operate and form a syndicate for the redemption of the people. Co-operation was the order of the hour. The Christian workers must form a trust, as it were, in order to bring the classes which they wish to reach, into the folds of the Church. Much interest is taken in the movement here.

"Christian Syndicate" will be a very good name for the ecclesiastical organization which the prophecy of Rev. 13:14 brings to view as the "image."

COUNT THE MERCIES.

"GIVE us this day our daily bread," is one of the petitions of the Lord's prayer. It is the only allusion that prayer contains to physical and temporal blessings; yet it is enough to show that these are not to be overlooked; that they are worthy of being made a subject of prayer, and consequently when they are received, of thanksgiving also.

The petition is so worded as to lead us to feel our continual dependence on God, and throw us, consequently, into a frame of constant thanksgiving for mercies received. "Give us *this* day;" not to-morrow, or next week; but each day we are to seek needed blessings, and daily return thanks to Him who is the giver of all.

Let us consider how much is implied in our receiving our daily bread, for which we are always to pray. Before we can receive it, the Lord must make fruitful the seed from which it springs. He must bless somebody with health and strength to prepare the ground and sow the seed. He must give the earth strength to bear its vegetation. He must govern the season that it be not too hot nor too cold. He must command the clouds that it be not too wet nor too dry. And when the grain is matured, he must give some one strength to reap the harvest. He must bless them with means and facilities to transport it to the mills. He must sustain an army of millers in their work of preparing from it the flour. He must bless another industry in which another army of men are employed who drive with faithfulness and vigilance their ponderous engines over the steel highways, day and night, throughout the length and breadth of the land, to distribute this staff of life to all who need. Then he must give skill and strength to others who properly mix and knead and bake it, before it is ready for our use. But all this would be in vain for us did not God add still another blessing, and give us healthy bodies to take this food and properly assimilate it to the nourishment of our physical frames. So when we offer this prayer, we pray that all these operations of nature may be blessed, and all these lines of industry prospered, that we ourselves may have means to procure, and health to use, the gift

provided. And having received this blessing through all these channels, our multiplied thanksgiving to God should go out on all these lines.

But the term "bread" here, is not to be restricted to the one article generally understood by that name. It must include everything which goes to the sustenance of our bodies. It must include all grains, all fruits, all vegetables,—everything from every clime that contributes to our food supply. Multiply all the particulars above named, by all these last mentioned, and how many have we? Crown all by the heavenly bounties of the blessed sunlight, air, and water, and how many blessings have we in each day's supply of daily bread, for which we daily pray?

But more than this. We can none of us say that we are to consider only what applies to us as single individuals. We are not taught to pray, "Give me my daily bread," but "give us." Thus we are taught to let our thoughts, our sympathy, our care go out to our fellow-men around us. We are not to be content if only we have a sufficiency, if others about us are destitute and suffering. And we can use this prayer in sincerity only when the grace of charity reigns in our hearts, and is manifested in our lives. For all these blessings, then, bestowed upon others, we are to be thankful, as for those bestowed upon ourselves. And how does this increase the count?

And more still. While through all these innumerable channels, God contributes to our existence, think how many other blessings he adds to make this existence a happy and enjoyable one. He has spread out a heaven of glory above our heads, and a world of beauty beneath our feet; and he has given us eyes to look upon and delight in all its forms of life and loveliness. He has given us ears to catch the melody of sweet sounds and loving voices. He has given us the sense of smell to perceive the fragrance of flowers, and every rare and rich perfume. He has given us minds to understand the harmony of nature, and study into its beautiful laws. We have books to instruct and store the mind; above all, the book that shows our feet the path of life. He has given us hearts to enjoy all social relationships, and the closer bonds of family and kindred—brothers and sisters, parents and children, husbands and wives. All these enhance the pleasures of life; and from whom do we receive them all? In one of our Lord's parables the question is asked, "How much owest thou my Lord?" Can we answer that question in our own cases? We ought certainly to consider how many are our obligations for thankfulness to him.

As each day's blessings are thus without number, what is the aggregate of them in a week, a month, six months, a year? And yet how many there are who drift along on this great ocean of God's mercy, as thoughtless as a stump in regard to the source from which alone all their mercies come. They sit down to their tri-daily meals, and offer no thanks to Him from whom all their bounties come as a free and unmerited gift, and take upon their lips the name of the high and holy One, only—oh shame!—in some profane or irreverent word!

To measure the extent of our obligation for thanksgiving, let us look at the extent of our necessities, and consider how well they are supplied. Paul says to Timothy, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." 1 Tim. 6:6-8. The word "raiment" here, would naturally include shelter. And when a person has food (implying, of course, a healthy system to appropriate it), and clothing to keep him comfortable, and a shelter to protect him, what more can he really have in this life, so far as the principal enjoyments of life are concerned? These are certainly the great essentials; and these are not confined to those whom the world falsely styles the children of fortune: they are equally for those in what are called the humble and lowly stations in life. We may profit-

ably ask and consider the question what real difference in life there is, after all, between those who, as that passage in Timothy says, have enough, but whom the world would generally style "poor," and those who have a surplus, whom the world calls "rich." Is not the supposed great difference in situation, in the light of the apostle's language, largely imaginary? Take the great and all-essential bounties of sunshine, air, and water, and the poor have them as well as the rich, in as great abundance and as great purity and usefulness. Health, another greatest of life's blessings, as often abides with the poor man as with the rich. In lordly mansions and kings' houses (Matt. 11 : 8) may be found the "soft raiment," but there also we oftenest find the dyspeptic stomach, the shattered nerves, the aching head, and the sleepless nights. The poor man has as many heavenly glories and as many earthly beauties to look upon as the rich man; and he can enjoy them as well. The poor man has just as endearing social enjoyments, the loves and attachments of home and friends, as has the rich man. The best and noblest books in the world are within the reach of the poor man as well as the rich, and he can enjoy them as well. The poor man escapes many of the cares and anxieties that follow the steps of the rich man; while it is in the class of those who are called poor that those, mostly at least, are found, whom God declares that he has chosen, rich in faith, and heirs of immortal joys to come. James 2 : 5. The prayer of Agur, "Give me neither poverty nor riches" (Prov. 30 : 8), was certainly a prayer indited by the highest wisdom.

The sum of the matter, then, is this: We look back upon the past of life, and see that God has graciously given us all the essentials that go to make up a happy life. We have no cause for complaint. We may well join with David in singing of the "multitudes" of God's mercies, and acknowledging that they are more than can be numbered. And then, when, through the blessed hope that is set before us, we look forward to the joys to come, which will soon be given to the overcomers, we may feel indeed that "light is sown for the righteous, and gladness for the upright in heart." Ps. 97 : 11.

THE TRIALS IN TENNESSEE.

We are able to give to our readers this week a brief sketch of the trials of Brn. Callicott and Stem, of the Lane, Tenn., church, for working on Sunday. These two brethren had been summoned to appear before the circuit court at Dyersburg, on Nov. 25th, to answer to the charge of having labored on the first day of the week, "to the great disturbance and common nuisance" of the good citizens of their community. Both indictments being the same, it was moved and allowed that the cases be tried together.

By a statute of the code of Tennessee, it is made unlawful for any person to perform or cause to be performed by any one under his control, any secular labor, works of real necessity and charity excepted, on the first day of the week. The penalty for a violation of this statute is a fine of three dollars, paid upon conviction before the magistrate. It is further provided, however, that in case the violation is of such a character as to amount to a nuisance, it becomes an indictable offense, to be tried before the circuit court, and subject to such a fine as the jury may see fit to impose.

The cases were called on the afternoon of Monday, the 25th, and the trial continued until noon of the following day, Judge Flippin presiding. Three witnesses appeared for the prosecution. Their testimony showed that on Sunday, the 23d day of June, the defendants had been seen plowing in a cornfield owned by Bro. Callicott; that the latter, on one Sunday in February of the same year, had been seen in the woods near his place getting out boards; and that one or both had been observed working in the garden on a certain Sunday in May; also that none of this work was outside of their own premises,

that it had disturbed and inconvenienced no one, that the season had been so wet as to render such work necessary for the good of their crops, and that both the defendants were citizens of good standing in their community.

Col. T. E. Richardson, of Dyersburg, had been engaged for the defense, and made an impassioned and able speech before the jury, his partner, Mr. Coover, also making a short plea. His manner showed that he grasped the situation, and saw through the hypocrisy of those who had instigated the prosecution. The following short extract will give the reader an idea of the whole.

What is it about this work that is offensive? Why do they call it a nuisance?—It is because, as they say, it is a desecration of the Sabbath, an evil example to the youth, and tends to break down the morals of the community. Then it is the *religious* aspect of the thing; it is because of the *religious* question involved, that such acts become offensive; and therefore it is religious legislation under which these men are indicted, and nothing else! It is religious legislation, I say, and as such is directly contrary to the Constitution of the United States, and also of this State. It is contrary to the bill of rights of this State, which defines those rights that are inalienable rights which belong to all, and cannot, on any pretext whatever, be bartered or taken away. I say it is unreasonable, sir, that an act which meets with the approval of all good citizens on six days of the week, can become a nuisance simply because on Sunday some man who neither fears God nor the Devil, looking out over the dim distance of landscape around him, happens to observe it! It is only the narrow spirit of religious intolerance which tries to make it appear so.

