

The Advent Review and Sabbath Herald

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

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THE SABBATH FROM EDEN TO EDEN.

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

Isa. 66:22, 23; Rev. 2:7; 22:2.

WHEN first our world was brought to light
By wisdom infinite and might,
What crowned the work with sweet delight?
The Sabbath.

When man in innocence and love
Was sinless as the gentle dove,
What gift received he from above?
The Sabbath.

So at the first, when time began,
And all unruffled moments ran,
That "pearl of days" "was made for man,
The Sabbath."

Through paradise, his Eden home,
In pure delight he free could roam,
And hail with joy, when it should come,
The Sabbath.

Had he not sinned, he ever might
Enjoyed God's presence day and night,
And ever hailed with fresh delight,
The Sabbath.

Though now from Eden man is driven,
Still he may keep the gift then given,
The cord that binds to hope and Heaven,
The Sabbath.

Redeemed by Christ, the living Word,—
Man and his paradise restored,—
He shall enjoy ("thus saith the Lord"),
The Sabbath.

There Israel ever shall remain,
From month to month shall eat again
Of life's fair tree, and still retain
The Sabbath.

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.

GOSPEL LIBERTY.

BY ELD. C. H. BLISS.
(Austin, Minn.)

IN Matt. 11:28-30, we have recorded the gospel invitation as given by the Saviour—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The Saviour does not here invite us to a rest from all labor; for in Matt. 5:16, we are commanded to let our light so shine before men, that they may see our good works; and in Rev.

20:12, we learn that we are to be judged according to our works. Moreover, the yoke indicates a condition of servitude. (See Gen. 27:40; 1 Kings 12:3, 4; Lam. 3:27; Gal. 5:1, etc.) Christ's yoke, or service, is easy; not, however, because the law in this dispensation is less comprehensive than in the past, nor because the gospel gives license to sin; but there is a change in the condition of the one who serves. In Galatians 4, the Jews of the past dispensation are represented as servants, while those of the present dispensation, who believe in Christ, are called sons: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Verse 6. It is this life-giving power coming from God to the world through Christ, connecting the soul with God, liberating it from sin, that constitutes the liberty of the gospel. This is the "law of the Spirit of life," that makes free from "the law of sin and death." Rom. 8:2. It is Christ with his saving power in the soul. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5. He dwells in every truly converted soul by his Spirit. Rom. 8:9. And in 2 Cor. 3:17, we read, "Where the Spirit of the Lord is, there is liberty." It is by this law of liberty we are to be judged. See James 1:25; 2:12.

God, by his Spirit, not only writes the divine law in the heart (2 Cor. 3:2), but gives the requisite grace to keep it. And this is God working in us. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. And in this sense we cease from our "own works." This is the rest that Christ gives those who come unto him. The heavy load of sin is removed, and the life-giving power is imparted, which enables one to "walk, and not faint," and "run, and not be weary." This condition can never be attained by our own works. It is true, if we had never sinned, we should enjoy liberty by keeping the law. But as "all have sinned," "by the deeds of the law there shall no flesh be justified in his sight." Rom. 3:23, 20. We have not only placed ourselves in a state of condemnation by sin, but we have lost the power to do right. We have been taken captive by sin, bound, and cast into prison. But, let us hear the words of Christ: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. This was the mission of Christ to this world, and all who reject him are left in a state of bondage.

In Gal. 4:25, Paul, in speaking of the unbelieving Jews, says: "Jerusalem which now is, and is in bondage with her children." And in chap. 5:1, he exhorts the believing Jews to "stand fast . . . in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." By being circumcised, they acknowledged themselves debtors to do the whole law. This included the types and shadows of the law of Moses, which pointed to Christ; and as Christ had come, henceforth they were dead; and those who sought justification by these dead rites, virtually rejected Christ,—

they were left in a state of condemnation (bondage.) They tried to keep the moral law, but were rejecting the only means—Christ—by which they could keep it. Says Christ, "Without me ye can do nothing." He is our "wisdom, and righteousness, and sanctification, and redemption." He has borne our sins in his own body, and released us from condemnation; and now he proposes to come in and take possession of the heart, and accomplish for us what we cannot do; viz., the keeping of the commandments of God. This is God working in us, accomplishing his purposes in Christ Jesus, so that no flesh might glory before God; "that, according as it is written, He that glorieth, let him glory in the Lord."

How is it with us, dear brethren? Have we been brought into the glorious liberty of the children of God? Do we find in him rest from anxious toil? Is the Spirit of the Master ruling our every thought and word and act? May he come in and sup with us and we with him, and ever abide with us.

A DANGER SIGNAL.

BY M. A. WINCHELL.
(Anoka, Minn.)

"AND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. That this scripture has an especial application to those who are to witness the coming of the Son of man, there can be no doubt. It contains a solemn warning to God's own children. It is a "danger signal" that should cause us to look with care to our ways.

The very fact that the warning is given, is evidence not only that the evils against which we are warned will be disastrous if we fall into them, but also that there is danger that we fall into those evils. If this warning came from one of our fellow-men, we might think that he did not understand our circumstances, that he was not acquainted with the road which we were traveling, or that perhaps some selfish motive prompted him to give a false alarm, and so we would not be called upon to heed the warning. But when we consider that it comes from One who knows all about us; One who understands perfectly the weakness of our natures; One who looked down the ages to the time when it would be as it was in the days of Noah,—men would be taken up with eating and drinking and the gratification of the lusts of the flesh; the world would be engulfed in a wild whirlpool of excitement in seeking after the pleasures and riches of earth,—is it any wonder that he left for his children this solemn warning?

We may also rest assured that the warning comes from One who will not mislead us. Yes, it comes from One who is much more interested for us than we are for ourselves, and who loved us so well that he gave his life to save us from ruin. He has the same tender love for the erring to-day that led him to say, when wending his weary way to Calvary, as he looked down to the time when men would call for rocks and mountains to fall on them, to cover them,

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." Can it be that we will turn carelessly away from a warning sent us by One who has shown us such love, and who is so deeply interested for us?

But is there danger that our hearts will be so overcharged with surfeiting and drunkenness that the day of the Lord will come and find us unprepared? The "danger signal" says there is. Let us, then, look carefully to our ways. Are our minds so beclouded that we do not grasp the precious truths of the Bible? Are we so dull and stupid that the wonderful love of God, as brought to view in his word and the testimonies of his Spirit, no longer stirs our souls? Are we so blind that the multiplied evidences of the speedy return of the Master are not discerned by us? Do the stirring appeals in behalf of the work of God fail to arouse us to action? and may it not be that much of this dullness, this lack of appreciation, this blindness, results from the fact that our mental powers are dwarfed by the indulgence of appetite? Is it possible that a people who know that the end of all things is at hand, that this old earth is soon to perish in the fires of the great day, are in danger of having their hearts so taken up with the cares of this life that when the Master comes they will not be ready? So says the warning. And do not our own experiences assure us that such is the case?

Has the world such a hold on our hearts that we allow its cares to encroach upon the sacred hours of God's holy day? Is the Sabbath, whose coming we once welcomed with praise and thanksgiving, no longer a delight? Do we love the world so well that we will even rob God to add to our treasures? Are we so taken with the care of our farms and our merchandise, that we no longer take time for the means of grace which a kind Father's hand has placed within our reach? Do we allow our minds and our hands to be so engrossed with worldly care and toil that we find no time for meditation and prayer, no time to study the precious truths of God's word and the warnings and encouragements of the testimonies of his Spirit, no time to sustain the prayer-meeting by our presence and our help, no time to labor for perishing souls around us? My brother, my sister, is this your condition? If so, be warned; take heed lest the great day of God come and find you unprepared. Do we console ourselves with the thought that by and by it will be different, that somehow the world that is holding us with an iron grip will let go its hold upon us? Oh, fearful delusion!

Let us glance back ten or perhaps twenty years, to the time when the warning message first greeted our ears. How precious to us then were the means of grace! How carefully we guarded the sacred hours of God's holy day! How we delighted in the study of his holy word and the testimonies of his Spirit! How gladly we then sacrificed of our means to send the light to others! How anxious we were to engage in the missionary work! When we think of the days of our early experience, and contrast our course then with that of to-day, will we not arouse for a moment from our stupor, and will not the inquiry force itself into our minds, What, oh, what has wrought this sad change? And in spite of our lethargy, will not the conviction fasten itself upon us, that year by year we have been unconsciously, but none the less surely, "pitching our tents toward Sodom"? And as we begin to wonder when, at this rate, we will ever be prepared to enter the heavenly Canaan, will we not cry out in anguish of soul for deliverance from the cruel bondage in which we are held? And is there yet hope for us? Let us open our neglected Bibles, and read the words of the loving Friend whose warning we have neglected. "The Spirit of the Lord is upon me," said Christ, "because he hath anointed me . . . to preach deliverance to the captives, . . . and to set at liberty them that are bruised."

Turning over the long-neglected pages, we read the counsel sent to some who had taken a

course similar to that which we have followed: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Will we not follow the counsel of our dearest Friend, who, though we have shown such ingratitude toward him, still manifests such interest in our case? and will we not henceforth take heed to the warning of the "danger signal"?

"SORRY THEY'RE ALIVE."

BY GEO. B. THOMPSON.
(Willow Hill, Ill.)

UNDER the above heading the *Cincinnati Weekly Times* of Oct. 17, 1889, gives the following notice of the recent piece of fanaticism manifested by the "time-setting" Adventists:—

The followers of the Advent faith in Eatontown, N. J., looked very melancholy yesterday as they wandered aimlessly about the streets of the pretty village. They were sad for the singular reason that they were still on earth and not reduced to cinders preparatory to life immortal. Some one had said that the world was to go up in a flame Oct. 7, and as every orthodox believer of the Advent faith is quite positive that this sort of thing is likely to happen at any time, the Eatontown Adventists got ready to fly skyward yesterday at a moment's notice. Gabriel failed to blow his trumpet, and the truthful historian must record the lamentable fact that not a single Adventist attempted to put at defiance the well established law of gravitation. In speaking of the evident failure of the world to be consumed by fire according to the Adventists' scheduled time, the Rev. Ezek. Wolcott cautioned his brethren not to be discouraged. "For," said he, "the day for blasting the wicked and the crowning of the righteous is not far off." Mr. Wolcott said he would not attempt to give the day or the hour when the final destruction of all things earthly would be brought about, but he was certain that the time for such a consummation was near at hand.

We do not present this because we indorse in any way the manner in which it is written. It is altogether unchristian. But it illustrates the dire consequences which result from the pernicious error of time-setting, a delusion utterly contrary to the word of the Lord. The above is in startling fulfillment of the words found in "Great Controversy, Vol. IV.," p 291. Speaking of the results of time-setting, the author says:—

The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed he excites ridicule and contempt of its advocates, and thus casts reproach upon the true movement of 1843-1844. Those who persist in their error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.

All, we think, can notice the fulfillment of these good words. It would seem, viewed from the stand-point of reason, that as the ponderous wheel of time consigns to oblivion each and every day set for the coming of Jesus, they would learn wisdom, and desist from further exhibition of their folly. But such is not the case. These fanatical demonstrations will, no doubt, increase as time becomes shorter, and the third angel's message gathers volume in the earth. Becoming at last disgusted with their own folly, they will, as quoted above, "fix upon a time too far in the future," and the consummation of all things earthly will find them unprepared. It is emphatically true, as Rev. Wolcott says, that "the day for blasting the wicked and the crowning of the righteous" is not far off. It is "near and hasteth greatly." But God has said that "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36); and Mr. Wolcott does well to "not attempt to give the day or the hour." When such a time is known only to the eternal God, it does not seem becoming, to say the least, for "blind leaders of the blind" to essay to reveal it. But being connected with their late freak of folly, Mr. Wolcott's words are not attended with much weight. If he does not indorse their time-setting hallucination, why does he not renounce their views, and

come out from among them and be separate? While the world at large, and the secular press do not always discriminate between Adventists who set time and those who do not, how thankful we should be that we are identified with those who *do not*! How we should love and cherish the light which is shining from the Holy Bible, revealing the solemn work being done in the heavenly sanctuary, and the wickedness of all time-setting demonstrations. May they turn from their errors, and open their eyes to the truth. The work of judgment is in progress, and in "such an hour as ye *think not* the Son of man cometh." "Therefore be ye also ready."

"THE BRAKES WOULD N'T HOLD."

BY M. B. DUFFIE.
(Battle Creek, Mich.)

"BOTH engines were more or less disabled, while the cars loaded with cattle, sheep, and hogs were derailed, lying in zig-zag shape on both sides of the track for several rods. Although the train was fitted with air-brakes, it was down grade, and the track wet and slippery. The brakemen relied too much on the 'air,' and did not seem to realize the necessity of applying the hand brakes." Such is the substance of reports often found in the papers.

Conscience is the air-brake of the soul. Danger is ever ahead. If the signals are noted, and the warning heeded; if we lend a hand in our own behalf, we may be brought to a stand-still in time to avert disaster.

We are rushing around the curve of self-complacency. There are obstacles in the way. We feel the brakes tightening. It is down grade, and the track slippery. We fold our arms, and offer no assistance. A mighty shock throws us into alarm and confusion! What is the trouble?—We simply failed to do our part, and "the brakes didn't hold."

What a great amount of damage might be avoided, if, when the soul signals to the brake, we would be alert, and at our post of duty in time to do our part!

Why didn't you repress that frown the other day when you thought things didn't work just right? Why did you speak such hasty words to your poor, tired wife? Did your brakes fail to work?

What was the matter that day when everything did not go just as you thought they ought—the day that you expressed yourself so forcibly to your careless husband? While he probably deserved it, and all you said applied exactly to his case, it might have been better if you had not said it—if the *brakes* had only held.

Why did you speak so unguardedly of that poor stumbling brother? Why did you not go to him with extended hand and kindly word? Were your brakes out of order?

What caused you to turn away your face, and draw aside your robes when you passed that dejected, rejected, and friendless sister? A kind, encouraging word might have reclaimed her. Could you not afford to bestow as much as a pleasant look? You say you ought to have done it! Why didn't you, then? You were going to? What a pity that just at that moment your brakes failed to work!

What was the trouble that day you were making that trade? Did you state the case just as it was? Did you mean to take advantage of that man? Are you in possession of something that is not rightfully your own? Did you intend to falsify, or to do a dishonest act? or, just at that critical moment, did your brakes fail to hold?

