

Advent Review

OUR FIELD
AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

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THE PROMISE.

BY ELD. L. D. SANTER.

"Lo, I am with you alway, even unto the end of the world." Matt.
28: 20.

The blessed promise to me is dear;
And daily my weary head,
With never a thought of doubt or fear,
On the Saviour's breast is laid;
And daily I feel his presence near,
With its sweet "Be not afraid."

O loving trust, when the way is dark,
And the path is rough and dim,
To know that our Father guides my bark,
That my steps are led by him,
And soon they shall end in the shining land,
Where the songs of the blest shall ring.

No more will I walk a life of faith,
For faith will be lost in sight;
No more will I fear the pangs of death,
Or the shades of an earthly night;
For the home of the blessed, the Scriptures saith,
Is a land of endless light.

Princeton, Ill.

The Sermon.

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

DAVID'S PRAYER.*

BY MRS. E. G. WHITE.

INDEXED

TEXT: "It is time for thee, Lord, to work, for they have
made void thy law. Therefore I love thy commandments
above gold; yea, above fine gold." Ps. 119: 126, 127.

There was a time during David's reign over the
kingdom of Israel, when he saw that special con-
tempt was shown for the law of God. But what
influence did this have upon him? Did it have
the effect to sweep him into the current, so that
he shared the same distrust in the law of Jehovah,
and manifested the contempt that was revealed by
those around him?—It had an entirely different
influence. He saw that the disregard of the law of
Jehovah brought moral desolation instead of in-
creased piety, devotion, and love for God. God
seemed to be put out of their minds; and the
picture presented was not a pleasant one to the
king and prophet of God. He beheld the influ-
ences that resulted from the transgression of the
law of God, and it quickened his zeal, earnestness,
and devotion, so that he felt urged to elevate the
standard of righteousness, and hold it high amid
the people, instead of uniting with them in trans-
gression.

If David thus marked the depravity of his time,
and attributed it to the neglect of keeping the law
of God, may we not interpret the increasing de-
pravity, and the prevalence of iniquity in our world

to-day, to the universal scorn shown for God's law? From generation to generation, from age to age, there has been a growing disrespect and contempt for the law of Jehovah. And when we come to our time, as we near the close of this world's history, there is a depravity existing everywhere, which reveals the fact that the law of God is made void, and that there is not in the minds and hearts of the people a yearning desire that God should reveal himself. "It is time for thee, Lord, to work; for they have made void thy law."

What should be the attitude of the people of God at the present time? We see this growing contempt for the law of God revealed everywhere; and the outlook for the future is perilous for those who love that law, for they stand in marked contrast to those who are showing it such contempt. The secular and the Christian world seem to have joined hands in this matter, and all are trampling under foot the law of Jehovah. Why is it that to-day, as we look around us, we see so few youth whose moral sensibilities can be aroused? We are forced to admit that it is next to impossible to get them to appreciate the claims that high Heaven has upon them. How difficult it is for them to see the sinfulness of sin, and to realize that God has made an infinite sacrifice in giving his Son to come into our world, that man might have another trial, notwithstanding his transgression of the law. God was, in the beginning, dishonored by the holy pair in Eden, because they held the word of Satan above the word of God. This is the difficulty with the people to-day. If they would take God's word just as it reads, and have reverence for it, and receive the sacred oracles of God as his voice, there would be a growing regard for the law of Jehovah.

God has a law which governs the actions of all the holy beings in his universe, and this law is designed to govern the inhabitants of this world. Christ died that the human family might be brought back to their allegiance to God. He was their only hope of redemption. He did not suffer and die on Calvary's cross to annul the law, because he would thus be the administrator of sin by perpetuating transgression. If the law of God could have been changed, or one precept of it altered to meet man's fallen condition, then the Son of God need not have come into our world and died. But because the law of God was changeless in its character; because not one principle of it, not even a jot or a tittle, could be dishonored and swept away, God consented to let his Son take upon himself the results of man's transgression of that law, thus making it possible for man to be pardoned, and to become obedient to all God's commandments. It is the righteousness and perfection of his Son, who takes upon himself our sins, our defects, our weaknesses, which God accepts; and through faith in the merits of the blood of a crucified and risen Saviour we are prisoners of hope. Christ's righteousness becomes our righteousness, if we sustain a living connection with him. Then we cease to transgress the holy law of God, and become partakers of the divine nature.

[A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bring-

ing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.] We see that those who are now keeping the commandments of God need to bestir themselves, that they may obtain the special help which God alone can give them. They should work more earnestly to delay as long as possible the threatened calamity. If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, well may we plead, "It is time for thee, Lord, to work, for they have made void thy law." Some may think that because it has been revealed in prophecy that our nation shall restrict the consciences of men, it must surely come; and that if we make an effort to preserve our liberty, we shall be acting the part of unfaithful servants, and thus come under the condemnation of God.

This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake. We know the end is near. We know that the prophecies are fast fulfilling which show that we are living in the close of this world's history.

John was shown the last work for this time (Rev. 14: 9-12), and he saw a people of whom he says, "Here are they that keep the commandments of God, and the faith of Jesus." John tells us what was opened to him in vision: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This vision represents a people whose attention was called to the sanctuary in heaven. There John saw the ark of God, containing the tables of stone whereon was engraven the law of God; and this people have been seeking to be in harmony with heaven by keeping all God's commandments. There has been great opposition because they have respected the Sabbath of the fourth commandment, which by the secular and religious world has been ignored.

Now God speaks to us from Sinai's mount: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." It is the only commandment which is prefaced with a "remember," as though God had said, "Do not forget it." He has given to man the Sabbath as a memorial of creation. Man is to obey his command, and as he observes this memorial, the mind will be directed to the living God, who created the heavens and the earth. If man had always remembered to keep holy the Sabbath, there would never have been an atheist or an infidel in our world; but Satan has made an effort to keep God out of the mind, and has worked his plans so as to accomplish this; and having banished God from the memory of man, he puts himself, if possible, in the place of God, and even goes so far as to exalt himself above God, in compelling the consciences of men, which God has never done.

We are now keeping the seventh day,—the very day God has told us to keep,—and are here assembled on it for religious worship. The papacy has brought in another day, a common working day, and established it in opposition to the Sabbath of the Lord. This he has done so that men shall not see or understand what are the sacred claims of

God resting upon them. Well, what are we to do about it? Are we going to let the enemy make us captives, so that we shall not pay respect and reverence to God's holy day? Notwithstanding the fact that nearly the whole Protestant world have taken this child of the papacy, and cradled and nursed it, and given it prominence, it is our privilege and duty to keep holy the Sabbath of Jehovah.

Prophecy tells us that the man of sin, the papacy, was to change times and laws; and because we are not, with the whole world, accepting a spurious Sabbath for the genuine, persecution will be poured out upon us. And it is fast coming to that point when we shall see the power of the oppressive hand brought against our religious liberty, and have our right disputed to keep the day that God has blessed, and given to the world as a memorial of his creative work. Shall we therefore honor a day which has no foundation in God's word, an institution of the papacy, and trample on the holy day that Jehovah has blessed, and set apart for man? John, looking down to the close of this world's history, saw a class who kept the commandments of God, and had the faith of Jesus. I want to be among that number; I want to be on God's side of the question.

We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow. I want to ask, Are you awake to this matter? and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah.

The means we are devoting to our comfort here, the time that we allow to go to waste, ought to be devoted to the charge that God has given us: "Search the Scriptures;" and much time should be spent in prayer to God, that our garments, the robes of character, the inmost adornment, may be washed in the blood of the Lamb. But this cannot be, unless we keep the commandments of God in verity and truth; and unless we are awake to the times in which we are living, we shall be unfaithful servants. Obedience to the law of God will give protection from his wrath. We need now to pray for strength from heaven, to press back this movement that is being made in our country, and we should do everything on our part to preserve our liberties, and our right to worship God according to the dictates of our own conscience.

Has the Protestant world stopped to look back at the suffering caused by popery in attempting to bind men's reason, so that they should not worship God as seemed right to them? Can they not see how the Roman Church has exercised her revengeful and cruel power? Those who would not bow to her mandates had to endure the prison and the stake, torture and death. And when those were swept away who would not bow their conscience to any but the God of heaven, others would spring up to fill the ranks, and lift the standard of religious liberty and right. And now this nation, — the greatest nation of earth, — under whose government we are blessed with every religious and temporal advantage; which has been the recipient of unrivaled mercies; which Providence has watched over and shielded; by which the standard of liberty and religious freedom has been lifted, — will it follow the course of the papacy, and make void God's law? And shall we sit with folded hands, and do nothing in this crisis? Shall we let this Religious Amendment movement come in, and shut us away from our privileges and rights, because we keep the commandments of God? God help us to arouse from the stupor that has hung over us for years. There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been ac-

complished. We should seek God, especially that his grace and his power may be revealed in behalf of his people. We believe that God lives. We do not think the time specified in prophecy, when our liberties should be restricted, has fully come.

Rev. 7:1, says: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." It seems that the breaking loose of the four winds is about to take place. Verses 2, 3: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Here was a work to be done before the angels should let go the four winds; and if we shall awake to what is transpiring right around us, we must admit that we are not ready for the contest and the perplexities which are to be brought upon us, after the decree shall go forth. We are to cry to the God of heaven in earnest, united prayer, for the angels to hold the four winds till missionaries shall be sent to all parts of the world, till we have proclaimed the warning against disobedience to the law of Jehovah, and against worshipping the beast and his image. The claims of God's law must be made known to the inhabitants of the earth. This is our work; but every conceivable thing that the enemy can do will be done to hinder the people of God from awaking.

The Lord bids us to watch; for we read that while men slept, the enemy sowed tares in the field. The work of these National Reformers has been done in a deceptive, underhanded way, to sweep in the whole Christian world, if possible, and if they shall carry this move to its result, and we are brought into straitened places, what are we to do? I beg of you, in the name of Jesus Christ of Nazareth, to awake out of sleep. God always co-operates with man in the carrying out of divine plans. Christ came to our world for the purpose of bringing to man moral power to combine with his human efforts, and that he might place divine strength within the reach of weak humanity. Every time that Jesus overcame the temptations of the enemy in behalf of man, he elevated man in the scale of moral value with God. But it is impossible to discern between the human and the divine without the enlightenment of the Spirit of God. It is next to impossible for human beings to separate the sacred from the common, — the divine from the human, — notwithstanding discerning power is in our midst.