Beyond showing the evil character of Sunday laws, and the proper relation of Church and State, the effort of the defense was to show that the Sunday work done by our brethren did not partake of the character of a nuisance, and was therefore not an indictable offense. To this end several extracts were read from the decisions of the Tennessee Supreme Court, showing that any act, even though bad in itself, does not become a nuisance until it operates publicly and notoriously to the disturbance, inconvenience, and annoyance of others. The judge ruled, however, and so charged the jury, that it was only necessary, that the act should be sufficiently open and public as to be capable of general observation, and in this ruling he was sustained by the decision of the Supreme Court in the case of Bro. Parker, with which our readers are familiar. This decision is a very unfortunate one for us, and constituted the chief basis of the effort made by the prosecution. The main arguments of the latter were, that the law did not interfere in any way with our religious worship, was merely a civil regulation which the State had a right to make, and that were it not enforced, the Sabbath would be lost, anarchy would ensue, the horrors of the French Revolution would be repeated in our midst, etc.

Early in the afternoon of Wednesday, the jury brought in a verdict of guilty for Bro. Callicott, and reported a disagreement in the case of Bro. Stem, the mulish stubbornness of one man alone preventing a verdict of acquittal. They wrestled with the matter until the assembling of court the following morning, and then, being still unable to agree, the judge ordered a new trial for both, stating that their verdict in the case of Bro. Callicott was not warranted by the evidence presented. This will be held at the succeeding term of court, in the latter part of next March.

Thus the matter rests for the present. The result is one which had not been anticipated, and if not a substantial victory for our brethren, it affords them at least a short period of relief at a time when the outlook was very dark and perplexing. They secure this without the sacrifice of their property or their convictions of right and duty.

We would not conclude this sketch without making mention of the friendly attitude and interest of the citizens of Dyersburg during the entire time of our stay there. While our religious views and the purpose of our visit were well understood, one and all greeted us cordially, and we saw no evidence that any one bore our people the slightest ill-will. The trial was conducted with great fairness, and

neither on the part of the judge nor prosecuting attorney was there any desire to do our brethren the slightest injustice. Far different is it in other sections of the State, but of that we do not need to make extended mention here. We feel certain that the efforts made in connection with these trials have not been without good results, both to our brethren there and to many of the people around there.

L. A. S.

EDUCATIONAL INTERESTS IN SOUTH AFRICA.

To educate the mind of the youth, to train it so that its inclination will be to twine around those things that are heavenward in their trend, is the most delicate work that has ever been committed to mankind. God has offered no grander opportunity to those who would be his servants, and laborers in his vineyard, than to go into a foreign country, there to educate the young, and instill into their minds pure and sound principles, which will fit them, not only for the practical duties of after life, but for a place of radiant brightness in the kingdom of God.

Here is a wide door of usefulness, and one which in the past has not been fully appreciated by Seventh-day Adventists as a people. If all of our schools under the control of religious teachers kept before their pupils some such missionary work, they would accomplish ten times as much for humanity as many now do. It is sowing for eternity, planting seeds that will blossom in the earth made new. We are in the world for the benefit of humanity, and it would be bigotry in the extreme to suppose that all good methods of instruction, in this enlightened age of the nineteenth century, are confined to any one denomination or class, or even to people whom God has called to a special work. It would be Phariseism of the worst kind to fail to learn from others, even if they are not of the same faith and profession as ourselves. God has oftentimes given instruction to his people through those who were not directly connected with them. Moses received much information from his father-in-law concerning the government of Israel. "God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as the sand that is on the sea-shore" (1 Kings 4 : 29); a heart that could not only take in one great object, but one capable of considering a countless number of small things, which, when put together, only form one grand whole. He not only spake 3,000 proverbs and composed 1,005 songs, but "he spake of the trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." Verse 33. The bee gathers sweetness from every flower, even from the thistle itself. So the Christian in the work of God should gather rays of light which are shining through other agencies of the Master's own choosing, and which, though not connected with his own special province, are, nevertheless, acting a part in the great plan of redemption.

Our interest in the school work has been greatly revived since we have visited some of the schools in South Africa, and learned of their history and practical workings. The noble men and women who are engaged in this work will reap a harvest of souls for the garner of the Lord. On account of the heterogeneous population of this country, educational institutions must be instituted and classified on much finer lines of distinction than in the United States. They are divided into three main systems.

The first of these systems consists of schools for the education of Europeans, English, French, Dutch, and others, so as to fit them for teachers and other situations of usefulness at their homes and elsewhere. In these schools are found not only the daughters of missionaries, but also of other foreigners, come hither for different purposes. Such institutions are largely under the control of the church, and it is expected that religious instructions will be given. To a narrative of the history

and workings of this class of schools, the greater part of our article will be devoted.

The second of the system comprises schools to meet the wants of the children of the mixed colored races, those who are civilized and converted, or nominally converted, to Christianity, and who are employed by the whites as domestic servants or farm laborers.

The third class of the mission schools includes those carried on in connection with the missions themselves, for the benefit of the aborigines, kafirs, basutos, bechuanas, etc.

Such are the classes of schools required, and to a great extent in present operation. From their very nature they give rise to circumstances which are sufficient to call forth every talent capable of being woven into the art of teaching, and every useful method that can be adopted. The colony is a free country; and as there is no one system or method of teaching that could possibly be made to suit all classes, we may expect to find those in use, quite numerous.

It is estimated that in South Africa there are 400 mission schools, and the majority of them are said to be in a prosperous condition. Besides these, the statistics also show that there are fifty-four special training-schools for mission work.

As has already been stated, we desire to speak of the first-mentioned class of schools, and in particular of those erected for the education of young ladies. Some of the most prosperous and promising of these schools were not only established by, but are under the direct supervision of, American ladies, who have been educated, and have graduated in the United States. We were informed that over fifty of these teachers have come from the United States. Two of them have died, and five have given up their connection with the work, and returned to their native land. Doubtless some were led to come in the first place by merely a feeling of romance, inspired by the remarkable circumstances connected with the arrival of the first two, which we relate further on. Others have since resigned their positions in the schools, married, and settled in the colony. During the last fifteen years, eleven such schools have been opened; eight of them in Cape Colony, two in the Transvaal, and one in the Orange Free State. A few of these have been abandoned, on account of inefficiency on the part of teachers, hard times among the farmers, and a general financial depression. Some are still in their infancy, while others have increased in size and efficiency, and bear the marks of God's special blessing. They have a practical object in view, not only to enable the young to acquire an education that will fit them to instruct others, but also to train those desirous of it to be missionaries in the field, among the heathen. To accomplish this, it has been found necessary to carry on a somewhat different line of work from that followed in the common public schools. The fruit of these most important and useful efforts is not seen immediately; it requires time for the seed to germinate and grow. Nearly all of these institutions are boarding-schools, to accommodate those coming from the farming districts, although there is a large attendance of day students.

Most prominent among these educational institutions is the "Huguenot Seminary," located at Wellington, a country place, forty miles from Cape Town, nearly surrounded by the Drakenstien and Pearl Mountains, the peaks of which are capped with snow during the greater part of the year. A healthful breeze from these hills imparts to the atmosphere a freshness which is invigorating to the inhabitants of the town, nestling in the midst of luxuriant foliage, and "beautiful for situation." This seminary was designed more for the benefit of the whole country, while the others to a greater extent possess only a local interest. In intelligence, the students compare favorably with those in American or English schools. At the present time there are 120 boarders and 130 day scholars. Ten of the teachers are American, four are from Ger-

many and Holland, and three are colonial. It is only justice to state here that those in authority at both the government and church schools are ladies and gentlemen of refinement and true Christian courtesy. Every attention is paid to visitors wishing to acquaint themselves with the institutions and their methods of work. In all these schools thus far visited, two features are specially prominent: First, the sexes do not attend the same school—it is a ladies' school, or a gentlemen's school. Second, we could see no trace of the original, or native, colored races in these schools; all the students are of European or English descent. There are mission schools for the others. The following is a brief history of the Huguenot Seminary at Wellington:—