Oh, let us try to be found at our post of duty, and to be alive and alert in whatever place we may be assigned. Then we shall not have to offer for neglected duties, unimproved opportunities, and wrecked prospects, so poor an apology as, "The brakes wouldn't hold."

—Fear to do wrong, and doing wrong will never cause you to fear.

LIFE BY FAITH.

BY N. W. VINCENT.
(Stover, Kansas.)

Hab. 2: 4.

ON Christ by faith we live,
He is our strength and praise;
To him ourselves, our all we give,
And triumph through his grace.

Christ bought us with his blood;
He is our righteousness.
He brings us nigh unto our God;—
Him we will serve and bless.

O for the Spirit's power
To help us love him more!
May God rich gifts upon us shower
While we his Son adore.

Soon Christ will come again,
And take to heaven his own,—
His servants now, his ransomed then,—
To sit upon his throne!¹

¹Rev. 3: 21.

A ZEAL WITHOUT KNOWLEDGE.

BY ETHAN LANPHEAR.
(Plainfield, N. J.)

FOR they teach for doctrines the commandments of men. This I say of all that are asking for laws to compel all men to observe the Christian Sabbath (so called), or Sunday, the first day of the week.

1. Because God never ordained any Christian or Sunday Sabbath.

2. "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27. Not for Christians, but for all mankind. See Ex. 20: 10: "The seventh day is the Sabbath of the Lord thy God." Christ was "Lord also of the Sabbath." Luke 6: 5. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 2. Not Sunday or the heathen *worship of the sun's day*. Paul says (Rom. 10: 2, 3): "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." You in your zeal would compel all men to violate the law of God. You are deceiving and being deceived if you think you can compel men to become Christians by compelling them to keep the commandments of men. There is no law of God for such teaching. "Where no law is, there is no transgression." Rom. 4: 15.

3. Paul says (Phil. 3: 6), "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Are you not attempting to persecute the "saints," or church of God, in your proposed Sunday law? If so, then what? John in the Revelation says (Rev. 14: 10), "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone," etc. But what of the saints? Verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Are you keeping the commandments of God, or the edict of Constantine, while you keep Sunday, and would compel others to do the same? "Let him that thinketh he standeth take heed lest he fall." "Search the Scriptures; for in them ye think ye have eternal life." Do you find any testimony for Sunday-keeping in them, or a word about a Christian Sabbath? "Be not deceived; God is not mocked." "If any of you lack wisdom, let him ask of God." Dear brethren, have you asked God about this question? "He that leadeth into captivity shall go into captivity; he that killeth with the sword [human law] must be killed with the sword." Rev. 13: 10.

4. Paul says (2 Tim. 3: 5), "Having a form of godliness, but denying the power thereof: from such turn away." Should not Sabbath-

keepers turn away from those that transgress the law of God, and teach men so? Says the Saviour (John 15: 10), "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Christ kept the seventh-day Sabbath, and clearly stated what was lawful to do upon the Sabbath. (Read Luke 14: 3, 5.)

I close with the language of Paul in Phil. 4: 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

"CHURCH AND STATE" VS. CHURCH AND STATE.

BY W. A. BLAKELY.
(Ann Arbor, Mich.)

THE sixteenth annual convention of the National Woman's Christian Temperance Union assembled in Chicago, Nov. 8. The national association was organized at Cleveland, Ohio, in 1874. It has grown to be a very powerful organization, and its influence has been felt in almost every hamlet in the nation. Its power for good can be attested in every State in the Union; and it is with no small degree of pride that the women of America can look upon the work of this organization, and view with pleasure the grand results that they have accomplished in the past score of years.

The writer is heartily in sympathy with the Woman's Christian Temperance Union in its work, having been connected with the union as an honorary member; and he believes in its good intentions in inserting among its other resolutions, the religio-political declaration, that God's word should be "made the basis of our laws." But oftentimes dire results follow good intentions. The Lord himself said, "Yea, the time cometh, that whosoever killeth you will think that he doeth God service."

So because persons' intentions are good, it does not necessarily follow that whatever they do is good. We must go to first principles in everything, and see if they will stand on their own merits. I write thus in introduction because I wish it to be understood that it is the principles, and not the union, that I wish to oppose in this article.

The third plank of the platform of the convention reads as follows:—

While discountenancing all union of Church and State, we do affirm our belief that God in Christ is the King of nations, and as such should be acknowledged in our Government, and his word made the basis of our laws.

Now, I should like to ask, What does this resolution mean? What is meant by being opposed to or discountenancing Church and State? Webster's Unabridged Dictionary defines these two words as follows: "CHURCH—5. The aggregate of religious influences in a community; ecclesiastical influence, authority, etc.; as to array the power of the church against some form of moral evil." "STATE.—8. A political body, or body politic; the whole body of people united under one government, whatever may be the form of that government."

If this convention, then, is opposed to "all union," it must be in favor of a total separation of Church and State. But does it not appear absurd to all that it should be opposed to "all union of Church and State," and at the same time affirm that "God in Christ is the King of nations, and as such should be acknowledged in our Government, and his word made the basis of our laws"?

To illustrate how extremely absurd this language is, suppose we should substitute other words, and have it read thus: "While discountenancing all union of the papacy and this Government, we do affirm that the pope, through his cardinals, is the ruler of this nation, and as such should be acknowledged in our Government, and his commands and edicts be made the basis of our laws." Would any one contend that such a move was

not a union with the papacy?—Most assuredly not. It would be ridiculous to take such a position. But it is no more ridiculous to take the position that that would not be a union with the papacy, than to take the position that what the resolution wants is not a union with the Church.

On account of the opposition which the American people are known to have to a union of Church and State, every movement asking for a recognition of God or Christ as Ruler in the Government, for his commandments to be enforced by civil law, for the compulsory observance of Sunday, etc., states, "We are opposed to a union of Church and State, but"—

There is one thing that is very evident in the working of the National Reform Association, the Woman's Christian Temperance Union, the American Sabbath Union, etc., and that is, they all claim to be opposed to a union of Church and State. There is another thing, also, that is evident, and that is, the National Reform Association, the American Sabbath Union, the Roman Catholic Church, the Woman's Christian Temperance Union, and a large number of the Protestant churches are calling for Sunday laws, and religious recognition which has never been tolerated by our National Government.

Which is right, the American Government, which has stood for a century as the asylum of the oppressed and persecuted, as a home for Jew and Christian, papist and Protestant, white and black, infidel, atheist, and every one of whatever shade of religious and political belief, or these religious associations?

Which is right, the Government that is a synonym throughout the world for liberty, or these various societies that are trying to make this nation legislate upon religious subjects like the countries of the Old World?

Which is right, to preserve the institution that such men as Washington, Jefferson, Madison, and other patriots founded, or to tear them down and supplant them with religious enactments by fallible men in the halls of a nineteenth-century Congress?

Far better it is to preserve the grand old nation as it is, under which the Church has flourished so well for the past hundred years, than to begin legislating upon religious subjects; and it is also far better to be opposed to Church and State in fact than in resolutions.

WALKING WITH GOD.

BY J. A. OPPY.
(Healdsburg, Cal.)

WALKING is a mode of action by which we move from one place to another. Our physical construction is evidence to us that we were intended to go in an upright position. We have seen men walk on their hands and heads, but this is God's order inverted. Our feet were made and adapted to bearing the weight of our bodies. The head, with its appropriate members, was made to guide the feet. Oh, how many there are who, going in the same direction in which God is going, yet do not *walk* with God! To *walk* with God, is to *think as God thinks*. If this is true, how many *intellectual* cripples there are in the world!

A man walking on his head should be no more a surprise to us, than a man who does not think as God thinks. But how can we think as God thinks? Here is the recipe: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord." Isa. 55: 7. By this verse it is plain that we are "wicked" and "unrighteous"; and while we are so, we cannot think as God thinks; but if we will "return unto the Lord," "he will have mercy upon us;" "our God" will pardon us. When we are *pardon*ed, then God puts his thoughts into our minds—we think as God thinks, and walk as God walks.

Again, to walk with God, is to *do as God does*. Oh, how many *moral* cripples there are! We see them in all the highways and hedges of human life, hobbling about, wandering round and

round, like the children of Israel in the wilderness. Would it not be much better for them to stand up on their feet, and walk with Christ straight into the promised land?

"And Enoch walked with God: and he was not; for God took him." Gen. 5:24. It is only a short journey to the heavenly hills, brethren, if we *walk with God*. In John 15:10, Jesus tells us he *kept* his Father's commandments. He did not say, "I am *trying* to keep" them, but he says, "I have *kept*" them. So it is not enough that we try to keep the commandments. We must keep them. The character of the saints is not established by their failures to keep the commands of God, but by their success in doing so. Those who simply *try* to keep the commandments, are moral cripples; they do not walk with God; they simply hobble along after him.

Brethren, is it not time that the bowed down should be lifted up? that the feet of the lame man should be turned into the way? that the crooked should be made straight? that the highway should be cast up? that the stones should be gathered out, that the remnant should *walk* and not *faint*?

All through the Bible, God has made it our duty to keep the commandments. And we are to keep them even as Christ kept them. We must do one of two things: we must either *keep* them, or charge God with mockery. The very fact that God has commanded us to keep them, is evidence that we can do so. If we cannot keep them, the command is tyrannical. If the command is not tyrannical, and we do not keep them, we are *morally weak*, and do not walk with God. "Can two walk together, except they be agreed?" Let us no longer say, "I can't." "I can't" never did anything. Let us say, "I can do all things through Christ which strengtheneth me." Phil. 4:13. "He that committeth sin is of the Devil." 1 John 3:8. But what is sin? "For sin is the *transgression* of the law." Verse 4. "Whosoever is born of God doth not commit sin." Verse 9. Why?—Because "his seed remaineth in him: and he cannot sin, because he is born of God." He cannot sin because he does not *want* to sin. He wants to serve God, and God has given him strength to do it. "And ye know that he was manifested to take away our sins." Verse 5.

Brethren, do we *know* it? If we do not, "it is high time to awake out of sleep." "Whosoever abideth in him sinneth not." 1 John 3:6. It will not do to simply be "in the Spirit on the Lord's day" or at the weekly prayer-meeting. It is our duty to get in Christ and get Christ in us, and keep him in us seven days in the week and fifty-two weeks in the year.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28. If we cannot *abide* in Christ, why are we required to do so? The last word in the text just quoted shows that these words apply with special force to those who are living just before the coming of the Lord. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Verse 27. Brethren and sisters, we are told in this verse that if we are in possession of the "anointing," we do not need to have any one "teach" us concerning these things. The *anointing* teaches us *all* things; and among the "all things" is the all-important thing—"Ye shall abide in him." But what is the anointing that teaches us?—"And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. If we have not received the *Spirit*, we cannot know whether we are abiding with Christ or not. There is such a thing as being in Christ and bearing no fruit. Many of us in Christ bud and blossom, and fruit even begins to grow, but we do not stay in Christ long enough for the fruit to ma-

ture. Listen: "Every branch in me that beareth not fruit he taketh away." John 15:2. Many fine-looking branches have been taken away from the Vine even of late, and many more will follow them, if we do not bear fruit. To walk with God is to be in constant company with him.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. When we reach this condition, the third angel's message will move with mighty power in the earth, and its shining lamps will soon be hung out on the four corners of the world. It is then that the remnant "cometh up from the wilderness, leaning upon her Beloved," "fair as the moon, clear as the sun, and terrible as an army with banners." "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13. How can we do this? Peter tells us: "Seeing ye have purified your souls in obeying the truth through the Spirit." 1 Pet. 1:22. The *Spirit* helps our infirmities, and gives us *power* to obey the truth.

PROFIT AND LOSS.

BY W. T. GREEN.
(Gresham, Minn.)

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Jesus, the all-wise and the most learned teacher that the world has ever known, weighed the question of man's eternal destiny in the balance of profit and loss. He understood well the subject, and as he addressed them in interrogative language, it was with a sense of impressing on their minds the utter uselessness of seeking for earthly gain. He realized the worth of every soul. Carefully, prayerfully, and yet boldly did he teach men to flee from the destruction of their own souls. He had tasted of human woes; he had come in contact with earth's perplexities; he had seen the wicked flourish like a green bay tree; therefore he could from experience ask them the question, Would it be more profitable to have our own way here than to lay up treasures above? As the bell rings out on the morning air, so these words were intended to resound through the ages, and ring within our hearts. We may read them, think of them, and apply them; yet if they do not profit in exhorting us, their purpose to us will be vain. This same question is before each one of us to-day; and shall we not say that it is profitable to save our own souls, and with the wise man Solomon exclaim, "I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun"?

There is a time to profit and a time to lose. Many confound the two. The third angel is sounding its warning voice abroad in the land. Jesus still pleads, and God offers mercy. Our cases are pending before the bar of God. We know not when our destiny will be sealed. We wonder, Will it be profit, or loss? Is this not the time to profit by God's blessing, and lose the things of the world?

You would say that a farmer was unwise who could profitably have his bins filled with grain, and yet, by neglect, loses the opportunity. Are we wise or unwise? Let us consider this point. The word of the Lord comes to us, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Many of us neglect this opportunity. It is truly unprofitable to lose God's blessings in this way; yet how many brethren we see in our ranks to-day who try to excuse themselves, in various ways, from giving God that which is his own. Will it profit us to gain the world and lose our own souls?

Again, we meet a brother who is not careful

how he spends the Sabbath hours. His worldly-mindedness leads him to prolong his secular business until after Friday's sun goes down. He must begin his chores early the following evening, so as to get started off to town or elsewhere before dark. He must go to the post-office on the Sabbath. He must not deny himself, but even on the Sabbath give attention to worldly profit. Isa. 58:13. Another finds it agreeable to his feelings to be impatient, use by-words, etc. Our guide-book says it is unprofitable for us to use idle words, and that those who do, are in danger of losing their own souls. Matt. 12:36, 37. We see one who thinks it to his own profit to stretch the truth, or unbeknown to his brother, cheat his neighbor; and we perhaps wonder why his name is proverbial on the tongues of those who oppose the truth. The cause of his unprofitable action is found in the fact that he is not seeking faithfully to save souls. Every tree is known by the fruit it bears. Our profession may be as high as heaven, but it is altogether vain unless good fruit accompanies our daily works. An apple tree reveals its precious treasures long before the harvest. A city on a hill cannot be hid. The harvest is at the door. Brethren, now is the time for the fruit to appear. "Wisdom is justified of all her children."