God is working for his people, that they may not be left in darkness. He would have us anoint our eyes with eye-salve, that we may discern between the workings of the powers of darkness and the movings of the Spirit of God. We must not give our attention to unimportant things; we need to become acquainted with the Scriptures as we have never done before. They are the rock upon which we are to stand, for everything that is revealed is for us and for our children. We can study the Bible, and understand the fulfillment of prophecy, and everything that has to do with the law of God, and Christ's sacrifice in connection with the law of God; and we can, as did Paul, go from house to house, teaching repentance toward God, and faith toward our Lord Jesus Christ. Why repentance toward God? — Because the sinner has broken God's law, and he must repent and come back to obedience of it. He is to show to the world that there is a moral law which is the great standard of righteousness, and that Satan would break it down, if possible, and have man erect a standard of his own. God's word is sure, standing fast forever; and as we look into that mirror, we see the defects of our characters. Will any stand before God's mirror, and because it shows them their defects, say that it is not true? We should not, as soon as our defects are pointed out, go away and forget what manner of persons we are; we must plead the blood of a crucified and risen Saviour by living faith, that pardon may be written opposite our names. We must wash our robes of character, and make them white in the blood of the Lamb.

When Christ went away, he gave to every man his work. This rests upon every one of us. If God should speak to you, he would say as he did

to Elijah, "What doest thou here?" God did not tell you to leave your small churches, to come and settle down in this large church, where your gift is swallowed up. I ask, "Is there no missionary work for you to engage in?" May the God of heaven stir up your minds and hearts. This work does not rest alone with the ministers; but every man is to search the Scriptures for himself, that he may give a reason of the hope that is within him with meekness and fear. Even though you have no great breadth of intellect, you can tell the simple story of the cross. There is a field before you in the home, in the neighborhood, in the city, and in the church; and it is this very work that God wants you to do. The people of God should arise and put on the armor. When all do this, we shall not see such congregations as we see here to day. There are scores of you who could take your Bibles, and, without inquiring if it will be easy, bear reproaches for his name, that you may obtain eternal life. When the Lord shall come and ask, "What improvement have you made of your talent? have you put it out to usury, that it might increase more and more?" what will you answer the Master, if you have sat at ease, and done nothing to win souls to Christ?

We each have a duty to perform. The light of Heaven has revealed to us that every one who would take upon himself this work, would have the blessing of God, and thus the light of truth be reflected across the pathway of others. "What doest thou here, Elijah?" Who sent you here, that you might come into this large church, to be a burden instead of a shining light, as you should be? A living church is a working church. Here you sit under the light of Heaven, and give out no rays of light to those who are in darkness; and yet you seem to be content, and do not appreciate your blessings, because you are not awake.

We need not go to foreign lands to become missionaries. All around us are fields white already to the harvest. Do not be inactive now. God calls upon you in Battle Creek who are dying of spiritual sloth, to go out into the highways and hedges, and labor so earnestly and interestedly that you will compel men to come to the light of truth. Let there be a moving out of Battle Creek, even though it be at a sacrifice. Go where you may be a blessing to others. Go where you can be a help in some weak church. Shake off your spiritual lethargy. Work with all your powers to save perishing souls; and the heavenly benediction will fall upon you; and you will finally hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

You do not appreciate or practice the truth of God. When you go to work for the Master in earnest, we shall not hear so many complaining, "Oh, I wish I knew whether I were a Christian or not." When you do the works of a Christian, you will have the witness that your ways please God. You must not be dependent upon a happy flight of feeling in your service to God. That is not the evidence that decides whether you are a Christian or not. The religion of Jesus Christ is a living principle within us, and every power and every faculty must be in subjection to the will of God. We are not our own; we are bought with a price. Christ says we are laborers together with God. But how many souls are you laboring to bring to the Master? There is a great and important work to be done to prepare a people to stand in the day of the Lord; and may God help us to do this work to his acceptance.

We read in Isa. 8:12, 13: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye: their fear, nor be afraid. Sanctify the Lord of hosts himself; let him be your fear, and let him be your dread." What is the burden of the work required of the people of God at this time? Is there nothing for you to do? Has the Master given you no part to act in his vineyard? — Yes, all have a work to do. "Bind up the testimony, seal the law among my disciples." This is the work to be done by the people of God. "And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me [converts to the truth] are for signs and for wonders in Israel from the Lord of hosts which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people

seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

> A correct understanding of "what saith the Scriptures" in regard to the state of the dead is essential for this time. God's word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth. Our feet should be shod with the preparation of the gospel, and the truth of God should be our shield and buckler. We must know for ourselves that we have the truth of God. Therefore let no one entertain the question whether this or that portion of the word of God is inspired. Go to work; gird on the armor of Christ's righteousness.

Satan came as an angel of light in the wilderness of temptation to deceive Christ; and he does not come to man in a hideous form, as he is sometimes represented, but as an angel of light. He will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. We shall be commanded to worship this being, whom the world will glorify as Christ. What shall we do?—Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God; and that when Christ shall make his appearance, it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands; and that when he shall come, we shall know his voice.

If you are walking humbly with God, you will understand the truth, and the preparation necessary to be made for this time. "The secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children forever." If you believe this, and walk out by faith, you will be saved in the kingdom of glory. We should not try to know the "whys" and "wherefores" of everything, but be content to know the simplicity of godliness. Jesus Christ has laid the plan of salvation, and opened the way before us, clear and distinct, that even the simplest who desire the truth, may find it. Special forces of darkness are at work to encircle us, and to take away our liberty of conscience. The mouths of those who have not kept pace with the work are closed, and they do not know what to say; but we who have been waiting and watching for the appearing of our Saviour, are not taken by surprise.

Are there not men and women in this congregation who have a work to do for the Master? Are there not those here who should go into new places and work as missionaries? We need missionaries at home; and we need missionaries who will go out into new fields, and see what they can do. Trade upon your one talent or two talents. Although your talents may be limited, God will accept them. Why bury them in the earth? Go to work, and do your best, and God will give you some fruit for your labor. O, I would rather come to the Master with garnered sheaves than to have treasures of gold and of silver. Give me souls as the fruit of my labor, and I will not ask for convenience or ease in this world. Are there not men and women here whom God will call to give an account for the ability he has lent them? There are souls for whom you are to work; there are youth with whom you are to plead. There is work to be done in the temperance line; and here you sit, from Sabbath to Sabbath, listening to the truth, while souls are perishing around you. Why not let the light which God has given you shine on the pathway of others? I beg you to consider this matter seriously.

Get ready for the week of prayer by humbling our hearts before God. Though you have yet no sheaves to bring to the Master, you can go to work

even at the eleventh hour, and God will help you. Be in earnest; pray and work, and work and pray; and then act as though success depended upon your efforts. Do to the best of your ability, and God will co-operate with you. You ought to work with all the powers of your being. Awake! awake! I pray you. "Arise from the dead, and Christ shall give thee light." Go out and do your little, and he will increase your capabilities, and you may keep growing in grace, and in the love of the truth. The more you use your talents, the more they will increase. We are drawing near the close of probation. We should put our talents out to the exchangers, that when the Master comes, he may receive our talents as his own; but he will return to us again both principal and interest. May the God of heaven place your feet upon the eternal Rock. I beg of you to be followers of Jesus Christ, and to bring many sheaves to the Master.

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.

TWO VOICES.

BY FRED ALLISON HOWE.

Job 10:1. Ps. 16:11.

First Voice.

AH me! the wilderness is vast and dreary;
The wailing winds, of dirges never weary!
The hollow sea-waves roar!
O'er pale, dead flowers the gloomy rain is falling,
The poor heart's tears on buried hopes of yore!
d, wandering voices to lost friends are calling
At midnight's spectral hour,
Along the shore!

If this one life be all, then better perish,
Than linger to behold what most we cherish,
Like vernal wreaths, decay.
If 'tis the end of life to die; and living,
In pain, to watch the swift years roll away,
To count life's dying pulse-beats with misgiving,
Then, fear of death, to-day
Come, death, and take away!

Second Voice.

There is a land where crystal streams are flowing,
Where breezes lull, and trees of life are growing,
And starry waters shine.
The sparkling dew falls cool on beauteous flowers,
The showers of boundless love on scenes divine.
Soft, seraph-music swells from dreamy bowers,
Where many a leafy vine
Its tendrils twines.

Yet many a task our fingers must unravel,
O'er many a rugged path our feet must travel,
To reach that radiant shore.
Strive on! thy feet may stray through meadows vernal,
If faithful till thy toilsome journey's o'er.
Strive on! before thee lie the hills eternal,
Let faith gaze on before,
To "pleasures evermore!"

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 4.

BY ELD. D. T. BOURDEAU.

III. *Some prophecies are retrospective as well as prospective.* The first of these that I shall notice is Rev. 12:7-9: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

Who cannot see in this prophecy more than events in the Roman government? True, in this chapter the Roman power is set forth under the title of the dragon. But the dragon is but another name for Satan. It is denominated in the words before us, "that old serpent, called the Devil, and Satan." And why is the Roman government called "the Devil and Satan"?—Simply because the Devil, or Satan, worked through it. How plain it is that in the words under considera-

tion a retrospective view is also given of the original contest in heaven between Christ and his angels and Satan and his angels, and of the literal expulsion of the latter from heaven?

This view is confirmed by the following testimony of Ezekiel, in which both the fall of Tyrus and that of Satan, his prototype, are set forth: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God: every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou was created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

If we were to analyze this passage grammatically, we should be obliged to conclude that it all applies to the king of Tyrus. Yet there are several things that are here stated which cannot be said of Tyrus. Tyrus never was in Eden, the garden of God. He never was the anointed cherub that covereth; and God never set him so. It could not be said of him nor of any king since the fall, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Shall we say that these statements are untrue?—Nay, verily. They are most truthful when weighed in the light of the fact that Tyrus was influenced by Satan, and was regarded as one with Satan in departing from integrity and righteousness, and in the practicing of iniquity. When Ezekiel presents those traits and facts that cannot be found in the life of Tyrus, he gives traits and facts in the previous history of Satan, who had influenced and perverted Tyrus. And Tyrus, by looking at himself in the light of this description, could have a full view of the nature of his sins; for he would see himself connected with and prompted by the great author of sin,—the first being in the universe who had by sin fallen from the exalted position of favor with God to a deplorable state of degradation, through the violation of the holy principles of God's moral government. Also, those who should live thereafter, could, if they chose, be benefited by the perusal of this interesting passage.

