



AND SABBATH HERALD.



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

VOL. 65, No. 49.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 11, 1888.

WHOLE No. 1794.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich

REST AFTER LABOR.

BY ELIZA H. MORTON.

LOVINGLY, O, so lovingly,
Falls His blessing to-night;
Into my soul so tenderly
Shines the heavenly light.

Resting my heart, O, so sweetly,
Giv'ng such holy calm,
Driving away all the shadows,
Taking away alarm.

Earth, with its uplands and lowlands,
Seems to vanish afar;
Vistas of glory and beauty
Open from Bethlehem's Star.

Angels lift garlands of flowers,
Scattering their petals sweet,
Down through the azure of joy-land,
Down to my very feet.

Thanks be to God for this blessing,
Thanks be to Jesus, His Son,
Thanks for this foretaste of glory,
After my work is done.

Portland, Me.

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.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 3.

BY ELD. D. T. BOURDEAU.

II. We should bear in mind that symbolic prophecies are largely made up of symbols, which are a kind of prophetic parables, and that we should not attempt to wrench truth from every feature of symbols or parables. Indeed, oftentimes we meet in symbols making up chains of important prophecies, features, which, taken independently of their interpretation, would present palpable untruths.

Who ever met in nature a lion having wings, or a leopard with four heads and four wings, or a bear with iron teeth and brass nails, devouring, eating, and treading down with its feet what it did not eat, and having a horn with eyes, and a mouth speaking great things? These features, taken in the abstract, would appear absurd, yet God uses them in Daniel 7, to represent earthly governments; and even those traits which present apparent untruths, are made subservient to God's purpose, which is to arouse the curiosity of the Bible student, and lead him to delve into the subject which is presented for his consideration, with a thirst that only a knowledge of the truths which the divine Author designs to inculcate, can satisfy. So of symbols in Daniel 8; Rev. 12; 13, etc.

There are many parables in the Bible that might be used to illustrate and support the principle under examination; but we will, for want of time and space, confine ourselves to two parables of the New Testament, leaving the reader to carry on the investigation still farther.

First, take the parable of the unjust steward, who had wasted his lord's goods, and who, for this reason, was to be called to an account by his lord. "The steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16: 1-9.

Did the Lord approve theft in the unjust steward?—No; but he commended in him his wisdom and forethought. And in the application, the Saviour enjoins upon us the duty of making angels our friends by a proper use of our means, that when every earthly prop shall fail us, the angels may receive us into the everlasting habitations of the city of God.

Again, take the parable of the prodigal son as recorded in Luke 15. After his return to the parental roof, his "father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry," etc. Verses 22-24.

Shall we take this parable to prove that it is right to wear gold? Some are so unwise as to regard it in this light. I say they are unwise, because they represent Christ as teaching the very opposite of what Paul and Peter taught. Paul says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10. And Peter comes in with the same doctrine, thus: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 4, 5.

Did not Christ, Paul, and Peter speak by one and the same Spirit? Can the Spirit of God contradict itself? It is therefore very important to keep the mind on the great objects of parables and symbolic prophecies, and not to attempt to draw specific meaning from every feature that enters into their make-up.

It is the Spirit of Christ that speaks to us in the prophecies. As one of the numerous proofs on this point, we would refer to the following

words of Peter: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify." 1 Peter 1: 10, 11.

It is Christ who speaks to us by the Holy Spirit in the prophecies. When upon earth, he often used parables, and he often speaks to us in the same manner in the prophecies. Here, too, we recognize a prominent method and the sweet voice of the Master. And why does he use this method? To this question we have already given a partial reply. We will add, in conclusion, two more reasons why he uses this manner of teaching. 1. He does this to hide the meaning of his words to the superficial and rebellious. 2. He does this to make the truth more clear and more forcible to the thorough and well-disposed student of the sacred oracles.

MAN'S PERVERSION OF GOD'S MEMORIALS.

BY LOYD CALDWELL.

BIBLE MEMORIALS.

I. THE Sabbath was made for man,—all men,—as a weekly reminder (memorial) of creation. "The Sabbath was made for man." Mark 2: 27. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 3. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11. (The Israelites were reminded of their deliverance from Egyptian bondage, as an appeal to their gratitude, which was designed to be in their hearts a powerful motive, leading them the more readily to keep all God's commandments, the fourth precept of the decalogue among the rest. Num. 14: 40, 41; Deut. 5: 15; 15: 15; 24: 18.)

II. The feast of unleavened bread was given to the Israelites as a yearly reminder (memorial) of the exode. "Seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." Deut. 16: 3. "And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day." Ex. 12: 17. (The yearly feasts, though given at Sinai, were not to be kept till they entered Canaan, forty years later. Ex. 12: 25; 13: 5-11; Lev. 23: 10. The seventh day was known and kept as the Sabbath before Sinai and in the wilderness. Ex. 16: 4, 16-30; Num. 15: 35.)

III. The Lord's Supper is a reminder (memorial) of the crucifixion of Christ, to be kept up "till he come." "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, take, eat; . . . this do in remembrance of me. . . . This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 23-26. See also Luke 22: 19.

IV. The feet-washing is a reminder, or memorial, of the amazing humility of Christ; by it, his servants are to show that they are not greater than their Lord. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13: 13-17; Luke 22: 27; Phil. 2: 7, 8.

V. Baptism is a memorial, or reminder, of the burial and resurrection of Christ. By it, believers were to be "buried," "planted" in water, in the likeness of his burial; to be raised therefrom in the likeness of his resurrection, and from thenceforth to walk in newness of life. "But when they believed . . . concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "If thou believest with all thine heart, thou mayest. . . . And they went down both into the water, both Philip and the eunuch, and he baptized him." Acts 8: 12, 36-39. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also [raised] in the likeness of his resurrection." Rom. 6: 4, 5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

In all the foregoing texts, there is an evident fitness each to each. Can as much be said of the following theories concerning them?

MAN'S PERVERSION OF THEM.

I. (1.) The Catholic tramples the Sabbath (seventh day) under foot, because "the church" changed the day, and commands him to hear mass on Sunday instead! (2.) The Protestant breaks the Sabbath, and keeps the Sunday, ostensibly for various reasons, the most recent and popular of which is that the Sabbath was a mere Jewish memorial of the exode, while the Sunday is a memorial of both creation and Christ's resurrection, besides being an ordinance of the powers that be.

II. The temporary yearly feast of unleavened bread is, by this recent Protestant theory, raised to an equal rank with the weekly creation Sabbath, as a joint memorial of the Jewish exode. The same importance is given also to the other yearly feasts and yearly sabbaths of the Jews (Passover, Pentecost, tabernacles, and seven yearly holy convocations) as to the weekly Sabbath. Though God says, after describing them: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, . . . besides the Sabbaths of the Lord." Lev. 23: 37, 38. All are to be nailed alike to the cross as being against us. Col. 2: 14-17.

III. (1.) The Catholic makes the eucharist, or Supper, an actual repetition of the sacrifice of the cross; he makes it the occasion of the monstrously absurd and impossible miracle of transubstantiation; he makes it the central and supreme act of the idolatrous ritual of the mass, to attend which each Sunday and holy day is a sufficient substitute for keeping the fourth commandment. (2.) The recent Protestant theory aforesaid, teaches that Christ comes at conversion or at death. (3.) Almost all Catholics and Protestants deny that the real Christ (the *soul, life*) ever died, was buried, or rose from the dead. It was, say they, only the real Christ (*soul*) parting company with, and resuming that much of mere human clay (his body) which of itself did not live, and so could not die. (4.) Both Catholics and Protestants make "till he come," even if future, of no necessary importance, by teaching judgment and reward at death, thus making the resurrection unnecessary too.

IV. The feet-washing, though practiced by nearly all denominations, in their earlier and humbler days, is almost universally rejected as a present Christian duty. "It was a lesson in courtesy or in hospitality; it is enough if we are willing to do as he did; we are to be humble and hospitable."

V. (1.) The Catholic Church teaches that none can be saved without or before baptism, which is applied to infants as soon possible after birth. By

it, all sins, original and actual, are washed away. All infants dying unbaptized go to "limbo." (2.) The Protestant Pedo-Baptists sprinkle infants as a seal of the new covenant, in place of the circumcision of the old covenant. (3.) Neither Catholic or Protestant believes that the real Christ from heaven ever ceased to live for a moment, much less that he was buried or rose again, as an actual, indispensable fact. The real Christ went at once to heaven with the penitent thief, and kept on thinking, hoping, knowing,—living, in fact,—as before. It was only the earthly body that is said to have died, been buried, etc. So, therefore, we can be buried in baptism, and raised up with him by sprinkling a few drops of water on the babe's head—figuratively—you see, like the babe's believing in Christ, or the churches' obedience toward feet-washing, or the keeping of the seventh day.

CONSISTENT CONCLUSIONS FROM THESE PERVERTED MEMORIALS.

1. Creation, the supremest act of Deity, the great test between the true God and all false ones (Jer. 10: 11; Acts 14: 15), has no memorial since the cross, by the Roman Catholic theory; or before the cross, by the Protestant one mentioned!

2. The unimportant Jewish exode has two memorials, diverse one from another,—the weekly Sabbath and the yearly feast of unleavened bread.

3. The entirely man-made Sunday answers for several things: the binding and loosing power of "the [Roman Catholic] Church"; the resurrection of Christ; the finished work of redemption; the work of creation; the Sabbath made for man; the physical needs of the workman; the will of the powers that be.

4. The fourth commandment of the great moral law is ranked with the ceremonial precepts of Moses, concerning feasts, new moons, and with the forms, accidents, etc., of worship, which churches may modify or abrogate, as desired.

5. The Lord's Supper is doubly perverted by all: (1.) Few, if any, of them believe that the true essential Christ has really died; it was only his body, while he went at once, in full continued life, to heaven with the penitent thief. How, then, can they show his death? (2.) Most, if not all, of them teach judgment and reward at death; and therefore Christ's coming at that time. Rev. 22: 12. How can they consistently teach or celebrate a needless general advent, judgment, etc., in the end of the world? (3.) The Roman Catholic Church denies the cup to the laity, and gives them only the touch of a wafer for the bread; thus the common members neither eat the bread or drink the cup.

6. The ordinance of humility, taught and kept by Christ equally with the Supper, is made the subject of open and sneering contempt, or passed by with silent indifference.

7. If John 13: 13-17 is not a plain command and example of Christ, where is one? How more explicitly word or show one? Why cannot those who are so anxious to obey only Christ's teachings in the New Testament find sufficient authority for a duty here?

8. The ordinance of baptism is perverted in form, subjects, and meaning: (1.) In the Roman Catholic Church and in most Protestant churches. The subject is neither "buried" or "planted," as Christ was buried, in water or earth (Mark 1: 9, 10; Luke 27: 60), but is sprinkled with a few drops of water, indoors. (2.) The subject is not raised in baptism, as Christ was raised from the dead; neither does he "henceforth walk in newness of life." (3.) The subject does not believe in Christ, but is a mere babe,—the type of ignorance of him. 1 Cor. 3: 1. (4.) Neither subject or administrator believes that the real, true Christ ever was buried, or rose from Joseph's tomb; it was only the mere human body, that never lived of itself, and was not at all necessary to Christ's living.

9. The only Christians who needed lessons in hospitality, were the twelve, who had already spent three years under the Saviour's instruction; and they so much needed humility that Christ took the most solemn night in history to set them an example which was never to be followed!

10. Christ was all-wise. He gave the ordinances of the supper and of feet-washing at the same time, to the same persons, with equal solemnity. If either is for us and our dispensation, both are. If they needed both, may not we? If it is safe to reject some, why keep any? If either was ever

repeated, it was this side of the cross, and so is duty for us.

11. The burial of Christ has no memorial. His resurrection, which should be celebrated in baptism, is honored with the Sunday.

12. Baptism is shifted from its true place as a memorial of Christ's burial and resurrection, to be the successor of circumcision; and is forced upon unbelieving, unwilling babes, to regenerate them, and thus make them heirs of heaven, instead of subjects of hell-fire.

13. But circumcision is of the heart and not the sprinkling of the forehead, done with hands! Rom. 2: 29; Col. 2: 11.

14. Christ comes but *twice*. Heb. 9: 28. Death or conversion cannot be his *first* coming, since that was his offering; neither his *second*, since they preceded his *first* coming. Besides, a *second* cannot be till a *first* has been; but death and conversion are *yet*. Therefore only Adventists truly celebrate the Lord's Supper.

15. "The Lord's death" is his living right on. "Till he come" was till the next person died; his *burial* and *resurrection* are mere figures of speech for the burial, etc., of so much human clay which of itself never lived, and so had no life to give up.

16. The Catholic Church teaches that "in the mass (Supper) there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead;" and "that in the most holy sacrament of the eucharist, there is really, truly, and substantially present the body, blood, soul, and divinity of our Lord Jesus Christ; . . . that under each kind (bread or wine) Christ is whole and entire."—*Creed of Pope Pius. IV.*, as agreed to by every Catholic.

Let us analyze this, the most stupendous error and fraud of history.

It has three parts: (1.) The repetition of the sacrifice, or crucifixion, of Christ; (2.) The *transubstantiation*, or changing, of the wafer and wine into the body, soul, and divinity of Christ; (3.) The *double presence* of Christ, whole and entire, in either the wafer or the wine.

Though Christ was to be offered but *once*, and *not often* (Heb. 9: 25-28), "the church" offers as many "whole and entire" Christs as there are separate particles of wafer or wine in all the millions of masses, she ever celebrated! For, mark you, if the wafer is broken or the wine spilled, the Christ cannot be divided, or left out of any, and so there will be as many "whole and entire" as the number of divided parts. The utmost pains is taken to prevent such a "sacrilege." Further, the mere words of the priest, "*Hoc est enim corpus meum*,"—This is my body,—instantly changes into Christ all the wafers or bread he may intend to; and makes it enough to give only the wafer and not the wine to the laity, since either will do for the other and for both.

17. But if Christ is whole and entire in both the wafer and the wine, are there not at least two Christs in every mass? If each communicant eats a wafer, will each eat a Saviour?

18. But since in Roman Catholic theology, Christ is at once God and Holy Spirit, the three being absolutely *one* and the *same* (and yet three!), are there not as many of the Trinity as of Christ? (Pardon, kind reader, the seeming irreverence of these questions, but Rome forces these doctrines to the front, and teaches them to children and adults alike. Let those answer who are responsible for such monstrous, senseless, and utterly impossible doctrines.)

19. What becomes of these true and entire Christs? Can they—but I must forbear. The student of church history can tell what Rome's answer would be—in Protestant lands, "A wicked prying into blessed, holy mysteries;" in Catholic lands,—"*Away to the Inquisition with him!*"

20. But last and worst of all, these perversions of Bible memorials have been enforced, and the true ones suppressed, by every sort of persecution that the ingenuity of men and devils could invent and inflict. And to this day, in our own free America, he who follows God's command and example of Sabbath-keeping, and Christ's command and example of feet-washing, and who believes in a literal death, resurrection, and advent, may expect at orthodox hands only ill-concealed opposition, which, if it had the opportunity, would culminate in actual persecution.

Battle Creek, Mich.

BE STRONG.

BY TORIA A. BUCK.

(Affectionately inscribed to a cherished friend.)

If I could guide thy way
Across life's stormy sea;
If prayers could aught avail, dear friend,
I'd hope and pray for thee.

But clouds obscure our sight,
And loud the thunders roar;
While farther seems the morning's light,
And dim the distant shore.

And wide the trackless sea,
That spreads before our eyes;
An untrod path, dear friend, to thee,
In the far-off future lies!

But faith still points the way
To mountains yet untrod,—
A land of everlasting day,—
Eternal rest with God.

Our heart with pleasure thrills,
For, mild the tempest's shock,
Our eyes are still upon His hills—
Our feet upon the Rock.

And when our work is done,
Our grateful lips shall tell:
"Through all the cares of life, there's One
Who doeth all things well."

And so, sweet friend, His love
Shall guide thy steps along,
To that reward which waits for those
Who suffer and are strong.

East Randolph, N. Y.

THOUGHTS ON BAPTISM.—NO. 2.

BY ELD. J. W. WATT.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We considered in a former article the relation we sustain to the Father. We now turn to consider our relation to the Son. If we must be willing to keep the commandments of God the Father before we can receive baptism in the name of the Father, what must we do in order that we may receive baptism in the name of the Son? We may turn away from sin, and keep all the commandments of God the remainder of our life; but will that alone save us?—No! The old debt of sin must be canceled. Future obedience cannot atone for past transgression! May it not be that the Son is able to take away our sins?

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Man has offended God by sinning against him; hence they are at variance, and peace can only be restored through faith in Christ. "For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." Rom. 5:10. We must then be reconciled to God by the death of his Son. "And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25.

We see by the above scriptures that the sins of the past can only be forgiven through faith in the Lord Jesus Christ. He presents his own righteousness to God in our behalf, and bears our sins himself. God accepts the offering of his own dear Son for us, if we will only have faith in him. Then into what condition are we brought by faith in Christ? "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Then when we cease to transgress the Father's commandments, and have faith in his Son, believing that it is he who can take away our past sins, we stand uncondemned in the sight of God.

O happy condition,—to stand before God as though we had never sinned! If we would receive baptism in the name of the Son, we must believe in the Son as a sin-pardoning Saviour. But is this all that we must believe? "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate

with the Father, Jesus Christ the righteous." John 2:1. We must not only have faith to believe in Christ as the one who will take away past sins, but, knowing our own weakness, and that we are liable continually to do wrong, we must have faith in Jesus as our advocate, standing ever before the throne of God, pleading day by day in our behalf.

Seeing, then, that faith in Christ is necessary, must there not be some means by which we express that faith before the world? This can be done only by going forward in the gospel ordinances given to us by the Son. We take, as one, the ordinance of baptism. Does it show faith in Christ?—It most certainly does! "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5.

By the act of baptism, we say to the world that we believe in a Saviour that has come, and died, and has been buried, and has risen again, and is able to save us, and give us life eternal. The importance of this ordinance is set forth by the apostle John, in his gospel, thus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Christ would not have used such strong language if it had not been necessary for every one to show to the world their faith in him, thus separating themselves from the world. "Then Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53.

We have here another gospel ordinance brought before us in very strong terms. We also by this solemn ordinance show our faith in Christ. When we partake of the broken bread, an emblem of his broken body, we say to the world by this act that we believe that Christ's body was broken and bruised for us. When we take the wine as an emblem of his shed blood, we say to the world that we believe in the efficacy of the blood of Christ, which was shed that we might have remission of sins.

There is one other ordinance given to us by the Son,—the ordinance of humility. Jesus, while partaking of the Passover supper, arose from the table and laid aside his garment, girded himself with a towel, and pouring water into a basin, began to wash the disciples' feet and wipe them with the towel wherewith he was girded. Coming to Peter, he found this disciple unwilling that he should wash his feet; and Jesus said to him, "If I wash thee not, thou hast no part with me." John 13:8. What strong language is here used again by our Saviour in regard to one of the ordinances of his house! Can we have part with the Saviour any more than could Peter, unless we are willing to comply with this solemn ordinance given us by the Son of God?—Certainly not. After Jesus had washed their feet, and was set down again, he began to give them instruction in regard to what they should do in the future. "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." John 13:14, 15, 17. How plainly is our duty set before us in this language. When we comply with this ordinance, we show our faith in the character of our blessed Saviour,—that he was meek, lowly, and humble, and that we feel the necessity of being like him.