MY OLD FRIEND.

BY ELD. WM. COVERT.
(Indianapolis, Ind.)

I HAVE a friend in whom I very much delight. I wish to tell of some of the excellent qualities of this acquaintance of mine. I have been greatly benefited by the frequent visits which he makes at my home. I have met him about fifty times each year for the fifth part of a century, and yet I have never found him discouraged nor talking darkness. His visits always bring light into my household. My wife and my children love him because of his chaste and pure life. He possesses the rare qualities of being able to entertain, instruct, encourage, and reprove, all in the same visit.

He never comes without bringing an encouraging word from many of my best friends, from whom I delight to hear. He tells us about our Father in heaven and our Saviour with him in glory. He tells about the many good meetings held by our people, and of the showers of blessings that come to encourage the hearts of God's children. If there is an important meeting to be held, he is quite sure to find it out, and tell us about it in time to be there, if we think best to go. He even tells us how to go and whom to call upon when we arrive. He points out many dangers in time for us to avoid them. He has but little sympathy with frauds, and sometimes incurs their hearty displeasure. Humbugs have imbibed a hatred for him, and have more than once predicted his speedy dissolution; yet the strengthening hand of the Lord constantly sustains him. He was apparently a weak child at first, but the Lord blesses him in his mission of love, and he is now able to make many thousands of visits among his friends from week to week; and I learn that he desires to form many new acquaintances, and to renew old ones so that he can do still more good.

Those who have been receiving the benefit of his visits, should introduce him to their brethren and friends, and thereby extend his usefulness.

He is so pleasant and so good that he is sure to prove a comfort and a blessing to every one upon whom he calls. Can you divine who this friend is? If not, I will give you his name; it is the REVIEW AND HERALD.

—We are endowed of God with reason and ability to learn and know. Many human matters are to be determined by reason alone, but the ultimate issue of all this is in the hands of God alone. Hence we should seek divine guidance in making important choices.

—Christ is the pattern for his disciples.

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.

UPON THE SHORES OF GALILEE.

THE Sabbath morn was sweet to see
Upon the shores of Galilee.
Betwixt white clouds, like lakes of blue,
The sapphire of the sky shone through.
Where Magdala once flourished fair,
A falcon poised in languid air;
Mist-fashioned into strange design,
Far mountains loomed in purple line;
Sweet strains that swelled to choral close,
From oleander copses rose,
And through the calm heat boomed the bee
Upon the shores of Galilee.

Beneath stirred leaves along the marge,
The swelling fig grew ripe and large;
Perpetual summer seemed to rest
Upon the water's tranquil breast.
No white sail swept the lake along,
There rang no soaring worship song.
Bethsaida's razed walls were dumb,
And silence sealed Capernaum;
Gray old Tiberias alone
Upreared its parapets of stone;
And yet what joy it was to be
Upon the shores of Galilee!

Here trod His ever-patient feet
In twilight cool and noontide heat;
Perchance, beside yon fountain's brink
He paused awhile to rest and drink,
And blessed the children at their play
Before He took His onward way.
These are the waves He bade be still,
That even now obey His will.
The same sky throws its arch above,
As when He taught His creed of love;
The same winds blow their blessings free,
Upon the shores of Galilee.

And though wild desolation now
Rests on the shores and mountain's brow,
The living words that here had birth
Have zoned with glory all the earth.
They dwell in prayerful hearts afar,
Beneath the New World's zenith star,
And spread where blue Pacific smiles
Upon her peaceful, palm-girt isles.

—Clinton Scotland, in *Congregationalist*.

A STORY FOR MOTHERS.

THE Fullers were an influential, wealthy, cultured family, and among the most prominent members of the principal church in the town in which they lived. Every Sunday they filled their pew, gave liberally, and the minister was always welcomed to their table.

Mrs. Fuller was a sincere Christian woman. No one acquainted with her daily life, could question her sincerity. But she was peculiarly reserved and sensitive, with an extreme dislike of obtruding on the reserve of other people. Her son was her constant companion as he grew to early manhood—a clever, spirited boy; keen of apprehension, and eager for knowledge. His mother discussed freely with him every subject but that of religion. He had been sent to Sunday-school, and had been taught Jewish history and the life and mission of Christ. But she had never asked him to consider the relation in which he himself stood to God, or urged him to take Christ as the guide and model of his life—his Friend and Master. There had been times when she felt almost driven to do this, but when the lad was at her side, her courage had failed her. He was a handsome, healthy young man, a noted athlete, with a life full of plans and hopes before him; there was plenty of time, she felt, for such counsel.

The boy, however, was stricken down with diphtheria. On the second day the physician told him that he had not an hour to live. While he lay stunned and silent, some one spoke to him of Christ as a Saviour.

"Saviour? Why, I never thought about him!" he cried. "He is no Saviour of mine. Mother, why didn't you talk to me of him?"

These were his last words. In a few moments his senses were clouded, and before the hour was over he was dead.

Every mother will understand the fearful legacy of remorse left by these words. Yet how many mothers, although religious in their profession and habits, never break the silence between themselves and their sons on this subject! If a man's mother does not care for his soul, who will?—*Christian Commonwealth*.

VALUE OF KIND WORDS.

GREAT will be the blessedness of those who have not to weep over harsh words, bitter expressions, or wanton neglect to those who ought never to have been subject to such things. None will ever regret speaking too many kind words, while many will have to weep over hasty ones which made the heart ache, and perhaps hastened the death we had to mourn. If, therefore, you would escape this, and have fewer tears to shed by and by, seek and study to be kind now to those you love. If you desire a happy future, sow the seeds now. Be kindly, gracious, considerate, tender, while you have the opportunity. Seek to cast brightness and cheerfulness at all times in your home. Banish as completely as you can all harshness, meanness, suspicion, unkindness, inconsiderateness from your being, so that when the dark shadows of trial and death give you sorrow, you may not have to add to it the bitterness of self-reproach, when it will be of no avail. Never forget that the habit which feeds and helps the one starves and hinders the other. Sow kindness, loving words, cheerful smiles so constantly that the heart will be full, and the mind possessed by such influences that there will be no room left for the rank weeds of unkindness to find an entrance or obtain a place.—*J. W. Kirton*.

THE LORD WILL PROVIDE.

"Be careful for nothing." *Anxious* care about what they shall eat or drink, about raiment and habitation, is forbidden to God's children, because it is inconsistent with the promise linked to the command: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "The earth is the Lord's, and the fulness thereof;" and He who looks through the long line of existence can give to his children such things as will best contribute to the great end he has in view—their eternal salvation. While journeying through this wilderness to the everlasting Canaan, God has said concerning the good man, "Bread shall be given him; his waters shall be sure."

It is strange that some can trust God with their souls, but cannot trust him for the wants of their bodies. They think him competent to provide for them through eternity, but not for those few years which we call time. Can He who commands them to do justly, as well as to love mercy, expect obedience when he denies the means? Will he imitate Pharaoh and his task-masters in demanding the tale of bricks while withholding the straw?—Of course not. Only let them take for their daily rule, "Not slothful in business; fervent in spirit; serving the Lord," and they may well leave the result to God. Let them honor the Lord with their substance, and he will furnish them with the means of doing so. He who supplied by his bounty from heaven what the earth denied by its barrenness, can still send the manna from the sky and the water from the rock. And if some, after using every lawful means to better their condition in life, remain in the humblest circumstances, it is perhaps because God cannot trust them with more of earthly good without putting their souls in great peril.—*Rev. Daniel Macafee*.

GOD'S PLANS.

MANY men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army, every part, every brigade and regiment must wait the commander's orders. If any battalion moves independently, though ever so heroically, it not only confuses

the whole plan of battle, but brings disaster to itself as well in the end. So each individual must always wait for God's command to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your own hands to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for Him. You can tear the rosebud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us, by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with threads of your life as they come from the Lord's hands. Every time you interfere, you make a flaw. Keep your hands off, and let God weave as he pleases. Do not think you know better than he does what your life ought to be.—*Sel.*

SOME THINGS MOTHERS SHOULD DO.

As the boys grow up, make companions of them, and they will not seek companionship elsewhere.

Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets; if they have concealments, worrying them will never make them tell, and patience will probably do the work.

Allow them, as they grow older, to have opinions of their own; make them individuals and not mere echoes.

Remember that without physical health, mental attainment is worthless; let them lead free, happy lives—lives which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

If you have lost a child, remember that for the one that is gone there is no more to do; for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results, and that they cannot escape consequences even by being sorry when they have acted wrongly.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.—*Sel.*

A DANGER TO YOUNG CHILDREN.

THE people who complain that children are disagreeable, often are as much to blame for the fact, when it is a fact, as are the children themselves. Is it not you, madam, who to-day are commenting upon the self-consciousness of your neighbor's child, who yesterday called attention, in the child's own presence, to the beauty of her hair and the tastefulness of her dress? If people would stop saying foolish and harmful things to children, or about them within their hearing, a prominent cause of the unpleasantness of some boys and girls would cease to operate. There is nothing except actual solicitation to evil, which judicious parents more dread for their children than such kindly intended, but mischievous remarks. All who have much to do with the young, understand this danger.—*Congregationalist*.

—Sympathy is one of the greatest secrets of our lives. It can overcome evil quicker than the harshest treatment. It strengthens good, bringing forth more help to bear the hardest trials that come to us all from time to time.

The Mission Field.

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

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

PIONEERS OF MISSION WORK IN THE SOUTH SEAS.

IN view of the recent action of the General Conference regarding a missionary ship for work among the islands of the Pacific, our readers cannot fail to be interested in some brief sketches of those islands, and the early mission workers in behalf of their inhabitants.

The name of James Chalmers is quite familiar to those who have studied the development of mission work in those parts. After nearly a quarter of a century of hard, steady labor, accompanied by the severest trials, Mr. Chalmers has lived to see a work done for the former cannibals of some of those islands, which wonderfully demonstrates the saving power of the gospel of Christ.

During all his term of missionary service, until quite recently, at least, his work was mostly confined to two islands, Raratonga and New Guinea. On the first-named island he and his wife spent ten years, and then gave their time to work in New Guinea until she was stricken down with fever, which ended her labors in 1879. Mr. Chalmers remained at his post until 1886, when he returned to England, to receive the hearty congratulations of the friends of missions, in the success God had given him in his work.

From a child, Mr. Chalmers had been exercised in regard to missions. Notwithstanding his early impressions, his early boyhood was spent much like that of other boys. His love of fun was so great, and his recklessness so marked, that at times his mother feared he would meet a violent death before he could arrive at manhood. When about fifteen years of age, he became for a little time more serious. One Sunday he listened to a stirring missionary discourse concerning work in the Fiji Islands. When the closing words of the discourse were uttered, "I wonder if there is any lad here who will yet become a missionary. Is there one who will go to the heathen, and tell them of God and his love?" Chalmers said mentally, "I will."

On his way home from that service, he bowed down behind a stone wall, and vowed to serve the Lord. In a very short time, however, his vow was forgotten. He entered a law office, and soon gave up attending church altogether. But just after he had passed his eighteenth year, two evangelists from the north of Ireland came to his native town in Scotland, and held a protracted meeting. This was the turning point in the young man's life. At these meetings he gave himself to God without any reservation.

A marked change came over him from that moment. Upon uniting with the church, he became an ardent worker in the Sunday-school. He also, outside of office hours, began a systematic canvass of the houses in the neighborhood, to pray with the neighbors. Soon he applied for, and received the position of city missionary in the Glasgow City Mission, where his earnest and energetic work won for him not only the admiration and support of the friends of the mission, but many converts from the ranks of the enemy.

While engaged in that calling, he met a returned missionary from Samoa, who called his attention to foreign fields of labor. His early vow to become a laborer among the heathen now returned to him with redoubled force, and he immediately resolved to apply to the London Missionary Society for work in that direction.

After a preliminary examination, he was sent to college to receive training. His early habits, however, had become quite fixed, and these did not predispose him to laborious study. But he was enabled to imbibe and assimilate ideas from his fellow students, which helped him pass a

favorable examination. During his college experience he often went out into neighboring towns to preach. This seemed to suit him much better than hard study, and his sermons, though practical, were of that rough-and-ready sort, that greatly showed a lack of mature thought.

Yet his sermons were highly appreciated by the villagers where he went, because of the sincerity and earnestness he always manifested. He took great delight in visiting the poor and aged, and in conversing with the sick concerning their eternal interests.

In 1864, a small number of students were selected from various colleges, for a year's special training in missionary work. Chalmers, who was one of the number, was then twenty-three years of age. While taking his special course at Highgate, he heard Dr. Livingstone relate some of his travels in Africa, which gave him a desire to be sent to that country. But when the missionary directors assigned him to Raratonga, in the Pacific, he accepted the appointment as the best, and immediately commenced to prepare for his journey thither.

In the meantime, he studied the Raratonga language under an old South Sea Island missionary. When the ship "John Williams" was completed, which was being built to take the missionaries to that distant field, Mr. Chalmers was united in marriage to an estimable young lady, and immediately embarked for his voyage.

Mr. Chalmers did not wait till he arrived at Raratonga before commencing missionary operations. He opened a Bible class for the sailors, and conducted prayer-meetings in the fore-castle. He was frequently among them engaging in pleasant, yet earnest conversation, and in a short time had the satisfaction of seeing several of the very roughest of the crew converted to God.

Arriving at Adelaide, Mrs. Chalmers's father, who resided at Dunedin, New Zealand, proposed to take her to his home, and return her to Sydney, by the time the ship would sail from that port to Raratonga. On their way the ship called at Aneityum, one of the New Hebrides Islands, and in attempting to enter the harbor, struck on a sunken reef. Mr. Chalmers, and his colleague, Mr. Saville, worked energetically to lighten the vessel. For three days and nights they remained at their post assisting in discharging the cargo, and at last the vessel floated off the reef.

The leak was stopped sufficiently to warrant an attempt to put back to Sydney for repairs. Mr. and Mrs. Chalmers accompanied the ship there. Returning to Aneityum they took on the missionaries they had left there, and proceeded on their journey. Arriving near Savage Island, the wind died away, and having no steam power in their vessel, the ship was left to drift helplessly on to the reef where she soon went to pieces.

They remained three weary months on that dreary island, until taken off by a free-booter captain named Hayes, in the brig "Rona." Mr. and Mrs. Chalmers were taken by this vessel to Raratonga, reaching there the 20th day of May, 1867, seventeen months after leaving London in the "John Williams." Of their work in that island we will speak in another paper.