An examination of Isa. 11:10-16, will close the remarks on this branch of the subject. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of

and made for the foot of the mountain, some of them stopping long enough to gather their money and other valuables, but the large majority fleeing, falling, shrieking, and fainting, with but one object,—to save their lives. Down they flew over the steep paths of the hill, which trembled and heaved beneath their feet. Suddenly a great dense black pillar rose with an appalling sound from the apex of the mountain, reaching the sky, which became as dark as night. The fleeing people came to a halt, transfixed with terror, and then fell prone upon the heaving earth. Blacker and blacker grew the sky, the ground undulated like the sea; the fearful roar of the volcano increased momentarily, noxious gases filled the air. Then the black pillar spread out like an umbrella over the entire horizon; and shower upon shower of red-hot ashes, massive stone sulphur, and volumes of boiling water fell upon the earth for a radius of five English miles. From the rents in the ground, fountains of flame, water and ashes burst forth to such a height that they could not be reached by the eye. Hundreds of the poor unfortunates were caught by the jets, and projected high in the air, then falling, broken, blackened, and in many cases bereft of human semblance. For over two hours the eruption continued. At last the crest of the mountain seemed to be lifted bodily upward, and then to fall with a terrific crash, while huge flames of dazzling crimson and purple played about the mouth of the crater.

"It was hours before daylight returned, and the full extent of the catastrophe became apparent. The hill on all sides was strewn with the dead and dying, and in many places the bodies of men and women, scarcely distinguishable from each other, were found suspended across the limbs of the trees. Relief soon came from the surrounding villages, and the survivors were tenderly carried to Inawashiro. Many of them died upon the way. The latest estimate puts the total loss of life at 2,000, but the exact number will never be known. Another thousand are maimed for life, while 2,000 more will carry the marks of burns and scalds to their graves."

REVIVAL OF ANARCHY.

It is now a little more than a year since the anarchists were hanged at Chicago for complicity in the Haymarket massacre. The efforts put forth to save them, by means of petitions, legal subterfuge, and open warnings and threats on the part of many people, excellent and otherwise, are still fresh in the public mind. It was held that the murderers were poor, misguided wretches, with large hearts and benevolent purposes, who had been made desperate by long contemplation of inequalities and injustices of the present social organism; and that, therefore, the murder they committed should be condoned, and distinguished from all other murders. And so, by tempering justice in this particular case, it was held that the fiendish spirit of anarchy might be softened, and the wrath of these self-asserted avengers of the wrongs perpetrated under the existing social system, might be turned away. But exact and equal justice had its course, nevertheless, and since then we have heard little of anarchy.

Nevertheless, it has not a whit abated its activity. "Sunday-schools" established by anarchists have been discovered in various parts of Chicago, where children are regularly taught that there is no God, no Bible, church or hell, or anything else of good or evil; that the law and government and civilization of the present day are lies, to be wiped out by bombs and murder. There children are also taught to look forward to a social revolution, in which existing systems are to go down in blood, at the hands of philanthropic assassins. It is further discovered in the same city that anarchistic societies are as prevalent and active as ever, though more secret and cautious in their meetings and agitations. Instead of a few large groups of desperate men openly drilling with arms, and experimenting with dynamite bombs, there are now hundreds of small groups acting more quietly in the same way. The *Arbeiter Zeitung*, Spies's old paper, which has been rather moderate in tone the past year, has suddenly broken out into wild harangues and counsels for the murder of capitalists and others. A large public meeting of socialists was recently held, where a tableau was presented, representing an anarchist stabbing the

law, and another wearing the red flag and trampling under foot the stars and stripes beneath galls from which were suspended figures of a policeman and a capitalist. The whole audience greeted the tableau with most enthusiastic demonstrations.

Just at this time also comes the trial of the anarchists recently arrested on charges of conspiring to murder the judge and State's attorney of the court that condemned Spies and his associates. One of the prisoners has turned informer, and tells on the witness-stand how that John Hronek, another prisoner, carried bombs about on the street to throw under the carriage of President Cleveland, on the occasion of his recent visit to Chicago, to blow up Judge Gary, Attorney Grinnell, and anybody and everybody supposed to be concerned with the law or capital. So serious appears the situation, that the local newspapers have finally begun to sound a warning even at the risk of "injuring the property interests of the city."

It must be evident, one would think, to the most tender of the sentimentalists who protested against the infliction of the punishment provided by law for the Haymarket murders, that there can be no trifling, no yielding course adopted, in a case like this. The "Sunday-schools" have been established, the tableau presented, the arming and drilling of groups continued, and more murder projected, in defiance of the warning of a year ago. All this goes on in the face of the fact that it has been decided that murder done in the name of anarchy shall not be distinguished in the least degree from murder done in any other name. Is it at all probable that a different result would have followed a more merciful and yielding course toward the Haymarket assassins? Is it not evident that such a course would only have made matters worse, and excited demonstrative contempt and bolder plottings? It was not to be supposed that the executions of last November would root out anarchy. No one expected it, and no one should be surprised at these later manifestations. The beer-drinking fiends in the case are not ignorant offenders, but calculating and educated conspirators, whose whole creed is cowardly murder in behalf of unlimited license. They have had an example set before them; they know what to expect. But they keep right on in their diabolical course. The law must also take its course. Let us hear no more sentimental pleading for "misguided" men of this character. The remedy is only to be found in a vigorous application of the law to all these offenders, in whatever stage of murderous plotting they may be found, and a vigilance that shall dissipate the elements of an outbreak ere it comes to a head.—*Springfield Republican*.

The Mission Field.

See 57918-72

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

THE "AMERICAN SENTINEL" INDEXED MISSION.

For three years now, warnings have been sounding forth to the world through the columns of the *Sentinel* and other publications, but these danger signals have not influenced our people as they should have done. God intends that his people shall heed whatever he sends them. Had those who claim to believe the truth, used the *Sentinel* as it was their privilege to do, and been united in recommending it, and in raising their voices to give the trumpet a certain sound in every Conference and in every church, as God would have them do; had the attention of our people been called to this work, which was so essential to be done for this time; had they appreciated the light which God permitted to shine upon them in warnings, in counsels, and in the delineation of facts transpiring in our world—we should not now, as a people, be so far behind in making preparations for the work. The rebuke of God is upon us because of our neglect of solemn responsibilities. The testimonies given by God have not been heeded by those who professed to believe them; and as the result, his blessings have been withdrawn. When Satan has gained control of the mind, words of warning have no effect.

Much might have been done with the *Sentinel*,

if counter-influences had not been at work to hinder it. Even though nothing may be said against it, actions reveal the indifference that is felt in regard to it. When light is presented to the people of God, it is their duty, not only to receive it, but to pass it along, adding their influence in its favor, that its full force may be felt in the church and the world. The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them.

There have been surprising indifference and inactivity in this time of peril. Truth, present truth, is what the people need; and if the startling transactions taking place in our country today, in regard to the Religious Amendment, had been realized by our people in every church; had they seen the plain, decided fulfillment of prophecy, and aroused to the demands of the crisis, they would not now be under such stupor and death-like slumber. But as long as the watchmen do not give the trumpet a certain sound, the people are not alarmed, and are not on the lookout for danger.

God employs various agencies in preparing his people to stand in the great crisis. He speaks by his word and by his ministers. He arouses the watchmen, and sends them forth with messages of warning, of reproof, and of instruction, that the people may be enlightened. The *Sentinel* has been, in God's order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time. O for a religious awakening! The angels of God are going from church to church, doing their duty; and Jesus Christ is knocking at the doors of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution, have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way, instead of God's way, because self was not crucified in them. Thus the light has had but little effect upon hearts and minds. "Be zealous, and repent."

Will the people of God now arouse from their carnal lethargy? Will they make the most of present blessings and warnings, and let nothing come between their souls and the light God would have shine upon them? Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time. Let not unsanctified feelings lead any one to resist the appeals of the Spirit of God.

The word of God is not silent in regard to this momentous time, and it will be understood by all who do not resist his Spirit by determining not to hear, not to receive, not to obey. The Lord's messages of light have been before us for years, but there have been influences working indirectly to make of none effect the warnings coming through the *Sentinel* and the "Testimonies," and through other instrumentalities which the Lord sends to his people. Stand not in the way of this light; let it not be disregarded or set aside as unworthy of attention or credence.

If you wait for light to come in a way that will please every one, you will wait in vain. If you wait for louder calls or better opportunities, the light will be withdrawn, and you will be left in darkness. Grasp every ray of light that God sends. Men who neglect to heed the calls of the Spirit and word of God, because obedience involves a cross, will lose their souls. They will see when the books are opened, and every man's work, and the motives that prompted him, are scrutinized by the Judge of all the earth, what losses they have sustained. We should ever cherish the fear of the Lord, and realize that, individually, we are standing before the Lord of hosts, and no thought, no word, no act in connection with the work of God should savor of selfishness, or of indifference.

E. G. WHITE.

—"All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." The Lord sees faults where men see none. Atoms which are invisible in the candle-light of reason, are all made to dance naked in the sunshine of Omniscience.—*Rev. William Secker*.

whether thou art come to the truth for such a time as this? If so, be careful that you do not miss the opportunity afforded you by Heaven.

The present is an auspicious time in which to work for liberty and truth. If all will now do as did the people oppressed by the decree of Ahasuerus,—fast and pray during the week of prayer, asking God to give them courage to work, and wisdom to know how to set about it in the most profitable way,—then these petitions will be circulated, and the signatures of millions may be obtained. Let the printed suggestions as to how to do this work, be carefully studied and followed; and when the people become enlightened as to the real point to be met, it will not be difficult to obtain the necessary signatures. Let all arouse to action now, and in the name and strength of the Lord engage in this work with all the heart.

J. O. C.

CORRUPTION IN POLITICS.

THE corruption of what, in time of a presidential election, might be well termed our national political caldron, never noted for the sweetness and purity of its waters, seems this year to have attained a more disgraceful limit than is usually brought to the painful notice of the American public. The Springfield *Republican*, an authoritative and influential Eastern journal, in a recent issue, referred to the presidential contest as follows:—

The country has just been given a revolting exhibition of political bribery in all of the doubtful States. Both parties are tainted, and no one can read the protests that come up from all sides without realizing the affront cast upon the fair name of the republic by these illegal and corrupt practices. The willingness to sell and the readiness and ability to buy votes this year have had no precedent in our history.

The New York *Mail and Express*, another prominent journal, admits that on the Saturday previous to election, the Republican National Committee paid \$150,000 to buy votes of Democratic voters, and complains not so much that such a scandalous transaction should have occurred, as that 29,000 fewer Republican votes were cast than had been promised. Such is the corruptness of that medium through which the National Reform movement seeks to make operative upon the people of this country the principles of the Christian religion!

To this the Cincinnati *Apologete* (German Methodist) adds: "If the complaint of the *Mail and Express* is true (and for the sake of the honor and purity of our politics, we hope it is not the case), the fact that it only complains that the promised votes were not forthcoming, shows not only how low our politics have sunk, but how far the political moral of that paper is below what could be desired."

One other fact might be added in this connection, which is that the chief editor of the *Mail and Express*, Mr. Elliott F. Shepard, stands at the head of the American National Sabbath Union, which recently concluded a two days' session in Washington in the interests of Sunday legislation.