In view of all these plain scriptures, what must we do in order that we may receive baptism in the name of the Son? Must we not be brought into harmony with the Son, by believing in him as the one that is able to take away our past sins? and must we not also believe that he is our advocate, pleading before the Father continually for us? and must we not be willing to observe all the ordinances which the Son has given? And if we are not willing to accept them all, are we in harmony with the Son? Certainly we are not, unless we are willing to do all the Son has taught us to do! Can baptism, then, be acceptable to God when we reject any part of these solemn ordinances?—We think not. But suppose we were baptized without a knowledge of all these things. Should we be baptized again? The same rule would be applicable to this case as to the commandments of God. If we were walking in all the light we had, and are still willing to walk in all the light we receive, may we not believe that God will accept us? But,

dear reader, should we not be very earnest in seeking after light, that we may not be found wanting in the day of God.

Nevada City, Mo.

ISAIAH 6:3.

BY JOSEPH CLARKE.

"AND one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Words seem powerless to express the full import of this brief description given by the prophet Isaiah, of the words he heard spoken alternately, by the angelic host. It is worthy of notice, that the seraphim here sang or chanted the glory of God, not as it is in heaven, but as it is here upon the earth. Sin ruined as is the earth, it is still full of the glory of God—ocean, seas, rivers, lakes, continents, and islands, attest his power. The mountain, the valley, and the plain; the forest and the treeless desert; the productions of the earth, in all their beauty, and variety, and excellence; the animal kingdom, with man at its head, master of all, and drawing from all, sustenance and wealth, comfort, convenience, and luxury,—all these show forth the glory of God. But not alone in utility is the glory of God manifest in his works; almost everywhere we see beauty combined with utility; the solid granite is susceptible of the finest polish; the trees bearing fruit are comely and beautiful; the forests wave majestically in the winds which murmur through their deep recesses; fruit-bearing trees put forth buds and blossoms of exquisite beauty and variety, to notify man that luscious fruits are in prospect. Beneath our feet an endless variety of grasses and flowers, for beauty and usefulness; above us float the clouds, not only conveying moisture and coolness to the air we breathe, but often painted in colors of surpassing loveliness, or in darkness of terrible sublimity; the lightnings contrast with the rainbow—the first a token of terror, the last of love and mercy.

Whether we view the works of God as exhibited in the roaring cataract and the storm-tossed ocean, or in the hues of the rainbow, after the war of the elements, in all, his glory is manifest. To the sinner just converted to God, it seems astonishing that he has not before seen the glory of God in all his works; now he is at peace with God, he is filled with joy, as he recognizes the hand of God in everything. Plan is evidently stamped on all created things; his works and ways are wonderful. To the unconverted, carnal mind, these things are closed and sealed; it may admire the works, but it does not worship the Creator.

IS THE THIRD MESSAGE NOW DUE?

AN OPEN LETTER.

BY C. P. WHITFORD.

MY DEAR FRIEND: Your good letter of recent date is just received. No apology was necessary for sending the tract. I was glad to receive it, and also the paper. It came to me like an old friend. My father has taken it for many years; and when a small boy, and living at home, I learned to read and love it.

In 1867 I went to Battle Creek, Mich., where I formed a very pleasant acquaintance with the ADVENT REVIEW AND SABBATH HERALD, and since that time we have been fast friends. Indeed, I think I love it better than ever I did the other. Its teachings seem to be more harmonious, consistent, and plain. I remember, when a small boy, of asking my father why he kept the first day of the week for the Sabbath, when the commandment of God said, "The seventh day is the Sabbath of the Lord." He replied by saying that Sunday was kept in honor of Christ's resurrection. That answer was satisfactory to me at that time, but as I advanced in years, my mind became exercised again on the subject, and I found no rest until I resolved to keep the Sabbath of the commandment. I can now say as did David of old, "Great peace have they which love thy law: . . . I have longed for thy salvation, O Lord; and thy law is my delight."

O my dear friend, how glad I should be if I could hear you exclaim as did David, "Lord, I have hoped for thy salvation, and done thy commandments." "My tongue shall speak of thy word: for all thy commandments are righteous—

ness." Yes, all of them. "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Yes, my friend, the "word of God" is the truth, and truth can never be changed. I am more than happy to inform you that the Sabbath truth is onward in all parts of the world. The spirit of inquiry is all abroad on this great question, and the tide of investigation is everywhere rising. When pressed for evidence for the Sunday institution, which they cannot furnish, people appeal to that ever open source of instruction,—the public press,—and thus the attention of thousands is called to the question. I might write pages, giving interesting particulars of how this truth is spreading, in some cases whole churches, with their minister, embracing it; but I will content myself by stating that in one Eastern city, there are to day twenty active Seventh-day Adventist workers going from house to house through the city, holding Bible readings, selling publications, talking and praying with the people; and in this manner tens of thousands of publications are being placed in the hands of the very best people, and hundreds are embracing this precious truth.

Missions are being established all over the world. There is order and system in the work, and prosperity certainly attends it. It is either God's work, or it is a great delusion. Which is it? I believe it is the truth of God. It is the third angel's message of Rev. 14:9-12. It is in your Bible, the same as mine. God put it there. It is there represented as being the last religious movement in the world before the coming of Christ. This message of warning was promised by God, through his servant John, eighteen hundred years ago. I believe the fulfillment of signs and prophecies proves that the time has come for this message to be proclaimed. During the past few years the work has rapidly spread over nearly all the earth; and this fact, of itself, is strong presumptive evidence that the time has come for the fulfillment of the promise.

If it is true, then, that the time has come for the third angel's message to be proclaimed, and it is being proclaimed, does it not follow, that the work of those who are engaged in its proclamation, is the true and genuine fulfillment of that message which eighteen hundred years ago was promised? I believe it is safe to so conclude; for God always has, in the past, faithfully guarded his work from having a false fulfillment.

If there is any flaw in this conclusion, I should be glad to have it pointed out. If we are correct, then, in our conclusion that the time has come for this message to be proclaimed, and that it is being proclaimed, does it not follow that those who are proclaiming it have a truth which is entitled to the consideration, respect, and obedience of all classes of people, whether religious or otherwise? It really and truly seems so to me. This leads me to consider that God always has some purpose in that which he causes to be done; we should look for some specific work to be accomplished for those to whom the message is proclaimed.

God is merciful, long-suffering, not willing that any should perish; hence, he always warns the people of coming judgments in sufficient time for them to make the needful preparation to escape if they will. When, in his providence, the time comes for some special message of truth to be heralded to the world, he raises up men to proclaim his word, and accomplish his purpose. Thus, when he was about to destroy the world by a flood of water, he sent a message of warning through faithful Noah, of that impending calamity. He sent a message of warning to the Sodomites. He warned the men of Nineveh. John the Baptist gave a message of warning before the first advent. To William Miller and his associates was intrusted the proclamation of the first angel's message of Rev. 14:6, 7. That message brought the people of God to the beginning of the investigative judgment, or, in other words, the "cleansing of the heavenly sanctuary."

The message reads, "Fear God, and give glory to him; for the hour of his judgment is come,"—not *will* come; but, *is* come. The object of that message was to call the attention of God's people to the fact that Christ was about to change his position from the first apartment of the heavenly sanctuary, to the second; and there the work of the investigative judgment would begin. This work of judgment, then, began in 1844, when the

great prophetic period of the 2300 days expired, upon which the great Advent movement was based. The people of God were henceforth to direct their prayers and supplications to the most holy place of the heavenly sanctuary, where their great High Priest was examining the cases of the righteous dead, by the holy law of God.

Next follows the second message, which brings to view a fallen, backslidden church; and then the third angel is heard saying with a "loud voice, . . . Here are they that keep the commandments of God and the faith of Jesus." Next is seen Christ, coming on the white cloud to reap the harvest of the earth; for the "harvest" is then said to be ripe. We have said that God always has some purpose to accomplish by the work which he causes to be done. By carefully reading the whole chapter, it will be seen that the work to be accomplished by the third angel's message is to ripen the harvest of the earth; or, in other words, prepare a people for the coming of Christ. Is it not, then, an important message? When God shall cause this message to be given, what will the world hear?—A most solemn warning against worshipping the beast and his image, and the reception of his mark: "Here are they that keep the commandments of God," etc.

This warning is to-day being heralded by sea and land, over all the earth. Not only are voices everywhere heard saying, "Here are they that keep the commandments of God," but publications by the tens of thousand, and in many languages, are saying to the people and the world, "If any man worship the beast and his image, . . . he shall drink of the wine of the wrath of God." Is this message from heaven or of men? It is in my Bible, and in every Bible that I have ever examined; and I believe that God put it there. What does it mean? I have never heard of a class of religionists in all the world, who pretended to be giving this message, except Seventh-day Adventists. They, and they alone, profess to understand the warning, and claim that their specific work is to proclaim it to the world.

Do you think, my friend, that men can disregard it with impunity? Can they mock at it, and denounce it as the work of the Devil, and still enjoy the blessing of God? Can they please God by simply passing it by unnoticed? How did it fare with the men that rejected Noah's warning? What became of those who did not believe the words of John the Baptist, and other similar messages? We well know they were all destroyed. And now, when God is causing the third angel's message to be proclaimed, do you think it will be safe to lightly regard it, passing it by as worthy of no consideration? We should look at the history of God's dealings with those who have rejected his messages of warning in the past, and learn a lesson from that. When the great God speaks, it only remains for us to obey. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

My dear friend, I earnestly desire you to give this subject your prayerful consideration, heeding the injunction, "Prove all things; hold fast that which is good." There may be more importance attached to the work in which poor Seventh-day Adventists are engaged, than you had thought, after all. Let me call your attention to the oft-repeated assertion, that if we are only prepared to die, we are prepared for the coming of the Lord; and, hence, even though the Lord is soon coming, and a special message of warning is given concerning it, yet it matters not if we do not heed it, provided our hearts are only right. Suppose the men who heard Noah preach had reasoned that way. "Perhaps the flood is coming," said they, "and perhaps it is not; we do not know; and it do n't make any difference any way, if our hearts are only right, let it come." What would have been the consequences?—They would have perished in the flood, just as they did. Suppose that Noah himself had reasoned that way; who would have built the ark? Who would have warned the world? Would not God have rejected him, and let him perish with the ungodly?—Certainly he would, and then have raised up some one else to do that very work. Suppose that Lot had reasoned thus when he heard of the threatened destruction of Sodom. Suppose, again, that the men who heard John the Baptist, had argued thus: "He says that the Messiah is soon to come, and that he is his forerunner. May be it is so, and may be it

is not. We cannot tell. What matter is it to us? When we see him, it will be time enough to believe on him. What good will it do us to simply have our bodies put under water? If we only love God, and obey him, we shall be safe enough, whether the Messiah comes or not." Could they have thus rejected God's work and God's message with impunity?—No; the fact is, God never causes any warning to be given unless it is needed. And when he does this, it cannot be safely ignored or rejected. Those who reject it thereby give evidence that they do not really love God nor his truth, and they are not walking in the light. If they were, they would discern the work of God, and hear the voice of the Master, and would gladly obey it.

My only apology for writing so lengthy a letter is that I feel a *true* burden for your salvation in God's everlasting kingdom. I feel it my duty to sow the seeds of truth beside all waters, not knowing which will prosper, either this or that, but believing that in God's own time, some fruit will be ripened for the heavenly garner. I remember he has said that his word shall not return unto him void, but will accomplish that whereunto it is sent. As a people, we do most sincerely believe that, in God's providence, a special message of truth and reform is due in the present generation. Rev. 14:6-12.

These truths are to be heralded to the world in power before the Saviour's return. To a few despised, yet humble, God fearing men and women, this work has been committed, and they are exhorted by the prophet Isaiah to "cry aloud, spare not, lift up thy voice like a trumpet, and show *my* people their transgression, and the house of Jacob their sins." Isa. 53:1. A sleeping church has always disliked to be aroused, but if God has mercifully committed to us a solemn and awful message applicable to the present generation, it must be proclaimed. A slumbering church, as well as the world, must hear. Along the lines comes the Captain's command: "Cry aloud, spare not, . . . show my people their transgressions," etc.

The work of the third angel's message bears the same relation to the second coming of Christ, that the work of John the Baptist bore to the first. That message was proclaimed in the spirit and power of Elijah. The Bible says the third message is to go with "a loud cry." The progress the truth is making in all lands most certainly calls for gratitude of heart, and there is everything to encourage us in our work. Our well-established offices of publication in all parts of the world, the many works issued in different languages, the various missions in successful operation, our health institutions, where thousands are being brought under the influence of the truth, our colleges and other institutions of learning, where hundreds of young men and women are annually being qualified for active labor, as well as the increasing interest in the missionary work,—all go to show that this message is what the prophecy declares it to be,—a world-wide message,—and that the close of its mission is at hand. I believe that if faithful only a little longer, those to whom God has committed the solemn trust of proclaiming this message, will, with the help of Elijah's God, accomplish the work which has been given them to do.

Moultrie, Fla.

CHRISTIAN OR ANTI-CHRISTIAN.

Our antinomian friends are great sticklers for the name of Christians, as though all depended upon the name. The right for them to assume this title, however, and the practice of designating them as such, in my mind is questionable.

If they are Christians in the true sense of the term, their teachings and manner of life will correspond with the life and teachings of Christ. Christ kept his Father's commandments (Matt. 5:17, 18; John 15:10), and taught the people to keep them (Matt. 5:19, 20; 19:16-19), the fourth commandment included. How, then, about our antinomian friends?

They *assume* the name of Christians, while their teachings and practices are diametrically opposed to the principles of the Christian religion; hence, they are anti-Christian.

J. W. M.

—Our enjoyments are greater than our afflictions.

The Home.

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

ALONE.

BY MRS. M. J. HALLER

Alone he knelt, the blessed Christ,
The precious Son of God,
Alone he drank that bitter cup,
While blood-sweat stained the sod;
Alone, yet Peter tarried there,
And James and John, who longed
To have a seat close to his side
While thousands to him thronged;
But now, when darkness veiled the scene,
Admiring crowds were gone,
Sleep closed their senses, and Christ knelt
In agony alone.

Alone he trod the wine-press red,
His garments deeply stained;
Alone, though loving hearts were near—
Sleep all their senses chained—
While from pale lips went up that prayer,
"O, let this cup pass by,
Yet, Father, not my will but thine"—
Mortals heard not that cry—
Alone, in bitterest agony
Our Saviour wrestled there,
And drained the cup from which he shrank,—
God could not grant that prayer.

There is for every soul an hour
In dark Gethsemane,
When, burdened sore, alone it kneels,
And makes an unheeded plea,—
Alone; though loving hearts are near,
Yet we must kneel alone,—
God help us when prostrate we fall
In agony to moan!
And he will help us; thus we'll learn
How tender is his love,
And that he leads in darkened paths,
There best his love to prove.

Oakland, Cal.

THE "WHY" OF OUR TROUBLES.

How often we ask ourselves, when cares and troubles multiply until it seems sometimes as if we could not bear another atom, Why is it that we must be so heavily burdened in our earthly life? Why cannot things be made a little easier for us, or at any rate, why does not God give us a vacation from our trials now and then, so that we can rest, and gain strength to bear them more easily?

And when we Christians get to what has seemed to us the very limit of endurance, we get down on our knees and ask the Lord to take away our trials, or give us more strength to bear them; and we never once really take in the thought that he does not want us to bear them at all; that he is holding out his hands to take these terrible burdens and keep them for us. We do not realize this, and so we cling to our troubles, groan over their weight, and stagger along beneath them, and the more we look at them, the bigger they seem to be, until by and by they crush us utterly, and we cannot see anything else, not even the face of the loving Father himself.

The fact is, we have crawled around among our cares and worries so long, and have become so used to being miserable, that it really seems as if we had utterly forgotten that God wants us to be happy; and we are afraid to allow ourselves to be happy, for fear he may think our burdens are not heavy enough, and send down another load. Like a woman we heard of the other day, who said she always went through at least two hours of worry and despondency about her trials; and when she had cried until she had a wet handkerchief spread out to dry on every chair in the room, she thought she might cheer up a little, but she never expected to be happy in this life. "Why," she said, "if I were happy, I should think I had lost all my religion."

That is not the spirit God wants us to have. If we are that sort of Christians, we shall never win our children, or our Sabbath-school scholars, or anybody else, to our God. We are dishonoring him all the time that we feel or talk in this way. Trials will come to us, there is no denying that, but God can—may, God is longing to—give us the power to rise above them. Does a mother feel aggrieved because her children are happy? Does she immediately set about hunting up some dis-

tasteful work for them, to tone down their happiness? Not a bit of it. Instead of that, she rejoices in every joy that comes to them, and does everything in her power to remove care and trouble from their lives. Is a mother more loving than the God who made her what she is?

But even the most tender mother, if she is wise as well as loving, sometimes gives her children hard things to do or bear, when she might avoid it, because she sees a hard lesson is needed to check some fault, or strengthen some weakness. So God does with us. Mrs. Hannah Whithall Smith gave a most beautiful illustration of this in a recent Bible reading in Washington.

She said that a friend of hers had a large cocoon which she had kept for some time, and by and by she noticed that there was a hole in one end of it, and that the butterfly was trying to escape from its prison. She watched it with great interest for a long time, but though it struggled and struggled, it did not get free. At last, looking very closely, she saw that a little filament held it down. So she took her scissors and very gently cut the thread. The butterfly at once emerged, but its wings did not dry, and open in all their beauty, as she had seen others do. Instead, they hung limp, white, and lifeless, and the little creature lived so a day or two, and then died. She asked a naturalist why this was so, and he told her that the struggles of the butterfly in its efforts to escape from the chrysalis were the very means by which the life fluids were distributed throughout its wings; and because, in this case, it had been freed with very little exertion on its own part, its wings had not gained power to expand.

Is not there a lesson here for us?—*Christian at Work.*

PECULIARITIES.

WHEN we look around us, and comment upon the peculiarities of the persons with whom we chance to come in contact, do we ever pause long enough to think we may seem just as peculiar to others?

Now, for instance, there's Miss Greenleaf, who eats many things for which we have a decided aversion; we call her peculiar; yet perhaps our liking for "sweets" seems just as peculiar to her.

Then may be mentioned Mrs. Irascible, whom we have often called peculiar because she is so easily insulted. We forget how offended we were when she gave a family party and left us out, because we were not related.

Miss Jones we dub peculiar on account of the style in which she arranges her hair. Suppose we stop right here, and examine the fashion of our own hair-dressing; I believe we could find something a little queer about it. At any rate, if we can't, others can.

Mrs. Marbelue's house-keeping we often criticize; the general appearance of things is so strange. Let us take about half a day to discover if our own house-keeping is just as it should be.

We call Mrs. Nervous superstitious, because she refuses to have thirteen at her table. Perhaps she is; but what do we denominate that which prompts us to make a wish when we eat the first fruit of the season? What is it which refuses to let us begin a work on Friday, it being in our minds an unlucky day?

Before we throw stones, then, let us take care that we are not living in the frailest of glass houses.—*S. Jennie Smith.*

YOUR BOY.