In the latter part of the seventeenth century, 300 of the devoted refugees of the Huguenots came to settle in Cape Colony,—the land of the vine and the fig, the orange and the pomegranate; the land of luscious fruits and flowers; the land of high mountains, deep valleys, and broad plains, thirsting for dew and rain; the land of sunshine, with deep blue skies and a clear crystal atmosphere. It has small rivers, which cease their flow in summer, poor harbors, and a dry climate. Heat is never excessive in summer, and extreme cold is unknown. It was in the year 1806 that this colony came into the hands of the English. In 1872, Mr. Andrew Murray, Pastor of the Dutch Reform church at Wellington, read the life of Mary Lyon, and became inspired with a desire for an institution for the daughters of his nationality, similar to the Mount Holyoke Seminary. "This is just what we need for our own daughters and the daughters of our people," wrote Mr. Murray. Accordingly, he corresponded with the Mount Holyoke Seminary, asking that one who had graduated there might be sent to establish a similar institution in Cape Colony. During this time much prayer was offered in the Colony, that God would give them a Christian school, where their daughters might be educated in the fear of the Lord. Most of the people having settled on large tracts of land, the houses were frequently not less than six, eight, or ten miles apart. It was therefore impossible to have country schools. Previous to this time families would select almost any one for a teacher, rather than have their children grow up in ignorance. But it was soon found that sailors and other untrained instructors left an undesirable mold on the minds of the pupils, the ancient adage proving true, that "the stream can rise no higher than the fountain." They longed for educated Christian teachers. Those who sent their children away to fashionable boarding-schools, were often much dissatisfied when they would return unfitted for the plain, quiet ways of home. They had not been educated in the practical duties of life. They not only prayed God to send them a Christian teacher from America, but they published in their papers a special request for prayer, that the Lord would search out just the one whom he would choose for this work, and would incline her heart to come and enter upon it. Miss Furgeson, who is now principal, and president of their missionary society (and the one to whom we are largely indebted for the facts herein stated), and Miss Bliss, when they learned this, felt an inward impression that there lay their calling, and with themselves made the decision. Mr. Murray, before he received letters informing him that God had stirred up the minds of two to willingly come to this land, as teachers, by faith forwarded the passage money for a teacher. Dr. Kirk, on hearing of it, said, "How wonderful, how wonderful a faith is this!" When the news reached Africa that two teachers had responded to the call, a little company gathered about the open letter, and lifted up their voices in prayer and thanksgiving to Him who had given double what they had asked. On Sept. 15, 1873, the two teachers arrived at Cape Town.

Prior to this, it had been proposed by the French Huguenots to whom Cape Colony had been an asylum in their hour of distress, that some monument

be erected in honor of the succor they had received. It was finally decided that there could be no better one than a Christian school for the education of the daughters of the Europeans. In accordance with this, the Huguenot Seminary at Wellington was founded. It was opened Jan. 10, 1874. At first there were only forty pupils (Dutch, French, and English), with ages ranging from fifteen to thirty-nine years. This number increased to forty-five before the term closed. All of these were boarders at the seminary. One of the rules of the school was, that each girl should be alone for half an hour every morning and evening. A third only of the first forty were professed Christians. One of the girls said that on entering her room for the first time, in accordance with this rule, she was so impressed with the fact that God was there, that she bowed herself before him, and promised to devote her life to him. The first hour of each day was devoted to religious instruction, the first half of which was given to the exposition of some Bible truth, and the latter part to the study of the Scripture in classes. A fifteen-minute prayer-meeting was held each evening for those who wished to attend. Nearly all prized these moments devoted to seeking God, and the religious interest of the school daily deepened. Those who knew the Lord, prayed for their companions, and day by day one and another found rest for their sin-tossed souls, until at the close of the first term, every one had been led to rejoice in the Saviour's love. Soon outside missionary work was begun. About 150 of the colored children were gathered each Sunday afternoon, and the students endeavored to instruct them in things pertaining to the kingdom of God. This work among the children led to work among the parents. After awhile family meetings were held at stated seasons in different places. Two of the young ladies would have each meeting in charge.

In November of the same year, the foundation of the second building was laid, and entered the following July. Thus, from time to time, additions have been made, till the institution has reached its present size; and last year seventy students were refused admittance for lack of room. The last building erected was a large two-story edifice, donated by a friend in the United States. The plan of the building, and each piece of timber, the boards, windows, etc., were all prepared and fitted in America, and then shipped complete, ready to be put up. As the vessel bearing it entered the harbor at Cape Town, it was wrecked, and every piece sank to the bottom of the ocean. It was insured, however, and finally the insurance company recovered it, and put it up at auction, and the school board became the purchasers. This not only saved the duties which otherwise would have had to be paid, but much of the original cost. It was in this way that a number of hundred pounds was saved. On relating this incident, Miss Furgeson remarked, "This building was consecrated by baptism." Yes, and by immersion, thought I to myself.

The demand for teachers by the Europeans in the Colony was so urgent, that it was difficult to keep pupils in the school long enough to complete the course. Five years from the opening of the school was the first graduating class. Many of the students have gone to fill positions of trust, over 300 have been teachers, ten have been missionaries, either as teachers among the heathen or as wives of missionaries. One prominent feature of the school is its normal phase. All pupils entering upon this course have the opportunity of gaining an experience in teaching, while receiving instruction in more advanced studies. They teach in the primary division, under competent instructors. Besides this, each of them is expected to take charge of the class in which she recites, a certain number of times during the term, varying in frequency as circumstances may permit, some of them each week, others not so often. All thus teaching are permitted to use their own method to illustrate the lesson. These are also under some competent teacher, who criticises, if necessary.

One hour each day is devoted to making bread, washing dishes, setting tables, sweeping, or some other useful employment connected with the school. This relates only to those who board at the institution.

Their missionary society is one of interest. Miss Furgeson is president. There are other schools which have missionary societies, which have branches like this. Those who have become interested in the society are authorized agents to secure contributions. Many who have gone out from the seminary, have formed missionary circles among their friends and pupils, and thus a missionary spirit is extended far and wide. All contributions collected, are sent to the "Parent Society." Before the close of the first year of the society, one of the students offered herself as a missionary teacher to the heathen, to be supported by this society. This gave an inspiration to the branches of the society, so that many, even among the little children throughout the colony, have been led to take an interest in it. Donations have also been sent to Austria and India, as well as to other missions in Africa. At the present time two such missionaries are supported by the "Huguenot Missionary Society."

Once in six years the teachers have an opportunity to return to the United States if they desire. It is now the fifteenth year of Miss Furgeson's connection with the school. Last year she spent her holidays visiting different missions in Africa. A correspondence is carried on with the missions in Africa and other parts of the world, and the letters received, are read before the school each Monday morning. This presents before both old and young the mission work. Stones, shells, and different relics are gathered from the various countries and States where the missions are located, and are ever on exhibition, and at proper times are used in lectures and classes to more forcibly impress on the minds of the students something of the nature of the countries from which they have been brought, and the missions situated there. Besides this, a committee is appointed each week to learn about different countries,—the character, customs, habits of the people, nature of the climate, and all such particulars as would be of interest and profit. These report weekly in their missionary meeting. It is thus that the fear of God, the sciences, and the missionary spirit are constantly impressed on the minds of the students.

The seminary is in no way connected with any missionary society either in the United States or in Europe. It is under the auspices of the Dutch Reform church of Cape Colony. All its trustees are members of that body. Notwithstanding the fact that it is somewhat denominational in its character, students of all sects are made welcome; even Sabatarians are not excluded, but arrangements are made so they can observe the Sabbath if they choose, without criticism from the other teachers or students. One of the teachers of music conscientiously observes that day.

The success of the school in the past makes the trustees feel jealous that the American element be paramount in the school as teachers. This feeling, however, is not the sentiment of all other schools in the colony. They are courteous and liberal in their sentiments, but firmly adhere to their policy. Some of these particulars we learned from a Sabbatarian student who expects to graduate there. She has been engaged in the Bible work among our people, and is desirous of doing so as circumstances justify it. One of the teachers was formerly a Seventh-day Baptist, but now observes the first day of the week. We have never visited a school in Europe or America, that we were more happily disappointed in than this. From all that we could learn, the teachers are Christian women, and seek to infuse a true missionary spirit in all. The students are expected to pass State examinations, so that the standard of literary attainments is kept up in the school. A kindergarten branch is added for the little ones.

Stellenbosch, twenty miles nearer Cape Town, is

said to be the "Athens" of South Africa. The more popular schools are located there, also the Victoria College. There is also a Romish school, especially designed for the daughters of missionaries. This is a fine town, having beautiful avenues, shaded by the sturdy oak. But the schools seem to lack that zealous missionary element existing in the Wellington Seminary. There are other schools in the colony, where exists a high standard of morals, which are accomplishing much good. Some of them have missionary societies, and strive to infuse the same missionary spirit.

Is it not from such institutions of learning that God will send forth men and women to enlighten many a darkened portion of the earth, and cheer many a sorrowing heart with the "good tidings of great joy"? We can but think that this is the case. The earth is to be lightened with the glory of the angel that John saw coming down from heaven. The glorious truths of the gospel are to be presented before kings, and nations, and tongues, and peoples. God will adopt his own methods, he will select his own servants, he will use his own agents to accomplish his own work. He is not limited for means to carry it forward, but his providence is over all, and the message will be carried to the lengths, and breadths of the earth. He is using men and women in various situations and stations in life to accomplish his purposes, and these bear the stamp of the divine.

It is for us to look and behold with wonder the marvelous works which he is performing, and will perform ere the scenes of this earth's history shall close. Who cannot see a divine providence in these things? and seeing it be led to exclaim with the apostle, "Oh the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

S. N. H.

RESULTS OF THE SUNDAY REST CONVENTION.