L. A. S.

CATHOLICS AND PROTESTANTS.

THE position of Seventh-day Adventists respecting the fulfillment of the prophecy of Revelation 13, has been before the world for forty years. That chapter and the one following, bring to view the final conflict of the people of God, and the triumph of his truth. The "beast" referred to has been applied to the papacy; and the two horned beast, which makes an image to the first beast, has direct reference to the United States of America.

We have also taken the position, that before the end of probation, steps would be taken to unite church and state; and that when that was done, Catholics and Protestants would unite upon the question of Sunday observance; that is, while Protestants enforce the observance of the first day of the week, Catholics will use their influence for the furtherance of the same cause. Thus the gulf that has existed between them for so many years would be bridged, and they would meet upon it, clasp hands, and bid each other a hearty welcome.

This has been very difficult for Protestants to believe. While some of them believed that Sunday was the child of the papacy, yet they claimed that the enforcement of it in the manner we have named could never take place. Straws show which way the wind blows. But we have had something more than straws during the last few years, to show us that this thing was actually taking place.

In the Boston *Journal* of Dec. 6, we have the following article relating to work on Sunday:—

Rev. Wilbur F. Crafts, of New York, received a letter yesterday from Cardinal Gibbons, of Baltimore, heartily indorsing the great petition to Congress for a law prohibiting Sunday work in the Government's mail and military service, and in interstate commerce, which had previously been indorsed by six and a quarter millions of petitioners in church and labor organizations. This letter is to be first given to the public at the first hearing on the petition before the Senate Committee on Education and Labor, which is expected to occur during the American Sabbath Convention, to be held at Washington, Dec. 11 and 13, and for which a score of speakers from every portion of the country are engaged, including Hon. Carroll D. Wright on "Sunday Work;" Dr. Herrick Johnson on "Sunday Newspapers;" Gen. A. S. Diven, ex-director of the Erie Railroad, on "Sunday Trains;" and Dr. Conrad, of the *Lutheran Observer*, on the "Continental Sunday."

Cardinal Gibbons, of Baltimore, heartily indorsing the great Sunday petition to Congress! and this same petition had previously been indorsed by six and a quarter millions of petitioners from church and labor organizations! Here certainly is a union of Catholics and Protestants. It is simply an effort on the part of the two horned beast to make an image to the papal beast; and six and a quarter millions of American people have already given an assenting voice to its formation. The dark cloud of oppression which seems almost ready to burst upon us, reveals to us the fact that we are nearing the time of the end; and unless the elements are held in check by the special providence of God, we shall soon be brought into a position where we shall realize that the times of persecution have really come.

S. N. H.

OUR DUTIES AND OBLIGATIONS.

A GREAT work is to be done in a short time. There is power in the present truth; but Satan is working in every conceivable way to keep the light away from the people. [The controversy between Christ and Satan is not yet ended. The latter is constantly seeking to establish his own power and authority. If he can entangle minds, he will do it.] If he can lead them to depend on human beings instead of upon the living God, he is well pleased. [The deceptions of Satan are manifold, but the Lord will be our helper if we seek him earnestly.]

The perils of the last days are upon us. We have been asleep, and our lamps are going out. We now need a thorough consecration, a deeper devotion, to the work. The Lord has shown me the corruption existing even among Seventh-day Adventists. Satan, the originator of every evil, is Christ's personal enemy. If our eyes could be opened, we should see him working with his specious devices upon the minds of men whom we think are secure from his temptations, and who feel themselves secure. Are we prepared for the trials that await us? When the lying wonders of Satan shall be manifested, will not many souls be ensnared? Let us arouse and do our duty. We must individually draw near to God, repent of our sins, our lukewarmness, our selfishness, and give back into the Lord's treasury the goods he has lent us in trust. Faith in God and in the teachings of Christ our Saviour will be revealed, if it is in the heart.

The Laodicean message is applicable to the people of God at this time. They are saying, "I am rich, and increased with goods, and have need of nothing;" and they know not that they are "wretched, and miserable, and poor, and blind, and naked." Christ, the True Witness declares, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." How is it, brethren? Have you not been giving up to self-indulgence, rather than growing into greater self-denial? Have you not backslidden upon health reform? Has the light which God has been pleased to give his people been cherished? Have not life and health been sacrificed through the indulgence of appetite and carnal lusts? Will my brethren consider this matter carefully, and see if they have closely followed the self-denying Saviour?

There has been a great departure from God in this matter. There has been a loss of zeal for the truth, and the light contained in the "Testimonies" has been disregarded. May the Lord help you, my brethren, to come into a position where the animal powers will not predominate over the moral and the spiritual. May your eyes not be blinded by self-indulgence, so that you cannot discern between the sacred and the common. God forbid that the pre-

vious truth should be held in unrighteousness, and that you should dishonor God and the truth by a corrupt and unconsecrated life. Study your true position before God. At this time, when the prayers of faith should be going up to God, you are not ready to lift up holy hands, without wrath and doubting. Have you not a work to do, to seek the Lord with humiliation of soul, with fasting and prayer? Is it not time, high time, for you to awake out of sleep, and shake off this carnal security? "Seek ye the Lord while he may be found, call ye upon him while he is near." This privilege will not always be granted us, therefore we should make diligent use of our present opportunities. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Then make no delay. The gracious promise is yours to-day. Set your heart and house in order. God sees the defects in your character, and he desires that you should see them, and feel your great need of the help which he alone can give.

O backsliding Israel, return unto the Lord with full purpose of heart, confess your sins, and make humble supplications to God. It will not be possible for you to stand in the day of trial that is just before us, with your present sins resting upon you. You may understand the truth theoretically, but this will not save you. It must be impressed upon your heart by the power and Spirit of God. Unless truth is enthroned in the soul, unless the thoughts and the purposes, the aims, and the whole object of life, are brought into the service of Jesus Christ, under the control of his Spirit, there cannot be a transformation from darkness to light. Even ministers who proclaim the truth are only blind leaders of the blind,—clouds without water, carried about with every wind,—unless they have the principles of the truth deep down in the soul; trees are they "whose fruit withereth, without fruit, twice dead, plucked up by the roots."

Eternity demands of you individually a solid experience, such as will stand the test; and it is in this probationary period that you must obtain thorough transformation of character. Pure and undefiled religion is to be brought into the sanctuary of the soul. Each has a work to do, and no friend or minister can do it for him; each must repent for himself, and confess his sins to God. Make thorough work of it. Believe for yourself; have the grace of God in your heart for yourself. God will have his true, faithful witnesses in every walk of life, testifying to the power of his grace. They may be humble, but they will be living in the sunshine of God's countenance, with the Bible as their guide.

See, O see, where your duties have been neglected, and where you have given an example to both believers and unbelievers which would lead them away from God, away from righteousness and the spirit of the truth. Jesus would have men come to him, trust in him, rely upon him, and have their experience founded upon him alone. Light and counsel have been sought of human beings who were as much in the dark and as far from living in the favor of God as were those who looked to them for aid, and therefore could not give the help sought. The result has been just what might have been expected,—counsel tainted with human weakness and defects. God has been dishonored, and souls have been robbed of that grace and light which Jesus is ever ready to impart to all who would seek his face. We have been interweaving with our experiences more and more of human appliances and human aids, and have sought less and less divine counsel, until our work is marked with grave defects, and is destitute of divine power.

Another grievous sin existing in our midst, is self-sufficiency,—Pharisaism,—feeling that we are righteous, and all our acts are meritorious, when we are far from cherishing the right spirit toward God or toward our brethren. It is a spirit of wanting to be first. Self-esteem has been cherished, and you have had a spirit of criticism toward others because you were not first. Envy, jealousy, suspicion, fault-finding, and false witnessing have existed. There are unconsecrated hearts among you, who turn everything said or done, even under the special direction of God, in a wrong way. The power of Satan's temptations is strong upon these, and they view things in a perverted light. They please the enemy by their criticisms, and by making a man an offender for a word. In many of these cases that are criticised there is no actual sin; the suspicion is the re-

sult of the condition of the mind that entertains it. If one crosses their path, they have no unity or fellowship with him. They feel disgusted with all he may say or do. Those who have confidence in them share their feelings and sentiments. A spirit of retaliation is secretly at work; yet those who are thus creating disaffection and disunion, and planting the seeds of jealousy, all the while claim to be firm believers in the truth. Such do not practice the spirit of the truth. The leaven of their evil surmisings permeates the company where it exists, and God is dishonored, the principles of truth are degraded, and the Christian experience is marred and dwarfed.

Now, is it not high time to change this order of things, and seek true repentance. This unsanctified element has weakened the church, and given a large place to the Devil. Is not this something to repent of, something to bring us to the foot of the cross in deepest humiliation, until Jesus shall be found of us, and be chosen as our guide, our counselor, our Alpha and Omega? He is the Rock that is higher than we. He is our sun and our shield. He is our life, our wisdom. It is through his righteousness that we are saved, and his truth, as an abiding principle in the soul, sanctifies the man. But there is hope for the erring; it is not too late for wrongs to be righted.

The psalmist inquires, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Then should we not fear to be found sowing seeds of distrust, of jealousy, and of envy? Shall we not be afraid to transgress the word of God?

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." What an appeal is this! and we should heed it if we expect the forgiveness of God for our sins. We must have the mind of Christ, and forgive just as freely the sins of others.

The gospel of Christ is to be wrought into our every-day experience. The mind must be in a state to appreciate the divine claims of the gospel. It must be girded about, and disciplined to habits of self-control and obedience. If we open our Bibles with a spirit out of harmony with its sacred principles, we shall not be likely to bring from our research the spirit which it should impart. The true Bible reader finds that the teachings of the living oracles cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." Satan has great power over the soul, to drag it down to a low level. Those who really want to learn of Christ will have to empty the soul of all its proud imaginings, that there may be room to enthroned him there. Clothed in the robes of humility, we must take our places as children at his feet, to learn of his meekness and lowliness.

Will you not, my brethren, examine yourselves, to see if there are not humble confessions to be made of evil surmising,—watching for evil, thinking evil, and talking evil,—for if these things are cherished, God cannot bless you. All this must be put out of the heart. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works, with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and

every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Let our people humble themselves with deep heart-searching, putting away from their families, and away from the churches, those things which have grieved the Spirit of God away from their hearts.