You do not know what is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy; and most boys are bad. You think him so light-hearted, and fear he is light-headed as well. Remember he calls you father. When he played in your lap, you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things—rattling, playful, thoughtless—you almost despair. But don't be snappish and snarlish, and make him feel you are disappointed in him. He is your boy, and you are to live with him. He bears your name, and is to send it down the stream of time. He inherits your fortune and fame, and represents them to his generation.

It may be difficult to govern him; but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain. There is nothing in him; he has no pride, no ambition. You do not know. No one can tell what there is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smoldering fire, a latent energy, which the teacher's aid may stir, the association with books may arouse, develop, and direct, and thus start your boy agoing with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That will make him strong,—a giant with whom none dare to interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigue of toil. Many such are in our minds now. Labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress in development, no outcome, no true manhood, without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love, a mother's prayers follow us still; and the memory of her anxious tears will never fade out during the succession of years.

Finally, but not least, pray for your boy. God bears prayer. Do the best you can; commit all you cannot do to God; and hope. Never despair, for no man knows what is in a boy.—*Sel.*

OLD-TIME ECONOMIES.

THOSE were times when fashions had not yet learned to change with such chameleon-like speed, and people did occasionally wear their old clothes with an unblushing effrontery that would be well-nigh disgraceful to day. Silks and satins, laces and furbelows were all of the costliest description, and their owners were chary of discarding them, or even of lightly exposing them to ruin. Emile Souvestre's languid lady, who proves the purity of her blood somewhat after the manner of the princess and the pea, by supercilious indifference to the fate of her velvet mantle in a snow-storm, could hardly have existed a few hundred years ago. We have in Pepy's diary a most amusing record of his disgust at being overpersuaded by his wife to wear his best suit on a certain threatening May Day, and how, of course, it rained, and all their pleasure was spoiled. The guilty Eve was quite as unfortunate as her husband, for she too had gone forth "extraordinary fine in her flowered tabby gown," which we are greatly relieved to learn a little later was two years old, but smartly renovated with brand-new lacings. Only fancy being so careful of a two year gown as to begrudge it to the sight of court and commoners on May Day!

The same frugal spirit extended down to the last century, and was of infinite value to the self-respecting poor. Artisans had not yet found it imperative to dress their wives and children in imitation finery, and farmers were even less awake to the exigencies of fashionable attire. We read of rural couples placidly wearing their wedding clothes into their advanced old age, and we are lost in hopeless speculation as to how they accommodated their spreading proportions to the coats and gowns which presumably had fitted the comparative slimmness of their youth. With what patient ingenuity did the good dames of Miss Mitford's village, aided occasionally by an itinerant tailoress, turn and return their husband's cast off clothing, until, from seeming ruin, they had evolved sound garments for their growing boys; and with what pardonable pride did the strutting youngsters exhibit on the village streets the baggy specimens of their mothers' skill!

Among the innumerable anecdotes told of George

III., it is said that, strolling once with Queen Charlotte in the woods of Windsor, he met a little red-cheeked, white haired lad, who proved, on examination, to be the son of one of his majesty's beef-eaters. The gracious king, always well pleased with children, patted the boy's flaxen head, and bade him kneel and kiss the queen's hand, but this the sturdy young Briton declined flatly to do; not, be it said, from any desire to emulate the examples of Penn and Franklin by illustrating on a minor scale the heroic principles of democracy, but solely and entirely that he might not spoil his new breeches by contact with the grass. So thrifty a monarch, says Thackeray, should have hugged, on the spot, a child after his own heart.—*Atlantic Monthly*.

BLESSED BE DRUDGERY.

REV. W. C. GARNETT, in "Faith That Makes Faithful," says: "In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen; but doing the work there, are not mortals in old dresses, but beautiful white-winged angels. One sorely puts the kettle on the fire to boil, and one is lifting a pail of water with heavenly grace, and one is at the kitchen dresser reaching up for plates; and I believe there is a little cherub running about and getting in the way, trying to help.

"What the old monkish legend that it represents is, I do not know. But as the painter puts it to you on his canvass, all are so busy, and working with such a will, and so refining the work as they do it, that somehow you forget that pans are pans, and pots are pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what the angels would do.

"It is the angel-aim and standard in an act that consecrates. He who aims for perfectness in a trifle is trying to do that trifle holily. The trier wears the halo, and therefore the halo grows as quickly round the brow of peasant as of king. This aspiration to do perfectly—is it not religion practicalized? If we use the name of God, is this not God's presence becoming active in us? No need, then, of being 'great,' to share that aspiration and that presence. The smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so the humblest man or woman can live splendidly! This is the royal truth that we need to believe,—you and I who have no 'mission,' and no great sphere to move in: The universe is not quite complete without my work well done."—*Sel.*

Special Attention.

WOULD THE POPE OUT OF ROME BE POPE?

We see it stated in the papers that "there is a wide-spread feeling in Italy that the pope, with all his belongings and claims, will, in a few years, be transferred to America," and that a priest returning from Rome "has positive information that the pope would remain in Rome no more than two years more"; but he would send him to Spain. It is not credible that the pope or the priesthood entertain the least idea of such removal, or that intelligent Romanists could for a moment countenance it; for such removal would, in theory and in fact, end the papacy.

It is true that the pope has been driven or carried from Rome more than once; but he has never given up his claim to be Bishop of Rome, and hence has returned thither as soon as he could do so. It is not, however, an enforced or temporary exile, but a permanent removal that the rumors contemplate. What would be the result of such permanent withdrawal into Spain or America? The answer is not far to find, nor uncertain.

The pope out of Rome would be no longer pope; for the papacy cannot be separated from the See of Rome.

The "Professions of the Tridentine Faith," issued in 1561, by Pius IV., which all perverts must subscribe, represents each pervert as saying: "And I promise and swear true obedience to the Bishop of Rome, Successor of St. Peter, Prince of

the Apostles, and Vicar of Jesus Christ" (Art. X). It is the regularly constituted Bishop of Rome, and no one else, that is the Vicar of Jesus Christ. But the "Dogmatic Decrees of the Vatican Council" (1870) are more explicit: "For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and the foundation of the Catholic Church, received the keys of the Kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges, to this day and always, in his successors, the Bishops of the Holy See of Rome, which was founded by him and consecrated by his blood. Whence, whosoever succeeds to Peter in this See, does by the institution of Christ himself obtain the Primacy of Peter over the whole Church." ("First Dogmatic Constitutions," chap. 2.)

From these quotations it must be clear: 1. That these words possess the same infallibility that all the official utterances of the Roman Catholic Church possess. To the true Romanist they are as infallible as the words of God.

2. That the papacy cannot be separated from the See of Rome, in which the church has infallibly localized it. It is not something which can be removed from Rome, "with all its belongings and claims." A pope in Spain or in America would not be, and could not be, the pope of history and of faith. He would not be the Vicar of Christ and the Head of the Church.

3. The difficulty cannot be removed by a change in the infallible decree making some other See than that of Rome the possessor of the primacy; for the word "always" is used in the decree, and the infallible cannot contradict the infallible by such transference.

4. If then the pope or his cardinals or the priesthood have set these rumors of removal afloat, or have encouraged them, it is for the purpose of preventing expulsion, by arousing the faithful to stand by the pope, and to deliver him from "prison" by the restoration of his temporal power, which was, in 1870, expressly taken from him by the king of Italy. Yet such a crusade for the temporal power would probably lead to the perpetual expulsion of the pope from the See of Rome, which would end the papacy, a consummation devoutly to be prayed for by all lovers of truth and liberty!—A. H. Ross, D. D., in *Independent*.

PREACHING ON BOSTON COMMON.

[The following extracts are taken from a late article printed in the *Religious Intelligencer*. In connection with what has recently been done in suppressing Protestant histories from the public schools, they furnish abundant and visible evidence of the hostile attitude of Roman Catholicism toward American civil and religious liberty, notwithstanding all assertions, from whatever source, to the contrary.]

"Previous to Jan. 4, 1862, any one could preach or hold general religious services in all of the public parks of the city, without molestation from the city hall. Here it was that the slave question was discussed, and his freedom so eloquently advocated by the anti-slave orators of the North. As the Civil War was pending over the nation, it was thought best by the city fathers to regulate speaking on the Common, until the excitement of war had abated. They thereupon passed the following ordinance:—

"No person shall deliver any sermon, lecture, address, or discourse on the Common, Public Garden, Public Squares, or common lands belonging to the city, without the permission of the mayor and aldermen.

In 1870 this ordinance was re-affirmed, and the power to grant permits placed in the hands of a committee. This, then, is the law which is still in force, and is now being used by the Catholicized city government of Boston to gag the ministers of the gospel, whose place it is to go into the world and preach the gospel to every creature.

"As early as 1867, the Boston Y. M. C. A. obtained a permit from the mayor, and held open-air meetings on the Common, addressed by the best clerical talent in the city, without any disturbance whatever. The Association experienced no further trouble in obtaining permits at that time, or even after, until 1882, when their application was denied, as it was in the following year.

In 1884 they again made application, which was treated with silent contempt. The same year Rev. William F. Davis preached all the summer without a permit, until Aug. 4th, on the Common. About this time eight of the respectable citizens applied to the Common Committee for permission to be given to Rev. Wm. F. Davis, to preach on the Common on Sunday. The only reply that they got was a newspaper item: 'Rev. Wm. F. Davis applied to the Common Committee Saturday for permission to preach on the Common on Sunday. His request was refused, and the Committee voted to refuse all such requests'; while another daily said, 'No requests for permission to preach on the Common on Sundays will, in the future, be granted.'

"In 1885 the Evangelical Ministers' Alliance of Boston appointed a committee to wait on the Boston Y. M. C. A., and ask them to hold a service on the Common, to test the authority of the city government to prohibit preaching by responsible parties on the public lands. Accordingly, the Association held a service in May, Rev. A. J. Gordon preaching. This meeting, while being held for good, was also to test the authority of the city government, whose policy had been so antagonistic to the principles of liberty, and to ascertain if the power to regulate speaking on the Common was also the power to *absolutely prohibit*. A warrant was promptly sworn out against Dr. Gordon by the chairman of the Committee on the Common, who is a distiller and wholesale liquor-dealer. When the case came up in court, Judge Adams ruled in favor of the Association, and explained that the by-law concerning a permit was never intended to prevent such responsible clergymen as Dr. Gordon, from obtaining a permit to preach on the Common. The decision then showed very plainly that the Committee on the Common had used the ordinance for three years to invest themselves with arbitrary power.

The Association then made application for a permit to hold services on the Common the remainder of the year. They did not find it forthcoming, because the committee were provoked at the Association for making them so unpopular in the eyes of the public. The enterprising secretary of the Association was not thus to be so easily baffled by the exponents of 'Rum, Romanism, and Rebellion.' He at once secured the services of one of the leading members of the Boston Bar, authorizing him to take all necessary legal measures to secure the enforcement of Judge Adams's ruling on the Committee on the Common. This at once had the desired effect, and the Association was given permits during the summer, but Revs. H. L. Hastings and Wm. F. Davis were still refused permits.

"Rev. H. L. Hastings, who has a wide reputation in Great Britain and America as an open-air preacher, is the editor and proprietor of a large Bible and publishing-house in Boston. Mr. Hastings having addressed open-air gatherings in the streets of London, Edinburgh, New York, and Washington, ventured one Sunday to read the Bible and explain a few of the texts. He was arrested and fined for violating the law. Being told by the judge on the bench, that it was a very simple thing to get a permit to preach, he at once made application (written) which was not so much as noticed. He again made application, and this time, through the kindness of Mayor O'Brien, received a permit, after fourteen months had elapsed since his first application, during which time he had been fined and imprisoned for preaching and reading the Bible.

"Rev. Wm. F. Davis is another jail-bird who has only been out of Charles St. jail since September, for preaching the gospel which Rome has repeatedly anathematized. Mr. Davis having seen the urgent need of a repeal of this obnoxious law, which was acting as a gag on the ministers of the city, was willing, for the sake of religion and liberty, to lie in jail for a year, in order that the fundamental law of the Commonwealth might be enforced, which declares:—

"It is the right as well as the duty of all men in society, publicly, and at stated seasons to worship the Supreme Being, the Great Creator and Preserver of the universe. And no subject shall be hurt, molested or restrained in his person, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession or sentiments, provided he doth not disturb the public peace or obstruct others in their religious worship.—*Massachusetts Bill of Rights*

"Although there were petitions, remonstrances, and mass-meetings for the release of Mr. Davis, it had no effect in freeing the apostle of free speech from prison. His imprisonment, however, had the desired effect on public opinion.

"It may be difficult to realize, but things have actually come to such a pass that one cannot even sing a hymn on the Common or in the streets of Boston, without being arrested by the city authorities. People have been told not to read the Bible even to persons quietly sitting by their side on the public grounds. One cannot even distribute tracts on the Common and public squares, where advertisements are freely distributed during the week, and no arrests are made. An esteemed and honored gentleman of the city, some time ago said to Dr. Gordon, 'For thirty years, without intermission, I have been accustomed to resort to Boston Common every Sunday to distribute tracts. Some few years ago I found, one afternoon as I went about my work, distributing tracts, the hand of the law laid upon my shoulder, and the policeman said to me, "None of that"; and I was informed that I should be arrested if I persisted in that work.'

"In 1886 the Boston Y. M. C. A. were refused permits by the Park Commissioners to hold services at Marine Park, South Boston, and Franklin Park. Again last summer, the Harvard Congregational church, of Dorchester, was refused permission to hold religious services in Franklin Park on Sunday afternoon, which only proves the veracity of Dr. Dollinger's statements when he said, 'I wonder if they understand in America what an infallible pope means; that it means a hand stretched over into the United States and laid on every Catholic citizen, imposing on him the solemn obligation to set himself up in opposition to the ordinances of your Government whenever the pope shall pronounce his judgment against those ordinances on moral or religious grounds.'

"Nor can we fail to notice the zeal in the execution of this ordinance, which is lacking in all other laws. The liquor-dealer is almost constantly violating the State law, and but few cases are brought before the public. During the four years ending Sept. 30, 1884, out of 971 appealed cases of men convicted of violating liquor laws, the court only secured verdicts of guilty in nineteen cases, while 729 others were not pressed or placed on file.

"Not until seven preaching cases were appealed and on their way to the Supreme Court, and the newspapers all over the land were protesting in the strongest language about the persecution of men for preaching the gospel on the public grounds of Boston, did the esteemed and honored city government consent to grant a permit to the minister of the gospel to preach the word to every creature. This offensive ordinance was never published in the newspapers as it should be; it was never recorded in the records of the courts, as the law requires. In short, the Committee on Public Grounds have tried to suppress the liberties of the people, but failed. The thing became too hot for them to handle, so they passed it into the hands of the mayor; he has had it as long as he cares for it, and now passes it back to the city council, asking them to repeal this needless and offensive ordinance. Is the prophecy of the *New York Catholic Times* for Jan. 1, 1888, to be fulfilled? 'We would kindly inform all agencies of evil and untruth, that this country was designed by God for a great Catholic people, . . . and it is here that the Catholic Church will have its fullest and most beautiful development;' which only means that we are again to relapse into the days of inquisitorial hate, when Gregory VII. ruled despot of the world."

—You may be nearer to Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into his very ear the tale of their bereavement. They told him of their trouble—that they had lost their Christ; and there he was talking with them. In the midst of their deep grief, there was their victory; and they did not know it. There is many a man in embarrassment, overwhelmed with care, who does not know what to do. It is the pressure of God's hand upon him for the purpose of betterment. It is God present in affairs—Christ near to him for the sake of winning him to himself.

The Mission Field.

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

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1888.

No. of members.....	78
" " dismissed.....	1
" reports returned.....	34
" letters written.....	14
" " received.....	2
" missionary visits.....	104
" Bible readings held.....	13
" persons attending readings.....	69
" subscriptions obtained for periodicals.....	5
" periodicals distributed.....	276
" pp. tracts, etc., distributed.....	3,035
Cash received on book sales, \$397.15.	

The societies at Cross Plains and Ridge failed to report.
J. H. DORTCH, Sec.

THE "AMERICAN SENTINEL."

THAT the *American Sentinel* is appreciated by those who have the privilege of reading it, is evinced by the numerous letters received at that office. The following, from a physician in Missouri, is a sample:—

Three days ago, three or four copies of the *American Sentinel* accidentally dropped into our hands, and, after reading, we were well pleased with the paper and made up our mind to subscribe for it at once. I went to work yesterday, and in about three hours had the inclosed list of eighteen names. Find post-office order herewith to pay for the *Sentinel* one year to each of these names. We were satisfied from our reading that the paper is advocating the right principles, and all that was necessary to get subscribers was to show a copy of the *Sentinel* and explain its object. Thus the inclosed list was made up. In a few days will send in another list of names.

There has been a special demand for the second edition of the October *Sentinel* by various societies and individuals. It has already reached a circulation of 219,000 copies, and every mail brings in additional orders. Some societies order it sent to all the editors in their State, other tract societies order the "Extra," or second edition of the October number, sent to all the regular subscribers of the *Sentinel* or *Signs* in their State, at the expense of their society, saying they desire to give the paper a thorough circulation in their State. The "Extra" will be furnished at \$15 per thousand copies, or \$1.50 per hundred. It is now printed on first-class tint paper, and bears date of December, 1888. The contents of the paper are not changed, but it was thought the people would be more apt to read it if it bore a late date.

A physician in St. Joseph, Mo., upon receipt of his first copy, writes: "Inclosed please find twenty cents, for which send me package No. 1, 'Views on National Reform.' I am opposed to any union of church and state. Eternal vigilance is the price of liberty."

A commercial agent in Chicago writes: "Inclosed find currency, for which send me Vol. 1 of the *Sentinel*, and ten copies of the paper for distribution."

A hardware merchant at Indianapolis, Ind., under date of Nov. 2, writes: "Your October number of the *American Sentinel* was left in my store, and my attention called to the same. I am pleased with the doctrine you preach. Inclosed find postal note for \$2.50, for which please send Vols. 1 and 2 of the *American Sentinel*, bound separately in paper covers, and Vol. 3 of the paper to date, and the balance in October numbers for distribution among friends and foes."

A gentleman in Woodland, Cal., writes: "I am much pleased with the *American Sentinel*. It is brimful of transcendent facts for these times. Hundreds of thousands—yes, I would say it—should be scattered like the autumn leaves from ocean to ocean, especially to men of influence, such as lawyers, judges, Government officials, etc. Send me 200 copies, and I will send you the money for same."

Assorted back numbers of the regular edition of the *American Sentinel* will be sent post-paid to any address in the United States or Canada for \$1.50 per hundred, or sixty copies for \$1.00. The *American Sentinel* is just the thing to hand to your neighbors, mail to friends, use in depot racks, tract distributors, etc.

If you will send us two yearly subscriptions to

the *American Sentinel*, at fifty cents each, we will send you the paper one year free. The *Sentinel* in clubs of five or more, at thirty cents a copy per year. Now is the time to get up clubs. Address, *American Sentinel*, Oakland, Cal.

"THE PEOPLE BY THE PEOPLE."

IN reply to an address from the Toronto Methodist Conference, Lord Stanley, the new Governor General, said: "I well know that it is one of the special merits of your church, that they endeavor to get hold of the people by the people."

This is true, not of the Methodists only, but of every denomination of Christians which is really alive to the importance of its mission, and wise to use the best means for its accomplishment. Commenting on the remark, "Knoxonian," in the *Canada Presbyterian*, says some bright and wise things.