[Bro. W. E. CORNELL sends us the following notes on the result of the late Sunday convention in Des Moines, Iowa; and as he has given in our Special Mention department this week, an account of the meeting itself, we give this here, that the two may be read together:—]

The first fruit of the late Sabbath Rest Convention was manifest in the action of the Des Moines Ministerial Association at its first meeting after the convention, when, after a spirited discussion, it was voted twenty to three that they would, as a testimony against the Sunday morning paper, refuse to publish their church notices in that edition, but rather hand them in and have them inserted in the Saturday morning paper. As to how this was received, the following comments are appended. The *State Register* said:—

It is reported that at the ministerial meeting yesterday, the association resolved not to publish their church notices in papers dated on Sunday. A spirited discussion preceded the adoption of the resolution, and the vote was not unanimous. Those reported as voting in the negative are Dr. S. N. Watson, of the Episcopal church; Dr. H. O. Breeden, of the Christian church; and Rabbi, of the Jewish Synagogue.

The *Leader* had this to say:—

The Des Moines Ministerial Association has resolved not to publish their church notices in the Sunday morning papers of the city. The Sunday morning papers will still be published as usual, however, and whenever anything of interest is to occur at the churches, the *Leader* will try to inform its thousands of Des Moines readers of it. We sincerely hope no member of the Ministerial Association will ever do a wickeder thing than to publish a notice of religious services at his church on Sunday morning.

This precedent of the Des Moines Ministerial Association was something unknown in the history of the Iowa clergy, and was, of course, given a wide publication by several of the leading papers of the State, and, as a natural result, provoked considerable comment pro and con. The interest of the public was aroused, and the first thing many did on getting the Sunday morning papers of Des

Moines, was to look for the church announcements, when, lo! there they all were as ever before. It looked like a weakening, to say the least. On Tuesday following the meeting of the Ministerial Association on Monday, the *Register* made editorial mention of the matter in the following language:—

It seems that the Des Moines Ministerial Association is getting into deep water over some matter which does not concern the association, and upon which no agreement can be reached. A week ago the radical members of the association took advantage of the absence of several prominent members, and secured the passage of a resolution committing the association to hostility to the Sunday newspapers. The boycott was to go into effect at once, and the first blow at the newspapers was to be the cutting of the church announcements from the Sunday papers. Well, last Saturday came, and nearly all the pastors in the city sent in their announcements as usual, for insertion in the Sunday newspaper, and not a single announcement was sent in for insertion in the Saturday paper. Yesterday morning, at the ministerial meeting, Rev. A. L. Frisbie read the paper, and in it he took occasion to dissent from the prevailing views held at the meeting of the week before. A general discussion followed, and a good deal of feeling was engendered. No action was taken, but a postponement to next Monday, when a further discussion will be had. There is a pretty strong feeling among some of the more energetic and liberal ministers, that those who do not wish to avail themselves of the columns of the newspapers which are free for church announcements on Sunday should refuse to send their notices to the papers, but should not attempt to commit the association to a general boycott.

It is learned that the resolution, as above intimated, was laid on the table, and that it will probably remain there, so far as any further attempt to carry it into execution is concerned. These are but straws, yet they show which way the wind blows, and give those interested in this movement an opportunity to know the pulse of the people on this subject at the capital of Iowa.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

SYMPATHY WITH MINISTERS.

THE ministerial work, least of all its spiritual functions, cannot be successfully performed without the spiritual sympathy and co-operation of the church; and although the minister is not absolutely powerless, if he stand alone his isolation is torture to himself and a blight upon the church. All through his life the minister ought to have the prayerful support and the spiritual sympathy of those about him; and when these are withheld, the preacher's path is across barren moorlands, through a bad atmosphere, and under a chilling sky. There are special stages in the minister's journey to a better world, in which it is heart-breaking not to have the affection and spiritual support of the people. To be neglected in time of sickness, and un-comforted in the hour of sorrow; to be abandoned in the stormy hour, and forsaken when foes are many and friends are few, are trials occasionally forced upon a minister through no real fault of his own. The best minister cannot compel the prosperity of the church, and of some churches it may be said that they must be decreased before they can be increased. When prayer-meetings are neglected, and class-meetings are poor; when both church and congregation are falling off, the minister feels it keenest of all; and the more anxious he is for the prosperity of the work of God, the deeper his sorrow. How much more poignant is his grief when attempts are made to fasten the entire blame of difficulty and decline upon the minister alone. The minister is responsible for a great deal, but for the spiritual life and prosperity of the church he only shares a joint responsibility with the people themselves. Why should a layman inscribe upon his brief, "No case; abuse the preacher"? It is hard work for a minister to keep going without spiritual success, for that is the dearest comfort of his heart; and next to heaven itself, it is the best treasure of his hopes. The congregation may go

home content when no good has been done, but the minister retires to his rest with a disappointed spirit and an aching heart. . . .

Many have acted like lookers-on in battle. They would take no part in the conflict, but satisfy their conscience by cold criticism on the ministers. Plans for spiritual usefulness have not received hearty support, and the best-planned schemes have been rendered abortive either by actual opposition or the neglect of indifference. Speaking generally, that church is wrong which leaves the minister to do everything, and blames him alone for the want of prosperity. The spiritual work of the ministry brings responsibility enough without the anxiety of other cares, and there is no minister who does not know what it is to be sleepless with anxiety for the salvation of men.

Our test of success is the severest test of all. A crowded chapel and a full treasury are of great value in themselves. But no preacher can be satisfied with numbers and money. He must have "souls for his hire and seals to his ministry." This alone can give him complete satisfaction. All else is subsidiary to this; and until this is reached, his soul must be burdened and oppressed.

There are many ways in which the people can show their spiritual sympathy with the minister. We know there are many ways, because we have gone through them and been sustained in them. Evil-speaking can be abstained from and stopped, resistance can be abandoned, and indifference can give place to active and ardent co-operation. Acts of kindness, cordial greetings, words of encouragement, and expressions of faith and hope would fill the atmosphere which surrounds some ministers, with the sweet and balmy odors of paradise. The gales of grace are waiting to be let loose. Open the gates of heaven by prayer, and they will surely come. The church-member will never go far wrong with his minister, who constantly prays that God will bless his pastor and his work. Some ministers would be more loved if they were more prayed for. When the attachment in the closet is weak, the attachment in the church cannot be spiritually strong.

A full attendance at the means of grace is a blessing both to preacher and people. We cannot be surprised that men and women of the world go after popularity, but the members of the church ought to know better. We are not indifferent to the provision of the best personal attention, but the supreme attraction to every means of grace ought to be the blessings and presence of God. It is a great encouragement to a minister to have a good attendance at the means of grace. Apart from higher considerations, is it kind to a minister to find that after careful preparation and a walk of miles, he must pray amid empty forms and preach to empty pews? Yet this oppression is put upon some ministers week after week, and without any sufficient cause. If people would only have more regard for the worship of God and the spiritual feelings of the ministers, a great deal of painful and disheartening depression might be removed, without any unreasonable sacrifice.

Thus have we opened for a few minutes the windows of the soul, to let the daylight into the ministerial heart. The opening has been made in love, and before it is closed again it remains to say that most of the spiritual happiness of a minister in his ministerial capacity depends upon his spiritual success; and beyond all controversy, the increase of his spiritual success depends in very large measure upon the increased spiritual sympathy of the people. When the people are all happy in God, the preacher is happy at home; the pastor rejoices when sinners are turned from the error of their ways; and when the people from the depths of a profound spiritual sympathy bid the minister Godspeed, they gladden his heart, and help him on his way.—*Methodist Recorder*.

—The Bible is the only book that can prove the inspiration of the Bible.—*Dr. Joseph Parker*.

Progress of the Cause.

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

THE HARVEST IS WHITE.

BY PHEBE E. REYNOLDS.
(Baltimore, Md.)

HELP us, dear Lord, in thine own name,
Thy wondrous message to proclaim,
Nor may we ever weary grow,
While precious seed we strive to sow.

Help us that we may ne'er complain,
While in thy service we remain,
But labor on in thine own way,
Thy truths to spread this "latter day."

We know, dear Lord, this work is thine,
For thou hast willed thy light to shine;
Thy people warned, aroused, bestirred,
To study thy prophetic word.

Not all by thee are called to preach,
Nor can all high positions reach;
But none should the one talent hide,
Thy harvest waits, thy field is wide.

Yea, all should find some work to do,
If to thy cause they would prove true.
At home or school, in field or street,
Help us to warn the friends we meet.

THE HAMBURG MISSION.

SLOWLY at first, yet steadily, the truth progressed in this section of the field, until Nov. 9 we could, with the blessing of God, establish our first church in Northern Germany, and the third and largest in the empire. Some four years ago a brother began to observe the Sabbath by reading a pamphlet written against us; he closed his eyes in death only the day before we organized the church. About the same time a brother near the Danish border was also convinced of the Sabbath by reading some of our publications, which a Danish family left when they moved to America. He came over 100 miles to be baptized and join this church.