Then, again, let us consider prayerfully the subject of our possessions. How many are withholding from God his due? And how many, on the other hand, are letting the means which the Lord has lent them in trust, flow into the various channels of Christian liberality? Are not many moneyed men saying to-day, "By my wisdom have I gotten me this wealth"? Who gave you the intellect and ability to get wealth? You should consider that you are the Lord's property that you are dependent upon him for all your wisdom, and your ability to gain wealth. Then when the wants of home and foreign missions are presented, you will respond liberally, saying, "It is only of thine own that we have given thee." All the riches, even of the most wealthy, are not sufficient to hide the smallest sin from God. Neither riches or intellect will be accepted as a ransom for the transgressor. Repentance, true humility, a broken heart, and a contrite spirit, alone will be acceptable to God.

There are many in our churches who should bring large offerings, and not content themselves with presenting a feeble pittance to Him who has done so much for them. Immeasurable blessings are falling upon them, but how little they return to the Giver! Let those who are indeed pilgrims and strangers upon the earth, now send their treasures before them to the heavenly country, in the much-needed gifts to the Lord's treasury. Let the grace of Christ open your hearts to give valuable offerings to God on this Christmas and New Year's. Has not the Lord made you channels of light to the world? Our missionary efforts must not be limited by lack of means. The calls for help in new fields should arouse us to do something, and to do it now. Shall we let home and foreign missions suffer through selfishness and covetousness? It is possible to confess Christ with our lips, while in works we deny him.

There are brethren who have little of this world's goods, yet are ever ready with their donations. These poor men, believing the truth, and acting out their faith, may be looked upon by the more wealthy as deficient in worldly wisdom, and of no special worth; yet God calls them rich, because as fast as money comes into their hands, they send it before them to the bank of heaven, where it is placed to their account. Such are precious in the sight of the Lord. Although they are not increasing in earthly possessions, they are laying up an incorruptible treasure in heaven. They show a wisdom as far superior to that manifested by the worldly-wise, acquisitive ones, as the divine and God-like is superior to the earthly. It is moral worth that God values. A God-fearing, Christian man, free from selfishness and avarice, possessing meekness and humility, is more precious in the sight of God than the gold of Ophir. Wealthy men will be tested more closely than they have ever yet been tested. If they endure the test, overcoming the blemishes of their characters, and as faithful stewards, obey the injunctions of Christ to render to the Lord his own, then they show that they have a sense of the high claims of God upon them. But if they fail to do this, and invest the heaven-lent treasures in earthly things, they are robbing God.

There are missionaries to be sent out to all nations, kindreds, tongues, and peoples. God calls for men and women to come to the front, and enlist in the various branches of the work. Awake, and see what can be done right around you for the Master. Error and sin are prevailing to an alarming extent close by you. Lay aside all romantic imaginings and castle-building. The Master calls you to meet the stern realities of the time in which we live. Christ says, "Without me, ye can do nothing." Begin in your own neighborhood, and strive judiciously to inculcate ideas of the truth, so that the contrast between truth and error may be seen. Sow gospel truth all around you, for each truth practiced and taught is a power which will live and accomplish a work as far-reaching as eternity. Be yourself a thorough Bible Christian. The great need of the time is an intelligent acquaintance with the Bible.

Will my brethren now arouse to do their work? The signs reveal to us that "the night cometh, in which no man can work." The time is coming in which you can neither buy nor sell. That will be a serious time for the people of God. Now you can sell and give alms. Now you can send your treasure before you into heaven, and God calls for your means to advance his cause. Let this Christmas-time and the entering in of a new year testify to the zeal of God's people. There has been a withholding from God of tithes and offerings. The question is asked, "Will a man rob God?" And the answer comes, "Ye have robbed me. But ye say, Wherein have we robbed thee?—In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Wonderful statement, and how true! Shall we humble our souls before God, and confess our sin in robbing him? Shall we be zealous and repent? Shall we redeem the failures of the past? "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Shall we obey God, and bring in all our tithes and offerings, that there may be meat to supply the demands of souls hungering for the bread of life? God invites you to prove him now, as the old year draws to its close, and let the new year find us with God's treasures replenished. Let us literally prove the Lord, by bringing all the tithes and offerings into his store house, and let us repent of our robbery toward him. He tells us that he will open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. He pledges his word, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Thus his word is our assurance that he will so bless us that we shall have still larger tithes and offerings to bestow. "Return unto me, and I will return unto you, saith the Lord of hosts."

Brethren, will you comply with the conditions? Will you offer willingly, gladly, and abundantly? The foreign missions call for means from America. Shall they call in vain? Home missions are in great need of money; they have been established in faith, in different parts of the field. Shall they be left to languish and die? Shall we not arouse? God help his people to do their very best.

O, what gracious, full, complete assurances are given us, if we will only do what God requires us to do! Take hold of this matter as though you believed the Lord would do just as he has promised. Let us venture something upon God's word. In their zeal to be rich, many run great risks; eternal considerations are overlooked, and noble principles are sacrificed; yet they may lose all in the game. But in complying with the heavenly invitations we have no such risk to run. We must take God at his word, and in simplicity of faith walk out upon the promise, and give to the Lord his own. It is perilous for you to rob God; for he says that all who do this are cursed with a curse. God designs that humanity shall co-operate with divinity in saving souls for Jesus Christ. What a privilege! Jesus denied himself for our sakes. The salvation of man cost a great price, even the life of the Lord of glory, which he freely gave to lift man from degradation, and to exalt him to be joint heir with himself to the eternal inheritance.

May the Lord impress upon each heart the importance of the work we are engaged in. Let us return to the Lord. Let us heed the advice of the true Merchant-man, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

ELLEN G. WHITE.

—"Can ye not discern the signs of the times?"

The Review and Herald.

BATTLE CREEK, MICH., DEC. 18, 1888.

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

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The Biblical Lecture Class in the College for 1888-89, opened Dec. 13, with a membership of seventy-one.

This being the close of the volume, there will be no paper next week. Number one of volume sixty-six will appear January 1, 1889.

The song "Africa," printed on page 15, was contributed by a friend, with special reference to the occasion of the week of prayer.

We are indebted to Bro. C. L. Boyd for a copy of *The Diamond Fields Advertiser*, published at Kimberly, South Africa, giving an interesting account of the diamond-bearing country, and the method of working it. These fields in the vicinity of Kimberly and Dutoit's Pan, have become an interesting locality to our readers, not merely because there are found gems for the outward adorning of people of wealth and station, but because there are being found there gems far more precious, to adorn the crown of the Master when he comes to "make up his jewels." Mal. 8:17.

ORGANIZATION OF THE NEW BOARD.

The Board of Trustees chosen at the late meeting of the stockholders of the Publishing Association, has been organized by choosing G. I. Butler, President; C. Eldridge, Vice-President and General Manager; F. E. Belden, Secretary; A. R. Henry, Treasurer; H. W. Kellogg, Auditor; G. I. Butler, F. E. Belden, and U. Smith, Publishing Committee.

The newly elected Board of Directors for the Educational Society stands organized for the coming year, as follows: Geo. I. Butler, President; W. W. Prescott, Secretary; A. R. Henry, Treasurer.

The Trustees of the General Conference Association of the S. D. Adventists have chosen A. R. Henry as President of that Board; U. Smith, Secretary; W. H. Edwards, Assistant Secretary; and Harmon Lindsay, Treasurer.

The Texas Conference have ordered 20,000 copies of the new tract, "The United States Constitution:

Shall It Be Preserved as It Is?" This is encouraging. There is abundance of room and plenty of use in our country for millions of copies of this tract, and now is the time to circulate it.

The uncontrollable propensity of the National Reformers for political favor, which prompts them to put in a bid for it on every possible occasion, showed itself in the late convention in Washington when, with characteristic audacity and presumption, they proceeded to make President-elect Harrison a vice president of their National Sabbath Union. Doubtless General Harrison was in blissful ignorance, at the time, of the exalted position to which he was being raised. It is the custom of these pseudo Reformers to bestow their honors more with reference to an individual's qualifications for helping along their scheme, than to any thoughts or wishes of the recipient in the matter.

BATTLE CREEK "JOURNAL" OF DEC. 11.

This issue of the Battle Creek *Journal* contains a full report of the three very interesting lectures delivered at the Tabernacle by Eld. A. T. Jones, on our Constitution,—the principles on which it is based, the religious attacks upon it, and the parallel movement in the fourth century. These three lectures fill eighteen columns of the *Journal*, and furnish a great amount of valuable information and argument.

We did plan to secure the publication of these lectures through one of the Chicago dailies, but this plan has been abandoned for the present, from motives of economy.

We have secured 20,000 copies of the *Journal* containing these lectures, which we can mail, post-paid, for ten dollars per thousand. Address M. L. Huntley, REVIEW AND HERALD, Battle Creek, Mich.

SPECIAL JANUARY "SENTINEL"

The matter contained in the October *Sentinel*, with some unimportant changes, will be reprinted in a special January number, which will be furnished at the same liberal rates as was the October *Sentinel*. Let the orders come in early. Address, M. L. Huntley, Battle Creek, Michigan, or, *American Sentinel*, Oakland, California.

THE "SENTINEL" TRACTS.

A NEW edition of the thirteen *Sentinel* tracts has just been issued from new plates at the Pacific Press. They contain 184 pages. Price twenty cents. Knowing that the demand for these tracts would be very great, the International Tract Society has requested the *Review* Office to print the same in smaller type, and larger page, using thin paper, so that the package can be sold for ten cents, and furnished in large quantities to the State tract societies at fifty per cent discount. Send in the orders. The tracts will soon be ready.

THE PETITIONS.

INTERESTING reports are received from those engaged in circulating the petitions that Congress shall pass no bills, and favor no Constitutional Amendment relating to any religion or ecclesiastical institution. Nearly all who have begun the work are making excellent progress, and they find that this work is opening a field for labor, of immense magnitude and of great promise. Hundreds of thousands of *Sentinel* tracts and "The United States Constitution: Shall It Be Preserved as It Is?" are being judiciously distributed. Our great regret is, that this work was not begun sooner.

Ten thousand of the petitions were printed and sent out. We shall at once print 10,000 more, using better paper. These will be ready to send out when called for. Let those circulating the petitions, as soon as one town or neighborhood is worked, send the signatures to the tract society secretary, and begin with another petition in adjoining territory. At the close of each week, please forward all the signatures secured.

W. C. WHITE.

REPORTS AND REPORTING.

THERE are several thousand readers of the REVIEW who no doubt would be deeply interested in a brief but comprehensive report from each Conference, of

the meetings held during the week of prayer. There would not be room in the REVIEW for a report from each church, but a report from each Conference could be inserted, and would be very profitable reading. Such a report can be made by each Conference president, if those conducting the meetings in each church, will regard it as one of their duties to write to the president of the Conference at the close of the week of prayer, giving a brief account of the meetings and of the present standing of the church.