"If the people outside the church are ever to be got hold of, the people inside must take hold. The minister and half a dozen elders can never do the work. Other things being nearly equal, the church that tries to get hold of the people by the people, will be the most successful. A congregation in which the work of bringing in the people is left to the minister and a few officials, has no earthly chance alongside of one in which the people inside are constantly engaged in bringing in, or trying to bring in, outsiders to hear the gospel. The effort to bring others in, would do the church an immense amount of good, even though unsuccessful. Trying to rub into life a man nearly frozen to death, warms the man who rubs, as well as the man who is rubbed.

"The people in all churches should try to get hold of the people outside. A church that ceases to be aggressive will soon cease to be progressive. Not to go forward is to go back. To hold your own, you must do more than hold your own. The object for which churches exist is to bring in the people. There never can be much done in the way of evangelizing the world until the people try to get hold of the people. A church of one hundred members should have one hundred workers for Christ; and if the one hundred were all working, it would not take them long to bring in many more.

"The next best thing to having all work, would be to allow ministers and office-bearers more time to work among outsiders. How much time does the pastor of a large congregation get to work among outsiders? His time is chiefly taken up in looking after people who should be working themselves. Pastoral visitation is not making war against the world. It is simply an effort to help people who should, in many cases, be trying to help others. Hundreds of men are in every community, who never darken a church door, who, so far as their attention to personal religion is concerned, might as well be in Central Africa; but the ministers are so much engaged in making calls upon Christian people that they positively have neither time nor strength to attack what is called 'the world.' If all the church-members who demand pastoral visitation every six or twelve months would themselves attack 'the world' in some way or another, the world would be greatly benefited, and the church too.

"The names by which Christians are known show that the people should try to get hold of the people. Believers are 'God's servants.' What is a servant? A servant is a person who works. A servant is not a visitor, or a boarder, or a gentleman at large. The very name *servant* suggests work.

"Believers are 'soldiers.' The church is 'God's army.' The whole army should fight. Of what use is an army, if none but the officers fight? Could one or two officers have taken Sebastopol? Could Wellington and Blucher and two or three other officers have won Waterloo?

"Believers are 'God's sons.' A son who does nothing to advance the interests of the family is a poor kind of youth. There is just one worse kind, and that is the son who tries to injure the family.

"At conferences, conventions, and similar gatherings, the question always comes up: 'How can careless, godless men outside the churches be brought in?' The correct answer probably is: They will be brought in when the tone of piety is so high within the churches that the members will go out and bring them in."—Sel.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 11, 1888.

ORIAN SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

OF COURSE.

AN item is going the rounds of the papers, that Cardinal Gibbons has put his name to the petition to Congress for a law forbidding Sunday work in the Government's mail and military service and interstate commerce, and that he has written a letter to Rev. Wilbur F. Crafts heartily indorsing said petition.

What is there singular about this? Would not a dignitary of that church whose institution this Sunday-Sabbath is, naturally favor any enactment in church or state indorsing and enforcing it? That must be taken as a matter of course.

The same item states that the petition has already received the signatures of 6,250,000 petitioners in churches and labor organizations. This is the significant part of the information. While names are being rolled up by the million on that side, many of the persons who sign that petition being utterly unconscious of the intent or the result of that movement, what are we doing on the other hand to try to prolong the continuance of our liberties, and our time to labor? We trust that rapid work will be done with the petitions now in circulation for the preservation of the American Constitution as it is, that at least the true light may be thrown upon the question before the people, and they not be left to act in ignorance of what they are doing.

"FLESH AND BLOOD" AND "THE KINGDOM OF GOD."

THE declaration that "flesh and blood cannot inherit the kingdom of God," found in 1 Cor. 15:50, is thought by some to be opposed to the doctrine of the literal resurrection of the body. But it cannot be so interpreted unless it can be shown that there can be no literal body which is not composed of flesh and blood in the sense in which these terms are here used. But we do not apprehend that God is limited in reference to the form or the constituent elements of matter. It would be very presumptuous in us, with our finite comprehension, to suppose that God, in his unlimited store house, has not some material, of the elements of which we, as yet, know nothing.

Indeed we know that such is the case. Angels are real beings. They are capable of assuming the form of men, and becoming visible to mortal eyes. "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them, rose up to meet them." Gen. 19:1.

They can speak in a voice audible to mortal ears. "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city." Verse 15.

They are tangible, so that mortal hands can feel them. "And while he lingered, the men laid hold upon his hand," etc. Verse 16. And yet they are of such a nature that the whole mountain could be full of them, and yet they be invisible even to the servant of Elisha the prophet. 2 Kings 6:17.

Of the organization and constitution of such beings we, of course, know nothing. They are not organized like men in the flesh, and yet they are real, literal beings. Therefore there may be a literal resurrection of the body and a real existence in the future world, notwithstanding the declaration that "flesh and blood cannot inherit the kingdom of God."

That there will be a change in the body at the resurrection sufficient to adapt it to its new state of being is plainly asserted. In the resurrection we become "as the angels of God." Matt. 23:30. Christ "shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21. "It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:44. The necessity for this change is revealed in the statement that "corruption cannot inherit [or be heir to] incorruption." But everything pertaining to the kingdom of God must be incorruptible and immortal; therefore flesh and blood (corruption) cannot inherit it.

This brings us directly to the inquiry, What is meant by the expression, "flesh and blood," in the text before us? The words are found thus connected in four other passages, in each of which they denote the earthly as contrasted with the divine or the supernatural. Christ said to Peter, when his faith prompted him to that sublime declaration, "Thou art the Christ the Son of the living God," "Flesh and blood hath not revealed it to thee, but my Father which is in heaven." Matt. 16:17. Here the expression denotes human and earthly wisdom, as contrasted with the divine. When the apostle Paul was called to preach Christ, he says, "Immediately I conferred not with flesh and blood." Gal. 1:16. That is, he took no human counsel, and was governed by no earthly considerations. In describing the spiritual warfare in which the Christian is engaged, the same apostle says, "For we wrestle not against flesh and blood, but against principalities, against powers," etc. Eph. 6:12. Here he evidently means opposers who are human and mortal, in contrast with the supernatural agencies of the powers of darkness. Again, in describing the incarnation of the Son of God, he says: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2:14. This must refer to his coming down into this condition of mortality, that through death he might destroy him that had the power of death. So in 1 Cor. 15:50, the expression must be taken to mean this present corruptible mortal state. This cannot inherit the kingdom of God. There must be a change. This mortal must put on immortality and this corruptible must put on incorruption. But after this change has taken place, the body is no less real and tangible than before.

On this passage Dr. Clarke remarks: "This is a Hebrew paraphrase for man, and man in his present state of infirmity and decay. Man in his present state cannot inherit the kingdom of God. His nature is not suited to that place. He could not, in his present weak state, endure the exceeding great and eternal weight of glory. Therefore it is necessary that he should die or be changed; that he should have a celestial body suited to his celestial state. The apostle is certainly not speaking of flesh and blood in a moral sense, to signify corruption of mind and heart, but in a natural sense; as such flesh and blood cannot inherit glory for the reasons assigned."

DAYS OF FASTING AND PRAYER.

It will be noticed that this year Wednesday and Thursday, Dec. 19, 20, have been appointed as days of fasting and prayer, instead of Sabbath, as has been the case in the past. This matter was duly considered by the brethren while together in the General Conference. There are a number of reasons for appointing Wednesday and Thursday instead of the Sabbath. Each year brings us nearer to the final crisis. Our work is nearer its close than many of us are aware. At the present time there hangs over us a dark and threatening cloud. It is the Blair Sunday bill now before Congress. Let that bill pass in Congress, and then be enforced, and we should find ourselves involved in a difficulty from which we could not extricate ourselves. Many who are now keeping the Sabbath mainly because circumstances are favorable, would be thrown into prison, and be called upon to confess the truth before magistrates, and be thrust behind the grates of dungeons. Are we prepared for this? Are we prepared to lie languishing in the cells as common criminals, with bread and water for our sustenance? We have already had a foretaste of what we shall experience. Are we prepared to stand in the time when we can neither buy nor sell? And these days are in the immediate future,—a time when souls will be tried, and many will be led to renounce the truth, and lose their hope of eternal life.

In reference to these times, the prophet Joel utters these words: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off from before our eyes, yea, joy and gladness from the house of our God?" Joel 1:14-16. This certainly points out days of fasting and prayer.

But the question may be asked, "Why not take the Sabbath as a day of fasting and prayer, when it will not require so much sacrifice of time and labor on our part?" This is one of the very reasons why the

days in the middle of the week were chosen. In view of the times which are before us, is it too much to ask the people, when they have a season of fasting and prayer, to have it at a time when it will cost them something? The words of the prophet in the 58th chapter of Isaiah are much to the point: "Wherefore have we fasted, say they, and thou seest it not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors." The margin reads: "Things wherewith ye grieve others." There should be a real sacrifice then,—not merely an affliction of the soul, but such a realizing sense of the necessity of seeking God, that our hearts will be examined, and those things with which we grieve others will be put far from us. Neglected duties will be taken up; sins which have been committed will be confessed; and there will be such a humbling of the heart that God can come near to us.

In the following verses, we are instructed as to the kind of a fast necessary: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring to the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:5-7. Merely abstaining from food of itself is not what God requires; but that in the abstaining from food and the afflicting of the soul, we can examine ourselves more thoroughly, and see those sins which are separating the Spirit of God from us as a people. When we enter upon such a fast as this with all the heart; when we seek to "loose the bands of wickedness; and to undo the heavy burdens; and let the oppressed go free;" and break every yoke,—when we seek to reform in every respect,—then it is that God will come near to us. He assures us that then our light shall break forth as the morning. These are some of the considerations which the committee had in mind when they selected Wednesday and Thursday.

We have reached an important crisis in the history of our work. When the message has gone to earth's remotest bounds, then the work for the world is done. We shall never pass through the times that are before us but once. We never shall be prepared to pass them but once; and it is those that enter the work now and seek God with the whole heart that will be gathered finally in the kingdom of God. We feel deeply over this matter, and we look forward to the closing days of this year as the most important days ever experienced in the history of present truth. God will be sought unto, and he will hear our prayers. He is willing to visit gifts upon his people, and work deliverance for them. He is willing to clothe his work with power, and his servants with light from heaven.

May God's blessing attend these days, and may they be seasons of profit, not only to individuals connected with this work, but also to our churches throughout the entire land.

S. N. H.

THE GOSPEL AMONG THE HEATHEN.

It is not necessary in order to a fulfillment of all or any of the prophecies which relate to the spread of the gospel, that heathen lands should ever be as thoroughly illuminated with its light as are those lands commonly designated as Christian. The familiar prophecy of Matt. 24:14, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," has an interpretation placed upon it by many which is both uncalled for and unsustained by the language. There is nothing in it, or in any other gospel prophecy, to warrant the belief that the end is not to come until all the heathen have had the gospel personally brought before them, and either, accepted or rejected it.

It has ever been the order of God's providence that those should be most highly favored with divine light who have most faithfully lived up to the light already in their possession. But to those who manifest a hostility and a hatred to light already sent, no further light is given. When the Gadarenes besought Christ to depart out of their coasts, because

they did not wish any more of his works to be done among them, he at once acceded to their request, and among the people of his own country he "did not many mighty works," "because of their unbelief." To have performed mighty works among them in their state of hardened unbelief, would but have increased their guilt. No individual is benefited by the gift of greater light than he is willing to live up to. It is not the divine order to blind any one by allowing the full measure of gospel light to burst upon him at once, but it is sent "line upon line, precept upon precept, here a little and there a little." And this order is followed out just as fast as a willingness is manifested to accept and put in practice the rays of light thus given.

The heathen were not created to their present state of moral darkness and degradation, but lapsed into it through their hatred of the light. Paul very clearly states their case in the first chapter of Romans: "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." They did not cherish the light they once had; and as they persisted in their hatred of it, it was withdrawn from them until they were left in the gross darkness which has enveloped them from that time until the present, and they cannot be brought out of this darkness so long as they retain that natural hatred of the knowledge of God which was the predominating trait of their first fathers.

There can be no doubt that such is the condition of the great majority of the heathen to-day. To conclude otherwise, is to conclude that the character and disposition of the heathen have undergone a wonderful change for the better, as the result of the centuries of moral, mental, and physical degradation to which they have been subjected since their apostasy began. The treasures of the gospel are to them as pearls cast before swine. It can hardly be expected then, to say the least, that the gospel will be as extensively and as thoroughly preached among them as among those more favorably inclined toward it.

Still there are doubtless many in these dark lands who, in spite of the terrible odds against them, have not wholly lost from their hearts the principles implanted there by God when man was created. The function of conscience is still preserved to a degree which enables them to maintain a more or less imperfect distinction between right and wrong. Some rays of the light once theirs still glimmer about their pathway, by which, if they choose, they may direct their steps. And wherever there is a disposition manifested to walk in the light, however feebly it may shine, the order of divine providence is followed out in causing that light to shine more brightly, for there is no exception to the rule that "the path of the just is as the shining light, that shineth more and more unto the perfect day." It is this class, in whose hearts there exists that which would respond to the gospel invitation, that will be reached by its proclamation among them. All have an opportunity for salvation, but not many are disposed to improve it; and none can plead that the gospel message has passed them by, for if they had shown a disposition to heed the light, it would have been increased until the full sunlight of the gospel had shone upon them. God will not bring upon the nations the great event by which the kingdoms of this world shall give place to the kingdom of Christ, without in some way bringing a knowledge of "this gospel of the kingdom" to every soul, in whatever land, and subject to whatever conditions, whom his omniscient eye discerns to be honest in heart, and to possess a germ of Christianity which could be developed by its quickening power.

The fulfillment of the prophecy which relates to the proclamation of the gospel which must precede the coming of the end, is now taking place. The Bible has been translated into every tongue, missionaries have found their way to every land, and Christianity is numbering its converts in every nation. It converts some, and is a witness against the remainder, showing that they "love darkness rather than light, because their deeds are evil." Who can say to what extent this prophecy has already received its fulfillment? Those who think it is not to be fulfilled until all the heathen hear the gospel and are converted, or until Christianity has spread among them to the extent now seen in civilized lands, place

themselves in a position to be taken by surprise when the "end" there spoken of shall come.

L. A. S.

CHRISTMAS OFFERINGS.

It may be thought by some that enough has already been said about Christmas offerings, in the REVIEW and in the readings which have been sent out; that the regular custom of meeting during the holidays, and giving our offerings for the foreign work, has become so established that there is no special need for more to be said upon the subject. It is true that much has been said upon that topic, and that our brethren are fully convinced of the utility of this move; yet it may not be out of place to stir up your pure minds by way of remembrance, though ye know these things, and are established in the present truth.

It is expected that all our churches, wherever it is consistent, will meet in their respective places of worship, if not in the day-time, then each evening during the week of prayer, or as some did last year, at 5 A. M., and select some proper person to read that which has been prepared for that day. It is also recommended that the entire week be a season of much meditation and prayer; for the progress of the cause in foreign fields during the coming year depends much upon the liberality of our brethren at this time.

When the first sanctuary was built in the wilderness, "Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood. . . . And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord." Ex. 35.

This was for the erection of the tabernacle in the wilderness. They had left Egypt, and were in the wilderness, and there was now no opportunity for them to replace what they had given. Giving as they did, it left them nothing with which to begin after they entered the promised land. In this act, for once at least, they practically took no thought for the morrow; but they did think of the tabernacle which was to be built. They thought of the work of God which needed to be done.—the building of a dwelling place for the Most High. So, with a willing heart they brought, "every man an . . . offering of gold;" others brought what they could. They took what to themselves was the most precious. Some offered an offering of silver and brass, some offered purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins; and the women who spun with their hands, brought that which they had spun. "The rulers brought onyx stones, and stones to be set, for the ephod, and for the breast plate." And every man with whom was found any shittim wood for the work of the service brought it.

The children of Israel brought a willing offering for the work which the Lord had commanded to be made by the hand of Moses. And the wise men that wrought the work, spake to Moses, saying, "The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary." It would be somewhat difficult to conceive what the children of Israel could have had left after making these offerings. But it was not with them a question of the future. It was not what they could spare as well as not, but what they could do to assist in the work of the sanctuary. It was the work of God; and could they contribute too much for this? Would it not be to them riches of the highest degree, to know that their gold, and silver, and jewels were in the building which God honored by his visible presence? Were their earnings in Egypt too sacred to be contributed to an enterprise like this? Was it not worthy of the most costly treasures they had in their possession? The

very fact that it cost them something, made it more dear to them. According to its cost, so was it the more willingly contributed for the dwelling-place of God; for had he not delivered them from the cruel bondage of Egypt?

We have not a sanctuary to be built in the wilderness, as they had; but we have a work on our hands of no less importance—it is the building of a mansion in the regions beyond. We are fulfilling the last act which is to precede the second coming of Christ. "This gospel of the kingdom must be preached unto all the world, for a witness unto all nations, and then shall the end come." This work of warning the world has been committed to us as a people; and it is a work that will never be done but once. Now is the time to show our interest in it. God's providence has gone before us. In fields where the living preacher has never gone, there are individuals observing the Sabbath; and they are calling, "Come over and help us." Letters are being received from those who are interested in the truth, and they are appealing for publications and help. But to enter these fields requires means and men.

Every dollar and every cent that is donated will be devoted to the foreign work in some way, as this is the object of our offerings. The same amount of means usually spent during the holidays in visiting, and bestowing gifts upon one another, by those looking for Christ to come, would lift the cause from its present embarrassment, and carry it forward the coming year. The money spent for car-fare, in visiting friends, and in the purchase of extra food, which has been the custom in nearly every country for years, would amount to large sums in the aggregate. We know that our people are willing to do all they can; and we think it highly proper, at the time of year when all the world are feasting, and giving gifts one to another, that we show our appreciation of the truth by giving gifts, even costly gifts, to the cause of Him who has died for us.

We expect that our people everywhere, whether living by themselves or in companies, will make a grand rally to carry the foreign work over this important crisis. If we do this, and seek God properly, and put away our sins, God will accept us, draw near to us, and work for us as he has not in the past.

It may be said that we cannot tell how long it will be before Christ will come, and we do not want to be too liberal with our means. But do not forget the Saviour's words, that "this generation shall not pass till all these things be fulfilled." The last sign in the heavens is now more than fifty-five years in the past. We are in the last days of the last generation, when the Lord will cut short his work in righteousness; and what we do to advance it must be done quickly. We look for the blessing of God upon his people in giving them liberal hearts to present generous offerings during the close of 1888.

S. N. H.

THE TRUTH.

ACCORDING to the strict rules of logic, the term "truth" applies only to propositions, and may be defined as conformity of the declaration made to the actual state of the case. In common usage, "truth" is also applied to the existence of objects or beings, to knowledge, and to facts of science. In the realm of religion, the term "truth" is variously used, but not always in a proper or consistent manner. There are usages of the word that are calculated to injure the cause of truth, and actually prevent people from abandoning error. It is proposed in this article to notice some of the many scriptural usages of the term, and perhaps some of the erroneous usages also.