J. O. O.

A LETTER FROM CHINA.

[THE following letter from Bro. La Rue, was written some time ago; but as it gives an account of his visit to Japan and different parts of China, respecting which nothing definite has appeared in print, we are sure that it will be of interest to the readers of the REVIEW.

M. L. H.]

I will give you a little history of my travels lately, in as few words as possible. April 4, I left Bro. Olson to take charge of the work here, and started for Japan with about \$100 worth of books. The principal island of Japan is surrounded by about 3,000 smaller ones. We went through what is called the Island Sea. The San Francisco mail steamer never goes through these

parts. It merely touches at Yokohama. The first place at which the vessel stopped was Nagasaki, the next place Kobé. The latter is the greatest shipping port of Japan. Here we need two missionaries, and one of them should be good at ship work. We next stopped at Yokohama, where I remained eight days. Here, without doubt, a large church of Sabbath-keepers could be raised up speedily. What a pity that missionaries were not sent there at the same time they were sent to Honolulu! Japan is a good country, and Yokohama a thriving city. It contains about 3,000 foreigners. It seems to me that the work here should not be delayed. If possible, laborers should be sent before Conference meets. I sold \$41.70 worth of books there.

The cars run from Yokohama to Tokio, the capital, a distance of eighteen miles, every hour. I spent one day here, and took dinner at a purely Japanese hotel—and a good dinner it was. At Yokohama I made my home at Mr. —'s International Restaurant. He and his family belong to the English Church. I had been there only a few minutes when he said to me, "You have the true teaching of the Bible." He desires the truth with all his heart. I told him that it would not be long before we would have missionaries there. He said that he and his family would join them immediately. I attended meeting at the Union church, also at the English church. They have large congregations, numbering between 200 and 300 each.

From Yokohama to Kobé is 350 miles. The railroad is now completed, so that one can go by land or sea. On our way back, the steamer stopped at Kobé, and I took the train to Ozaka, twenty-one miles, a city of 1,000,000 inhabitants. It was formerly the capital city. Yokohama and Kobé are the only two places in all Japan where we at present need missionaries; but how necessary that we should have some at these places.

May 2, I came home, and found everything all right. I then got ready and went up to Canton, where I remained one day, and then returned home. After a few days I started for Shanghai, about 1,000 miles up the coast. I was gone a little less than one month. Here two missionaries are needed immediately. Shanghai is quite a shipping port, and also quite a large and fine city. While there I received \$102.75 for books and subscriptions. There are from 2,000 to 3,000 Europeans there. A long while ago I sold some books to a captain who lives there, and gave him some other reading matter. This time it happened that I came down with him, and he told me that those books greatly unsettled him and five or six of his friends. Finally some articles came out in the London papers, which met their difficulties, and so they were all right. I sold him \$6.50 worth more books before I left the steamer, and I hope that these may unsettle him and his friends much more than did the first ones.

I like Japan much better than I do China. The Japanese are a pretty good people. The streets in their cities are broad and clean, and it is a treat to go among them. The cities in China bear no comparison to them, as they are the filthiest cities on earth. The streets are from six to ten feet wide, and a little straighter than a ram's horn. The Chinese as a nation are treacherous; it seems natural for them to steal and cheat, but of course there are exceptions.

Missionaries are scattered all over China. No doubt they are doing a great deal for the Chinamen in a worldly point of view, but conversions are rare. The Seventh-day Baptist's mission is about seven miles from Shanghai. It has been established about forty years. They have a class of thirty or forty Chinamen. I spent part of the Sabbath with them, and saw how they conducted their Sabbath meetings, also their prayer-meetings. We had an excellent meeting. There were six of us that were keeping the Sabbath.

I suppose that Hong Kong is one of the

hardest places in the world in which to accomplish anything with the truth. But the ship work here is very important. The seed is being sown all over these countries, and the Lord will take good care of the results. It will certainly be a savor of life unto life or of death unto death.

While I was in Shanghai, Hong Kong had a little taste of the bitter cup that is in store for it. A tremendous storm brought land-slides down the mountains, and disfigured things very much. The city will not get over the effect of it for a long time. I thought that our house was in a most dangerous place, but, strange to say, it was unharmed, while the house that stood only eight feet from it had one end and one side pretty thoroughly demolished. The Lord has been very good to me. I praise his holy name.

Special Mention.

THE EXPOSURE, NOT SPIRITUALISM, THE FRAUD.

ONE year ago, it will be remembered, occurred the so-called "exposure" of Spiritualism by Mrs. Margaret Fox Kane, one of the famous Fox sisters, who figured so prominently in connection with the Rochester knockings of 1848. Mrs. Kane gave exhibitions to large and enthusiastic audiences in New York and other cities, pretending to explain the rappings by natural causes, as the result of trickery. The papers took it up, and heralded it to the country—"The death blow of Spiritualism;" and others who opposed the position taken by Seventh-day Adventists, that the phenomena were in direct fulfillment of prophecy, were in high glee over the supposed effect upon our doctrines and work which such an exposure would have. Nevertheless, Seventh-day Adventists were not to be dislodged from a position so manifestly scriptural, and there appeared in the REVIEW AND HERALD of Nov. 20, 1888, in the editorial column, an article voicing the sentiments of our people, in which it was clearly shown that modern Spiritualism did not rest on the Fox sisters for a foundation; and further, that the pretended exposure fell far short of explaining spiritual phenomena exhibited by the Fox sisters themselves. In conclusion, the writer made the following remarks, the truthfulness of which has just been verified:—

"So long as the facts alleged remain unfuted, we shall not be in a hurry to change our opinion on this point, and conclude that we, with so many thousands of others, have been made the victims of a deception in a matter which sustains such a prominent relation to our work; and that a movement so manifestly based on the supernatural, as is modern Spiritualism, had its origin in fraud and humbug.

"Rather would we conclude that the Fox sisters are practicing a fraud at the present time in their alleged exposures."

In evidence of the correctness of the position then taken, there appears this dispatch to the Cincinnati *Inquirer* of Nov. 21.

NEW YORK, Nov. 20.—Maggie Fox, one of the two celebrated Fox sisters who originated Spiritualism, and who last year went about the country exposing Spiritualism, saying it was a fraud, and describing how the tricks were accomplished, now recants, and charges churchmen with having bribed her.

A. F. BALLENGER.

ITALY AND THE VATICAN.

THE Vatican was greatly disturbed when quite recently Emperor William, in an interview with the pope touching the question of the temporal sovereignty of the pontiff, said: "It is best to leave what has been accomplished alone;" and he added, "Italy could not change her status if she would." That Italy would not change her present attitude to the pope if she could, has just been made clear by a declaration of Signor Crispi, the Italian Prime Minister. The occasion was a

legislative banquet at Palermo on Thursday, at which fifty senators and 140 deputies were present. Palermo is not only one of the oldest and finest of Italian cities, but here it was that in 1860 Garibaldi headed a popular uprising, and put to flight 30,000 Bourbon troops. Backed by a strong fleet and by an enthusiastic popular vote, the city became part of the new kingdom of Italy.

It was, then, with thirty eventful years of history behind him, and with peculiar significance that pointed down the coming years, that Signor Crispi made a speech whose tones must have fallen upon the ears of the curia like a death-knell. The temporal power of the pope, Signor Crispi declared, although existing for ages, had marked only a transition period. Rome existed before it, and would continue to exist without it. Complaints or threats, either from home or abroad, would have no effect. He declared unassailable the utterance of King Humbert that Rome forms an integral part of Italy, just as law forms a part of the modern world. After asserting that the pope possessed perfect religious liberty, and was only restricted, and less harshly than in other Catholic states, from encroaching upon the sphere of national right of reason, Signor Crispi exclaimed: "Let the Church, which is now free, not endeavor to frighten Prometheus with the thunder-bolts of heaven. Our task is to fight in the cause of reason."

These are not only plain words shot like a rifle ball at the pope, they are something more. They are an intimation to France that whatever sympathy Italy may have for that country in view of her work to promote Italian unity, that work, now completed, remains. On no account is the Roman question to be re-opened, or a square inch of the Marches relegated to papal sovereignty. It has been intimated that in the event of war, France might endeavor to secure the help of the pope's influence by promising to aid him in the matter of restoring at least a part of his lost possessions. If the present government of France is entertaining any such thought,—which may be seriously doubted,—Signor Crispi's words leave no doubt of Italy's determination to preserve the integrity of her national domain as now defined, to the last extremity. And her ability will doubtless keep pace with her determination. —*Christian at Work.*

THE ORDINANCE OF HUMILITY.

WE present the following article, not that our readers will find any facts stated therein with which they are not already acquainted, but that they may see how one of our peculiar practices is viewed by one not of our faith, when looking upon it with unimpassioned and unprejudiced eyes. The article is from a prominent Baptist of Detroit, Mich., who has been stopping at the Sanitarium, and was published in the *Christian Herald* (Baptist paper of that city) of Nov. 28, 1889. He says:—

Prominent among the stately buildings which advertise to all beholders the costly foundations of the Seventh-day Adventists at the west end of Battle Creek, is the great central Tabernacle of the denomination. It has the largest church auditorium, perhaps the largest audience-room of any kind, in the State. As befits such a building and the headquarters of this sect for the world, this shelters the largest of its organized societies. A residence of a hundred days at the neighboring Sanitarium has given me frequent opportunities to hear within its walls the famous preachers of this peculiar faith (the economy of this church admits no "pastors,"—all the preachers are missionaries). But no other service has interested me so much as that which these people observe in common with a very few other small Christian bodies—that of feet-washing, or, as they call it, "the ordinance of humility." It is singular that this is not recognized in the statement of fundamental principles made by the Adventist leaders,—but not as a creed, for the church accepts no creed save the Bible,—which mentions no ordinance but baptism by immersion; yet it is understood to be a general quarterly observance of the Adventist churches. It is based, of course, upon the incident preceding the institution of the Lord's supper, and is always observed in connection with the communion. Entering the Tabernacle a little late, and seating myself,

as I suppose, "at discretion," I find it rather indiscreet; for a kindly-faced but positive old sister soon reminds me that the other side of the great room is the place for my sex. Already a simple opening service has been performed, one of the clerical brethren has delivered a short address in explanation and defense of the ordinance, and the audience, numbering several hundred, has divided by sexes for the washing. Bowls of earthenware and many more of tin, but all perfectly plain and the property of the church, kept for the purpose, are brought out; water in abundance from the city water service is at hand; men remove their coats, in place of girding themselves each with a towel, as did the Saviour; and each brother and sister who has secured a bowl seeks a companion. Here comes in the "humility." The object of the ordinance is not in the least the cleansing of the feet, which are presumed to be scrupulously prepared for the rite; but only the culture and practice of a Christian virtue. Quietly, but earnestly, search is made for the poor, the ignorant, the obscure—any one by whom the appointed service may most exemplify the beautiful trait. In default of any large number of such, however, many pair off on terms of practical equality. The stocking is taken from one foot in the narrow space between the pews or the larger spaces in side rooms, and the foot duly bathed and wiped by the brother or sister kneeling. The like office is done for the other foot; and then the washer becomes, in his turn, the washed, at the hands and towel of his companion. A hearty handshake, not infrequently a kiss exchanged between heavily-bearded lips, completes the simple ceremony, when the water is renewed, and the bowl passed to some waiting one. In half an hour or less all have been served, when the communicants reseal themselves for the service of the supper. This differs so little from the ordinance as commonly administered, as not to justify description.

I have not lived long enough as yet among Seventh-day Adventists to trace very distinctly the relation of cause and effect between the ordinance and the spiritual and moral status of the believers. I am bound to say, however, without the slightest committal to the distinctive doctrines of this faith, that for genuine humility of bearing and spirit, for modesty of demeanor, speech, and dress, for even temper, kindly disposition, gentle courtesy, patience under reproach, and whatever else these traits imply, I have never known the like of these people in any place of its size. Peculiar as they are in some respects, and by their noisier industries, ball-play, and the like, on first-days at times extremely discomforting to first-day believers, it is, nevertheless, a real pleasure to dwell for a season in a large community whose members almost uniformly bear such admirable characteristics, and whose breath never carries the trace of alcohol or tobacco. If any of these marks are due in any degree to washing of the feet once a quarter, it is an ordinance that could be introduced to advantage in not a few churches of other names, in both town and country.

It would hardly be supposed that such an observance would inspire one to sacred song; but the hymnology of Adventism is by no means wanting, in at least creditable strains celebrating the unique ordinance. Such are the following, among many others:—

"Draw near to us, O Lord, we pray;
We follow in thy steps to-day;
Here with thy saints 'tis joy to meet,
And bow, and humbly wash their feet."

"He was a true and constant Friend;
He loved his chosen to the end;
And to impart a lesson meet,
He washed his dear disciples' feet."

"Our Great Exemplar thou shalt be,
In washing thy disciples' feet;
And as we follow thy command,
Make thou our fellowship complete."

"Our Lord and Saviour says 'we ought'
To wash each other's feet;
We will not set aside as naught
Instruction so complete."

—Rev. Dr. Talmage says, "Satan has no more right to this country than I have to your pocket-book." Very true; but he has possession, and will keep it. Three times, Christ ascribed to him the kingship of this world (the *kosmos*). He is also the god of this world (*dionos*, or age), 2 Cor. 4:4, and for man's sin "the earth is given into the hand of the wicked." Job 9:24. Satan in our country and in all the globe is subordinate ruler. God's kingdom is yet to come, and it will begin at our Lord's return, who will "judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. Meanwhile, "till he come," Satan usurps the right as a huge squatter, on whom the Lord Jesus will speedily serve a writ of perpetual ejectment. Luke 11:21, 22.—*Messiah's Herald.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 10, 1889.

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UNBIASED VIEWS OF THE LAW.

It is with genuine gratification that we find, as we often do, in the writings of eminent men, expressions of views on important Bible subjects, written apart from the bias of controversy, and stating in a plain and candid manner, just the ideas that would be conveyed to any unprejudiced mind by the record itself.

That was not a bad practice which one of the theologians of the Reformation used to follow when the doctors fell into a discussion over the meaning of some disputed passage; namely, to submit it to some bright, intelligent child to read, to see what idea the child, uninfluenced by any other consideration, would draw from the language in which the text was expressed.