Among other points of interest, do not fail to mention (1.) the number of meetings held, their character, and how well they were attended; (2.) The spiritual standing of the church, and the plans that have been adopted for a more extended effort to spread a knowledge of the third angel's message; (3.) A brief account of the Christmas meeting, with a statement of the amount contributed to the support of foreign missions. To this might be added requests for labor, an account of interesting experiences gained while circulating the petitions to Congress, and other items of importance. Let each church see that a report is sent to the Conference president before Jan. 1, 1889.

W. C. WHITE.

INDEX FOR VOLUME 65.

WE print the Index to this volume of the REVIEW in a separate form, to give our readers the full complement of sixteen pages of reading-matter in this issue. Those who file and preserve their papers for future reference should have the Index. All who wish it, will please drop us a postal, and it will be sent.

SPEAKING on the subject of home missions recently, Miss Frances Willard, President of the W. C. T. U., said:—

Out of every hundred persons in New York, but twelve are of American parentage; of the 7,000,000 young men in the nation, 5,000,000 never darken a church door; ninety-five per cent of them are members of no church; and sixty-five per cent of the criminal classes are made up of young men. These and similar facts call loudly for the evangelizing of the home heathen.

We do not bring these statements to the attention of our readers merely to inform them of these facts, for they are well enough known already; but we mention them because they help to reveal the beautiful consistency, even on their own grounds, of the party of which Miss Willard is leader, and of the Prohibition and National Reform parties, in their demanded Sunday legislation. This legislation, of course, is to be brought about by public sentiment, either in the form of the ballot, or of signatures to some petition, as it is being secured just now with reference to the Blair bill. And what are the qualifications of the ones who are to give expression to this public sentiment?—Five millions of them never darken a church door. So much for the young men, and how is it with those of greater age? Suffice it to say that it is a fact well-known, and often commented upon by religious journals, that what ought to constitute the male portion of the congregation at religious service in our popular churches is usually conspicuous by its absence. The female portion of the church membership predominates very largely. With this fact before us, and the testimony of Miss Willard that more than two-thirds of our young men never go to church at all, it is certainly a reasonable estimate to include in the number of those who never darken a church door, one half of the men of middle age. Put the two classes together, and we have a total of more than one half our voters constituting the "heathen at home," to say nothing of women, a large number of whom would be included by a careful estimate. These are the ones who control the ballot-box, and by whose votes the party favoring legislation in religious matters must be placed in power. This is the source of the public sentiment which supports such legislation,—the "heathen at home." How very probable that such persons stand in the counsel of the Most High, and are eminently qualified to discern the nation's spiritual wants, and to exercise discrimination on important questions of a theological nature.

ARGUMENT ON SABBATON.

By this tract of 24 pages all the mystery attached to this term, as related to the Sabbath question, is effectually cleared up. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE APPROACHING CRISIS INDEXED

A GREAT crisis awaits the people of God. Very soon our nation will attempt to enforce upon all, the observance of the first day of the week as a sacred day. In doing this, they will not scruple to compel men against the voice of their own conscience to observe the day the nation declares to be the Sabbath. In view of this, there must be, among God's commandment-keeping people, more spirituality and a deeper consecration to God, and a zeal in his work that has never yet been reached, to hold aloft the banner of God's truth. The law of God, the only standard of righteousness, must be prized in proportion as the professed Christian world manifest contempt for it.

The law of God should be loved and prized by God's true people now, more than ever before. There is the most urgent necessity of enforcing the words of Christ upon the mind and heart of every believer, both men and women, youth and children: "Search the Scriptures." Examine your Bibles as you have never done before. Unless you arise to a higher, holier attitude in your religious life, you will not be ready for the appearing of our Lord. There are many who are not purifying their souls by obeying the truth. As great light has been given them, God expects proportionate zeal, devotion, and faithfulness upon the part of his people. But there will be proportionate darkness, unbelief, and blindness as the truth is not appreciated and acted upon.

The Lord will not remove from his people every occasion to doubt; but he will give sufficient light and evidence to encourage faith and confidence; and if they walk as Christ, the light of the world, leads the way, they will not step aside into the paths of doubt and unbelief. When declension and danger threaten the church, there will be more praying, more fasting, by the faithful few, and the Lord will answer the prayers offered to him in sincerity, and at the same time he will come forth as an avenger because of the guiltiness of the evil-workers. He will be a protector; for he will "avenge his own elect, which cry day and night unto him, though he bear long with them."

It will appear as though Satan is triumphant, and that truth is overcome with falsehood and error; because the people of whom God has spread his shield, and the country which has been an asylum to the conscience-oppressed lovers of God and the defenders of his truth, are placed in desperate jeopardy through its oppressive legislation. Should our nation abjure the principles of Protestantism, to give countenance and sanction to the Sunday law, they will in this act join hands with popery; for it will be nothing else than giving life to the tyranny which has been eagerly waiting and watching its opportunity to spring into active despotism. And now, as this evil is on the point of realization, it is the business of all believers in the Bible to arouse.

For years many have sat in calm expectation of this event, and they will not be working out the purposes of God if they comfort themselves with the thought that what is to come will come, and anything that they may do will not prevent it. They should not settle down in an easy, comfortable indolence, thinking that God will shelter his own people in the day of this calamity. This is the time for action, not for indolence and spiritual stupor. Satan is preparing his forces with a power from beneath, and all heaven is in busy activity, ready to work in the interests of those who are awake to the condition of things, and, like faithful sentinels, are doing all they can to arouse the people to avert, if possible, the threatened evil.

If our people continue in the listless attitude in which they have been, God cannot pour upon them his Spirit. They are unprepared to co-operate with him. They do not realize the threatened danger, and are not awake to the situation. They should feel now as never before their need of vigilance and well-concerted action.

The following quotation from "Testimony, No. 32," pages 208-210, which was published in 1885, shows that our people have not been left without warning as to the duties and dangers of the times:—

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We

are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whether the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

Those who have access to God through Christ have important work before them. Now is the time to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of the Lord weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought for his people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to his power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, of his truth and his people, can be turned aside, even as the rivers of water are turned, if he orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep,—the same infinite Creator will work in behalf of his people if they call upon him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict. "The wrath of man shall praise Thee," says the psalmist; "the remainder of wrath shalt Thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be awakened. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber.

Thus it has been in the past history of God's people. For refusing to worship the great golden image which Nebuchadnezzar had set up, the three Hebrews were cast into the fiery furnace. But God preserved his servants in the midst of the flames, and the attempt to enforce idolatry resulted in bringing the knowledge of the true God before the assembled princes and great men of the vast kingdom of Babylon. So it was when the decree went forth forbidding prayer to any god save the king. As Daniel, according to his custom, made his supplications three times a day to the God of heaven, the attention of the princes and rulers was called to his case. He had an opportunity to speak for himself, to show who is the true God, and to present the reason why he alone should receive worship, and the duty of rendering him praise and homage. And the deliverance of Daniel from the den of lions was another evidence that the Being whom he worshiped was the true and living God.

So the imprisonment of Paul brought the gospel before kings, princes, and rulers, who otherwise would not have had this light. The efforts made to retard the progress of truth will serve to extend it. The excellence of truth is more clearly seen from every successive point from which it may be viewed. Error requires disguise and concealment. It clothes itself in angel robes, and every manifestation of its real character lessens its chance of success.

The people whom God has made the depositaries of his law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been intrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many people, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world."

Through fraud and falsehood Satan is now using

those who claim to be Christians to divorce the world from God's mercy. They are working a blindness. They do not see that if a Protestant government sacrifices the principles that have made them a free, independent nation, and through legislation brings into the Constitution, principles that will propagate papal falsehood and papal delusion, they are plunging into the Roman horrors of the Dark Ages. But this need not be, just at this point of time, if the church is aroused to her duty and her work. A vast responsibility is devolving upon men and women of prayer throughout the land, to petition that God may sweep back this cloud of evil, and give a few more years of grace to work for the Master.

The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of what they are to-day. But now, when the time has come for them to spring into action, they have the getting ready to do. When Satan made his advances, it was high time for the watchmen on the walls of Zion to arouse and counteract his efforts to obtain the advantage. It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. Not all of our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time. The third angel's message comprehends more than many suppose. What interpretation do they give to the passage which says an angel descended from heaven, and the earth was lightened with his glory? This is not a time when we can be excused for inactivity. If this work, which was so essential, had been taken up by our ministers, there would be to-day a far different state of things in all our churches.

Some in the church will prove to be false brethren; their faith, their love, their patience, their constancy will be tested and tried; and if they are not rooted and grounded in the truth, if they are not filled with the fruits of righteousness which are by Jesus Christ unto the glory and the praise of God, they will become offended at reproofs and warnings, will not humble their souls before God, and will go back and walk no more with those who love the truth. The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given to them to see the dangers. Let them blow the trumpet, not in a general way, but so that it may give a certain sound, that other watchmen upon the walls of Zion may hear, and in their turn send forth the warning note.

Perils now threaten the people of God; and what will they do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls us to awake; for the end is near. The prophecies that show us the closing scenes of earth's history, are fast fulfilling. The time is fast approaching when we shall be made to feel the hand of oppression, because we demand our religious rights. Shall we then dishonor God by keeping silent, when his holy commandments are being trampled under foot?

We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, What are our people going to do in the matter? Do you realize that the night will soon come, when no man can work? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition is brought upon you? If God has ever spoken by me, the time will come when we shall be brought before councils, and every position of truth which we hold will be severely criticised. The time that we are now allowing to go to waste should be devoted to the charge God has given us, of preparing for the approaching crisis. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb.

We should especially seek God for grace and power to be given his people now. God lives; and

we do not believe that the time has fully come when he would have our liberties restricted. (The prophet saw "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Another angel ascending from the east, cried to them, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This points out the work we now have to do, which is to cry to God for the angels to hold the four winds until missionaries shall be sent to all parts of the world, and shall have proclaimed the warning against disobeying the law of Jehovah. But every conceivable thing that the enemy can bring against the people of God, to hinder them in their work, will be employed. The Lord, on the other hand, bids all to be awake and to watch; for it was while men slept, that the enemy sowed tares.

E. G. WHITE.

A UNITED AND CONTINUED EFFORT REQUIRED.

THE present movement in opposition to religious legislation is one in which every Seventh-day Adventist is personally interested; and while but few, comparatively, may be called upon to solicit subscriptions to the petitions that have been prepared, all have an important part to act in the matter. Those who remain at home are not relieved from responsibility. The few who go among the people to solicit signatures, are simply representatives of the rest. It is the privilege and duty of those not personally engaged in the work, to bring the special blessing of God upon the efforts of those who are, by humiliation of heart, and by fervent, effectual prayer. And that they may understandingly pray and exercise faith, and also be in readiness to act when occasion requires, it is necessary that they should inform themselves to the utmost of their opportunities, upon the issue now before us. The importance of the times demands this, and nothing less can meet the approval of God.