1. *Truth is taken for what is opposed to a falsehood, a lie, a deceit.* As instances of this usage, we quote the following texts: "He that speaketh truth showeth forth righteousness; but a false witness, deceit." Prov. 12:17. "A faithful witness will not lie; but a false witness will utter lies." "A true witness delivereth souls; but a deceitful witness speaketh lies." Chap. 14:5, 25. "I say the truth in Christ, I lie not." Rom. 9:1. The nature of truth of this character is easily comprehended by all, even quite small children; and there is little or no liability of misapplying the term. There is a sacred obligation resting upon all to adhere strictly to truth of this character in all our relations to God and our fellow-beings. This obligation is taught and enforced all through the Scriptures.

2. *Truth signifies fidelity, sincerity, and punctuality in keeping appointments or promises.* When Abraham's

servant went to Mesopotamia in search of a wife for Isaac, and the Lord signally favored his project, he recognized the divine favor in these words: "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth." Gen. 24:27. The word "truth" as used here, is from the Hebrew *emet*, and signifies literally, "steadfastness." By this act of the Lord in directing affairs in the selection of a wife for Isaac, he displayed his steadfastness and fidelity to the promise that had been made to Abraham, to make of him a great nation. It was very necessary that Isaac should secure the right kind of a wife, and the Lord directly interposed in the accomplishment of that consideration. Again in Gen. 33:10 we find the same usage of the word "truth." Jacob had just made an amicable settlement with Laban, and had received information from his messengers that Esau was coming to meet him. This caused him great fear, and he called upon the Lord with earnestness and deep contrition. He says in his prayer, "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant." By the term "truth" (which is from the same Hebrew word quoted above), he designated the Lord's fidelity to his pledge to be with and sustain him. It is truth of this character that is referred to in Ps. 51:6, where David, in his prayer of confession to God, says, "Thou desirest truth in the inward parts;" likewise in Prov. 23:23, where we are exhorted to "buy the truth, and sell it not." The idea conveyed by the last text is that we are to be sincerely loyal in every particular to whatever promises, appointments or engagements it is incumbent upon us to fulfill.

3. Truth is used to designate the true and complete doctrine of the gospel, or the faith and practice of the true religion. Truth is so called because it proceeds from the true God, and declares what is true of himself, and of his counsels and wills. Thus in John 1:14 we read: "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth." This signifies the truth of God's being, character, and will, as fully revealed in the gospel, of which Christ was the embodiment, or great object lesson. Again, in John 14:6, Christ says, "I am the way, the truth, and the life." Christ stands as the personal manifestation of the truth which is in God the Father. In the 16th and 17th verses of the same chapter, Christ says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." The office of this Comforter is to lead us into the fullness of the truths of the plan of salvation, as pertaining to all ages.

In John 8:32 we are told that the truth will make us free. Such is the design of the truths of the plan of salvation. They are calculated to secure to us true liberty from the bondage of sin and error. They inspire faith and hope in us here in this life, take away the fear of death, and if adhered to faithfully, to the end, the result will be final and complete redemption.

It sometimes occurs that we hear expressions with regard to the truth (the speaker having in view the signification of the word as last defined) that are not only illogical, but unwise and unwarranted. To speak of our religious faith as "our truth" is one of the most unparadonable misuses of the word. If our religious faith can be fitly and properly characterized as based upon "our truth," then it is of human origin, and not divine.

A true religious faith must be founded on truth of divine origin, and not human. If our religious faith be founded on God's truth, it is manifestly a violation of the eighth commandment to call it "our truth." It savors of egotism and selfishness to speak of the foundation upon which our religious faith is based as "our truth." It is right and proper to speak of "our faith," but never of "our truth," unless that is just what we mean.

Again, it sometimes occurs that when changes take place in a person's religious faith, and he embraces the doctrines held by another denomination, those of that denomination speak of him as having "embraced the truth." The term "the truth" is very comprehensive, and includes all truth; and to say that one has come to a knowledge of and embraced "all truth" is to make a very broad assertion. It virtually puts forth the claim that there is nothing further for him to acquire in the matter of truth,—no opportunity for him to make further advancement. It is evident that this is an unwarranted claim.

To speak of one as having embraced "the truth" implies that, previous to his change in views, he entertained nothing but error, and this, again, is an exceedingly broad and unwarranted statement.

For a person to suggest by his speech or conduct that the denomination to which he belongs is in possession of "the truth"—implying all the truth there is—cannot be otherwise than prejudicial to what of truth such denomination may have. It cannot be otherwise than an actual hinderance to the progress of the truths which that denomination may be striving to promulgate. Human nature is such that it will not admit bold claims of superiority put forth by any, unless accompanied by the most conclusive evidence. It is better to let the evidence precede, or at least follow in close connection, the claim of superiority. We may, with perfect propriety, speak of a person as having embraced a certain religious faith. If one accepts the faith that we hold, we may say that he has embraced our faith, which is far preferable to saying that he has embraced "our truth," or even "the truth."

There is a system of religious truth that is particularly applicable to the present time, which it is proper to denominate as "present truth," and speak of it as such; and when a person comes to a knowledge of it, and accepts it, there is nothing inconsistent in saying that he has embraced "present truth." But we should be careful about claiming that as belonging to us, which is God's. G. W. M.

CARDINAL GIBBONS AND THE SUNDAY MOVEMENT.

CARDINAL GIBBONS, highest prelate of the Catholic Church in America, is a warm supporter of the movement to secure legislation in behalf of the Sunday-Sabbath. He says:—

I am most happy to add my name to those of the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by judicious legislation.

These will be the sentiments of every one of the 10,000,000 Roman Catholic citizens of this land, not only because Cardinal Gibbons has given utterance to them, but because legislation in the interests of religion is just what Rome has always advocated, and practiced whenever she had the chance.

But let Rev. W. F. Crafts, to whom the above words were addressed, and every other Protestant who rejoices in the support given this movement by the Catholics, pause a moment and consider the grounds upon which their support is given. Mr. Crafts and the National Reformers give it their support on the ground that Sunday is the Christian Sabbath, instituted by Christ, and confirmed by the example of his apostles, and therefore to be observed by all men as a direct command of God. But does any Catholic support it on such grounds?—Not one of them; for not one of them believes any such thing. All Catholics are instructed in the Catholic catechisms that there is no scriptural authority for the institution of Sunday as the Sabbath. They support it wholly as an institution of the Catholic Church; and therefore, while they are "most happy" to add their names to petitions for the enforcement of the first-day Sabbath, they do this without any respect whatever to the cherished views of Protestants. And as no Catholic can support the institutions of his church without acknowledging the authority of his church in decrees relating to their observance; and as the fixed policy of the Catholic Church is and ever has been to enforce its decrees and dogmas by civil legislation, without regard to the opinions of dissenters, the support of Cardinal Gibbons and of every other Catholic to the petition for Sunday observance simply amounts to a plea for legislative action in support of one of their denominational dogmas, without any regard to what even these flattered Reformers themselves may think upon the question. This is the only ground upon which a Roman Catholic can consistently support the measure defined in this Sunday petition. Whatever regard Protestant supporters of this measure may profess for liberty of conscience, there is no question as to the stand-point from which Rome lends it her aid. It is done on the same ground precisely as that on which she has enforced her dogmas in the past, bringing persecution, torture, and death upon all who would not bow to her arbitrary authority.

But Mr. Crafts and his co adjutors in the work of "national reform" are gratified to secure the signa-

ture of Cardinal Gibbons to their petition; and doubtless Catholic signatures will be counted as good as any, for the purpose of securing what the petition asks. L. A. R.

The Commentary.

"Tell me the meaning of Scripture. One gem from the ocean is worth all the pebbles of earthly streams."—*M. Chryse.*

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

813.—JESUS'S OWN COUNTRY.

What country did our Saviour have reference to as his own, in Luke 4:23, 24, and John 4:43-45? D. P.

Evidently to Nazareth; for at Cana and Capernaum, which were also in Galilee, he was received with very marked evidences of honor and confidence.

814.—THE "TWO IMMUTABLE THINGS" OF HEB. 6:18.

What are the "two immutable things" spoken of in Heb. 6:18? S. B. H.

The two mentioned in the previous verse; viz., (1.) God's promise, whereby he pledged his faithfulness and justice; and (2.) his oath, whereby he pledged his infinite perfections as the Creator of the universe.

815.—INFLUENCES THAT LED ABRAHAM TO OFFER UP ISAAC.

1. Is it reasonable to conclude that in his act of offering up Isaac, Abraham was influenced by the pagan practice of human sacrifices? 2. When did the practice of offering human sacrifices originate? and where? A. R. K.

1. While the tribes that surrounded Abraham practiced the offering of human sacrifices, it is not reasonable to conclude that Abraham was influenced thereby to offer up Isaac. It does not appear that he supposed he was offering him for the purpose that the heathen offered human beings; viz., to propitiate God. It was an act of pure, unquestioning obedience on his part, and he had unwavering faith that God would bring him back from the dead. See Heb. 11:19. No doubt the shock which God's command would naturally have upon Abraham's sympathies, was materially lessened by his familiarity with the custom of offering human sacrifices; but further than this, it is difficult to conceive that it had any bearing in the case. In all God's dealing with the human race, he had never before imposed a duty that entailed human suffering, nor had he demanded offerings that were particularly repugnant to the better feelings of human nature.

2. It is not possible to fix the date when the custom of offering human sacrifices arose. Authorities agree in tracing the custom as far back as the earliest times of the Phœnicians.

816.—JESUS'S DESIRE TO BE RELEASED FROM DRINKING THE CUP.

Jesus prayed in the Garden of Gethsemane: "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done." Luke 22:42. At this moment, Christ had apparently a will contrary to the will of his Father; for he prayed that his choice might be subject to his Father's plans. How may this be harmonized with the following words of our Saviour: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34); "I and my Father are one?" John 10:30. J. V.

That which prompted the prayer of Jesus that he might be released from suffering the ignominious death of the cross, must have been a natural, human dread of the physical anguish that he knew must come. By no reason that can be imagined, could it be otherwise than that he should have felt a shrinking from that terrible ordeal. It is not necessary to conclude that his will proper, that is, his prerogative of choosing, was in any sense or for a moment, antagonistic to his Father's will. He had a dread of the physical suffering that he knew must be endured if he were put to death, and this caused him, for the moment, to suggest the possibility of some other method for the salvation of the race. He immediately added, "Not my will, but thine, be done." The idea conveyed by these words is, "Let not my desire to be released from this terrible ordeal be the governing principle, but the will of my Father." There is a difference between "will" and "preference." The two may be antagonistic. Preference is a natural instinct that seeks the immediate and temporary relief of the individual; it is an exercise of the intellectual faculties less deep and comprehensive than is experienced when the will is brought into action. When consulting his personal feelings, Christ had a preference to be released from suffering the cruel death of the cross,—it could not have been otherwise,—but when consulting the interests of the human race, his will, his fixed purpose, was to go forward, and endure the trial.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—
Lk. 19: 8.

LIGHT'S TEACHING.

The light is ever silent.

It calls up voices over sea and earth,
And fills the glowing air with harmonies,—
The lark's gay chant, the note of forest-dove,
The lamb's quick bleat, and the bee's earnest hum,
The sea-bird's winged wail upon the wave;
It wakes the voice of childhood soft and clear,
The city's noisy rush, the village-stir,
And the world's mighty murmur that had sunk
For a short hour to sleep upon the down
That darkness spreads for wearied limbs and eyes;
But still it sounds not, speaks not, whispers not;
Not one faint throb of its vast pulse is heard
By creature ear. How silent is the light!
Even when of old it wakened Memnon's lyre,
It breathed no music of its own; and still,
When at sweet sunrise on its golden wings
It brings the melodies of God to man,
It scatters them in silence o'er the earth.

The light is ever silent—

Most silent of all heavenly silence,—
Not even the darkness stiller, nor so still.
Too swift for sound or speech, it rushes on,
Right through the yielding skies, a massive flood
Of multitudinous beams, an endless sea,
That flows, but ebbs not, breaking on the shore
Of this dark earth with never ceasing wave,
Yet, in its swiftest flow or fullest spring-tide,
Giving less sound than does one falling blossom
Which the May breeze lays lightly on the sward.

Such let my life be here—

Not marked by noise, but by success alone,
Not known by bustle, but by useful deeds,
Quiet and gentle, clear and fair as light,
Yet full of its all-penetrating power,
Its silent but resistless influence,
Wasting no needless sound, but ever working
Hour after hour, upon a needy world.

—Dr. H. Bonar.

MINNESOTA.

HANCOCK.—We are still laboring at this place, and thus far have held twenty five meetings. The attendance and interest have steadily increased from the first. We have presented the main points of our faith. As nearly as we can judge at present, there are about twenty persons who have taken a stand for the truth, and as many more who are interested and very favorable. We have strong hopes for a good company. One Sabbath meeting has been held, with about forty in attendance, some twenty-five of whom took part in the meeting. A Sabbath-school will be organized soon. We are of good courage, and trusting in God to carry on this precious work by his Spirit.

Nov. 28.

E. A. CURTIS.

A. M. EMMERSON.

TEXAS.

Mt. PLEASANT.—I closed the meetings at this place Nov. 25, after having given sixteen discourses. I pitched the tent here with the intention of giving a full course of lectures, but the rainy season set in, and the cold, damp weather made it imprudent to hold meetings longer in a tent. I left the tent in the care of one of the brethren, and shall return in the spring and pitch it again, and give a full course of lectures. The interest seems to be excellent; prejudice has given way, and the people are very anxious to hear. Book sales amounted to \$105; tent expenses to \$670; donations to \$700. More calls for labor are made than I am able to fill. The minister who challenged us while at Wickland is now defending the Lord's truth.

Nov. 27.

W. S. CRUZAN.

NEBRASKA.

Rock Springs.—By the earnest request of J. W. Hoyt, we began a series of meetings at the Springs in a large arbor built of oak and pine boughs. The interest was deep, and the attendance large, to the close of the lectures. We were opposed by the Baptist minister, but his inconsistencies, when shown up, only helped to confirm those who desired to obey God. Some fainted when the way seemed too strait, but there are ten new ones still keeping the Sabbath, and growing in kindred truths.

The Sabbath-school now numbers about forty. A club of ten *Sickles*, and twelve copies of the *Instructor* are taken. Arrangements have been made to begin a course of lectures in the court-house at Springview, Dec. 9. We earnestly desire the blessing of God upon the occasion, that some may be led from error to truth.

Nov. 28.

GEO. E. LANGDON.

VERMONT.

CHLISEA.—The work is still moving forward in this place. When we came here last June, there were four keeping the Sabbath; now, through the blessing of God, there are eighteen adults and four children. Four have been baptized. We have a Sabbath school of twenty-one members. Five of the number are converts from the world. A good work has been done for them, and it seems to be growing deeper. Six of the company are brethren, and the rest sisters, three of whom embraced the truth by reading, and before they had ever seen a Sabbath-keeper. Eight are young people between the ages of twelve and twenty-one. It seems good to see the youth giving themselves to the Lord and his work. We expect to labor in this vicinity during the winter. Our courage is good, but we feel the need of more of the Spirit of God to melt the hearts of the people. Without it we can do nothing.

H. W. PIERCE.

W. C. WALSTON.

KANSAS.

PRESTON AND TURON, PRATT CO.—During the latter part of the summer and the fall, our time was divided between Turon and Preston, including the surrounding country. As a result of our meetings, over thirty are now keeping the Sabbath, and an equal number have expressed themselves as believing the truth, and many of them, we believe, will yet obey. The enemy is still keeping up a sharp opposition.

Our brethren are much scattered, and are obliged to hold their Sabbath schools and meetings at different places. During the progress of our meetings, Eld. I. P. Melton was called to his home on account of sickness in his family, where death brought his labors to a close.

We have received valuable assistance from Elds. Smith Sharp and S. Shrock, also from Bro. Jared and Dale.

Dec. 2.

E. L. FOURNER.

JOHN GIBBS.

MONTANA.

LIVINGSTON, PARK CO.—I closed my labors at this place Nov. 24. I held my first meeting in the city July 6, and have labored in and about the place ever since. When I went there, I found six who were keeping the Sabbath and trying to live up to what light they had, but most of them really knew but few of the leading points of our faith. Of course these readily accepted all the other points of faith and put them into practice, as soon as they learned them. Twenty more have begun to keep the Sabbath, so that there are twenty-six in all who have signed the covenant. There are a few others who began to observe the Sabbath, and still others deeply interested in the truth. The interest seemed us good when I left as at any previous time; but circumstances prevented my remaining longer.

Two Sabbath-schools were organized,—one in the city, with about twenty members, and one in the country about seven miles from the city, with some fifteen members. A tract society was organized, and a stock of tracts ordered and nearly paid for. A small club of *Signs* and a club of thirty *Sentinels* are taken by this society. Some of those not of our faith were so interested in the *Sentinel* that they paid for several copies. The people readily assisted by their means to help on the work. The amount received in collections and offerings was \$65.53. The tithes paid in amounted to \$329.78. This was paid principally by those who signed the covenant, and the rest by a few scattered brethren in the Territory. I never saw people more ready to take up the tithing system than these were. Some began to pay tithes just as soon as they began to keep the Sabbath. I believe the right time to present this subject is when persons first receive the truth, and their hearts are ready to accept Bible teachings.

The total expenses will not, I think, exceed \$190. This includes all tent expenses. One of the brethren gave his time for several weeks; and my traveling expenses to and from Montana were also paid. I sold over \$100 worth of books and tracts, and obtained some subscriptions for our papers. Montana is, I believe, a good field for labor. There are some intelligent people in these frontier towns. There are several scattered brethren in this Territory, and calls for labor come from different parts of it. Our brethren there are very desirous that a minister be sent to them soon, to carry on the work begun. May God bless, and help them to endure unto the end.

O. A. JOHNSON.

OHIO.

WAYNE, CLEVELAND, COLUMBUS, ETC.—Nov. 24, 25, I held a meeting at my father's house in Wayne. Our brethren did not come from Greensburgh as we expected, but several from Richmond Center came. The Sabbath-keepers in the community were present, and quite a number of the neighbors attended the meetings, among these being several of my old school-mates of twenty years, or more, ago. God gave free-

dom in speaking the truth. Our brethren felt encouraged, and a good impression was left upon the minds of all present.

Thanksgiving Day I went to Cleveland. I found the mission family full of faith, courage, and harmony, and the blessing of God with them in their work. The work in Cleveland is onward. To God be all the glory.

The district meeting for Dec. 1, was held at Columbus, beginning Nov. 30. Eld. A. T. Jones was present, and spoke four times. For various reasons but few were present from other churches in the district, but all who came, felt that they had been greatly edified and instructed. The Lord gave Bro. Jones freedom in setting forth the true principles that exist between church and state, and the results that follow when these principles are disregarded. Not only were our own brethren greatly benefited by these discourses, but the citizens from Columbus who attended, became deeply interested. Could Eld. Jones have remained a few days longer, our church building would not have held the people. Important resolutions were discussed in connection with the T. and M. work. Eld. Jones left Sunday evening for Washington, D. C., after talking two hours and a half on the formation of the papacy. One professional man of the city said he would not have missed that discourse for \$100. Our brethren and sisters who remained away through lack of interest in the work, lost an opportunity of doing and getting good, that can never be regained.