For six weeks we had meetings, in which we considered all the principal points of our faith, before we organized. As we could not baptize publicly, this being forbidden the same as bathing, we procured a fine bath-house, in the most beautiful part of the city, on the Alster, and here I buried twelve willing souls in baptism, on Sabbath morning. One was an old lady upward of seventy years. In the afternoon these, with three others who had never belonged to any of our churches, and ten others who had previously belonged, twenty-five in all, united together, thus forming the Hamburg S. D. A. church. Besides these, we have five good names on the covenant, and with the grown youth there are now some twenty-five new Sabbath-keepers here. Yet we have not given a course of lectures thus far.

Our readings are well attended, and new ones are becoming interested. Sister Ohm has good success in the Bible work. We have six canvassers at work in the city. Over 1,000 orders have been taken, and nearly all the publications delivered. The pastors begin to warn, which somewhat hinders the work; yet our canvassers stick faithfully to their task. In the country we have five more canvassers, who are doing quite well, the best about making their living. We find that the publications do a good work. In Southern Germany we have four sisters at work, and they have now found the third person who through our publications has embraced the truth.

The young man who intended to become a Lutheran missionary, has left his place. He gave us \$12.50 toward the expenses of baptism, and now, after having visited his friends in Central Germany, has begun to canvass here. We started our daily instructions again, and hope soon to see two dozen workers here instead of one. Our tract society now numbers thirty members, and we take seventy-five *Herolds*. In all, our mission uses over 400 journals, and only the day of judgment will show how far the truth has gone from here.

We have also good news from the field. Brn. Erzenberger and Böttcher are now holding a course of lectures in Barmen, a city of some 125,000 souls, and report good interest. Bro. Laubhan has baptized several near Saratow, and will labor in Southern Russia this winter. Bro. Klein had to send his passport to Western Russia, to the border, to get his goods, and weeks must pass before he can get

it again; and he must remain at home during this time. The little Russian tract was given by one of our brethren to a Russian, and he barely escaped imprisonment.

L. R. CONRADI.

Nov. 15.

MICHIGAN.

SEVILLE.—I have spent some time assisting Eld. I. H. Evans at this place. Through his labors quite a number embraced the truth about eighteen months since, and have from that time on, held regular Sabbath-school and Sabbath service. As there were hardly sufficient in number to form a church, they asked to be received by the church at Alma, thus adding eight to this church. Four were baptized. The subjects of justification by faith, sanctification, tithes and offerings, etc., were dwelt upon, so that all might realize their importance.

Bro. E. and the writer spent a few days at, or near Wheeler. Three were baptized, and will join the St. Louis church. I have just returned from our State meeting at Charlotte, which was among the best I have ever enjoyed. Every branch of the Conference work was considered, and arrangements were made to carry it on.

A. O. BURRILL.

Nov. 28.

MISSOURI.

CEDARVILLE AND STARVALLEY SCHOOL-HOUSE.—Oct. 6, I began a series of meetings at Cedarville, Dade Co., in the union church house of that place. I gave twenty discourses, and then closed for lack of interest. There was but very little interest at any time during the meeting. Our brethren living near this place had been doing some missionary work, and quite a number had expressed a desire to hear the truth; but the very ones that seemed so very anxious to hear, failed to attend. We hope and pray that the seed sown will yet bring forth some fruit. After closing the meetings at Cedarville, I gave six discourses at Starvalley school-house; I also gave Bible-readings. One at this place signed the covenant, and took a decided stand on the side of truth. May the Lord bless the few who reside at this place, and keep them faithful to the end.

I am now at home, making necessary preparations for the comfort of my family during the winter. While here I am trying to work for the interest of the Nevada church by giving Bible-readings on the subject of justification by faith. The majority of the brethren here voted that I should do so, and express themselves as being well pleased with what has been done thus far.

J. W. WATT.

KANSAS.

AMONG THE CHURCHES.—Since my last report, July 3, I have labored with the churches and companies of our people at Wichita, Hutchinson, Sterling, Amboy, Stockton, Alton, Portis, Buffalo, Altona, Neodesha, Neutral, Parson, Elk City, Florence, Dennis, Ward, Ottawa, and Columbus, besides attending and sharing the labors of our four local camp-meetings. At these places I have preached eighty-five sermons, delivered ten lectures on the relation of civil government to religion, participated in 108 other meetings, held two public Bible-readings, and made eighty-nine family visits; also sold some books, distributed much Religious Liberty literature, and in church work recently baptized five persons.

Personally, my experience in our local camp-meetings was pleasant and very profitable. The study and presentation of the great subject of justification by faith, righteousness alone through Christ, deliverance from the power as well as from the guilt of sin, has resulted in watering my own soul as with the dew of heaven, and has proved to be meat in season, and food for the hungering souls of many who attended. These camp-meetings were real seasons of instruction as well as revival work, and, upon the whole, were considered by those who attended, the best ever held in the Conference. Between thirty and forty were converted and baptized, and many were made to rejoice in the increasing light which is fitting God's people for the great conflict just ahead.

The visit of Dr. Crafts at Wichita, was, I believe, a blessing to our people there, stirring them up as nothing ever did before, and enabling them to gain something of an idea of the dragon spirit soon to be felt in a greater degree. The T. and M. and V. M. societies took hold nobly in the work of distributing 2,000 *Sentinels* over the city, and it

was clear that it was the most effectual blow that could have been struck by our people. Let others do likewise under similar circumstances. Thanks be to the Lord for such an effectual weapon!

I returned to Wichita four weeks later, and reviewed his lecture, and delivered another in the Opera House. The interest among those who attended was all that could have been expected, but owing to an almost continuous rain which had prevailed for a week, the attendance was small. The favor shown us by the dailies was more than could have been expected, and I am convinced that much good can be accomplished by properly using such favors on these occasions. The fact that Dr. Crafts promised in open convention at the afternoon session, to explain at the evening session the charges in the Sentinel against him, and that he passed them by without even an attempt to comply with his promise, has left matters so that he could not even secure an audience of 400 at Wichita again, which was about the number that attended his lecture.

As we see the increasing evidence of the conflict just before us, I feel to "cry aloud" to all, to heed the admonition of the Lord by Zephaniah, in chap. 2:1-3, and the evident reference to the same by the Saviour in Luke 18:7, 8.

My courage in the Lord was never better, my confidence in the triumph of the message never stronger; and my faith in the power and willingness of the Saviour to cause all who will trust in him to triumph with the message, is confirmed by the gracious promises of his word. To his name be all honor and praise! C. Mc REYNOLDS. Nov. 27.

WEST VIRGINIA.

WISEBURG, JACKSON Co.—Myself and wife came to this place just after our good camp-meeting at Grafton. The tent was pitched and meetings were begun Sept. 8. The attendance was good at first, but only a few seemed to be interested to understand; and it was soon manifest by the quarreling, fighting, and loud talking outside of the tent, and the breaking down of seats inside, that many of those who came, did so to disturb and attempt to break up the meetings. The South Methodists secured the help of a Dunkard preacher to fight the truth for them, who made two efforts against it. His arguments, if they could be called such, were weak and self-contradictory; but they satisfied the prejudiced and opposers of the truth, who would not come to hear the replies at the tent. A few came, many of whom remained our friends until the meetings closed. A note found pinned on the large tent one morning, threatened us with a *wilting* if we did not leave by a certain day; but we made God our trust, and continued our meetings. The rough element then threatened to tear down the tent, and cut some of the ropes, on two occasions, almost off; yet the Lord protected us, and helped in the presentation of his truth, and the mob spirit finally seemed to die away.

We have never, in any place we have labored, presented so carefully, in sermons and Bible-readings, all the different points of our faith, as at this place. We gave especial attention to health and temperance, and liberty of conscience in religious matters. The country was stirred for miles around, and we leave some warm friends, in whose minds the truths for this time are evidently making an impression. Three adults, and two young persons, daughters of those who were keeping the Sabbath when we came here, made a start; and we have organized a Sabbath-school of twenty-three members. The truth had been preached here before, and a few had obeyed. The meetings greatly encouraged these, and we hope soon to hear of others who have acknowledged the truth, walking in its light.

This place is on the Sandy Creek, where the terrible flood of July 18 did so much damage to life and property, and the people feel very poor. Our collections were small, indeed, but our table wants were well supplied. We have sold some six dollars' worth of tracts, pamphlets, and books, and taken one subscription for the REVIEW. The brethren and sisters are talking of building a house of worship. We gave a temperance lecture in the M. E. church near Sandyville, and the people desire to hear further when the roads get better. The roads are very bad here in the winter, the mud being very deep. We are of good courage in the message. Pray for the work here in West Virginia. G. T. WILSON.

DISTRICT OF COLUMBIA.

WASHINGTON.—The series of tent-meetings begun in this city Sept. 18, has now closed, and a brief report of the work done may be of interest. Although the weather has been very rainy,—only one or two pleasant days each week for the last month,—it has not been so cold but that the congregation could be made comfortable by stoves in the tent. Not a meeting has been omitted during the entire time, nearly ten weeks, though some were kept away by the storms. Seventy-five sermons were preached, several Bible-readings were held, and also fourteen meetings for the children. Book sales amounted to nearly sixty dollars, and donations and collections, to about eighty-six dollars. Nearly 400 periodicals were distributed, and several subscriptions were obtained for them. Several canvassers working in the city mission, have also sold many books to interested ones, and have a good field for winter work. Quite a large class are taking instruction in the canvassing work, under the charge of Bro. Parmele; and it is cheering to see the real enthusiasm manifested in this important branch of the cause.