No one can understandingly entertain the idea that the present effort to secure legislation in favor of Sunday by the Constitutional Amendment party, will be temporary, even though the bills before Congress should not pass at this session. We should therefore plan for continued effort, not only in opposing this movement, but in prosecuting the work which we have to accomplish before Sunday laws are made and enforced. If this work were already accomplished, the urgency of the case would be far less than it is. Although unjust, and subversive to the best interests of all United States citizens, these laws will surely be enacted and enforced by the Government in the near future. And then if the work of the church in heralding the last message of mercy to the world has not been completed, it will have to be done "in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from the enemies of the faith. At that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges."—*Testimony for the Church, No. 32, p. 219.* This clearly sets before us what we may expect. We are years behind in this work; therefore it is of the utmost importance that we make the most of the time that remains.

If the suggestions which have been made with respect to securing signatures, are carried into effect, every locality in this country where we have churches and scattered members, will be thor-

oughly canvassed by persons chosen for this purpose. This will afford an opportunity of learning the sentiments of the people with respect to our views, so that the beginning now made can be followed with other labor. The distribution of reading-matter in connection with obtaining signatures, should be made to open the way for the presentation of more. The effort that is now recommended should be made with this in view; and to this end those who engage in it should do so with the object of arousing an interest, and of learning how the people can be reached individually by personal effort. It will not be advisable to take time to present different points of truth in connection with the petitions, but they will prepare the way for future efforts in this direction.

It is usually better to leave a person while he is interested to hear more, with the way open for another interview, than to satisfy him at once. Meanwhile the Spirit of God will be impressing his mind, and preparing him to receive further light. Many missionary workers make the mistake of saying too much at one time,—more than the person with whom they are conversing can comprehend, so that he often becomes confused. One direct text of Scripture on some point of truth that will remain in the mind, is better than hours of talk concerning which only a confused idea will be retained.

Another point that should be carefully guarded, is that of arousing a spirit of controversy. In many instances those who present the petitions, will be met by strong opposition, and the temptation to reply in the same spirit will be great; but the result of yielding to it will usually be a loss of time and influence. The object of every one who presents these petitions for signatures, should be to lay the foundations for future labor. They should take notes of individual cases, to be considered by those in charge of the work in meetings for prayer and consultation. In many cases, the one who presents the petitions may not be the best person to carry on the work with individuals. The circumstances connected with various cases should be carefully considered, so that the best course may be pursued. There may be cases where reading-matter, accompanied by correspondence from a distance, would be more acceptable.

Great forbearance and patience should be exercised toward persons who are in darkness. Had we been surrounded by the same circumstances, subjected to the same influences, we might now occupy a worse position than they. Even in their deception and blindness, God may look upon them with more favor than upon many who have received greater light. We cannot read the heart, or tell what the grace of God can do for any one. Let us be careful not to defeat the purpose of God in any case, either by inaction or indiscretion.

MARIA L. HUNTLEY.

SUGGESTIONS ABOUT THE PETITIONS.

WHO SHALL SOLICIT SIGNATURES?

1. In the vicinity of local Tract Societies, persons who may be selected by a council of the church, Tract Society, and Sabbath-school officers, in their several localities.

2. In localities where there are no local Tract Societies, such persons as may be selected by the State Conference and Tract Society officers.

3. Persons of influence who are not S. D. Adventists, but who are interested, or may become so, in preserving the Constitution of the United States as it is.

4. Intelligent persons who have become interested in reading our publications through missionary correspondence or otherwise. Those having correspondence with such persons should send them pledges and suitable publications, and invite them to co-operate in the work.

Those appointed to solicit signers should be particular in ascertaining what territory, or class of individuals, is assigned to them, so that persons shall not be repeatedly solicited for their signature.

HOW TO MAKE PREPARATION.

1. By seeking that connection with God which will insure the aid of his Holy Spirit.

2. By a careful study of the tract, "The United States Constitution," the *Sentinel* tracts, the special issue of the *Battle Creek Journal*, which will be

forwarded soon, and various articles that have appeared in the *Sentinel*.

3. By attending meetings for instruction and consultation which may be appointed by those in charge of the work.

HOW TO PRESENT THE PETITIONS.

1. Present the subject from the stand-point of an American citizen, without regard to religious or political opinions. This work should be engaged in, not so much because S. D. Adventists are likely to suffer from the adoption of the proposed Amendment, as because the rights of every citizen of the United States are thereby endangered.

2. Secure the signature of influential persons to head your lists, such as lawyers, doctors, merchants, and others who are respected in the community. Also obtain the assistance of such men, in the matter of presenting the petitions to others, with whom they would have much more influence than yourself. It would not be best to head the lists with the signatures of persons of pronounced infidel sentiments. Our people would better sign on lists by themselves. Persons holding official positions should indicate that fact by giving titles or otherwise.

3. Take the signatures of those who sign readily, at once, and leave with them the tract, "The United States Constitution." To those who hesitate, present in your own language and by reading short extracts, the points in the tract; and if they still object, give them such reading-matter as will answer their objections, and make them another call.

Avoid all controversy, whether upon religious, political, or other subjects; and also avoid unpleasant allusions to religious or political bodies. Be courteous; work quietly, earnestly, and as quickly as is consistent with thoroughness. Let those who do not solicit signatures, sustain those who do, with their sympathy and prayers.

NEWSPAPERS.

As soon as it is known that petitions of this kind are in circulation, the newspapers will be likely to notice the fact. As soon as the newspapers are published, one should be appointed to visit the editor, and to deliver the tract, "The United States Constitution," an assorted package of the *Sentinel* tracts, and if possible secure their approval of the movement. It will then be the duty of this person to examine the papers issued in his locality, and be prepared to respond to articles or items that may appear, either favorable or unfavorable, in a way to advance the interests of the work.

To assist those who may be appointed to this work, by making suggestions and providing items of information, etc., a committee has been appointed. Should the assistance of this committee be desired in responding to any particular article, the paper containing it should be forwarded to the committee.

Address, Prof. Wm. H. McKee, Battle Creek College, Battle Creek, Michigan.

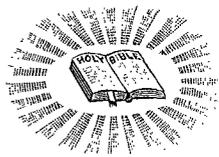
COMMITTEE.

HINTS TO CANVASSERS AND OTHERS.

WHEN the petitions are being sent to the churches, a copy should be forwarded to each canvasser working alone, and enough more mailed to the leaders of canvassing companies so that each member of the company may be supplied. Copies of the new four-page tract, "The United States Constitution," and of the special issue of the *Battle Creek Journal*, should also be sent to the canvassers, for their careful study. It is not necessary that they should stop canvassing, and give their whole attention to circulating the petitions, unless, in special cases, where their Conference so provides. After giving the subject thought, each canvasser should take with him a copy of the petition, calling attention to it, after having shown his book, or when delivering, as suits him best. He should also take with him a few packages of the *Sentinel* tracts, and as many of the new four-page tract,—"The United States Constitution,"—as he can conveniently carry, giving away copies of the latter, and selling or taking orders for the *Sentinel* tracts wherever it can be done without interfering with his regular work.

In country territory, it will do no harm when

Adventist 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.

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REVIEW AND HERALD, Battle Creek, Mich.

HYMN OF PRAISE.

WHEN all thy blessings, Lord, I would review,
How great their number, and their worth how great;
The day were spent, ere I could name them through,
All life for them could never compensate.

Day after day thy daily blessings fall,
Unfailing as the morning sun to rise;
While daily still—unknown, unlooked-for all—
Thy special mercies are a glad surprise.

O that my earthly life might be always
As full of love to thee as thine to me;
O that my soul, when ceased from earthly praise,
May sing thy glory through eternity.
—D. W. Brownell.

Our Contributors.

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

THE PRESENT CRISIS.

BY MRS. E. G. WHITE.

WE feel deeply over the present state of the church whose members have long possessed a knowledge of those events which are to transpire near the close of time in fulfillment of prophetic history. Christ is coming in power and great glory, and the dead are to be "judged out of those things which are written in the books, according to their works." The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling his head, is soon to cease his work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom his people have looked will assume his right,—the office of Supreme Judge. "The Father . . . hath committed all judgment unto the Son. . . . And he hath given him authority to execute judgment also, because he is the Son of man." It was he, says Peter, who was ordained to "judge the quick [the living] and the dead." "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."

The faith and patience of those who have waited long, have been sorely tried. "Hope deferred has made the heart sick;" and the cry has come up before God, "Lord, how long?" But now the signs are fulfilling,—nation rising against nation, startling calamities by land and by sea, famine, pestilence, fearful storms, sweeping floods, and great conflagrations. All these testify that we are approaching the grand consummation. The cry going up to God from the waiting ones,

will not be in vain. The response will come, "It is done." "He which is filthy, let him be filthy still; . . . he that is holy, let him be holy still." Can the church contemplate this hour with calm indifference?

The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. We must show to the world that we recognize, in the events that are now taking place in connection with the National Reform movement, the fulfillment of prophecy. That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm.

Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Sunday movement, but it is concealed. Even the men who are engaged in the work, are themselves blinded to the results which will follow their movement. Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God."

When the disciples preached Christ and him crucified, after his resurrection, the authorities commanded them not to speak any more nor to teach in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard." They continued to preach Jesus and him crucified, and afterward raised from the dead. The sick were healed, and thousands were added to the church. "Then the high priest rose up, and all that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison."

But the God of heaven, the mighty Ruler of the universe, took this matter into his own hands; for men were warring against his work. He showed them plainly that there is a ruler above man, whose authority must be respected. The Lord sent his angel by night to open the prison doors; and he brought forth these men whom God had commissioned to do his work. Thus we see that these rulers were not in harmony with God's word. Had they taken him into their counsel, they would not have commanded the disciples to do contrary to his will. The rulers said, "Speak not at all, nor teach in the name of Jesus;" but the heavenly messenger sent by God, said, "Go, stand and speak in the temple to the people all the words of this life."

Those who shall seek to compel men to observe an institution of the papacy, and trample upon God's authority, are doing a work similar to

that of the scribes, Pharisees, and Sadducees in the days of the apostles. When the laws of earthly rulers are brought into opposition to the laws of the Supreme Ruler of the universe, then those who are God's loyal subjects will be true to him.

The National Reform movement, that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates.

Many will plead that there is no prospect that popery will ever be revived. If it shall regain its lost ascendancy, it will be by Protestantism's giving it the right hand of fellowship. If it shall be legislated into power by the concessions of time-serving men, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth for the errors of the papacy. Once let the minds of the Christian world be turned away from God; let his law be dishonored and his holy day trampled upon, and they will be ready to take any step where Satan may lead the way.