One of the most interesting meetings, and perhaps the most profitable of any, was the closing meeting Monday evening. This was devoted to the discussion of the missionary work in the district and at Columbus. About one year ago our brethren were compelled by the demands of the cause, to secure a suitable house of worship. After much counsel and effort to move in the right direction, a church property, centrally located in the city, was purchased. This property is estimated to be worth from \$5,000 to \$6,000. A debt of some \$3,000 is still upon the property. Our people in Columbus are all poor, many of them being sisters whose husbands are not in the truth. This debt has troubled the brethren and sisters exceedingly, as the parties that hold the mortgage against the church, have threatened to foreclose, and take the property soon, if the debt is not raised. At this last meeting the brethren decided to pay a second tithe of all their income for the purpose of raising this debt. This will mean a real sacrifice on the part of this church. None of the church in Columbus, to my knowledge, own the houses in which they live, yet their tithe is far above the average in our Conference, and every call for the work in general is always responded to in a generous manner. Now to add this second tithe means real sacrifice on their part. Are there not some of our brethren who will loan this church \$2,000 for two or three years, with or without interest, to help the cause? Good security can be given, if necessary. Those who will loan the above or a less amount, should correspond with me at once, at Mesopotamia, Ohio.

Elds. O. J. Mason, W. H. Cottrell, J. S. Iles, and the State agent were present to assist in the meeting. Several have recently begun to keep the Sabbath in Columbus. Remember the work, dear brethren, in Columbus; and if any can help the cause by means, we hope to hear from them soon.

R. A. UNDERWOOD.

WISCONSIN.

AFTER returning from General Conference, I attended our good State meeting, in which we had many evidences of the Lord's willingness to bless the united efforts of his people in carrying forward the interests of his cause in the earth. We had some most excellent meetings, in which much good instruction was given. It was decided at both the General Conference and the State meeting, that all our churches and tract societies should take clubs of the *Signs, Sickle, and American Sentinel*, and that all who can do so, shall aid in their distribution. It was also decided that those who send the papers should correspond with the parties to whom they are sent, and thereby learn if the persons receiving them are interested in their reading, being careful that the letters have the true spirit and love of Christ in them. Further, that those who can, should visit the sick, and the widows and orphans, in their affliction; and hold Bible readings with any who may desire them, even among their neighbors, praying, meanwhile, for the blessing of God to attend their labors of love.

Each church and society should, if possible, hold a missionary prayer-meeting once a week, in which a report of the missionary work done by each member shall be read, after which prayers should be offered to God in behalf both of the work already done and that to be done the following week. This would soon increase the spirituality of all the workers.

And now, dear brethren and sisters of Wisconsin, think how the Lord has prospered us the past year, in giving us as the result of our labors in his cause, more than 100 new converts to the truth. He has also given us good crops, and no plague has been permitted to come upon us. All this tender love of God should cause hearty thanksgiving on our part. And as the week of prayer, and the time for us to

bring our gifts to Jesus, are drawing near, I trust every Sabbath-keeping man, woman, and child may bring a suitable Christmas offering to Jesus, which will express love and thanks to him for his many blessings bestowed upon us. We should remember that the money thus gathered is used in paying the debts upon our foreign missions. Neither should we forget our weekly first-day offerings, which are used to carry forward our missionary work in foreign lands.

I hope all our brethren in Wisconsin will read and study carefully the 58th chapter of Isaiah, especially verses 6-14. Here we learn how we can make our fast-days acceptable to God. How can we break every yoke?—By helping sinners to see the light of present truth, and put away their sins, and come into the liberty of the gospel of Christ. How shall we undo the heavy burdens?—By giving so liberally as to lift the debt of \$50,000 or \$60,000 which has been contracted in starting our missionary enterprises and publishing-houses in foreign lands. What a weight this would take from the minds of our leading brethren!

We have more than 1,600 Sabbath-keepers in Wisconsin; and if all would donate ten cents on each first-day for one year, it would make \$8,320 toward undoing the heavy burdens. Brethren, let us try it, and see if the Lord will not fulfill the promises he has made in Isaiah 58, to those who will comply with the conditions. I know he will, because I have proved him in these things. Let us begin now to confess all our sins and put them away (read Isa. 1:16), and by the help of God make our fast days in connection with the week of prayer acceptable to God by complying with all the conditions laid down in that text and other scriptures, just as far as possible.

Nov. 30.

I. SANBORN.

THE CAUSE AMONG THE FRENCH IN AMERICA.

THE prospects for the work among the French in America are more encouraging than formerly. God gave a good measure of success in the tent efforts among the Belgians of Wisconsin last summer. Bro. Gros, writing from that field, says that the meeting-house that was building when I left in October, is far enough advanced so that meetings can now be held in it. He thinks that the erection of this house of worship will have a good influence in favor of the cause among the French in that field. This is the second Seventh-day Adventist meeting house that has been built by the French in America.

The work among those of that nationality should be pushed forward so energetically that more of such meeting houses shall be called for soon. Yet we cannot expect that the French converts in this country will, as a general thing, build separate meeting-houses to that extent that those of other nationalities will. And the reason for this is obvious. Because of the help that they rendered the Americans in gaining their independence, and the general good feeling that exists between the two nations, they naturally feel at home in the United States, and very easily blend with this great nation, adopting their language and customs. Hence it is, that, unless they form separate colonies in which the French is spoken, converts among them will naturally unite with our American churches. Yet it is not so in some parts of the South, nor in Canada, nor in some parts of South America.

We hope soon to see French workers pushing into fields hitherto unoccupied. I have just received an encouraging letter from a French brother in Chili, South America, who embraced the truth in France under peculiar circumstances, eleven years ago. I then resided in Morges, Switzerland, and received a challenge for a discussion from a minister of Lyons, France. I responded, but when I had reached the ground, I found that the challenger had gone to Paris. He was, however, replaced, and God gave us a triumphant victory. A man and his wife and two daughters embraced the truth. For some time I did not know what had become of this family. But I learn that they are in Chili, in quite a large colony of French and Swiss, and are still keeping the Sabbath. They are doing missionary work, and call for a laborer to help them. The only French minister there is a Baptist.

Who will respond to this call? Who will go to South America, with its 35,000,000 inhabitants? Who will go West? Who will go to Canada, where there are 2,000,000 French, famishing for a lack of the saving knowledge of present truth? There was a time when Providence hedged up the way to enter such fields. It then seemed mysterious to us that we could not do what seemed so desirable to be done. Now all this seems clear to us. The time had not come, because much of the work had to be done by canvassers and colporters, and the proper books in French were lacking. The circumstances are now changing, and we feel that we must push forward toward the French. But shall two or three men do this work alone? What about our young men and women among the French and among the Belgians, some of whom have diplomas from high schools? Will not the blood of souls be required at their hands, if they hide their talents in the earth? Some ought to attend our college immediately, while others

should have a drill as canvassers and colporters in a city mission. Young men and young women, what will you do? Will you stand by us to press the battle to the very gates of the enemy's fortifications, and rescue souls from the bondage of sin and Satan, and present them to Jesus as trophies of his power to save?

Our time to labor is truly short. Soon the excitement and calamities of war will be upon us. Soon the night will come, in which no man can work. Shall we then be found having done all we could for the Master?

D. T. BOURDEAU.

THE SWEDISH-ELEMENT.

It is a lamentable fact that in the history of the Swedish work in America connected with the last message, several persons who have been in responsible positions, should have departed from the faith; and all those who have had less interest in the truth than in the person who proclaimed it, have of course departed with them. This has given rise to the opinion with many, that the Swedes as a nation are more fickle and less upright and honest than their sister nations. I was born in Denmark, and have no reason to favor the Swedish people more than others; but I have had a better chance to become acquainted with them than any one else among our brethren, having lived, with my family, in Stockholm two years, and having labored in Sweden more or less during the last four years.

Now I wish to say that my experience proves that the above-named ideas are entirely unfounded. I have found just as many honest souls among the Swedes, proportionately, as among other nationalities with whom I have labored. We have more than 100 members in Stockholm; and although there have proved to be some dishonest ones, as in all other large places, yet the proportion has not been greater. In Dalarna we have a goodly number of members, and the people from that district are known all over Sweden for their uprightness and honesty.

As regards the number of effectual laborers, our efforts in the mission schools in Sweden have proved more fruitful than in Norway and Denmark. And with respect to sectarianism, I have found no people so impartial as the Swedes. I have had many opportunities to speak in their meeting-houses (mission-houses built by dissenters), and they manifest a willingness to hear. They have twice invited me to attend their conferences, and offered to care for me free of charge. Bro. Johnson has several times had opportunity in their conferences, to defend the law, the Sabbath, and immortality through Christ, and they have given him all the liberty he could ask. There is more religious stir in Sweden than in Norway and Denmark, and many of the preachers in Norway, outside of the Lutheran Church, come over from Sweden. This country has also, of late years, proved to be a very successful field for our missionary labor.

Now the Swedes in this country come from Sweden; and when we get suitable laborers to work among them, the Lord will bless their labor. It is not right to judge a whole nation by the deficiencies of a few persons. By so doing, we discourage our Swedish brethren, and no one is benefited thereby. I am well pleased with the Swedish students in our school in this place. They are diligent in business, and apt in learning. All nations are made one in Christ Jesus. We should cultivate brotherly kindness, and avoid everything that leads to a party spirit. May the Lord raise up able and humble men among the Swedes, who are willing to be taught, and to be guided in counsel by God and their brethren.

J. G. MATTESON.

THE MICHIGAN STATE MEETING.

Our good State meeting, held at Potterville, closed Monday evening, the 26th inst. Every part of the State was well represented by ministers and other workers, and the churches in the vicinity attended in such numbers as to fill the house of worship to its utmost capacity in the Sabbath and Sunday meetings. From the very first, a deep feeling of solemnity rested upon all, and no manifestation of levity or lightness was shown at any time. Sister White was with us, and her clear testimony each day, evidently dictated by the Spirit of God, added much to the interest and power of the meeting. By this, a mold and character were given, which will not soon be forgotten by those who were present. Eld. A. T. Jones was present a part of the time, and gave three discourses, two of which related to our nation, with the impending issues relating to church and state, and the warning,—the third angel's message,—that must be given by our people. Surely there is no time to idle away, for the crisis is right upon us; the battle must be fought and the victory won.

There was a good attendance at all the business meetings, and a good degree of interest manifested as different points of the work were taken up. The discussions of the canvassing work, and the city mission work, were especially interesting. These branches of the cause will be pushed forward in our Conference the present year, and, if possible, made more effectual for good. Bro. Brant, our State agent,

is full of courage; and what he wants most of all now, are consecrated men and women to engage in the work.

All went home from the meeting with increased courage, resolved to do better work in the future,—not in their own strength, but by the help of God. May the blessing of the Lord rest on the work in this Conference this year.

I. D. VAN HORN.

CANVASSING IN GEORGIA.

I HAVE been canvassing here the last four months, during which time I have sold ninety-four "Marvel of Nations," 3,415 pages of tracts, seven "Prophetic Symbols," took seven yearly subscriptions for the *Sentinel*, and held forty-three Bible readings. The visible result is that thirteen white people and four colored believe we are right on the Sabbath, the second coming of Christ, and some other points; and two more show their faith by accepting and obeying the truth,—a colored school-teacher and her mother, who kept two Sabbaths before I left. They purchased "Marvel of Nations," "Tabernacle Lectures," and some tracts.

I regret leaving such a good interest, for many are longing for more light on Bible subjects, and freely offer their houses in which to hold Bible readings; but circumstances prevent my remaining longer. I now go to Atlanta for a short time, but hope soon to be engaged in the work again.

Nov. 26.

W. C. WALLIS.

A SUCCESSFUL RECORD.

Six years ago to-day (Nov. 28), I began to canvass for "Thoughts on Daniel and the Revelation." I have spent about half the time since, or 164 weeks, in the canvassing work, selling and delivering over 900 copies of "Thoughts on Daniel and the Revelation," thus averaging about one a day, besides 500 other books and pamphlets on health and present truth, and 300 "Sunshine at Home," and other juvenile books, with nearly the same number of orders for papers in different languages; thus aggregating 1,700 books of a religious nature; also 580 diagrams, dictionaries, atlases, etc.—making 2,280 books in all, for which were received \$4,126 80,—an average of about \$4 00 a day, including Sundays. Many days, however, I have worked hard and sold nothing; again I have in one day taken seventeen good orders for "Thoughts on Daniel and the Revelation." This last year I have worked forty weeks, and sold and delivered 271 "Thoughts on Daniel and the Revelation." I have sold 200 since our June camp-meeting, these, with other sales, amounting to \$500 40.

But the greatest cause for rejoicing is in the fact that a goodly number are thus led to keep God's commandments, many from reading alone. Still others, whose attention has been arrested, and who have been led, step by step, by reading, missionary labor, or preaching, are now rejoicing in the present truth. Many others are still investigating. The judgment alone will reveal the full result. I feel like offering praise to God, while I think of the possibilities of the final result, and also thank him that I may bear a humble part in setting a train of circumstances to work which may result in the salvation of many precious souls. Shall we not, dear fellow-canvassers, take fresh courage, and press on with increased vigor, knowing that if we sow, others will water, and God will give the increase?

R. A. BURDICK.

HEALTH MISSIONARY WORK.

IN all lines of missionary work, the times show an increased appreciation of the value of philanthropic efforts in behalf of the physical well-being of those who are considered the proper subjects for a systematic missionary effort. Most foreign missions, at the present time, have attached to them a medical missionary. For many years, the Catholic Church has been represented in this beneficent work by its Sisters of Charity, whose kindly ministrations have probably won more proselytes to the church than any other agent of the propaganda outside of heathendom. Orthodox churches are beginning, in some large cities, similar work through the agencies of women trained as nurses, and sent out by church associations under the name of Deaconesses. This seems to us a very practical kind of religious effort, whether made by Catholics or Protestants. Why should not all lovers of their kind, whether professed Christians or not, be interested in this kind of work? Certainly Christians ought to be particularly interested in doing the work which Christ commended in the good Samaritan, dignified by devoting to it the greater portion of his own life, and illuminated as an example for all ages by the splendor of his miracles.

If we read aright the record of the life of Christ upon this earth, after his public ministry began, we are at liberty to believe that the larger portion of his time was spent in the healing of the sick, the restoring of sight to the blind, strength and suppleness to crippled limbs, and reason and balanced judgment to minds deranged. In the simple words, "And

healed their sick" are recorded the marvelous results of weeks and months of patient listening to the and the removal of their infirmities. Is there any more blessed work allotted to men on this earth than that of ministering to the afflicted and relieving the pains of the suffering? The kindly act which brings relief and comfort to one lying upon a bed of anguish, is never forgotten. Such an act opens the door of the heart to the benefactor as no other influence can, and gives him such a hold upon the individual as could hardly be acquired in any other way. Here is a field of useful work open before those whose tastes and natural abilities fit them for it, which we believe is second to no other.

More than twenty years ago the Sanitarium, then called the Health Reform Institute, was established for the purpose of representing this line of work among us as a people. The objects of the institution, as stated in its charter, were the treatment of the sick by rational methods, and the promulgation of the principles of health and temperance reform. The work of the institution has, from that time, been distinctly philanthropic and missionary in its character. Treatment has been given to the sick poor to an amount more than double the original capital stock. No individual, aside from those who have received charity treatment, has received one dollar from the institution, beyond the small salary paid for services rendered.

The educational work of the institution has, for many years, been made, by its present managers, a prominent feature. Eleven years ago a School of Hygiene was established, in which instruction in hygiene was annually given to classes averaging from forty to sixty persons. Later, the Training school for Nurses was established, which began with a class of less than twenty pupils. Its present class numbers about seventy five, and has almost daily additions. Still more recently, has been established the Training school of Domestic Economy, in which healthful cookery and hygienic housekeeping are taught theoretically and practically. A course in the Training school for Nurses covers a period of two years, and in the Training school of Domestic Economy, one year. In these schools, scores of young men and women have been trained for usefulness, and are now actively engaged in the noble work for which they have been fitted.

In addition to the lines of educational work mentioned, other important work has been done. Nearly a score of young men and women have been received into the institution as medical students, and assisted to obtain a thorough medical education based upon rational principles. Of these, all but five or six are still laboring in the interests of this work. Drs. Kate Lindsay, Anna H. Stewart, O. G. Place, W. H. Riley, H. M. Dunlap, and L. J. Belknap and wife, with the writer, constitute the medical staff of the Sanitarium at Battle Creek. Dr. M. G. Kellogg, who was connected with the Sanitarium fifteen years ago, joined with others in founding the Rural Health Retreat of St. Helena, California, upon the same principles which have been developed and advocated by the institution at Battle Creek. For a number of years Dr. M. G. Kellogg has been disconnected from the institution at St. Helena, but has recently joined Dr. Gibbs, who spent a few months at the Sanitarium four years ago, and has since been successfully engaged in the medical management of that excellent institution.

Within two or three years the friends of these principles in Ohio have undertaken the establishment of an institution intended to carry on the same work in that State, at Mt. Vernon. A suitable building has been erected, the institution has been opened, and some measure of success has already attended its operation. We learn that the directors have recently placed the medical management of the institution in the hands of Drs. G. A. Hare and wife, who have spent one year at the Sanitarium, after having graduated from a thorough course of medical study. We feel sure that thorough, conscientious, and close adherence to the principles which have given vitality and success to this work in other institutions, will secure for this new enterprise, the prosperity which its friends desire and hope for.

Drs. W. H. and Mrs. Hattie S. Maxson, who were for some years connected with the Sanitarium, are successfully engaged in practice at Fresno, Cal., where we understand they are meeting with deserved success. Although not connected with any institution, we believe they are endeavoring to work along the line of rational and hygienic principles, and that they have a hearty interest in the cause at large, and are endeavoring to co-operate in efforts for its advancement.

Dr. E. J. Waggoner has so long been known as an able writer on theological questions, that his experience as a student and physician in the Sanitarium may have been forgotten. Although Dr. Waggoner has chosen, and very successfully prosecuted, another line of work in the cause, we trust his experience in connection with this branch of the work has proved at least not a disadvantage to him; and we are glad to be able to point to him as a demonstration of the fact that a few years of medical study does not necessarily destroy one's interest in, and taste for, religious or theological studies. Several others, whose

names we have not mentioned, are actively engaged in medical work, and adhering more or less closely to rational principles and regimen in the treatment of the sick.

But the purpose of this article is not so much to present what has been done, as to make clear the fact that there is here an educational and missionary work being carried forward as a branch of present truth; and that while some little has been done in preparing workers for this branch of the cause, it is important that much more should be done in this direction. The managers of the Sanitarium at Battle Creek have always held themselves in readiness to encourage those who desired to devote themselves to work in this branch of the cause, and have done what they have been able to do in the line of developing useful laborers for this work. The great difficulty they have encountered has been the lack of material. There is such a constant call for laborers in other branches of the cause that there have been but few promising candidates for this work, and as the result, there is at the present time a pressing demand for more laborers to fill the calls which are constantly being received from every direction. This demand is likely to increase rather than to diminish.