I have never been connected with a tent effort where I have seen so much to encourage the laborers as in the one just closed. The attendance has been good all the time. Twenty-two have signed the covenant, and we know of several others who are keeping the Sabbath. Thirteen were baptized one week ago last Sabbath, and several more will go forward in baptism next Sabbath. While bitter prejudice has been manifested by some, many seem anxious to learn the truth, and have made real sacrifices to obey. Several are clerks in the employ of the Government, but they have thus far been able to keep their positions while keeping the Sabbath. The Lord has shown his willingness to work, in several marked instances, and the entire church is greatly encouraged. A good hall has been secured for services on Sunday afternoon and evening, in which meetings will be held for a few weeks, for the benefit especially of those who have become interested. There are several good openings for a course of lectures in other parts of the city, but at present these cannot be entered for lack of laborers. Other places must have a share in the ministers' work, and with feelings of regret to leave this field, we look forward with hope to other places where honest persons may be found. My brother, J. E. Robinson, will remain here for a few weeks at least. D. E. Lindsey has returned to his field at Paulsboro, N. J., and I go soon to Brooklyn, N. Y. The newspapers often speak of "The Blair Bills" as measures that are sure to come up again when Congress assembles, and evidently the time has come for all our people to take hold of the work of God as never before. H. E. ROBINSON. Nov. 27.

TEXAS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

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

Cash received on memberships and donations, \$21.82; books, tracts, and periodicals, \$28.55; subscription books, \$78.50; fourth Sabbath donations, etc., \$48.75; first-day offerings, \$23.06; retail value of books and tracts sold, \$77.75; total receipts, \$193.68.

T. T. STEVENSON, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

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

Cash received on memberships and donations, \$156.68,

on accounts and sales, \$2,601.91; on deposits, \$616.46; on first-day offerings, \$352.04; on home enterprises, \$402.86; on other funds, \$83.34; total receipts, \$4,213.29. L. T. NICOLA, Sec.

Special Notices.

A REQUEST.

Will those who may know the names and addresses of scattered Sabbath-keepers in the Minnesota Conference, please send them to Mrs. Allen Moon, Box 989, Minneapolis, Minn.?

PAPERS WANTED.

BACK numbers of REVIEW, Signs, American Sentinel, Good Health, and all good reading-matter on health and temperance, in proper condition, can be made good use of by being placed in our missionary rack at Duluth, Minn. Will all who are in possession of the above-mentioned periodicals send them as requested? See that the papers are clean, and that the wrapper covers the entire package, and that the postage is prepaid to the writer, at 426 Lake Ave. N., Duluth, Minn. E. HILLIARD.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 11.—HEBREWS 6:19 to 7:3. (Sabbath, Dec. 14.)

Questions, with Scripture Texts and Notes.

- 1. On what does our hope rest?
2. What does a true hope afford?
3. What is our hope called?

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19.

4. What is said in the Scriptures of the hope of the hypocrite?

"So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web." Job 8:13, 14.

5. Is there any likeness between an anchor and a spider's web?

6. How many hopes are recognized in the Bible?

"There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4:4.

7. What is the condition of those who have not obtained an interest in the promises of God?

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

8. What is the nature of a true hope?

9. To where does our hope point us, or reach? Id.

10. Who has entered within the veil for us?

"Whither the forerunner is for us entered, even Jesus, made an high-priest forever after the order of Melchisedec." Verse 20.

11. In what scripture may we learn concerning the veil?

"And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy." Ex. 26:31-33.

12. Was there more than one veil to the sanctuary?

"And after the second veil, the tabernacle which is called the Holiest of all." Heb. 9:3.

13. Were the two veils alike? Compare Ex. 26:31 and 36.

14. What was their use?

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy." "And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework." Ex. 26:33, 36.

15. To which veil does Heb. 6:19 refer? (See note.)

16. Whose office was it to go into the sanctuary? Ans.—The priest's. Ex. 28:43; Num. 8:1, 7.

17. Who had a special commission for the work of the sanctuary? Ans.—The high-priest.

18. Who was Melchisedec?

"For this Melchisedec, king of Salem, priest of the most

high God, who met Abraham returning from the slaughter of the kings, and blessed him." Heb. 7: 1.

19. What is said of him in the Scriptures?

"And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14: 18-20.

20. Do we learn anything more of him in the Old Testament?

21. What did Abraham give to him?

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7: 2.

22. Can you tell how Abraham learned about the duty to pay tithes?

23. What is the meaning of the name Melchisedec? Heb. 7: 2. (See note.)

24. What is said of his parentage, or descent? Verse 3. Revised Version.

25. In his priesthood, whom was he like in these respects? *Id.* (See note.)

NOTES.

It is not possible within the space of a Sabbath-school lesson, to give a full description of the work of the priest in the sanctuary. Every day in the year the priests ministered in the holy place, or the first room of the sanctuary. Ex. 27: 20, 21; 30: 1, 7, 8; Heb. 9: 6. The tenth day of the seventh month was the day of atonement, on which the high-priest went alone into the most holy place, and sprinkled blood upon the mercy-seat, over the ark, which contained the law of God. Leviticus 16. By this act he cleansed the sanctuary from all the defilement of sin. This was a type of the day of judgment. Our Lord ascended on high in the year A. D. 31. He said to his disciples: "I will pray the Father, and he shall give you another Comforter." John 14: 16. And, "If I go not away, the Comforter will not come unto you." Chap. 16: 7. Within ten days after his ascension to his Father, his priesthood in the sanctuary in the heavens (Heb. 8: 1, 2) began; for on the day of Pentecost his prayer was answered, and the Comforter came. Acts 2. This was the beginning of his priesthood, and he was then, of course, officiating in the holy, or the first of the two holy places. It is not until the seventh trumpet sounds, which is near the close of this dispensation, that the temple in heaven is opened, where the ark of the testament is seen. Rev. 11: 14-19. This is the most holy, within the second veil. Now, as Paul wrote the letter to the Hebrews in A. D. 64, but a little more than thirty years after the beginning of Christ's priesthood, the veil within which he then entered must have been the first.

Paul says of the name Melchisedec, that it is "by interpretation, King of righteousness." It is compounded of two Hebrew words, *melek*, king, and *tedek*, righteousness. Most Hebrew proper names were thus significant. As Salem means peace, King of Salem is, also, King of peace. In both these names Melchisedec fitly represented the Son of God, who is truly the King of righteousness and the King of peace. It is on the throne of grace that he is our peace. Eph. 2: 14; Zech. 6: 12, 13.

Heb. 7: 2, 3 contains some of the most significant and interesting of all the statements of this wonderful argument. All that is known of Melchisedec is contained in Gen. 14: 18-20, and in these two verses in Hebrews 7.

The truth is, that if we could ascertain his genealogy, all the force of Paul's reasoning would be lost, and he would no longer serve as the type of the priesthood of Christ. For it is the evident intention of the record to give Melchisedec as the type of Christ, in whose priesthood no genealogy or succession can be reckoned. Christ has indeed a genealogy, but that serves solely to prove his heirship to the throne of David, and does not refer at all to his position as a high-priest on the throne of his Father in heaven. This will be seen with more and more clearness through all this chapter.

The original Greek says he was *agenealogetos*, literally, without genealogy. Authorities to almost any extent may be quoted to show that the method of expression used in Heb. 7: 3 was common among the Hebrews where no genealogical record was preserved.

—The minister who labors solely for a reputation among men, who makes the sublime truths of the Bible the themes for the wanderings of an unsanctified imagination, and Calvary an eminence from which he may exhibit himself, will, of all others, have the most fearful reckoning at the judgment-day.

News of the Week.

FOR WEEK ENDING NOVEMBER 30.

DOMESTIC.

—Peyton Wilkes, aged 100 years, died at Greenville, Oregon, Wednesday.

—Of the few remaining buffaloes, there are perhaps 300 in the Yellowstone National Park.

—The registration of women in Boston this year, promises to be less than half as large as it was last year.

—The managers and performers in all the Cincinnati theaters, except the Grand, were fined on Monday for giving Sunday performances.

—Protracted rains and present floods have disheartened Virginia farmers. Corn is rotting in the fields, and the ground is so wet that it cannot be hauled out.

—Professor Robert Patterson, editor and part proprietor of the *Presbyterian Banner*, died early Friday morning at his home in Sewickley, Pa., aged sixty-nine.

—A grindstone weighing three tons exploded in the Kalamazoo Spring and Axle Works Wednesday, killing Irving Hall. One piece weighing a ton, flew fifty feet.

—Wednesday at Cleveland, Ohio, the National Dairy and Food Commissioners' Association of the United States was organized, its object being to promote purity in articles of human food and drink.