Some urge that the Catholic religion is not what it once was; that the principles to which Protestants could not concede, and indignantly rose up to war against, were held by Catholics in the days of their ignorance and barbarism. They say that the present high mental development of the people would never allow them to adopt the plan of action carried out in the past,—compelling the conscience upon religious subjects. But there is nothing in the Scriptures to assure us against the reinstatement of popery. Protestants to-day are a self-sufficient, world-loving people; but they must have some religion, and prefer that consisting of forms and outward display, rather than the simplicity of the true religion of Jesus Christ. They are too wise in their own conceit to seek God for counsel and direction,—to open the Guide Book which points them to the only way that leads to heaven. They close their hearts to Jesus in his humiliation, self-denial, and self-sacrifice, and open the door to the delusions of Satan.

While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. While men have slept, Satan has been stealthily sowing the tares. Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privileges of religious liberty so long enjoyed.

This nation has been highly favored of God. It has been the great center of religious light and liberty. O, do not sleep now, and in your inactivity feel that you are doing the will of God! The experience of God's commandment-keeping people now should correspond with the events that are crowding upon us.

It should be the business of all the righteous in the land, as they see signs of the approach of peril, to arouse to action, and not sit in calm expectation of ruin, comforting themselves with the belief that this work must go on, because prophecy has foretold it, and that the Lord will shelter his people in the day of trial. Effectual, fervent prayers should be ascending to Heaven, that this calamity may be deferred; for we are not ready to meet it.

Every passing hour now is one of activity in the heavenly courts, to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These transient moments, that seem of so little value to us, are weighty with eternal interests. They are molding the destiny of souls for everlasting life or everlasting death. The words we utter to-day in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be to human souls the savor of life unto life or of death unto death. We must be washing our robes of character in the blood of the Lamb. If we would be saints above, we must first be saints below.

We have lost much time in inaction, because we have not realized the time in which we are living. This we deplore, and would humble our souls before God, pleading with him for pardon for sleeping at our post of duty, and allowing the enemy to gain the advantage over us. Many have chosen to do nothing, when they should have been diligent to repulse the enemy. Let your services now be dedicated to God. Gird on the armor for vigorous work, saying, "Here am I, Lord, send me."

It is essential that we be much in prayer to God, that his voice and his power may be manifested in behalf of his people, and that the angels may hold the four winds until the truth is more fully proclaimed, and the servants of God are sealed in their foreheads. God is not pleased with the attitude of his people. Satan is taking the world captive, and the sentinels for God and the truth are letting him do it. "Watch then, stand fast in the faith, quit you like men, be strong." Arouse, and come to the front. Be staunch to defend your religious liberty.

Many of our people are registered in the books of heaven as slothful servants. They have buried their talents of money and capability in the world, and the work they should have done has been left undone. Some to whom the Lord has intrusted means, have been ease-lovers, and have not done their duty in the fear and love of God. Many have left the smaller churches, to unite with larger ones, where they carry no burden of responsibility, and are only in the way. Such lose their spirituality and vital force, because they do comparatively nothing for the truth. What account will these have to give to the Master when he shall say, "Give account of thy stewardship"?

We are not ready for this great issue to which the enforcement of the Sunday law will bring us. Let the members of our churches become missionaries for the Master; let them not linger in ease and indifference; but let them go forth to work for God. Their spiritual muscles have been nearly palsied with inaction. Go without the camp, bearing the reproach for Christ and the truth. Work to-day in the Lord's vineyard. Go out into the highways and hedges, and stir up the people to investigate the truth. Woe to all who profess to walk in the light, yet who are at ease in Zion. They absorb the God-given rays of righteousness, but do not diffuse the light to others. The parable of the faithless servant who hid his Lord's money, condemns them, and they are classed among those who refuse to be co-laborers with Jesus Christ, selfishly caring for their own ease, and leaving those for whom Christ has died, to perish without the knowledge of the truth which God has graciously given to them. Those who have been the receivers of spiritual light, may become the receptacles of darkness, to whom the words of Christ are applicable, "If therefore the light which is in thee be darkness, how great is that darkness!"

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." May this statement be true of God's people, to whom

he has committed the sacred trust of the knowledge of his law. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them." Just when many who have had light and evidence are saying, "Where is the promise of his coming?" and declaring that all things continue as they were from the beginning, the terrible realities of the day of God will burst upon them. Marvelous beyond expression is the blindness of the people of this generation.

Every true child of God should now be inquiring, "What wouldst thou have me to do?" Brethren, for Christ's sake, do something, and do it now. Satanic influences are all around us, to be met and resisted. The tares are mingled with the wheat, error with truth, coldness with zeal, darkness with light. There must be a returning to our first love. We must battle nobly with tribulation and danger, in the midst of trials, tests, and provings of God. We must be rich in faith and good works. The message to the Laodicean church is applicable to those who have been made the repository of rich truth. This church is distinguished in prophecy by its great profession of advanced light; yet it was filled with spiritual pride and lukewarmness in religion. They had a religious theory, but were greatly lacking in moral power and holiness. They are pronounced wretched, poor, blind, and naked. O that our people would realize the danger, and heed the counsel of the True Witness, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eye-salve, that thou mayest see."

Will we now, who have such great light, make some sacrifice for Jesus, who for our sakes became poor, that we through his poverty might be made rich? We must arouse, and through piety and earnest work for the Master, partake of his spirit of love for souls, of faith in God, that he may work with us, by us, and through us.

OUR NATIONAL INFLUENCE.

BY ELD. S. H. LANE.

HE who carefully investigates the latter part of the thirteenth chapter of Revelation, beginning with the eleventh verse, in the light of the past and present history of the United States, cannot fail to discover that it, as a nation, is the subject of the prophecy. The two-horned beast, a symbol of the United States, was seen "coming up" when the papal beast was led into captivity, at the expiration of the 1260 prophetic days, or literal years, which terminated in A. D. 1798.

In speaking of the wonderful influence the United States should gain among the nations of the earth, the prophet says: "And he exerciseth all the power of the first beast before him." The beast,—Rome in her pagan and papal form,—gained such an influence in the world as to formulate and mold to a great degree the sentiments, opinions, and prejudices of all the nations which at that time composed the great family of nations. This was true both politically and religiously. When the prophecy in regard to the United States shall have been fulfilled, this nation will mold to a large extent the political and religious sentiments of all the civilized nations of the earth. That this has been already quite fully accomplished in a political light, let the following from *Reynold's Newspaper*, published in London, England, testify. In speaking of the recent presidential election, it says:

The result of the presidential election was waited for in England on Wednesday with an intensity of interest that no contest in this country could have excited. Special London "presidential extras" of the *New York Herald* competed with the daily evening papers of the metropolis, and for the time being, the revelations of the special commission, the discussion in Parliament, even the winners of the Stewards' Cup and the Grand Sefton Steeplechase at the Liverpool races, were quite out of the running. The extraordinary interest which the contest has excited is a proof of the influence which the affairs of the great republic have upon the people of other nations, and particularly upon our own. And yet there was no issue at stake that affects directly any other country but the United States. Peace or war did not hang in the balance. The future of peoples was not involved. Whichever candidate was elected, Englishmen

would, for all serious purposes, be unaffected in their social, political, and imperial aspirations; for the great question on which the presidential battle was fought, the late President's modified scheme of free trade, has not caused more than a passing thought to the ordinary Englishman. What, then, makes the political affairs of the transatlantic people of so much interest to us and to Europe? Why is the election of one man over another to the presidential chair of the United States the one absorbing topic of conversation among foreign peoples? And why should the present election, more than any that has preceded it, have been followed so closely and particularly by the people of the United Kingdom?

The answer to all these questions may be summed up in a sentence. The United States is not only the foremost nation on the earth, but it is the type of the nationality of all future nations, and the nearest approach to the ideal of self-government that, since the dawn of civilization, philosophers, poets, and statesmen have dreamed of. A century of republicanism has done infinitely more to dignify citizenship than the thousand years of monarchy and imperialism that make up the history of the Old World. In what country of Europe or Asia, where the light of citizenship has broken, are there not tens of thousands of patriotic souls, inspired by the glorious example of freedom and self-respect that the United States has set up, and who are sowing the seeds of political independence in their own lands, that will sooner or later ripen? The time is not yet, but it is fast approaching, when monarchy, imperialism, and the countless evils they generate, will disappear; and people, all the world over, will take the power into their own hands, using it for their own ends. Self-government, whether, as in the States, through individual forces, or as in the dreams of LaSalle and the Socialists, is the future of nations; and in the making of that future the immeasurable success of the United States of America will have had the most potent influence.

Surely this extract shows unmistakably the influence the United States has already gained in the world. One hundred years ago, when this nation was seen "coming up," the thrones of the Old World seemed immovable,—secure,—and the crowns seemed to rest with ease on the heads of those who exercised imperial power. How changed is the scene at the present time! Thrones have ceased to exist. Kings and queens have been deposed. Every throne left seems to be tottering, and the crowns resting on the heads of monarchs seem to be sliding slowly but surely from their resting-places. Many causes have conspired to bring about these results, but they have been caused principally by the political influence the United States as a nation has gained over the masses of the people of other nations.

This influence was not gained in a moment. It has taken a century to accomplish what has been done; but as this influence has been gained, and is growing stronger each year, it will enable this nation to gain, with astonishing rapidity, a religious influence which will mold the religious sentiment of all nations in reference to any so-called religious point the nation may see fit to adopt. Are there indications that this nation will follow the leadings of Rome in respect to religious dogmas? The prophet declares (Rev. 13:12) that the United States shall cause "the earth and them which dwell therein to worship the first beast." There is scarcely a doctrine of the Bible with which the Romish Church has not tampered. With some, she has made sad havoc. The prophet Daniel declared that the beast power (Dan. 7:25) should change the law of God, which was accomplished when Rome enforced laws compelling men to worship on the day of the sun, or Sunday,—the first day of the week. When our Government shall likewise compel men to observe the first day of the week,—Sunday,—then will she not only legislate against the fourth commandment of God's law, but make an image to the beast.

The Blair Sunday bill now before Congress, demanding that the Government shall enforce the observance of Sunday, will, if passed, have this effect; and should it fail, a similar or a more stringent one will yet pass; and when such is the case, the image of the beast will be formed, and through the powerful influence of this nation, every civilized nation in the world will be inspired to either enact Sunday laws, or strictly enforce those already enacted. Then will all the world worship the beast and his image.

Is it not time to raise our voices against any action of this nation in enacting any law or laws looking in the direction of religious legislation that will, in time, create an image to the beast, and cause the people of this and those of other nations to worship the beast? May the Lord give us grace and strength to do our duty in this important time!