If there is any significance in the signs of the times, and the light which has been given upon this subject, this branch of the work is destined to occupy a more prominent place than it has done, and to become a more powerful agency in preparing the way for the development of other phases of the work. What is wanted are consecrated young men and women with moral stamina, thoroughly grounded in the truth,—persons of good ability, good address, and a good general education. There are, undoubtedly, those who possess just the proper qualifications, but whose financial resources are so limited that they cannot meet the expense which must necessarily be incurred in obtaining the education required. The time required for a thorough course is from three to four years, and the expense, from \$700 to \$1,000. The time may seem long to some, but if so, the more important it is that the work should be begun at once. The call is urgent; opportunities for great usefulness are being lost because we are not prepared to avail ourselves of them. Institutions might be started and managed with great success in at least a half dozen different States at the present time, if there were a sufficient number of competent persons trained to take charge of the work.

We make an earnest call for volunteers. Two classes of volunteers are wanted. First, young men and women of the sort described, who will devote themselves to the study of hygiene and medicine, so as to prepare themselves to labor efficiently and successfully as lecturers and physicians in connection with sanitariums, home and foreign missions, and wherever their services may be required. Second, men of means who are willing to loan to these persons who are willing to give their time for several years without compensation, to the work of preparation, and who may be financially unable to meet their expenses, the necessary funds to carry them through a course of training. There is no department of the cause in which an investment of money will pay a larger return than this. The writer speaks advisedly on this point, having for years devoted to this purpose all he could spare from his earnings, and never having regretted the investment of a single dollar.

We should be glad to hear from either class of volunteers, as we are prepared to present, by correspondence, other matters of interest which cannot well be detailed here.

J. H. KELLOGG.

Special Notices.

NOTICE FOR OHIO.

Will all who have any donations for the Cleveland mission in the line of canned or other fruit, or vegetables, or anything likely to freeze in cold weather, please send in what they have as soon as possible? If apples are sent, let them be good sound winter fruit. Fall fruit, or that which is specked, spoils before we can use it. I would advise that those who have vegetables, should sell them and send the money, unless they live near the mission, and can bring them in. Do not ask to have empty boxes returned, for the freight and cartage will cost much more than the boxes will be worth when you get them back. Be sure to send a statement with the goods, giving quantity and value of each thing sent.

J. E. SWIFT.

GENERAL MEETING FOR DIST. NO. 7, OHIO.

We hope that our brethren in this district will not forget the meeting to be held at New Antioch, Dec. 14-17. We want to see a good representation from each church in the district. Brethren coming by each railroad from Cincinnati or elsewhere, should at once notify Bro. Wm. Bloom, New Antioch, O., at what time he shall meet them at Wilmington station. Eld. Burkholder and Bro. H. M. Mitchell will be present to assist in the meeting. Come, brethren, to learn

and work, and to encourage the hearts of all. The more effort we put forth to attend such meetings, and the greater sacrifice we make to advance the cause, the more of the blessing of God shall we enjoy, and the greater will be our reward in the soon-coming kingdom.

R. A. UNDERWOOD.

GENERAL MEETING FOR DIST. NO. 3, OHIO.

This meeting will be held at Cleveland, O., Dec. 28-31, at the mission rooms, 1103 Case Ave. We request a general attendance of our brethren in the district. We hope this may be one of the best meetings ever held in Dist. No. 3. There are quite a number of our brethren in this district who are so much isolated that they seldom enjoy the privilege of hearing preaching or of meeting with those of like precious faith. We hope to see many of these on this occasion.

The Lord is blessing the efforts of the mission family in Cleveland. We hope our brethren will come with the spirit of labor, that they may impart faith, courage, and light, while they receive the same from others. Such a meeting will necessarily increase the expenses of the mission family. Our brethren should bear this in mind, and as many as can do so, should come prepared to assist in the matter.

R. A. UNDERWOOD.

GENERAL MEETING FOR CANADA.

At the last session of the Canada Conference, it was decided that we hold a general meeting this winter, and invite the General Conference to send us help on the occasion. We have decided to hold this meeting at Dixville, P. Q., Dec. 28-31. Elds. J. B. Goodrich and D. T. Bourdeau are expected to be present.

The Dixville church extend a cordial invitation to all the brethren and sisters in the Province to attend. We earnestly hope that all will make a special effort to come. We expect it will be a season of special interest. God's servants, with important messages of truth, will be there, also some who have recently accepted the truth, and others who are seeking for the light. Come, brethren, praying that the Lord may draw near to his people at this time. We also extend a hearty invitation to our brethren in Vermont who may be able to attend. I shall want to see at this meeting all who wish to engage in the canvassing work.

R. S. OWEN, Pres. Can. Conf.

A REQUEST.

Eld. H. W. COTTRELL and several workers are now located in Columbus, O., devoting their time to the mission work in that city. We request our brethren in Dist. Nos. 1 and 7, also those easy of access to Columbus, to send to Eld. Cottrell such provisions as they may be able to spare. Canned fruit, green apples, potatoes, or dried fruits, etc., will be appreciated. Those living near Columbus and in the southern part of the State can send to Columbus much more easily than to Cleveland. Who will be first to send? The workers are blessed in two ways by such offerings,—by having their physical wants supplied, and by receiving tangible evidence that they are remembered by their brethren. It is better for a church to club together and send, than for individuals to send alone. Anything that is liable to be affected by freezing, should be sent at once, before cold weather begins. Be sure to pay the freight or express charges. Address H. W. Cottrell, 257 North 18th St., Columbus, Ohio.

R. A. UNDERWOOD.

THE WEEK OF PRAYER.

I FEEL anxious that all our churches and unorganized companies, as well as lone families of Sabbath-keepers everywhere in the Michigan Conference, shall strictly observe this season appointed by the General Conference for humiliation and prayer. It will be for the spiritual good of all, and the relation of all to the cause of God also demands it. Other seasons of this nature in the past have been important, and important results have grown out of them. But the one just before us is more important than those in the past, because we are one year nearer the great consummation. The Lord would have us seek him, and he has great blessings in store for his people.

The impending crisis just before us, when there is such an effort being made to have our nation pass laws that will bind the conscience of the people, and which will be destructive of religious liberty, ought to stir our souls, and cause us to move out in the work of God as never before. Can we meet this crisis in our own human strength? Is human wisdom sufficient to carry us safely through? We all know that we shall see failure written upon every effort we put forth, unless we apply to the divine Source of help. Surely, then, we should let no opportunity to seek the Lord pass unimproved.

The world must be warned. The last message of mercy must be given. We shall none of us be clear

from the blood of perishing souls unless we do our duty. The work in other nations is just as important as it is here in our own country. Two things are required to accomplish this great work,—laborers and means. Prayers should ascend to the throne of God that the Lord of the harvest would send forth more laborers into his harvest. Then, as the burden of labor rolls upon individuals, let them consecrate themselves to God, and enter the work. Means to sustain these laborers in foreign fields, and to build up the cause in other directions, are greatly needed. Those who give of their means to sustain the cause are just as effectually giving the message to the world as the laborers in the field. So, in one way or another, every man, woman, and child can do something to help the cause along.

The offering of our Christmas gifts unto the Lord has been a move in the right direction. How much good it has accomplished in the two years past would be difficult for us to estimate; but certainly great relief has come to our foreign missions through this means. Another opportunity to show our love for God and his cause in other lands is right at hand. Shall we not, in the Michigan Conference, with consecrated hearts and open hands, render unto God a bountiful offering the coming Christmas? This week of prayer should be improved by all in a way that will lift up the cause in its every branch, and bring the blessing of God into all our hearts.

I. D. VAN HORN.

NOTICE.

Those sending papers to New Orleans will please *discontinue* to do so, as they are forwarded to us, and we have to repay the postage.

THOS. H. GIBBS.

NOTICE FOR DIST. NO. 1, WIS.

HELENA STEINEL, 801 5th St., Milwaukee, Wis., has been appointed secretary of Dist. No. 1. All orders for books, tracts, and periodicals, should now be sent to her, instead of to the State secretary. It is hoped that all in the district will do what they can to advance the work, and then bring in a good report at the end of the quarter.

J. C. MIKKLESEN, Director.

NOTICE FOR NEBRASKA.

We expect to start a company of canvassers in the city of Lincoln and vicinity Jan. 1, and we desire to have some new recruits join us at this time, for the purpose of getting an experience in canvassing. Instruction will be given and territory assigned to each, so that all may have an opportunity to pay expenses and earn wages. The expenses will be light, as we are promised house rent free. Do not come, however, without first corresponding with me at 1505 E. St., Lincoln, Neb., to learn just what will be expected of you. We hope our sisters will not think that they are excluded from coming and learning to work. Let us hear at once from all who would like to come.

W. C. BOYNTON, State Agent.

News of the Week.

FOR WEEK ENDING DEC. 8.

DOMESTIC.

- The business part of Jonesville, Va., was burned Sunday night, entailing a loss of \$60,000, with no insurance.
- All the coal mines in the Monongahela Valley shut down December 1, throwing 6,000 men out of employment.
- Some seventy Kansas sportsmen have been arrested in the Indian Territory by United States scouts, for trespassing.
- The mines at Nesquehoning, Pa., were flooded Tuesday night, causing great damage, and Wednesday two men were found drowned.
- The finishing-rooms of the Cortland (N. Y.) Wagon Works were burned Wednesday morning. The insurance of \$211,000 covers the loss.
- At Newcastle, Col., Monday, an explosion in the Newcastle Midland mine killed one man and seriously wounded eight others, some of whom will die.
- At Gainesville, Fla., Tuesday, the Board of Health declared the yellow fever epidemic ended. Traffic was resumed, and the first passenger-train arrived in the afternoon.
- The United States pension lists number 452,557 persons, of whom 419,763 draw support on account of the Civil War. There are thirty-seven Revolutionary pensioners still on the rolls.
- The United States Government has entered suits against the various corporations and individuals of Eureka, Nev., for amounts aggregating \$13,000,000, for cutting wood from unsurveyed Government lands.
- Oyster pirates in Chesapeake Bay have been giving much trouble of late to the Government authorities, and

seem to have held their own in the skirmishes which have from time to time resulted. On the afternoon of Dec. 7, a police sloop was beaten in a battle with a pirate boat in Choptank River. No lives were lost.

—The New York *Tribune* figures that Cleveland has a plurality in the entire country of 98,261. Since 1884 (omitting the vote of Colorado) the respective gains are: Republican, 370,108; Democratic, 449,440; Prohibition, 98,383.

—At a crossing in Detroit, Mich., Wednesday, a Lake Shore switch-engine crashed into a street-car containing ten passengers, two of whom were fatally hurt, and the others more or less injured. The flagman's neglect caused the accident.

—A reward of \$10,000 has been offered by the proprietors of the Calumet and Hecla copper mines, for the identification of the parties who set fire to one of the shafts last Thanksgiving Day, as the fire is thought to be clearly of incendiary origin.

—The U. S. Navy department has ordered several Government cruisers to proceed at once to Hayti, to hurry up the dilatory tactics of the Haytian authorities in settling the difficulty which arose out of the recent seizure of the "Haytian Republic."

—As Canon City, Col., early Tuesday morning, a mob of twenty armed men broke into the jail, overpowered the sheriff, tore down the cage of murderer Witherell, and, after he had fought desperately and wounded three men, secured him and took him out and hanged him to a telegraph pole.

—A heavy frost whitened the ground in the city of Jacksonville, Fla., on the morning of the 7th, and the yellow fever epidemic there is at an end for the present. The total number of cases and deaths were respectively, 4,704, and 412. From 3,000 to 5,000 ex-residents are expected to return to the city by Dec. 15.

—A mass-meeting of Chicago anarchists has been called by leaders of the order, to be held in the city on Sunday, the 9th. Chief of police Hubbard said, however, that the proposed meeting would not be held, and that should the anarchists persist in the attempt, there would be trouble. Fifteen hundred policemen were to be in readiness to suppress any outbreak.

—A proclamation, alleged to have emanated from the Chinese Government, was distributed on Wednesday of last week among the Chinese merchants of New York. It is printed upon sheets of red rice paper two feet long by one foot wide, and advises Chinese to come home. It states that those who have not the necessary funds for a passage can apply to the consuls at the various ports.

—Excitement prevails in the neighborhood of Felicity, Cleveland Co., Ohio, owing to an effort to drive colored children from the schools. The house of parents of these children, who have given testimony before the Grand Jury, have been stoned after nightfall, and doors and windows wrecked. It is reported that in some places the little ones are guarded while going to and from school.

—The steamboat "Maryland," transfer boat of the New York, New Haven, & Hartford Railroad, caught fire about midnight Friday, while the Washington express was on board, undergoing transportation across the Hartford River. Twenty-four passengers were on board, many of whom were roused from sleep barely in time to escape with their lives to the shore, which the boat had just reached when the fire was discovered. No lives were lost, but property was destroyed to the value of \$300,000.

FOREIGN.

- The population of Germany, according to the last census, is 46,855,704.
- The Japanese are preparing to erect a memorial to General Grant in Tokio.
- The expulsion of Jews from Russia continues, numbers of them being driven out of Odessa weekly.
- The Russian Government has protested against the erection by Roumania of forts at Forchani and Galatz.
- Reports from the City of Mexico say that in that vicinity a number of goats and sheep have been frozen to death.
- In a speech at Edinburgh, Nov. 29, Lord Salisbury, the English premier, declared himself in favor of woman's suffrage.
- Forty-two houses were burned recently at Isabella De Sagua, Cuba, by the explosion of a lamp, rendering 100 families homeless.
- The French mint will soon replace the copper coins with nickles. Singularly enough the five and ten centime pieces will be perforated in the center after the manner of Chinese coins. This enables them to be strung and counted or handled with great ease.
- The London *Standard's* correspondent at Rome says: "The French Government has secretly advised the pope to leave Italy in the event of a rupture between France and Italy, and has offered all possible assistance in the event of his deciding to go to France."
- Mail advices received at Liverpool, Dec. 3, from the west coast of Africa, say: "A rumor has reached Bonny from the Upper Niger that Henry M. Stanley is proceeding at the back of the Great Oil rivers under the British flag, and that the natives are friendly."
- Late advices from Peru report terrible atrocities committed in the interior by the Indians. At La Peza a riot grew out of an attempt to head a movement in favor of Camacho, a revolutionist leader; and in the indiscriminate shooting which followed from the Government troops, 137 men, women, and children were killed, and sixty wounded.

—Russia is about to establish a colony in Abyssinia. A steamer will shortly leave Odessa with a cargo of colonial supplies and a large number of volunteer colonists for the new settlement. Colonel Aschnoff says he has received a Government grant of 3,000,000 roubles, in aid of the expedition. It consists of forty priests, sixty monks, and several laymen. It is reported that a second expedition will start at the beginning of next year. It will consist of 2,000 young men, under the command of a general.

—The slavers are not resigned to British law enforcement. A Zanzibar dispatch says: "The British consular authorities have issued a proclamation in regard to the slave trade, in which they warn British subjects of the penalties which they will incur in making illegal contracts. The slave-owners have united in a monster petition against the enforcement of the law against the slave trade, which they assert has been in practical abeyance for many years. It is reported that the entire plan of blockade has been changed, in order to include the whole coast."

—The fig harvest this year has been good. The whole crop that practically supplies Europe and America and a great part of Asia is gathered from a very limited acreage. The average yield is 35,000,000 pounds. The fig gardens lie along the valley of the Meander, especially around the ruins of Ephesus. The gathering employs all the population of the neighboring villages, and the subsequent processes of drying, sorting, and picking give employment to all creeds and nationalities. Turks and Christians work together side by side. The well-known brand, "Eleme," means *selected*.

—The *Cologne Gazette*, in a recent article on the armaments of Russia, says that Russia is not meditating an immediate breach of the peace, but is gradually mobilizing, and making colossal preparations for the conflict which is possible at any moment, through developments in Bulgaria, and which she considers inevitable. The same paper declares that the diplomatic relations between Russia and Persia threaten to become strained, almost to the point of breaking, owing to the ascendancy of England in Persia, from a military stand-point, as well as commercially. It is asserted that the shah has refused an executor to a Russian consul at Mesched, where an English consul has long been stationed.

RELIGIOUS.

—In Mexico the word "God" does not appear in the Constitution or laws. Consequently, a Constitutional protest which is equivalent to the oath of office, is used at an installation.

—According to the *Catholic Review*, in 1830 the Roman Catholic population in the United States was 50,000, and is now about 10,000,000, or 200 times the number it was fifty-eight years ago.

—A Baptist Congress opened in Richmond, Va., on December 4, which is expected to be one of the most important ever held, including among the topics of discussion: "Education," "Parochial Schools," "Divorce," "Intemperance," "Immigration," "Romanism," "Mohammedanism," and "Christian Science."

—Among a train-load of passengers which recently left Birmingham, Ala., for Salt Lake City, were three Mormon elders and fifty converts, who came from Cullman County, Ala. Of the fifty converts, eighteen were girls between twelve and twenty years of age, sixteen were women between twenty and forty years of age, and the others were men and boys. They were of the poorest class of country people, and only nine of the entire party are able to read and write.

—A national convention in the interests of Sunday legislation convenes in Washington on the 11th inst., and continues in session two days. The principal themes to be discussed are: "National Sabbath Reform," "Sabbath Laws and Civil Liberty," "The Sabbath of our Foreign Population," and "The Sabbath and the Labor Problem." It is the intention to festoon the hall in which the convention meets, with the petitions which have been circulated in support of the Blair bill, and which contain over 6,000,000 signatures.

Appointments.

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

PROVIDENCE permitting, I will meet with the church at Algona, Iowa, Thursday, Dec. 13. Meetings will begin at 7 P. M. of the above-mentioned date, and continue as long as the interest may demand. It is hoped there will be a full attendance of the brethren and sisters, as we want to make arrangements for the coming week of prayer.

M. WILLOUGHBY.

The following appointments have been arranged for ministerial labor in the churches of Illinois. We hope our brethren will do all in their power to circulate the notices, and arrange for places to hold the meetings; and that they will heartily welcome and assist those brethren newly entering the work, and those who have just come to our State by the appointment of the General Conference, and will endeavor to make these seasons especially profitable, not neglecting to remember liberally the Christmas offerings for our foreign missions.

Harpster, Dec. 14-17; Sheridan, Dec. 22, 23, R. M. Kilgore.

Sadorus, Dec. 15, 16, A. O. Tait.

Sheridan, Dec. 15-25, W. F. Haskell.
Tilford, Dec. 7-14; Keenville, Dec. 15-25, John Sisley.
Bloomington, Dec. 1-13; Onarga, Dec. 15-25, E. A.
Crell.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

SNOW.—Died at Hazelton, Wis., Nov. 22, 1888, of tonsillitis, Warren
Arba, only son of E. and A. Snow, aged 1 year, 3 months, and 16 days.

ANDERSON.—My dear husband, Lewis Anderson, died at Carthage,
Mo., Oct. 18, 1888, aged thirty-four years. He bereaved companion
and two children are left to mourn his loss, but soon shall the
morning of the resurrection dawn, when we hope to meet, never to
part again.

HUBBARD.—Died of consumption, in Ipswich, Mass., Oct. 29, 1888
our dear brother, Elzathan V. Hubbard, aged 32 years and 8 months.

CLINE.—Died of consumption, at her residence in Alma, Mich., after
a protracted illness of several years, sister Amelia E. Cline, aged 38
years, 3 months, 9 days.

FRENCH.—Died at her home in Wakarusa, O., Nov. 16, 1888, Mrs.
Augusta French, aged eighty-seven years. Augusta French was born
in Salisbury, New Haven Co., Conn., Oct. 28, 1801, and was married
to Barton French in September, 1819.