—A decision in favor of the Edison Electric Light Company's patent, and against the Royal Electric Company of Canada, was rendered on Friday by the Dominion Minister of Agriculture.

—The New York public is again informed that the obelisk in Central Park is disintegrating, and that this priceless sign-post to an ancient people must be protected from the elements, or go to pieces.

—Mr. Arkell, proprietor of *Judge*, has offered the Government \$100,000 for the privilege of printing advertisements on the backs of the United States postage stamps. The offer will probably be rejected.

—The Driggs-Schroeder rapid-firing gun, invented by Lieutenants Driggs and Schroeder, of the United States Navy, has been sold to English capitalists for \$600,000. It is said that the inventors received the amount of the purchase money in cash.

—All the signs of the times indicate a cold West, say the ancient trappers and hunters. The deer and the elk are drifting down from the high mountains, and the bears have gone to their winter homes. Deep snow may be expected in the hills.

—Reports from Charlotte, N. C., are to the effect that a cyclone passed over a portion of Beaufort County, Thursday, blowing down houses and uprooting trees. One family, consisting of father, mother, and four children, was entirely wiped out, all being instantly killed.

—Near Perry Station, Prior Creek, Indian Territory, on Sunday night, two men robbed the express car of a Missouri, Kansas, and Texas train, securing between \$45,000 and \$50,000. One of the bandits took control of the engine, while his partner gained access to the express car, and rifled the packages.

—The city of Boston was visited by a \$5,000,000 fire on Thanksgiving Day. The fire started in the very heart of the city, and only one block from where it broke out in the great fire of 1872. Boston has witnessed a number of large fires. Her first great fire was November, 1676, when forty-six houses were destroyed. In the fire of 1679 eight dwellings and eighty warehouses were destroyed. The fire of 1711 burned 100 buildings, and that of 1760 destroyed 349 buildings. The great fire of November, 1872, destroyed over 800 buildings, and burned over a district of sixty-five acres.

FOREIGN.

—The Hon. Geo. H. Pendleton, Ex-Minister to Berlin, died Sunday night at Brussels, Belgium.

—Martin Farquhar Tupper, the well-known poet and prose writer, is dead. He was born in 1810.

—The new flag of Brazil is much like the flag of the United States, only its stripes are yellow and green.

—The new Republic of Brazil did a sensible thing in limiting suffrage to those who can read and write.

—The provisional Government of Brazil has issued a decree establishing universal suffrage throughout the republic.

—It is stated that Queen Victoria has invited Dom Pedro, the deposed emperor of Brazil, to visit her at Windsor.

—Captain Wissmann telegraphs that Henry M. Stanley, the African explorer, arrived at Mpwapwa Nov. 10. The dispatch is dated Zanzibar, Nov. 20.

—Recent letters and dispatches state that Henry M. Stanley and Emin Pasha are safe, and far advanced on their way to the coast of Africa. For twenty-eight days Stanley lay at the point of death with a terrible illness, but little by little he recovered strength, and gave orders for the march home.

—The Dominion Parliament probably will be asked at the next session to enact laws against polygamy, in order to cover offenses committed by Mormons in the Northwest Territory of Canada.

—The government organ at Ottawa, Ontario, fears that Mormon immigration into Canada will finally cause mischief, and urges hostile legislation against unwelcome visitors from Uncle Sam's domain.

RELIGIOUS.

—In Japan there are forty-nine Congregational churches.

—There are about 600 Presbyterian ministers in Australia.

—The Church of England has nearly 360,000 members in India.

—Baptists have in Brazil five churches, 241 members, and fifteen missionaries.

—Thirty-three missionaries have been sent out by the Baptist Missionary Union this fall, of whom twenty-three are newly appointed.

—China has officially expressed gratitude to the cities of this country for the \$60,000 raised for the relief of China's famine sufferers.

—The Illinois State Sunday Convention met in Chicago Nov. 20, with about twenty at the opening session, and three dozen at its close.

—The Iowa State Sunday Convention met in Des Moines, Iowa, Nov. 12 and 13, with less than forty in attendance at the opening meeting.

—A Congress of Churches will be held in Tremont Temple, Boston, Mass., Dec. 11 and 12, to consider the relation of the secret lodge system to Civil Liberty and the Christian Religion.

—The National Christian Conference, called some months ago by the American Christian Alliance, for the discussion of "social and economic questions, as distinguished from theological dissertations," meets in Washington, D. C., Dec. 4, 5, and 6.

—A new monthly just issued in New York, is *The New Earth*, the organ of the New Churchman's Single Tax League, a body believing the civil code of a nation and the perceptions of justice which it embodies, bear a definite relation to the community's spiritual character.

—The American Sabbath Union will hold its First Anniversary in New York City on Monday, Tuesday, and Wednesday, Dec. 9, 10, and 11 inclusive. The meeting will begin in St. Paul's Methodist Episcopal Church, on Monday evening, and will continue in Broadway Tabernacle on Tuesday and Wednesday.

—The Free-will Baptists, in their late General Conference at Harper's Ferry, Va., changed their denominational name to Free Baptist. By this newly-adopted name the Eastern churches have been known for several years. The feeling against the change was very earnest, but commanded only some eighteen of eighty-one voices on the final vote.

—The Rev. Dr. Edward Judson, Baptist, son of the Rev. Dr. Adoniram Judson, first missionary sent from this country to a foreign field,—and he went to India,—will erect a memorial to his father in Lower New York, in the shape of a church, a young men's building, and a children's home, the whole to cost \$280,000, of which \$220,000 are raised.

—An evangelistic movement of somewhat unusual character is attracting attention in London. A society of good people has been formed, the purpose of which is to seek the conversion of the wealthy people of the West End. The plan adopted is to make personal visits upon the people in the West End, and seek by direct intercourse to interest them in religion. It is asserted that all the houses in fashionable London, not excluding Marlborough House, the residence of the Prince of Wales, will be visited in this way.

Appointments.

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

A DEDICATORY service and district quarterly meeting will be held at Lucas, Wis., Dec. 12-16. The meeting will begin Thursday evening. A general attendance from all parts of the district is desired. We would especially request that all the officers of the various churches, tract societies, and Sabbath-schools in the district attend the meeting. Let the district secretary and the librarians bring their account books, or send them, in case they cannot attend. Eld. M. H. Brown, from New York, will be present to assist in the meetings.

A. J. BREED.

THERE will be meetings in New England as follows:—Meetings with the New Bedford church will begin Sabbath, Dec. 7, and continue over the following Sabbath and first-day. The members of the Dartmouth church are invited to attend these meetings. Meetings at Peace Dale, R. I., will begin Friday evening, Dec. 20, and continue over two Sabbaths and first-days. This will be a general meeting for Dist. No. 1,

and a general attendance of our brethren in Rhode Island is desired.

Jan. 4, 5, we will hold meetings with the Providence church. Elds. Kellogg and Fifield will be in attendance at these meetings, and perhaps other help. The writer will be present a part of the time. A. T. ROBINSON.

A CORRECTION.—In "New England Tract Society Proceedings," in REVIEW of Nov. 12, the names of directors should have been given thus:—"Dist. No. 4, S. A. Farnsworth; Nos. 5 and 6, A. J. Read. E. T. PALMER, Sec.

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.—In Josephine County, Oregon, 1 mile from school, 2 from post-office, 5 from railroad station, 12 from Grant's Pass, 300 acres of grazing land. Will keep 150 head of cattle or 1,000 Angora goats. Sixty acres fruit, grain, or garden land; 12 acres under cultivation. Well watered. Two log houses, cheap barn and blacksmith shop. Prunes, peaches, and apples grow well. Climate unexcelled. Title good. Have good reasons for selling. Terms \$700 down, \$400 more on long time. Address G. D. Ballou, Grant's Pass, Oregon.

LABOR BUREAU.

A YOUNG lady in Battle Creek would like to find a place in a private family where she could work and go to College. Address 214 Washington St.

P. S. WESSLES, of Battle Creek College, wants to correspond with a practical fruit-canner for South Africa.

Obituary Notices.

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

SEARS.—Died at Chippewa Lake, Mich., Nov. 18, 1889, of spinal disease, Ada, daughter of George and Bell Sears, aged 3 years, 2 months, and 21 days. We feel that little Ada has escaped a world of sin and sorrow, and the mourning parents, if faithful, will soon see their little one raised to immortal glory, nevermore to be separated. MRS. EMMA MAYNARD.

STRIBE.—Died Oct. 10, 1889, at the home of his parents near Van Wert, Ohio, of diphtheria, after an illness of one week, Clarence E., son of Sarah J. and William H. Stribe, aged 6 years and 11 days. Clarence was the joy and sunshine of his father's household. He was always cheerful and bappy. Though young in years, he was a very conscientious child, was obedient, and loved to do right, and felt very sorry when he did anything wrong. He was a member of the Sabbath-school at Van Wert, which he took great delight in attending. We sadly miss his cheerful, smiling face. Funeral discourse was preached at the house, by Rev. J. M. Mounts (Methodist). Text, Jer. 31: 15-17. We sorrow not as those who have no hope, knowing that, if we are faithful, we shall meet him again in the glad resurrection morn. GEO. A. WELCH.