And how often have we had occasion to think what the verdict of any intelligent child would be, confining himself solely to the Bible record, in reference to what the Bible teaches concerning the Sabbath and the Sunday, and the two laws—the moral and the ceremonial. Who, if he had not some purpose to serve, could fail to see that there is, and must have been from the beginning, a law moral in its nature, which, from this very fact, must be perpetual and immutable; and that there is another law, ceremonial, shadowy, typical of Christ and his work, which, from that fact, must have ceased when the Antitype came and his work commenced?

A good testimony of this kind, relative to these two laws, has recently fallen under our notice. It is from the pen of J. P. Thompson, D. D., in a work by himself and C. H. Spurgeon, entitled, "The Use of the Bible in the Home,"* p. 359. In some general comments on the second and third chapters of Galatians, he says:—

"The moral law was given that it should be obeyed forever. Its standard can never be lowered; its obligation can never be revoked. The ten commandments are as binding upon the Christian, as ever they were upon the Jew. Christ sustained them by the full weight of his example and his authority. While he thus vindicated the authority of the law, by his own righteousness, he also honored its demands upon us by offering himself a sacrifice for sin; so that we who were condemned for not doing, may now be saved by believing.

"The ceremonial law was given to be observed until that which it typified, should be fulfilled in Christ. To impose that law upon the Christians, to insist upon any forms and ceremonies as necessary to salvation, was to dishonor the grace of Christ, to assume a useless burden, to fall away from the Spirit into the flesh.

"The gathering of all men to Christ by faith was foreseen in the promise given to Abraham. We are saved not by works, but by faith; but true faith is the highest working power. It binds the soul to Christ for an implicit obedience to his will, a life-long devotion to his cause; in a union so close, so absolute that the believer can say with Paul, 'Christ liveth in me.'"

PHARISEEISM.

From the following newspaper clipping, which has been sent us, it appears that a Mrs. Shaw has been giving entertainments in the Eastern States, one item of which, at least, consisted in the exhibition of some rare accomplishments in whistling. But the tunes she whistled were not altogether orthodox for all days of the week. So when a Sunday concert was arranged in Worcester, Mass., a minister at once put in his protest against her whistling anything but psalm tunes on that day.

The story and the remarks of Mr. Pentecost thereon, are well told in the item, which reads as follows:—

"Mrs. Shaw was obliged to whistle psalm tunes at a Sunday concert in Worcester, Mass., because one of the clergy of the town went to the mayor and protested against her whistling anything else. This forces the Rev. Hugh O. Pentecost to declare that you may be always sure that when the average minister goes on a crusade, he will take along a Krupp gun, and never fire it except at gnats. What about the drudgery of poverty that makes Sunday the people's only holiday? Is there one minister in Worcester who objects to that? And if so, will the mayor proceed against it? O Phariseeism! Phariseeism! long are thy robes, broad is thy fringe, and rotten is thy heart."

DOES THE FOURTH COMMANDMENT PROHIBIT REST?

WHAT does the word of God teach with reference to a plurality of weekly Sabbaths? What limitations, if any, are placed by it upon the weekly rest of mankind, as well as upon his weekly work? These are questions which the contingencies of the times are beginning to force upon the attention of those who differ from the majority in the day which they believe has been set apart to be observed as the Sabbath.

Man's duty with respect to a weekly day of rest is based upon the statements of the fourth commandment. "Remember the Sabbath day to keep it holy." This language forbids all secular labor upon the seventh day. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc. This gives to every person the right to work six days in the week if he chooses. Does it also forbid the observance of another rest day than the one which it has specified?

It would be manifestly absurd to construe this language into a command requiring a person to work six days in every week. To obey such a law would be an impossibility. It is frequently necessary that rest should be taken on other days than the seventh. The preservation of health may demand it; sickness often makes it unavoidable. But it is not so absurd to consider the above language as prohibiting a *weekly* day of rest other than the seventh day. No natural combination of circumstances would make it necessary for an individual to abstain from work on a particular day of every week. This can only result from two causes: either the conscience of the individual must require it of him, or it must be enforced upon him by the authority of human law. We do not believe there can be any adequate cause for the voluntary observance of more than one weekly Sabbath.

Such a practice, besides being altogether out of harmony with the order which God has established, would also, we believe, be directly contrary to the purpose of God in the institution of the Sabbath. That day was made and set apart by God himself. It was designed to serve a particular purpose connected with the highest welfare of man—that of bringing continually before him a reminder of the majesty, power, and wisdom of the Creator. The Bible reveals the fact that God has a jealous care over his peculiar and sacred ordinances, to preserve the line of separation between the sacred and the profane. The ancient history of the Jews gives us several illustrations upon this point. When God gave directions, as recorded in Exodus 30, for the compounding of the sacred incense and anointing oil for the service of the sanctuary, he accompanied them with the command that no similar mixtures should be made by any of the people, under penalty of being cut off from the congregation of Israel. The reason of this is obvious. These compounds were holy, pertaining exclusively to the worship of God, and would have become common and divested of their sacred character, had their free use been permitted to the people. The same must be true of the weekly rest day. The institution of another weekly sabbath must detract from the sacredness with which God's institution was designed to be

invested in the minds of all the race. If God would guard the sacred incense in this way, how much more would he guard his holy Sabbath from the same danger!

Let it be remembered that in the institution of a man-made sabbath there is only one step to be taken—that of refraining from secular work. God's Sabbath is holy because he has made it so. But man cannot make any day holy. He cannot, on his own authority, sanctify or bless a day. He cannot keep a self-appointed sabbath holy. He may believe a certain day to be holy, and conscientiously observe it, but that is not sufficient. His imagination is not a substitute for the work of sanctifying which God did for the day on which he rested. He can abstain from secular work, and this is as far as he can go in the observance of any other day than the one which God has blessed. He is then keeping that day in all the sense in which it is possible to keep it.

Let the individual who is ready to yield to circumstances which seem to demand of him two weekly rest days, first pause and consider how far his example will go in furthering what he believes to be the truth. Let him consider whether it will tend to spread the knowledge of the true Sabbath, or to obscure it. Let him consider to what power he is rendering obedience. Let him also remember that the proper place to begin resistance to oppression is at the outset, and not after it has grown to large proportions.

L. A. S.

THE WEEK OF PRAYER.

For some time in the past, it has been a custom with us each year to set apart a period of time in the latter part of December, for seeking God in a special manner, by prayer and self-examination. At such times we make a special effort to draw near to God, and get into a frame of mind where we can more properly sense the work of God and our right relation to it. This seems to be a very proper thing to do. Near the close of the year, it is very well for us to take a retrospective view of our lives, and consider how far we have met the mind of the Spirit of God, and how far we have answered the object of our existence. No doubt, in doing so every one will see many mistakes and shortcomings, and will feel the need of humbly seeking God for forgiveness and pardon.

It is equally important to consider the demands the future will have upon us; and in doing this, we shall feel that we want to seek God with the whole heart, that we may enter on the new year with a better fitness, and more grace to go forth and act the part to which God has called us.

It was decided by the late General Conference that we should, this year, set apart the week beginning Dec. 17, and continuing to and including Dec. 23, as a week of prayer. We shall expect that all our people, everywhere, will enter heartily into the spirit of this arrangement, and that it will result in much good.

There are many things that should awaken special interest at this time. It is very evident that we are drawing near the final consummation. For a few years we have been reminded of coming trouble, by the fact that several of our brethren have suffered imprisonment for the truth's sake. But in addition to this, the year just closing has witnessed an advance all along the line, as seen in the very energetic and earnest agitation for Sunday legislation in every State and Territory in the Union. We see the forces organizing in every part of the country. This agitation will result finally in the making of an image to the beast, such as is foretold in Revelation 13; and everything goes to prove that the time is close at hand when this will be accomplished. The only wonder is, that our people at large are so slow to sense the situation, and feel so secure, while the storm is about to burst over our heads. Surely these things ought to arouse us to a full sense of our responsibilities, and should make the coming week of prayer a time of special interest.

Then, there is our foreign mission work. What has already been done in this, is really only a small beginning of a great work yet to be accomplished. The earth is to be lighted up with the glory of the third angel's message. We are glad for what has been done, but this has only opened the way for more; and never were there more earnest appeals for help, nor greater demands for men and women, than now. In the countries where we have done the most, we have made only a small beginning. Look at the map! Think of the few believers, as compared with the millions yet in ignorance and darkness, who must be warned! But that which has been done, has opened the way for much more; so that where one missionary could meet the calls a few years ago, we now need a score. But our missionaries have not increased in numbers, in the same ratio as the demand for laborers; truly, we need to humble our souls before God, and pray for laborers. The time is so short, and the work so urgent, that we cannot mistake our duty in this matter.

But it is not only foreign fields that are destitute and in need of a large increase of laborers: the home fields themselves are in almost as great need of laborers as the foreign. We have not a single Conference where there is not a great dearth of faithful laborers. It is not possible to begin to fill the many urgent calls from every direction. But it is no reason for discouragement that we see so many open doors and so many souls reaching out after light; on the contrary, it affords the greatest reason for encouragement; but God forbid that we should show indifference to such matters. How encouraging it is for us to know that the Spirit of God is moving on the hearts of the people, and how this fact ought to awaken us all, as one man, to renew our consecration to God and his cause! The time is so full of eternal consequences, that it becomes us to whom God has given such great light, to consecrate every power of our being to his service.

If we sense these things as we should, we will enter into the week of prayer with more than ordinary interest. But it is not only consecrated laborers, but consecrated money that the cause needs at the present time. We can do but little, either in home or foreign fields, without funds to carry on the work. We have donated largely in the past, and I thank God that we have been able to deal thus liberally with the Lord. "Of thine own have we given thee." Neither has our giving made us any the poorer. God has greatly blessed the liberal-hearted, and many of these are better able to give to-day than they ever were before. There has never been a time when we should have been more liberal-hearted than now; for "now is our salvation nearer than when we believed;" and never could we see the final issue so close at hand as at the present time. Shall we not pray that God will give his people liberal hearts?—Yes; and let us exercise faith as we pray, and we "shall have it;" for this is certainly "according to his will."

When we consider that our foreign missionary work is merely begun, we must realize that God has great demands on our liberalities. But some one may suggest that we restrict our missionary operations, and not undertake to do so much. Can you for a moment indulge such a thought? Believing, as you do, that we live so near the final consummation; being an eye-witness, as you are, to the gathering of the forces for the final struggle, can you, even for a moment, indulge the thought of diminishing any effort or any branch of our work? On the contrary, we must enlarge it in every direction, and put forth our best energies that the work may be done.

Dear brother or sister, is not the success of this work your success? Will not the triumph of this work be your glorious triumph? Can you ever think of triumphing without it? The fact is, our whole interests are so interwoven with this work, that it becomes a part and parcel of us. Thus it

demand our best interest, our most devout consecration, and our most cheerful liberality. God, give thy people liberal hearts! is our united prayer.

I am glad we can have a week of prayer, and I believe our people all over the world, wherever they may be located, will enter upon it with greater interest than ever before. Let us arrange to set this week apart unto the Lord. As far as possible, let us refrain from ordinary work and labor, and give ourselves to seeking God by earnest prayer and true consecration. God will certainly hear the united cries of his people. Where our people can meet for worship, we hope they will arrange beforehand to have as many meetings as circumstances will allow.

All our churches need the privilege of this week of prayer. Our ministers need it. We need to ask for an individual blessing; we need to pray for consecrated laborers; we need to pray that God will give his people liberal hearts, so that the necessary funds may be raised to meet the wants of the work.

We shall expect that the Christmas contributions this year, will be largely in advance of last year; and they can be made so, by every individual donating more liberally than last year.

Dear brethren, those upon whom you have placed the responsibility of leading out in the different branches of the work, are awaiting your action with deep interest and solicitude. Do you say, Go forward, and plan for a large advance in the work all along the line? And will you, by your individual consecration to God, and the liberality of your contributions, support this sentiment? Do you answer Yea? With all confidence we expect you will; and as a result, we shall have the best week of prayer we have ever had, and realize a greater blessing than at any time before.

O. A. OLSEN, Pres. Gen'l Conf.

LEARNING OBEDIENCE BY THE THINGS HE SUFFERED.

PERHAPS there is no letter of the apostle Paul, more interesting and instructive than the Epistle to the Hebrews. And no portion of it is more wonderful than that which relates to the condescension and suffering of the Son of God. His other letters were written mainly for the benefit of Gentiles who needed instruction in the primary principles of the Christian religion. That to the Hebrews was written to the chosen people who for ages had been intrusted with "the lively oracles," and consequently should have been acquainted with divine truth, and had a knowledge of its duties. These had also received the light of the gospel, and for a season greatly rejoiced in a marvelous outpouring of God's Spirit. But they failed to discern the grand importance of Christ's mission and work, and the typical character and limited duration of many of the ordinances of the Mosaic dispensation; circumcision, with all its accessories, clung to their conceptions of religious duty, and blinded their eyes to the clear light of gospel truth. Early education and Pharisaic zeal led them to exalt the limited and temporary above the grand, pure, spiritual, and enduring principles of the gospel of Christ. Instead of being noble and generous, and earnestly desirous of saving the Gentiles, they became narrow and exclusive in their feelings, striving to exclude them unless they would accept circumcision and all the associated Mosaic rites. They had lost the true spirit of the gospel when Paul wrote them this remarkable letter.

His great effort was to exalt Christ before them, till they should discern the true character of his mission. He proved to them from their own Scriptures, that Christ was above the angels, above Moses, Aaron, Joshua; yea, that he was the Son of God himself; the Maker of all worlds, the great Antitype of all the sacrifices and offerings of the old dispensation, the only hope of the church and the race of man, and the Author of eternal

salvation to all who would truly accept him, and follow his example. In this masterly argument, so full of glorious instruction to the darkened, confused minds of the Hebrew converts, perhaps no portion is so striking as that which relates to the life and death of suffering he condescended for man's sake to endure. Let us consider this more fully.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared [or, for his piety, margin]; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him." Heb. 5:7-9.