FLETCHER.—Died at her home in Royalton, Wis., Nov. 22, 1888, sister
Eveline Fletcher, wife of John Fletcher, in her fifty-fourth year. Her
disease was cancer of the liver.

POSTER.—Died of Bright's disease, at his home in the township
of Kalmus, seven miles from the city of Rochester, Minn., our
beloved brother in Christ, Henry Poster. He was born in Westphalia,
Germany, July 8, 1834, and was well educated in his native tongue.

A CHART OF THE WEEK.

SHOWING
The UNCHANGED ORDER of the DAYS, and the
TRUE POSITION of the SABBATH,

Combined Testimony of Ancient and Modern Languages.
THE WEEKLY CYCLE,

And the Different Days of the Week are given in 160 languages, in
the peculiar characters of each country, the names of the Weeks
and Days being transliterated and translated.

By RIA. WILLIAM NEAD JONES, D. D.,
LONDON, ENGLAND.

This valuable Chart is printed on paper and backed with
cloth, and bound on rollers, and is 18 1/2 inches wide by 7 feet 3
inches long. Ministers and Bible Students should have it.

PRICE BY MAIL, postpaid at this Office, \$1.25
Address, REVIEW & HERALD, Battle Creek, Mich.

FATHERS
OF THE
CATHOLIC CHURCH.

BY R. J. WAGGONER.

History repeats itself, because human nature is the same in
all ages of the world. Hence, he who would know how to avoid
error in the future, must know how errors have developed in the
past. The "Fathers of the Catholic Church" shows the condition
of the heathen world at the time of Christ, briefly states the principles
of ancient heathen philosophy, and shows how the adoption
of these principles by prominent men in the church, and the in-

SUN-WORSHIP AND SUNDAY
Is alone worth the price of the book. Fine English cloth, sub-
stantially bound, contains about 400 pages; and will be sent post-
paid at the nominal price of \$1.00.

Address the PACIFIC PRESS PUBLISHING CO., Oakland, Cal.;
REVIEW AND HERALD, Battle Creek, Mich.; or PACIFIC PRESS
PUBLISHING CO., 43 Bond St., New York City.

THOUGHTS ON THE REVELATION.

BY ELD. URIAH SMITH.

A critical and practical exposition of the book of the apocalypse,
verse by verse. A harmonious explanation of this wonderful book. It
is a companion volume to "Thoughts on Daniel," and cannot be read
without interest and profit.

In muslin covers, 420 pp., sent post-paid for \$1.25.
Address, REVIEW & HERALD, Battle Creek, Mich.;
Or, PACIFIC PRESS, Oakland, Ca.

Modern Spiritualism.

ITS NATURE, TENDENCY, DEVELOPMENT,
AND DESTINY.

In this work, this modern and remarkable system of belief is logically
treated in the light of Scripture, showing what may be expected of
its influence upon the theological world.

The Remarkable Growth of Spiritualism
At the present time readers this pamphlet of great interest and value
184 pp., 12mo., paper covers. Price, 25 cts.
Address, REVIEW & HERALD, Battle Creek, Mich.

SUNSHINE AT HOME.

A Family Portfolio of Natural History and Bible Scenes.
One Hundred and Ninety Illustrations.

The life mission of some people seems to be to "scatter
sunshine" wherever they go. A happy disposition, which
makes the best of everything, looks on the bright side, and
ever bears in mind "the darkest cloud has a silver lining,"
is the means of brightening the lives of all who are brought
under its influence. While this is true of individuals, it is
equally so of other objects which have an influence on the
mind, and most emphatically true of some kinds of books.
The work entitled "Sunshine at Home" has been prepared
for this purpose, as indicated by its title. Its mission is to
brighten the lives of those who peruse its pages, by its cheer-
ing words, its entertaining sketches, and its beautiful pictures.

SIXTY-SEVEN THOUSAND ALREADY SOLD.

Owing to the increasing demand for this very popular book,
we are now printing an edition of 30,000, consequently we
can reduce the price, or enlarge the book. As the price is
within the reach of all, we think it will give better satisfac-
tion to enlarge the book and sell it at the same price.

THE NEW REVISED EDITION

Comprises 128 large, quarto pages (10x13 1/2 inches) and 100
illustrations, and is printed on fine, calendered paper, in the
best style of typographic art. It is handsomely and substan-
tially bound in two styles; viz., fine green cloth with red
edges, and fine red cloth with gilt edges, beautifully em-
bossed in jet and gold, making a handsome ornament for any
center-table, and an adornment for any library.

THE ILLUSTRATIONS

Comprise beautiful scenes from nature, romantic castles,
stately ships, light-houses; historical places, and events on
sea and land, birds, animals, plants, home life, and Bible
scenes, with portraits of renowned persons.

THE LITERATURE

Of this book is of the most select nature, calculated to ele-
vate the thoughts and motives, and to cultivate a taste for
that which is pure and ennobling. Such thoughts and illus-
trations have been carefully selected as would teach some
valuable life lesson.

THIS BOOK IS DESIGNED FOR ALL.

The little ones will find stories suited to their fancy, and
the pictures will help them to spend many a pleasant hour;
while the older ones will find many items of interest from
which to derive instruction, as well as entertainment.

SOLD BY SUBSCRIPTION ONLY.

None need to be out of employment. All can be making
money, and can scatter rays of sunshine into the homes of
many. Canvassers' outfit (the book itself) sent post-paid for
\$1.50. The choice of territory is, and should be, a great
consideration with all agents; this we can only apportion
justly in the order in which applications are received. We
therefore advise agents to send for outfit at once.

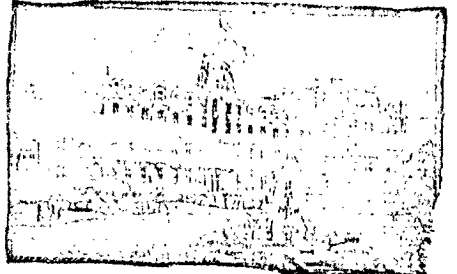
Green and Gold, Red Edges, \$1.50
Red " " Gilt " " 75
For special terms to agents, address
REVIEW & HERALD,
Battle Creek, Mich.

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.

MEDICAL AND SURGICAL SANITARIUM.



THE LARGEST SANITARIUM IN THE WORLD.

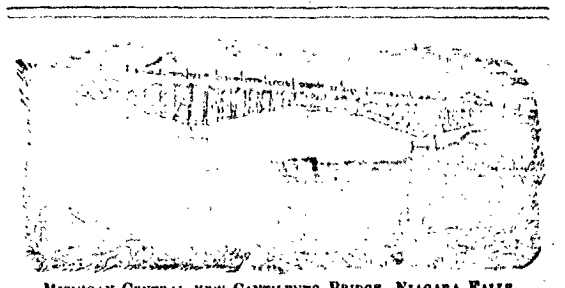
This Institution, one of the buildings of which is shown in the cut,
stands without a rival in the perfection and completeness of its ap-
pointments. The following are a few of the special methods em-
ployed:—

Turkish, Russian, Roman, Thermo-Electric, Electro-
Vapor, Electro-Hydric, Electro-Chemical, Hot Air, Vapor,
and every form of Water Bath; Electricity in every form;
Swedish Movements—Manual and Mechanical—Massage,
Pneumatic Treatment, Vacuum Treatment, Sun Baths. All
other remedial agents of known curative value employed.

Good Water, Good Ventilation, Steam
Heating, Perfect Sewerage.

For circulars with particulars, address
SANITARIUM, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CASTLEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD
"THE NIAGARA FALLS ROUTE."

Table with columns: TRAINS EAST, STATIONS, Mail, Day Exp., N. V. Exp., A. M. Exp., P. M. Exp., Night Exp., Kal. Exp., Local Exp. Lists stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit.

*Connects with railroads diverging from Chicago.
and L. N. & O. *Connects with L. E. and W.
and L. S. & M. E. *Connects with C. W. & M. *Connects with C. R. & I.
*Connects with T. A. A. and N. M. *Connects with railroads diverging
and Steamboat Lines. d Daily. All other Trains daily except Sunday.
O. W. RUGGLES, O. E. JONES,
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.
Time Table, in effect June 24, 1888.

Table with columns: GOING WEST, STATIONS, Mail, Land Exp., A. M. Exp., P. M. Exp., GOING EAST, Mail, Land Exp., A. M. Exp., P. M. Exp. Lists stations like Chicago, Port Huron, Lansing, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bond, Haskell's, Valparaiso, Chicago.

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

The Review and Herald.

BATTLE CREEK, MICH., DEC. 11, 1888.

CONTENTS OF THIS NUMBER.

(All articles, except in the departments of Choice Selections and The Home, which contain no signatures 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.)

Poetry.	
Rest After Labor, ELIZA H. MORTON.....	769
Be Strong, THOMAS A. RUCK.....	771
Alone, MRS. M. J. BAHLER.....	773
Light's Teaching, Dr. H. Bonar.....	770
Our Contributors.	
Principles by Which to Interpret Prophecy.—No. 3, Edw. D. T. BOWDITCH.....	769
Man's Persecution of God's Memorial, LOUD CALDWELL.....	769
Thoughts on Baptism.—No. 2, Edw. J. W. WAIT.....	771
Isaiah 6:3, JOSEPH CLARKE.....	771
Is the Third Message N. W. Due? C. P. WILKINSON.....	771
Christian or Anti Christian, J. W. M.....	772
The Home.	
The "Why" of Our Troubles, Christian at Work.....	773
Peculiarities, S. Jennie Smith.....	773
Your Boy, Sel.....	773
Old Time Pronouns, Atlantic Monthly.....	773
Blessed Be Dudgey, Sel.....	774
Special Mentions.	
Would the Pope out of Rome Be Pope? A. H. ROSS, D. D.....	774
Preaching on Boston Common, Religious Intelligencer.....	774
The Mission Field.	
Tennessee Tract Society, J. H. DORTCH, Sec.....	775
The American Sentinel.....	775
"The People by the People," Sel.....	775
Editorial.	
Of Course.....	776
"Flesh and Blood" and the "Kingdom of God,".....	776
Days of Fasting and Prayer, S. H.....	776
The Gospel Among the Heathen, L. A. S.....	776
Christmas Offerings, S. K. H.....	777
The Truth, G. W. S.....	777
Cardinal Gibbons and the Sunday Movement, L. A. S.....	778
The Commentary.	
Scripture Questions: Answers by G. W. MORSE.....	778
Progress of the Cause.	
Reports from Minnesota—Texas—Nebraska—Vermont—Kansas—Montana—Ohio—Wisconsin.....	779
The Cause Among the French in America, D. T. BOCKRAU.....	780
The Swedish Element, J. G. MATTHEWSON.....	780
The Michigan State Meeting, L. D. VAN HORN.....	780
Conquering in Georgia, W. C. WALLER.....	780
A Successful Record, R. A. BERGER.....	780
Health Missionary Work, J. H. KILGORE.....	780
Special Notices.	
News.....	782
Appointments.....	782
Obituaries.....	783
Editorial Notes.....	784

Committees have been appointed in Battle Creek, who are going forward with earnest preparation for the exercises of the week of prayer, Dec 15-22. We trust that others also are making ready for it, and that a good season will be enjoyed by all our churches on this occasion.

We were again favored last Sabbath with a discourse from sister White. She spoke from the words of the psalmist, "It is time for thee, Lord, to work; for they have made void thy law." The subject was treated more particularly with reference to the impending Sunday legislation, which will emphatically make void God's law, in a way not hitherto accomplished. Her words were calculated to stir every one up to more activity in the work of preparing for the crisis before us.

In a recent number of the *Banner of Light* (Spiritualist organ) there was printed a spiritualistic communication touching the Catholic custom of offering prayers for the dead. In the course of the revelation appears the following:—

The Catholic Church recognizes a great truth, and a great psychological law, in the acknowledgment that souls in purgatory, or in a state of unhappiness, may be assisted by the prayers of their mortal friends.

Now it strikes us that there is considerable difference between the Catholic conception of purgatory and a mere "state of unhappiness." Purgatory is an abode of torment, a place where the souls which miss an immediate entrance into heaven experience the fierce pains of sulphurous fires, from which there is no escape, except by the avenue of the prayers and alms of the living, until the flames have fully accomplished their intended work. But when the soul is released from purgatory, it goes at once to heaven. In both these particulars, therefore, and especially the latter, the Catholic and Spiritualist conceptions of purgatory, or an intermediate state of unhappiness, widely differ, and it is not easy to see how Spiritualism, without contradicting itself, can say what it does in the paragraph quoted above. Spiritualism affirms that there is no such thing as the Catholic purgatory. How, then, can the Catholic Church recognize a great truth in trying to pray souls

out of a place of torment which is wholly imaginary? The spiritual source whence this bit of information was derived must have been rather partial to Catholicism, or it would have been stated that the amount of error recognized in the Catholic doctrine and practices relative to purgatory far overshadowed what little truth it might seem to contain.

WHILE there is so much being said about the pope's abandoning Rome and setting up the seat of his spiritual empire in some other part of the world, it is well to consider what the logical consequences of such a step would be upon the integrity of the papal system. This the reader will find discussed in the article, "Would the Pope out of Rome Be Pope?" printed on another page.

A vigorous effort is about to be made in the city of Washington by the friends of the Blair Sunday bill, to secure legislation by Congress in behalf of Sunday observance. At the date of the issue of this paper, the National Sabbath Union of the United States will assemble there for a two days' session, to lend the influence of their presence and proceedings to the petition which will then be presented by Rev. Wilbur F. Crafts to a committee by whom it will be brought before Congress. By way of furnishing an exhibition at once novel and impressive, it is designed to festoon the hall with the immense strings of petitions which have been forwarded, signed by more than 6,000,000 adult citizens, praying Congress to take action in behalf of the Sunday-Sabbath. What the outcome of this convention will be, we shall soon know.

THE once great organization known as the "Knights of Labor" appears to be nearing the end of its career. The statement as published in their annual report, given at the recent National General Assembly, shows that they have lost in membership during the past year no less than 300,000, and that their expenditures have so far exceeded receipts that the order is bankrupt. Their receipts for the year were \$265,500, and their expenditures exceeded this amount by nearly \$1,000. Of the expenditure, \$50,000 was for salaries, and \$32,000 for hotel, mileage, and traveling expenses of the officials. Printing, paper, and postage amounted to \$41,000 more, and \$75,000 were "donated" to various district assemblies. The "Strike Defense Fund" is all gone, and the "Educational Fund" also; there is a heavy mortgage upon the palatial headquarters of the order in Philadelphia; there is a large collection of doubtful investments in a coal mine, a wagon factory, and a lithograph company; and the air is filled with charges of fraud against the officials of the order.

BOOK MENTION.

We have lately received from the publishers a number of apparently valuable works for mention upon our book table, but which we have been waiting for opportunity to examine, that we might speak more fully of their contents. Not yet having had time for this purpose, we conclude to acknowledge in this manner the receipt of them, and to speak of them more fully hereafter, if opportunity offers:—

"Complete Sabbath Commentary," by Rev. James Bailey, S. D. Baptist. Of the design of this work the author says:—

The design of this book is to give a scriptural exegesis of each passage used as a proof text, on its own teachings, divested of all controversial definitions. By such treatment the reader will be aided in his investigations, and helped in attaining a clear and full knowledge of the philosophy of the Sabbath in its spiritual character, and as a means of soul-communicating with God. This commentary fills a place which has been left vacant hitherto in the literature of the Sabbath question.

Size 5 x 7 inches, 216 pages, bound in fine muslin, price 60 cts. Address, American Sabbath Tract Society, Alfred Center, N. Y.

"Alleged Discrepancies of the Bible," by John W. Haley, M. A., with Introduction by Alvah Hovey, D. D., of Newton Theological Institution. The subject is discussed under the head of "Doctrinal Discrepancies," "Ethical Discrepancies," and "Historical Discrepancies," prefaced with remarks on the origin, design, and results of the discrepancies. We should judge this work would do good service in enabling any one to meet the charges which the skeptic brings against the volume of revelation. 485 pp. Price \$1.75. W. F. Draper, Andover, Mass.

"Complete History of Sunday Legislation," by A. H. Lewis, D. D. This work embodies a careful research into the testimony of history on the subject in hand. It presents all that can be found in history, of human enactments in favor of the Sunday institution, from the year 321 A. D. to 1888. In view of the clamor now arising for more stringent Sunday legislation all over our land, the volume is a timely one, and should be studied by all classes. 279 pp. D. Appleton & Co., New York.

"Eating for Strength; or Food and Diet in Their Relation to Health and Work, together with Several Hundred Recipes for Wholesome Foods and Drinks," by M. L. Holbrook, M. D. The subject of this work is plainly indicated by its title; and it is one on which people cannot be too well informed, nor can they be too scrupulous in putting into practice the rules of health. 236 pp. M. L. Holbrook and Co., New York.

"The History and Philosophy of Athelism, in Four Lectures," by Prof. A. H. Darrow. Pamphlet form, 71 pages. Price 25 cts. Address A. H. Darrow, Hartford, Lyon Co., Kansas. The few paragraphs we have glanced at in this work are a vigorous defense of Christianity and civilization, in contrast with the corruption and immorality which have everywhere followed in the wake of heathenism and atheism.

"The Gospel Awakening," a hymn and tune book, by F. A. Blackmer. This is a work after the style of the well known "Gospel Hymns." It contains 175 pieces of music, with appropriate words. Designed for use in prayer and gospel meetings, Sabbath-schools, and the home circle. F. A. Blackmer, Springfield, Mass.

SABBATH-SCHOOL LESSON PAMPHLET.

THE Sabbath-school lessons for the Senior Division for the first six months of 1889 will be a continuation of Old Testament history, taking up the subject just where it was dropped last June. These lessons have been carefully examined and approved by a large committee, and we trust that they will prove as interesting and profitable as the first of this series.

In accordance with a resolution passed at the last session of the International Sabbath-school Association, these lessons will be issued in pamphlet form of convenient size to be carried in the pocket. The advantages of having them in this form will be evident to all, especially to those who are called to travel from place to place. The lessons will be accompanied by notes and comments much more full and complete than the last, and they should be placed in the hands of every Bible student.

This pamphlet is published by the International Sabbath-school Association, and will be ready for delivery Dec. 5. It will contain twenty-six lessons on Old Testament history, making about sixty-four pages, 4 x 7½ inches. Price ten cents.

We have been unavoidably delayed in the work, and in order to get the pamphlet into the hands of all the students by January 1, it will be necessary to send in orders at once. Address, Pacific Press Publishing Co., Oakland, Cal., or your State T. and M. secretary.

C. H. JONES.

BOUND VOLUMES OF THE "SENTINEL."

HERE is something that every Bible student, every student of history, every lover of religious liberty, and every American citizen should have; and we have reduced the price so that it is within the reach of all. Buy it, read it, study it. Place a copy in every free library and public reading-room in the United States.

We can furnish Vol. 1 (1886), Vol. 2 (1887), and Vol. 3 (1888), of the *American Sentinel*, bound in strong paper covers, with index, at sixty cents per volume, post-paid. The first two volumes bound in one, in cloth, with index and gilt title, for \$1.50 post-paid; the three year's papers all bound in one cloth volume, with index and "Extra," or special campaign number, for \$2.25 post-paid. Address *American Sentinel*, 1059 Castro Street, Oakland Cal.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.