BLOOM.—Thomas J., youngest son of C. C. and Emily Bloom, met with sudden death at his home near New Antioch, Ohio, Nov. 9, 1889, aged 9 years, 6 months, and 26 days. The circumstances connected with his death were very sad. He was passionately fond of horses, and had learned to handle them well. The sad accident occurred in the barn—just how, will never be known. An unusual noise being heard, on arrival, the little fellow was found in the rear of one of the horses, with his skull broken, and terribly mangled. He survived about three hours, but was entirely unconscious. Little Tommy was bright beyond his years, his brown eyes always expressing a feeling of hope. He leaves a father, mother, one sister, and two brothers, to mourn their loss; but they mourn not as those without hope. The funeral services were held in the Disciple church, in order to accommodate the large concourse of people. Sermon by the writer. H. W. COTTRILL.

GRAGG.—Died at Viola, Idaho, Nov. 7, 1889, Bro. L. R. Gragg, in the thirty-eighth year of his age. His death was caused by a relapse of typhoid fever. He was born in North Carolina, and made that State his home until last March, when he bade a last farewell to his wife and children, and came to the far West, expecting to locate and send for his family; but since coming here he had decided to enter the canvassing field, and was about to return to his native State for that purpose, when he became sick. He accepted the present truth through reading, and was baptized by Eld. C. O. Taylor about ten years ago. He lived a consistent Christian life, and was beloved and respected by all who knew him. It was sad that his family could not be with him in his last hours, but kind friends ministered to his wants. It is with confidence that we say to the bereaved ones, "Sorrow not, even as others which have no hope;" for his faith was firm to the end. Services were conducted by Eld. S. H. Kime, assisted by the writer. J. O. BEARD.

SACRED CHRONOLOGY.

A new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. Also, "The Peopling of the Earth; or Historical Notes on the Tenth Chapter of Genesis." By Alonzo T. Jones. A valuable reference book. 298 pages, cloth, \$1.00.

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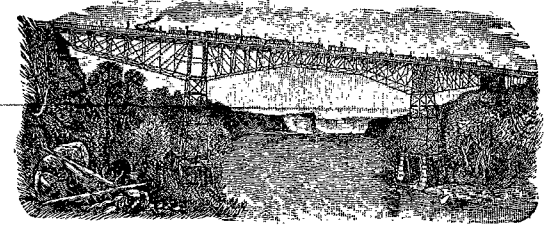
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The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 3, 1889.

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We have lately been shown a copy of a paper from a distant State, in which some defender of the seventh day has an article on the Sabbath question, and in course of the article uses these expressions: "This Sabbath question is now agitating the Christian part of the world. The Beast is at work, too. He has a bill before Congress to make a Sunday law." Now, we suggest that such references to the beast would better be confined to expositions of the prophecy where that symbol is used. Thrown out in such an abrupt, disconnected way before readers who are not acquainted with our views, it can hardly fail to be misunderstood; and while it will convince no one, it is calculated to excite unnecessary prejudice and resentment against the Sabbath cause. The bill before the last session of Congress died when the Congress adjourned. There is no Congress now, and hence there is no bill before Congress. But suppose that while the Blair bill was pending such a declaration had gone forth in the papers, the reader would have said at once, "Why, he calls Mr. Blair the beast." Brethren, when you write to convince or persuade people, put yourself in their place, where you can weigh the argument from their point of view, and don't write that which will mislead the reader, misrepresent your position, and excite unnecessary opposition.

THE MAP FOR THE CHRISTMAS EXERCISES.

In the report of the committee on Christmas exercises, in the REVIEW for Nov. 19, it was recommended that maps be procured to be used in the Christmas exercises, and that each church be requested to raise the amount of the cost of a map, (one dollar and postage), in addition to, and separate from, the Christmas donations, and to forward the same with the Christmas offerings, to the secretary of their State tract society.

A good map, 4 x 5 feet in size, showing the world on one side and the United States on the other, has been secured at a very reasonable rate. This map retails at three dollars; but by taking a large number of them, they have been bought very cheap, and will be furnished to the schools free of cost. The State associations will be asked to assist the

General Association in supplying funds for the purchase of these maps. We make this explanation that the schools may understand that the maps are free to them.

1890 YEAR BOOK.

ALL ministers, licentiates, 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.*

LOYALTY TO GOD.

IN a speech before the Catholic Congress recently held in Baltimore, the Hon. Honore Mercier, Prime Minister of Quebec, said:—

As to the status of Catholics, whether in Canada or the United States, the world should know that loyalty to God means loyalty to the State. [Cheers.]

This may be in accordance with Catholicism, but it is not in harmony with the Bible. Shadrach, Meshach, and Abed-nego obeyed God by refusing to worship or bow down to other gods; but that was *disloyalty* to the State. Daniel, loyal to his Maker and Preserver, worshiped him daily; but in so doing he was disloyal to the State. The apostles, obedient to the divine commission to preach the gospel, were disloyal to the civil rulers, who commanded them to teach no more in the name of Jesus. While the Roman Empire forbade any man to "worship by himself any new or foreign gods, unless they were recognized by the public laws," Paul and Peter, together with other apostles and Christian converts, went about doing this very thing. The fact that the Catholic Church teaches such erroneous and unscriptural dogmas, is proof positive that it is not the genuine apostolic church, but is the result of grievous wolves entering in, not sparing the flock, and of false teachers bringing in damnable heresies. In it are seen the "many" who have followed the "pernicious ways" of such teachers.

W. A. C.

MAKE A NOTE OF THIS.

"It Was No Hinderance."

THE sixteenth annual convention of the National W. C. T. U. convened at Battery D Armory in Chicago, Friday morning, Nov. 15, 1889. According to previous arrangement, the morning hour was given to devotional exercises. In her opening remarks, Miss Willard said:—

The prayer-meeting is in your hands, for prayer, for consecration, for testimony, for song—just as you would in the little circle at home. Just as you did in those blessed prayer circles when it seemed to you as if the very presence of the Most High brooded over you all the time. Do not say because it is this great auditorium, that the spirit of devotion cannot be as clearly with us; for remember that you prayed as you walked along the noisy streets, with the roar and rush of commerce, and it was *no hinderance*.

We call attention to the last expression, which we have italicized. Here the recognized leader of a body of 200,000 professed Christian women acknowledges that the "roar and rush of commerce" of the "noisy streets" was "no hinderance" to their devotions on those same streets. It might be well to remember this statement when the advocates of enforced Sunday rest urge as a necessity for a law requiring the cessation of all common labor on that day, that they may enjoy the day "undisturbed," and public worship be carried on without "interference." In their petition to Congress for a Sunday-rest law, the W. C. T. U. distinctly asks that, aside from works of real necessity and mercy, the Government enact a law forbidding "all Sunday traffic and work," except "such private work by

those who observe another day as will neither interfere with the general rest nor with public worship."

Here is an apparent inconsistency. Why so strong a guard against interference with public worship upon Sunday has been thought necessary, even to the extent of circumscribing private work, and that, too, of a class by no means noted for their incivility or their numbers, while it is confessed that the roar and rush of commerce of the noisy street have proved no hinderance to the devotions of former times upon other days, is a question which demands explanation.

W. A. C.

TRY IT ON THE SUNDAY.

THE *Christian Herald* (Baptist) of Nov. 14, asks and answers the following questions thus:—

What is a "non-essential" in religion?

A form of service of human origin.

What is "essential" in religion?

Strict obedience to all divine commands, whether they refer to forms or experiences. A Christian should be faithful in small things, as well as great. "Character is made up of small duties faithfully performed."

These are sound answers, and we know well where the application of them lands such forms of service as sprinkling and infant baptism. But will our Baptist friends who have so nobly discarded these "non-essentials," please extend the examination a little farther, and tell us whether Sunday-keeping according to the definitions given, is an "essential" or a "non-essential" in religion. If the former, will they please give us the "divine command" to which it is in strict obedience.

W. A. C.

UNBECOMING SELF-PIETY.

IN his speech at the recent Catholic Congress, Daniel Dougherty took occasion to say:—

Away back in colonial years, Catholics suffered the direst cruelties. . . . The only religious martyrs who ever stained our fair land with life blood were Catholics.

Upon this inappropriate prating about suffering and the untruthfulness in regard to religious martyrs, the *N. Y. Observer* of Nov. 21, remarks:—

If Roman Catholics found themselves shut out from certain privileges that the Puritans enjoyed, they were not the only religious sect so treated, and they but received the treatment that their church for ages before had meted out to all who differed from Rome in their beliefs, and wished to worship God according to the dictates of their conscience. For the representatives of a church whose pathway through history has been marked by bloody persecutions and martyr fires, thus to prate of toleration and religious liberty, is the height of insolence and absurdity. It is equaled only by their snivelling complaint of social ostracism and political neglect.

For the Catholic Church to cry persecution when it has been the direst persecutor the world has ever seen, is like a jewel in a swine's snout. The world must needs have forgotten its history if such twaddle elicits a great amount of sympathy.

W. A. C.

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