This passage and corresponding scriptures in the second, third, and fourth chapters of this epistle, present a certain phase of our Saviour's work on earth, in as striking and forcible light as can be found in the Bible. They present the fact that even Christ, the sum and excellence of all wisdom, actually learned something by his experience on earth that he did not know before; that an experience was gained which better qualified him to help the weak and erring creatures he came to save, than he could have been, had he not been incarnated, or taken the human form. When we consider the Scripture statements concerning him,—that he was the "Son of God," made in the express image of his Father; he "thought it not robbery to be equal with God;" is One whom it is right and proper to call God in addressing him, since he takes his Father's name, is made of his substance; One who sits on the same throne with the Father; One to whom the Father has intrusted all authority and power, and by whom the Eternal God made the worlds above; the very personation of wisdom itself,—it seems strange, indeed, that such an one could be said to have "learned" any thing by having to do with frail man. Yet his word declares such to be the fact. "Though he were a Son, yet learned he obedience by the things which he suffered." "And being made perfect," etc., a statement corresponding to another in chap. 2:10—"to make the Captain of their salvation perfect through sufferings." A state of greater efficiency, more extensive knowledge and power, deeper insight into man's needs, fuller comprehension of his wants, and more ability to supply them in consequence of his own sufferings and anguish in man's behalf, than he had before, is certainly ascribed to him in these scriptures. Others teach the same lesson: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18); "For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Chap. 4:15. The sufferings of Christ are set before us in these scriptures, as the cause of his coming into a closer sympathy with man's feebleness, and as conferring a greater power to aid him. G. I. B.

(Concluded next week.)

"CATHOLIC GOLD NOW."

THE Chicago Tribune of Dec. 7, 1889, comes out with a stirring article under the above heading. It is the announcement of a new enterprise on the part of the Roman hierarchy in this country. A great Catholic bank is to be established in New York City, with a capital of \$100,000,000. But it is also to be a trust company, and have power to enter into any commercial enterprise, build railroads, supply cities with water, gas, etc., take charge of wills, and enter into any financial enterprise. But the most significant item is that the pope wants a safe place to deposit his treasures in view of the coming trouble in Europe.

Progress of the Cause.

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

THE FINAL CALL.

BY S. CLOUGH.
(Battle Creek College.)

WAKE, weary pilgrim! how long hast thou slumbered?

How long hast thou lain on the enemy's plain?
Why art thou thus, with goods all encumbered,
Now sleeping, while on thee thine enemies gain?

Oh! dost thou not hear the far-distant rumbling,
Sounds like the gath'ring in battle array?
List! are the battlements already crumbling?
Are the walls of thy safety falling to-day?

A voice from on high has sounded, "Arouse ye!"
The forces of darkness are hovering round.
Gird on thine armor, arouse! oh, arouse thee!
Be not by slumber thus cunningly bound.

The wide gate of heaven in mercy is opened,
A voice above all, heard distinctly and clear,—
The voice that foretold the signs that betokened
His coming, proclaims that our Saviour is near.

Soon he will come, and in glory descending,
Will scatter the darkness before him as day—
Come in all brightness, with angels attending,
And clothed like the sun, in battle array.

Then take for thine helmet "th' hope of salvation,"
And the sword of the Spirit glistening bright,
That guide-book of heaven, 'tis God's revelation,
The compass which points to the haven of light.

FRANCE.

THERE seems to be at present a good prospect for presenting the truth in that country. A great many honest minds have become disgusted with Catholicism, but, having been accustomed to consider it as Christianity itself, a large number reject all religion, who yet would welcome its true form. In several places, recently, prominent citizens have called for a Protestant minister to preach the gospel to the people.

There are several Protestant societies at work in France. Some are supported by the Reformed National Church, one by Swiss, English, and Scotch Christians, one by the Methodists, one by the Baptists, and several city missions by English funds. Unfortunately, they do not seem to be very successful. As they do not make the new companies self-caring and self-sustaining, they have to pay permanent agents, and cannot extend their work much. The Protestant National or Established Church cannot put any new company on the state budget before it reaches a size which will warrant the government in paying for a permanent minister to take care of it. And this has not occurred, probably, for quite a number of years.

But not so with the Seventh-day Adventist companies, in which the tithing system is most scrupulously observed. Eld. Holser truthfully says in the report of the Central European Conference to the General Conference: "In general, we know of no people in our ranks that sacrifice more in proportion to their means and privileges, than the people of France."

Two or three years ago, one brother, a descendant from the Huguenots, after receiving the truth through the French paper, used to walk regularly from ten to fifteen miles at night, to a place where people came from different localities to hear the truth. Some, indeed, seem willing to sacrifice or work more than the circumstances or their strength will permit. As an instance of this, the two canvassers mentioned in the *Bulletin* may be cited. The facts are that these two canvassers were sent by the Conference Committee, with the understanding that the Conference would pay their expenses and for their time while making this trial, to open the way, if possible, for other canvassers. There being fears that they were trying to live too cheaply, they were cautioned about it, admonished for trying to live on so little, and shown that it was not true economy; and yet they allowed themselves to go without money, and to suffer the privations which probably led to their sickness at Monthellard, where they were visited and looked after by Eld. Holser and another minister.

Another encouraging feature among the French is the interest generally taken in matters of popular science and hygiene. This promises a good degree

of success in the long-contemplated plan of issuing health publications, for which the time seems to have come. Such a paper would open the way for the truth, and remove prejudice. In France, particularly, it would render great assistance to the canvassing work, as religious publications alone are not sufficient to enable a canvasser to make his way.

May the people of God remember that great country which has suffered so much in times past, from the cruel workings of the papacy, and where many noble souls are waiting for the comforting rays of the everlasting gospel.

JOHN VUILLEUMIER.

RHODE ISLAND.

GREENWOOD AND RIVERDALE.—I came to Greenwood about the middle of last October, designing to remain but a few days, or until the recovery of Bro. A. J. Read, who was then ill, when we were to fill our appointment in the western part of the States of Massachusetts and Connecticut. While laboring here with this church, I received an invitation to visit Riverdale, a neighboring settlement, four and a half miles distant, to speak upon the soon coming of the Lord. We gladly accepted of this opening, and went at the time appointed, and found a little settlement of about twenty-five houses, situated along the banks of the broad and beautiful Narragansett Bay. At the close of our first meeting we were invited to give another lecture upon the same subject; which request we complied with, having a full house of attentive listeners. From that time to the present, we have continued our meetings, with increasing interest. Nearly the entire community has attended our meetings, and indorses the position we take on the Sabbath, life and destiny of man, tithing, etc.

Nine adults have begun the observance of the Bible Sabbath. These, with but one exception, were as brands plucked from the burning; they had never made a profession of religion. Most of them were profane men, and addicted to the use of that soul-destroying weed, tobacco, some having used it for more than a quarter of a century. These vile habits have been abandoned for the truth's sake, and the lips which a few days ago were uttering cursings and words of blasphemy, are now singing praises to God and to Jesus their Saviour. One of this company remarked yesterday, that the amount of money heretofore used for tobacco, should now go into the cause of God; and this was practically demonstrated by the quarters and dimes which flowed into our first Riverdale Sabbath-school contribution. Surely God has wrought a great work among this people, and we feel to exclaim with one of old, "This was the Lord's doing; it is marvelous in our eyes." We have an organized Sabbath-school of fifteen members. There are others who will unite with them soon, sickness now preventing them from meeting with this little band of new believers. While with me, Bro. Willard rendered most efficient help; and much credit is due Bro. Stone and his family, for their unselfish and untiring efforts put forth to make this enterprise a success. We desire the blessing of the Lord upon the work performed here, that it may be deep and thorough, and bear the impress of the Master and not of man.

Dec. 1.

M. WOOD.

COLORADO S. S. ASSOCIATION PROCEEDINGS.

THE sixth annual session of the Colorado Sabbath-school Association was held in connection with the camp-meeting at Denver, Sept. 10-17, 1889.

FIRST MEETING, SEPT. 11, AT 9 A. M.—The President being absent, the meeting was opened by Eld. Anglebarger. After singing, prayer was offered by Bro. Soggs. On motion, Florence Cornell was appointed Secretary *pro tem*, the Secretary being absent. The Secretary's report showed that the number of schools at the beginning of the year was fifteen, and the number at its close, thirteen, with a membership of 485. Two schools had disbanded. Contributions received by schools, \$411.58; amount sent to missions, \$140.15.

Remarks by the Chairman were followed by remarks from the superintendents of the different schools. All agreed that the kindergarten method is a great advantage in teaching small children. Eld. White gave his experience in establishing a teachers' meeting under difficulties. Eld. Owen suggested that the names of Sabbath-keepers in the State, who are not members of any Sabbath-school, be ascertained, for the purpose of inducing them to organize family schools. Quite a list was obtained in a few minutes.

The Chair appointed as Committee on Nominations,

J. R. Palmer, Horace Williams, Wm. Caviness; on Resolutions, J. D. Pegg, R. S. Owen, W. C. White.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 13, AT 4:30 P. M.—The time was occupied by Eld. Owen, who talked of the value of family schools, and how to establish them. He also gave instructions in regard to electing officers. His instructions in Sabbath-school work were greatly appreciated.

THIRD MEETING, SEPT. 16, AT 5:30 P. M.—Committee on Resolutions reported as follows:—

Whereas, God has blessed the work of the Sabbath School Worker among us; therefore,—

Resolved, That we earnestly request our people generally, to take it, and encourage its circulation.

Whereas, There are many scattered Sabbath-keepers in our Conference; therefore,—

Resolved, That we approve of the plan of having our Corresponding Secretary correspond with them, and organize them into family schools.

The second resolution was amended to read "Sabbath-school Secretary," instead of "Corresponding Secretary." The resolutions were then adopted.

The Committee on Nominations submitted the following: For President, G. W. Anglebarger, 812 19th Ave., Denver, Colo.; Vice-President, J. W. Horner, 753 So. 12th St., Denver; Secretary, Florence Cornell, Gold Hill; Executive Committee: G. W. Anglebarger, J. W. Horner, Florence Cornell. The report was adopted.

Adjourned *sine die*.

G. W. ANGLEBARGER, *Vice-Pres.*
FLORENCE CORNELL, *Sec. pro tem.*

NEW ENGLAND S. S. ASSOCIATION PROCEEDINGS.

THE eleventh annual session of the New England Sabbath-school Association was held at So. Lancaster, Mass., in connection with the meetings held there from Sept. 13 to 24, 1889.

FIRST MEETING, SEPT. 18, AT 2:30 P. M.—President in the chair. The report of the last annual session was read and approved, also a financial report, showing a balance of \$202.95 in favor of the Association.

The President set before us many good thoughts respecting the Sabbath-school work. Having been empowered to appoint the usual committees, he then named the following: On Nominations, A. F. Willard, W. L. Payne, G. W. Bailey; on Resolutions, A. J. Read, S. A. Farnsworth, W. E. Stillman.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 19, AT 5 P. M.—The Committee on Nominations presented the following names for officers for the coming year: For President, O. O. Farnsworth; Vice-President, G. W. Caviness; Secretary, Ella M. Graham; additional members of Executive Board, W. E. Stillman, G. E. Fifield. The report was accepted, and the persons named were elected.

The Committee on Resolutions then submitted the following:—

Resolved, That we consider it a duty for parents to co-operate with the teachers in the Sabbath-school work, and devote more time to helping the children learn their Sabbath-school lessons.

Whereas, There are in our Sabbath-schools many who possess good natural ability for Sabbath-school work; therefore,—

Resolved, That we recommend that the officers in our schools make special efforts to train such members, so that they will be qualified to take charge of their own schools, or if occasion should require, start schools in new fields.

Whereas, There is a constant tendency to lower the standard of excellence in the mastery of the Sabbath-school lessons; therefore,—

Resolved, That we recommend that teachers and pupils prepare so thoroughly for the recitation of the lessons that the use of the lesson paper will be unnecessary in the class.

Whereas, The kindergarten method has proved to be a blessing in the schools where it has been introduced; therefore,—

Resolved, That we encourage all the schools in our Conference to adopt that method in the Primary department.

Many additional thoughts were brought out in discussing the resolutions, and all of them were adopted. Adjourned *sine die*.

O. O. FARNSWORTH, *Pres.*
ELLA M. GRAHAM, *Sec.*

INTERNATIONAL TRACT SOCIETY PROCEEDINGS.

THE thirteenth annual session of the International Tract Society was held at Battle Creek, Mich., in connection with the meeting of the General Conference, Oct. 18 to Nov. 5, 1889.

FIRST MEETING, AT 3 P. M., OCT. 18.—In the absence of the President, the meeting was called to order by the Vice-President, Eld. W. C. White. Prayer was offered by Eld. D. A. Robinson. On motion, the reading of the minutes of the last session was waived. Delegates were found present from the following T. and M. societies: Atlantic, California, Canada, Colorado, Dakota, Iowa, Illinois, Indiana, Kansas, Michigan, Minnesota, Maine, Missouri, Montana, New England, Nebraska, New York, Ohio, Pennsylvania, Scandinavia, South Africa, Texas, Upper Columbia, Vermont, West Virginia, Wisconsin, Virginia. The acting President then read an address relative to the past and future workings of the Society. He urged the necessity of a more thorough and careful working of the field occupied by the State societies, and

brought out briefly but clearly some of the relations which this Society sustains to its various branches in our own and foreign lands. He advised a revision of the Constitution, as the work of this Society has outgrown the objects as specified in the present Constitution.

The reports from foreign fields were then called for. Eld. Olsen spoke of Scandinavia. He said there were difficulties connected with the work in that country, such as are not met in this country, on account of the poverty of the people there. But in spite of all this, the missionary work there is prospering.

Eld. Robinson said that the brethren in England had been much encouraged by the result of missionary work. They labor under a disadvantage in sending out their papers, because of the postal laws. They have done much more in this direction the past year than ever before. The ship work has proved specially promising. Bro. Wessels reported for Africa. He said that the brethren there were taking every opportunity to send out tracts and papers, and were also doing thorough work in canvassing. Six canvassers are now at work. They have already sold over \$3,000 worth of books. The Chairman spoke of the Hawaiian Islands. Two men there have translated into their own language "Thoughts on Daniel and the Revelation," and have been asking the cost of printing this work.

On motion, the President announced the committees as follows:—

Nominations.—S. H. Lane, W. B. White, E. E. Miles.

Resolutions.—E. J. Waggoner, H. W. Miller, L. Dyo Chambers.

Constitution and Work.—L. C. Chadwick, D. T. Jones, D. A. Robinson, C. H. Jones, C. Eldridge, J. P. Gardiner, L. McCoy, J. O. Corliss, E. H. Gates, C. A. Hall, W. B. White.

New Books.—L. T. Nicola, R. S. Donnell, S. S. Shrock, H. W. Pierce, J. H. Durland, W. R. Smith, O. A. Johnson, Emil Johnson, Rodney S. Owen, A. T. Jones, John Vuilleumier.

Adjourned to call of Chair.

SECOND MEETING, AT 3 P. M., OCT. 20.—"Lift Him Up," was sung. Prayer was offered by Eld. E. H. Gates. Minutes of the previous meeting were read and approved. On behalf of the Corresponding Secretary, Miss M. L. Huntley, Recording Secretary, read the report of the Corresponding Secretary, covering the time from Oct. 1, 1888, to July 1, 1889. It showed that \$983.14 had been expended on account of the missions in Hong Kong, Liverpool, New Zealand, New York City, and Hamburg. Correspondence has been opened with American Consuls and other English-speaking people in various countries and cities throughout the world. Many openings for reading-matter are presented in colleges and benevolent institutions in foreign countries. The greatest difficulty experienced in filling these calls, is the limited number of foreign languages into which our publications have been translated.

Reports from the different State societies show an increase in work in almost every branch. California, Iowa, Pennsylvania, and Texas report an increase in every particular over last year. One hundred and ninety-five cities and towns have been entered for the first time for regular and thorough work by canvassers, Bible-readers, or ministers.

The Treasurer's report showed that the net worth of the Society Oct. 1, 1888, was \$11,693.96, and June 30, 1889, it was \$8,183.99, which shows an apparent loss of \$3,509.97. The Chairman remarked that the more money we lose in the way in which this was "lost," the better it would be. An earnest plea was made by Bro. Eldridge and others for the ship missionary work in general, and particularly for that in the harbor of New York City. The necessity for a small boat for the use of a missionary there was urged. On motion, the matter was referred to the Committee on Resolutions for further consideration.

The Atlantic Tract Society, covering the territory of the District of Columbia, Maryland, Delaware, New Jersey, the counties of West Chester and Rockland, N. Y.; New York City, Long Island, and Staten Island, made a request for admission to the International Tract Society. By vote, the request was granted.

The Chairman spoke of the work of circulating the petitions against religious legislation. He urged that every member of all our societies could be a worker. Bro. Eldridge followed with remarks in the same line of thought, but suggested the carrying out of this organizing of each and every company or society into a canvassing class or company, in which every member shall in some way act a part; that the whole fraternity may be a unit in purpose, and those who are not at all times engaged actively in the field, may be held as a reserve, ready to be called out at any moment. Then in cases requiring immediate and general action, the whole body may arise at once, and do thorough and efficient work. Meeting adjourned.

THIRD MEETING, AT 7 P. M., OCT. 28.—Prayer by Eld. J. N. Loughborough. The Chairman called attention to the first-day offerings. He showed the necessity of diffusing among the people a more thorough knowledge in regard to our foreign missions. Eld. Geo. B. Starr gave a very interesting talk upon the same subject. L. C. Chadwick then gave an exercise on the country of Japan, bringing out many interesting items concerning that country and its people. Miss

Addie S. Bowen read an instructive article on the "Sunrise Kingdom"—Japan.

Adjourned.

FOURTH MEETING, AT 10:30 A. M., OCT. 30.—Prayer by Eld. O. A. Olsen. Resolutions which had been previously presented were brought up for consideration, and after due deliberation were adopted, as follows:—

Resolved, That we recognize the fact that the *Home Missionary* has done a good work during the past year, and that we recommend its continued publication.

Resolved, That we ask the Executive Board to hasten the work of translating tracts into foreign languages, as provided for in the first three resolutions of last year. (See Year Book, p. 86.)

Whereas, It has been demonstrated that ship mission work in New York cannot be properly and satisfactorily carried on without a boat, by which the missionary can reach the ships that are at anchor in the bay; therefore,—

Resolved, That we request the Executive Board of this Society to secure, as soon as possible, such a boat as is necessary for this purpose.

Resolved, That we recommend to the various branches of this Society the plan of acting as agents for all the periodicals and books of the denomination, and such other publications as may be deemed advisable by the Executive Board.

Resolved, That we request our committee on revision of Constitution, to so revise the constitution for State Societies that it will be in harmony with the Constitution of the International Society.

Adjourned to call of Chair.

FIFTH MEETING, AT 3 P. M., NOV. 1.—Prayer by L. Dyo Chambers. Committee on Constitution and Work made the following report, which, after being fully considered, was adopted:—

Whereas, The work of the International Tract Society is constantly increasing, thus necessitating such changes in its Constitution as will provide for enlarged facilities; and,—

Whereas, In harmony with the recommendations of the President of the General Conference, a large committee has been appointed to consider the advisability of forming a corporation or board to manage our various denominational enterprises, which may require changes in the Constitution that cannot be foreseen at this time; therefore,—

Resolved, That to avoid hasty and ill-advised changes in the Constitution, we recommend that a standing committee of three be appointed by the Chair, who shall examine the Constitution, and suggest such changes in it at the next annual session as may seem to them necessary.

We also recommend that this committee suggest such changes in the constitution of the State tract societies as may be thought best, which suggestions shall be published in circular form, before the next annual meetings of the State tract societies.

As a few changes in the International Constitution seem necessary at the present time, we suggest that Art. III., be changed to read "two or more Corresponding Secretaries," instead of "a Corresponding Secretary," and that Art. VI., read as follows:—

"SECTION 1. This Society shall be represented at its annual meetings by the officers of the State tract societies who are present, and by life members.

"SEC. 2. Local tract societies of Seventh-day Adventists, outside of State tract society organizations, shall be entitled to one delegate each."

The Nominating Committee rendered as their report,—

President.—L. C. Chadwick.

Vice-President.—D. T. Jones.

Recording Secretary.—T. A. Kilgore.

Foreign Corresponding Secretary.—M. L. Huntley.

Home Corresponding Secretary.—Mrs. F. H. Sisley.

Assistant Secretaries.—Eliza T. Palmer, Mrs. D. T. Jones, Addie S. Bowen, Anna L. Ingels, H. P. Holser, W. A. Spicer, Mary Heilesen, Mrs. N. H. Drullard, Josie L. Baker, Mrs. M. H. Tuxford.

Executive Board.—L. C. Chadwick, D. T. Jones, O. A. Olsen, S. N. Haskell, W. C. White, D. A. Robinson, W. C. Sisley, C. Eldridge, A. T. Robinson.

All were duly elected.

The following resolutions were then considered and adopted:—

Whereas, There is much unused talent in the denomination, and there are open fields that invite every member to active work in some line; therefore,—

Resolved, That we recommend that the President and Vice-President of this Society, in connection with such persons as may be chosen in the various State societies, give special attention to the work of instructing the members of the branch societies in the several lines of work; namely, amateur canvassing, conducting Bible readings, circulating petitions, laboring by correspondence, etc., and thus secure the development of a strong corps of workers in every part of the field.

Whereas, The needs of the Society demand the enlargement of the *Home Missionary*; and,—

Whereas, It has been published during the past year at a loss to the Society; therefore,—

Resolved, That the English edition thereof be enlarged to sixteen pages of the same size as heretofore; and that the price be twenty-five cents per year.

Whereas, There are several lines of work which should be carried on by the local tract society the coming year; and,—

Whereas, To do so successfully requires that our people become better informed on these lines of work; therefore,—

Resolved, That the *Home Missionary* contain a series of questions, notes of information, references, etc., on the following lines; namely, foreign missions, religious liberty, health and temperance, and the home missionary work; one lesson on each subject to appear every month.

Whereas, There is an urgent demand for religious tracts, written in a clear and simple style, upon the practical truths of Christianity; and,—

Whereas, The greater part of our tracts are largely upon doctrinal subjects; therefore,—

Resolved, That the Executive Board prepare, or secure the

preparation of, a series of small tracts especially adapted to meet this demand.

Resolved, That we recommend the appointment of a publishing committee by the Executive Board.

Adjourned to call of Chair.

SIXTH MEETING, AT 3 P. M., NOV. 4.—"Resting By and By" was sung. Eld. R. S. Webber led in prayer. Committee on New Books reported as follows:—

Your committee appointed to examine the new books issued by the Seventh-day Adventist publishing houses the past year, would submit the following report:—

Of new books in English, we would recommend,—

1. "Civil Government and Religion," by Eld. A. T. Jones; a pamphlet of 176 pages, forcibly and logically demonstrating from Scripture and history the proper relation of Church and State. It clearly defines the attitude that American citizens should assume toward the efforts now being made to secure religious legislation.

2. "The National Sunday Law," a pamphlet of 192 pages, containing the argument made before the United States Senate Committee, by Eld. A. T. Jones, on the Sunday-rest Bill introduced by Senator Blair. It contains all that was said on that occasion, with answers to all of the Senator's questions and objections written out in full. This pamphlet meets the question of Sunday laws in nearly all its phases.

3. "The Change of the Sabbath," a pamphlet of 218 pages, written by Eld. G. I. Butler. He gives in condensed form the evidence of the change of the Sabbath from the seventh to the first day of the week, showing the unhallowed character of that work. While the book affords the opportunity of circulating in convenient form, the facts and arguments bearing on the question, it also will create an interest in the large work entitled, "The History of the Sabbath."

4. Volume one, "Great Controversy," by Mrs. E. G. White. The work has lately been revised, and its readers will find in it that which will interest and profit. It is a subscription book, and is well fitted for that line of trade.

5. "Testimony No. 33." The well-known character of these volumes makes any special recommendation or description unnecessary. This book should be thoroughly circulated among the members of the denomination, and we would suggest that our societies take special pains in this direction.

6. "The Sentinel" and "Bible Student" libraries. We recognize in this literature that which is of great value to the cause of present truth, and in the manner of its circulation, a convenient and economical means of reaching the people. We consider that the publishers deserve the co-operation of the tract societies.

We would urge our State societies to use their influence and organized methods in putting all the above-mentioned books into the hands of the people.

Of works in foreign languages, we would recommend the following:—

1. "Prophecies of Jesus," in Danish and Swedish. It is well received by the public. A revised and enlarged edition will soon be issued. We believe that our tract societies should take a special interest in procuring Scandinavian canvassers for this book.

2. "Civil Government and Religion," which has been translated into the Danish language, and will soon appear in the Swedish. We consider it important for our agents and workers, both American and Scandinavian, to give this pamphlet as wide circulation as possible.

3. "Sunshine at Home," in the Danish. This work has been rewritten and enlarged. We would advise those having charge of the canvassing work, to use the opportunities at their command to secure canvassers for this book, and from those speaking the Danish language.

4. The last revised edition of "Great Controversy, Vol. IV," has already been translated into the Danish language, and is now in press in Christiania, Norway, and will soon be ready for the market.

5. "Bible Readings for the Home Circle," is now being translated into the Danish language, and will be ready in a few months.

6. The last revised edition of the "Great Controversy," vol. 1., will soon be translated and published in the Danish language.

7. *Guide Biblique*, or "Scripture References," adapted to the French from a German revision. It contains thirty-two pages, and fills a long-felt want in the French work.

8. *Quia changé a Sabbat?* or "Who changed the Sabbath?" a thirty-two-page French tract, by Eld. J. H. Waggoner. We consider it worthy of a wide circulation.

9. *Le Souverain Pontife*, or "The Sovereign Pontiff and the Church of Rome," a pamphlet of forty-eight pages, in the French. It is an able and forcible discourse on Daniel 7 and the "little horn." It was written by Prof. Gausen, and has been published at Basel by permission of the author's family. Its mission is a useful one.

10. *D' Eden en Eden*, or "From Eden to Eden," by J. H. Waggoner. This book was issued at Basel, Switzerland, last March, appearing simultaneously in the French and German. The work takes in the entire scope of redemption, and its facts and principles are stated in an entertaining and forcible manner. Its appropriate illustrations and attractive style will secure for it many interested readers. We would urge our societies to give this book the attention it deserves.

"From Eden to Eden" will soon be issued in the English. The Pacific Press Publishing Company will have an edition ready for the subscription book trade in a few weeks. What is said above in regard to the French and German editions, will also apply to the English edition.

SUPPLEMENTARY.

There is a call for publications as follows:—

The Atonement and Christian Baptism in the Swedish; Tithing; Important Testimonies of Mrs. White; The Spirit of God: its Offices and Gifts, in the Swedish and Danish languages; therefore, we would request the Book Committee to consider the practicability of meeting the demands in this direction as soon as possible.

L. T. NICOLA, Chairman.

O. A. Johnson, representing the Scandinavian cause, said that there were quite a number of books needed in that language. Among others he mentioned, "Minis-

tration of Angels," a work on Spiritualism, and another on the sanctuary. The report of the committee was adopted.

As per recommendation of the report of the Committee on Constitution and Work, the Chairman appointed a standing committee of three to examine the Constitution of this Society, and suggest such changes as they may deem necessary, at the next regular meeting of the Society. L. C. Chadwick, D. T. Jones, and C. Eldridge were appointed as said committee.

On motion of C. H. Jones, the following-named persons were added to the committee: L. Dyo Chambers and A. O. Tait.

The following resolutions were adopted, after having been spoken to by Bro. Eldridge:—

Resolved, That we request the General Conference to provide for the support of a district canvassing agent in each of the districts of the General Conference.

Resolved, That this Society ask the publishing houses to furnish the Society with denominational literature for free distribution, at the cost of publication.

Adjourned to call of Chair.

SEVENTH MEETING, AT 2:30 P. M., NOV. 5.—Minutes of the preceding meeting were read and approved. The following resolutions were adopted:—

Resolved, That we approve, and recommend, the adoption, of the plans for circulating Religious Liberty literature, which were set forth in the August *Home Missionary* Extra, pages 4 and 5.

Resolved, That we recommend that an assistant to the State agent be chosen for the health and temperance work, in the same manner as the State agent is appointed, who shall labor under the direction of the latter in appointing and instructing agents for this line of work.

Resolved, That we approve of the proposition of the Sanitarium to pay one-half the salary of the State agent's assistant while engaged in this work, and that we recommend the prosecution of this work as far as can be done without taking workers from the canvass for religious books, or detracting in any way from the interest of that work.

Dr. Kellogg expressed surprise at a voluntary resolution from the International Tract Society, recommending the dissemination of health literature. For all that, he said, he was not opposed to the resolution, since it looked toward helping the denomination through the Sanitarium and health publications.

The following recommendation was adopted:—

Your committee would respectfully recommend that Art. III. of the Constitution of the International Tract Society, be so amended that it will read as follows:—

"The officers of this Society shall consist of a President, a Vice-President, a Treasurer, a Recording Secretary, two or more Corresponding Secretaries, as many Assistant Secretaries as may from year to year be deemed necessary, a General Canvassing Agent, who shall have the general oversight of the canvassing work in the entire field, and an Executive Board of nine, of which the President, Vice-President, and General Canvassing Agent shall, by virtue of their offices, be members. These officers shall be elected at the annual meetings of the Society; with the exception of the General Canvassing Agent, who shall be appointed by the General Conference Committee and the President and Vice-President of this Society. They shall also appoint a District Canvassing Agent for each of the districts of the General Conference, who shall have the oversight of the canvassing work in their respective fields, under the direction of the General Canvassing Agent."

The committee appointed by the Pacific Seventh-day Adventist Publishing Association, to consider the matter of a canvassers' journal, having been instructed to report to this body, submitted the following:—

We recommend, That the Chair appoint, at this session, a committee of five, to take this matter into consideration, together with such recommendations as may be made by the General Conference; and that said committee have power to act.

L. C. CHADWICK, *Chairman*.

The report was adopted.

The Chair spoke of the advisability of publishing immediately after the close of this session, an abstract of the proceedings of the entire session, for the benefit of the workers.

Moved (by A. T. Robinson), That such matter be published in an Extra of the *Home Missionary*, and that a committee of three be appointed to prepare the matter for it.—Carried.

A. T. Robinson then presented the following resolution:—

Resolved, That the next regular session of the International Tract Society be held in Dist. No. 1 of the General Conference field, at such time and place as the Executive Board may decide upon, unless some emergency should arise making it seem necessary to hold the session at some other place.

The resolution was adopted.

L. C. Chadwick and the Chairman then highly commended the *Gospel in all Lands*, not only as valuable to ministers, but as a family journal.

The Society than adjourned *sine die*.

W. C. WHITE, *Pres.*

T. A. KILGORE, *Rec. Sec.*

THE "REVIEW" DID IT.

WHILE visiting a church recently, in Northern Minnesota, I was forcibly impressed with the importance of every family of Sabbath-keepers having the weekly visits of the REVIEW, by hearing a sister relate the following incident. She said a family of isolated Sabbath-keepers, who were not very well off in the things of this world, thought

they were too poor to take the REVIEW, and so they decided to do without it. The brother gradually grew cold, and finally gave up the truth.

Time passed on, his wife continued faithful in the truth, and after awhile he concluded to make his wife a present by subscribing for the REVIEW for her. When it came, he began to read it, became interested in the truth again, repented of his backsliding, was baptized, and is now deeply interested in the advancement of the message. It was the REVIEW that did it. He is still a poor man; but since he has learned to prize eternal things more, he finds himself able to take the REVIEW for his own family, and a copy to send to a friend, besides taking several copies of the *American Sentinel* with which to do missionary work.

When we remember that one soul saved in the kingdom of God is worth more than the world, and that God has chosen the poor of this world who are rich in faith, to be heirs of his kingdom, we can see at once that we cannot afford to deprive ourselves or our families of any means of grace.

We are now at the close of another year. Many subscriptions will soon expire. Will not each old subscriber renew at once, and see that all other Sabbath-keepers with whom you are acquainted, who have not been taking it, are kindly urged to subscribe? If any are found who are too poor to take it, their names should be handed to the deacon of the church of which they are members. Here is a good opportunity for home missionary work. Who will engage in it?

R. C. PORTER.

Special Notices.

DISTRICT NO. 2.

As I have been appointed to look after the interests of the canvassing work in Dist. No. 2, comprising the States of Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, I should be glad to hear from all the State agents in this district, and from all lone companies and workers where there are no State agents. I desire that we may become acquainted, and acquainted with our work, that we may the more successfully lay plans to carry forward the work in this district.

We should have a good company of workers in each State to start with. When we came to Louisiana, we had one small company; now we have ten good workers, and five more are waiting to join a company as soon as we complete our fall delivery, so we can furnish a leader.

I see no reason why this cannot be done in every State where they could have a good company to start with, and the leader to act as State agent. Eight souls are rejoicing in the knowledge of the truth through the efforts of the canvassing work, and one brother has offered himself, he says, "till Christ comes, to carry this precious truth to those who are in darkness." Do not let the married brother say, "I will enter the work if I can make a living for my family;" or the single brother, "I hate to leave my position;" or sisters, "There is no place for us: we cannot work in the country." "Why stand ye here all the day idle?" Come and offer yourselves a living sacrifice to the Lord, and see if he will not accept.

Now, dear brethren and sisters, if you want to work, just write to your State agent, if you have one; and if you have none, write to me. My address until Dec. 25, will be, 534 Hope St., Shreveport, La.

A. F. HARRISON, *Dist. Ag't*.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 12.—HEBREWS 7:4-14.

(Sabbath, Dec. 21.)

Questions, with Scripture Texts and Notes.

1. *Unto whom was Melchisedec like in his priesthood?*

2. *Will Christ have any successor in his priestly office?*

"As he saith also in another place, Thou art a priest forever after the order of Melchisedec." Heb. 5:6.

3. *How was the greatness of Melchisedec proved?*

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Chap. 7:4.

4. *Who took tithes in the Mosaic dispensation?*

"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham." Verse 5.

5. *From whom did the priests descend? Id.*

6. *Who confers a blessing, the less or the greater?*

"And without all contradiction the less is blessed of the better." Verse 7.

7. *Who conferred the blessing according to Gen. 14:19, 20?*

8. *Who, then, was accounted the greater? (See note.)*

9. *What is the intention of the entire argument in Heb. 7:4-10? Ans.—To magnify the order of priesthood after which Christ was called.*

10. *If perfection had been by the Levitical priesthood, would any other order have been required?*

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Verse 11.

11. *When was the change made from the Aaronic to the Melchisedec priesthood?*

"For the priesthood being changed, there is made of necessity a change also of the law." Verse 12. (See Col. 2:14; also note on Heb. 6:20, on the beginning of the priesthood of Christ.)

12. *What else had to be changed on the change of the priesthood? Heb. 7:12.*

13. *Does the law of ten commandments say anything about the priesthood?*

14. *Would the ten commandments, or any one of them, need to be changed on the change of the priesthood?*

15. *Was there any law concerning the priesthood?*

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Ex. 28:1.

"And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office." Chap. 40:13.

16. *What would have been the consequence if any but the sons of Aaron had tried to act as priest?*

"And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death." Num. 3:10.

17. *Did any one not a Levite try to act as priest?*

"Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah." 2 Chron. 26:1.

"But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him four-score priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God." Verses 16-18.

18. *What was the result of his presumption?*

"Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him." Verses 19, 20.

19. *Of what tribe was King Uzziah?*

20. *Of what tribe was our Lord Jesus Christ?*

"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Heb. 7:14.

21. *If the priesthood was so strictly given to Aaron, how could Christ be accepted as priest? Verse 12.*

22. *If that law (Num. 3:10, etc.) confining the priesthood to Aaron and his sons, had continued in force, could Christ have acted as priest?*

23. *What law, then, had to be changed in order to have a change of priesthood?*

24. *Was there ever a priest before Christ of the tribe of Judah? Heb. 7:13, 14.*

NOTE.

We are led, by all the Scriptures, to believe that Melchisedec was greater than Abraham only in respect to his position or office as priest-king. Abraham was not a king; he was only a stranger and pilgrim in the land. The priesthood of Melchisedec and that of Aaron were both typical of that of Christ; but as a type the former stood higher, because Aaron had no kingship connected with his priesthood. It is this fact that gives the priesthood of Melchisedec superiority over that of Aaron. Inasmuch as Aaron had no kingship, were it not for Melchisedec, we should have but a limited and a very imperfect type of the priesthood of Christ. In other respects, Abraham doubtless was not inferior to Melchisedec.

News of the Week.

FOR WEEK ENDING DECEMBER 7.

DOMESTIC.

—Jefferson Davis, ex-President of the Southern Confederacy, died at New Orleans early Friday morning.

—A cotton-gin on the Meredith plantation at Colfax, La., exploded Thursday morning, killing six men and two women, and wounding many others, all negroes.

—President Harrison on Wednesday sent to the Senate the name of David J. Brewer, of Kansas, to be Associate Justice of the Supreme Court of the United States.

—The Lynn fire caused a loss, in shoes, leather, and shoe-making machinery, of \$2,126,000. Sixty per cent of the shoe and leather houses of the city were burned out.

—Arrangements have been completed at New York for the execution by electricity, Monday morning, of Charles McIlvane, the murderer of Luca, a Brooklyn grocer.

—In the jail at Florence, A. T., were five Apache Indians, sentenced to be hanged Friday, for murder. Three of them strangled themselves in their cells Wednesday night, leaving but two to face the executioner.

—Fire at Philadelphia early Monday morning, consumed the bakery of Gustave Gross, whose wife and four children perished in the flames. Gross and another family who occupied the rear part of the house, narrowly escaped.

—A. C. Mellette, Governor of South Dakota, who has just returned to Yankton from Miner County, reports that there are fully 3,000 persons in the county who are in absolute want, many of whom may die unless relief is furnished at once.

—It is the present belief that not more than fifteen persons met death by the fire in Minneapolis. The women and children who went into the building are safe and well, but there is no clew to the identity of the men who shot themselves rather than die amid the flames.

—The Captain of the Norwegian bark, "Christian Scriver," reported at New York, Tuesday, that off the Delaware breakwater on Monday, he sighted a huge raft, to which was lashed the bodies of two men, while the remains of a middle-aged woman floated near by.

—Two severe shocks of earthquake early Tuesday morning, caused the inhabitants of Alton Bay, on the shores of Lake Winnipiseogee, N. H., to rush from their dwellings in fright. The towns of Alton and Gilford were also shaken, and the bell on a steamer was rung by the shock.

—Cashier Silcott, of the office of Sergeant-at-arms of the last House of Representatives, has absconded with \$75,000 belonging to various Congressmen who had intrusted him with funds for safe keeping. Unless Congress sees fit to restore the money, some of the latter will be left rather short of cash.

—At Kingston, Ont., Wednesday night, the home of John Maddler took fire. While fighting the flames, Mr. Maddler, his wife, and child were burned to death, their way of escape being cut off. The Miner House, at East Tawas, Mich., was burned to the ground Thursday morning; two persons were burned to death. The well-known Monongahela House at Pittsburg, Pa., was burned the same day; and though a number of guests had narrow escapes, no person sustained serious injuries. The loss is less than \$100,000.

FOREIGN.

—Fish in the Gulf of Mexico are dying by thousands of an unknown disease.

—The Krupps will make thirty-six big guns for China; cost, 4,500,000 marks. The guns will be used in the northern forts.

—The platform of a theater at Wienhen, in the province of Shantung, China, collapsed during a performance. Five hundred persons were killed.

—News from Zanzibar Dec. 4, confirms the previous report that Stanley is at Bagamoyo. As the Egyptian steamer "Mansourah" was dispatched recently to meet him there, the world will see the great explorer once more face to face.

—The Russian army is to be supplied as rapidly as possible with a new rifle of Russian manufacture. The new arm is lighter than the Berdan rifle now in use, and has a great advantage in economy of ammunition, because it can be used for single fire or with a repeating apparatus; the repeating breech being easily adjusted or detached.

—A long letter from Stanley to a friend, dated September, 1889, was published Dec. 4. It records his discoveries, and recounts the difficulties anticipated in his homeward journey. There is an account of the hostility of the king of the Kabburega, who stripped Casadi and turned him adrift to perish. He was fortunately found and rescued by Emin. Another letter gives a full account of his sojourn with Emin.

—The *St. James Gazette* states that Mr. Parnell disappeared several weeks ago, and since then has not been heard from. His whereabouts is a mystery, and his prolonged absence causes much trouble to his adherents. The *Gazette* says though it has been Mr. Parnell's custom to occasionally seclude himself, his period of retirement has this time been longer than usual. He has even failed to keep a number of important engagements, among which was one to meet Mr. Gladstone.

RELIGIOUS.

—A "Sabbath Alliance" is to be formed in India.

—All the government institutions of Japan are closed on Sunday.

—The Vatican is said to be preparing a new catechism for universal use.

—The general Christian Conference, under the auspices of the American Evangelical Alliance, began its sessions Wednesday, in Tremont Temple, Boston; the Hon. W. E. Dodge, of New York, President.

—A Congress of churches will be held in Tremont Temple, Boston, Dec. 11, 12, to consider the relation of the secret lodge system to civil liberty and the Christian religion. Many noted speakers will be present.

Appointments.

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

THE district meeting for Dist. No. 7, Minn., will be held at Villard, beginning Friday evening, Dec. 27, and continuing over Sunday. We hope to see a large representation from all the churches in the district.

ALLEN MOON.

No preventing providence, there will be a general meeting for Dist. No. 4, Ind., at Brookston, Dec. 12-16. We feel anxious that the Spirit of God may attend this meeting, and that there may be a general attendance from all parts of the district, as there are some important matters to be considered. We hope to see the librarians from adjacent churches. Let all come praying that God's blessing may attend the meeting. Eld. Rees will be with us.

JOHN M. ELLIS, Director.

LABOR BUREAU.

A MAN and his wife, no family, want a place on a farm or in town, by the month or year. Address, James H. Bryant, Box 86, Oakland, Coles Co., Ill.

ADDRESS.

THE permanent address of Eld. L. D. Santee will be Ottawa, Kansas, until further notice.

Obituary Notices.

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

PATON.—Died in Battle Creek, Mich., of typhoid fever, at 3 A. M., Nov. 16, 1889, Emma J. Paton, daughter of Bro. Thos. Paton, of Wisconsin, in the twenty-third year of her age. Sister Emma was born in Lodi, Wis., Feb. 21, 1867. At the age of eleven she lost her mother, and at the age of fourteen she gave her heart to God, and enlisted in his service. She formed the noble purpose of fitting herself to labor in some special branch of the cause of God, and was noted for her desire and efforts to be of service to others.

With this purpose in view, she entered Battle Creek College three years ago, and would have graduated in this, her fourth year, had her life been spared. She was a diligent and successful student, a help in spiritual things, and an honor to the school. Universally beloved, her loss is just as widely regretted; but the remark was often made, that if it was to be that Death must take some victim from the school, he could not have found one apparently better prepared to go than she.

Last summer's vacation she spent in canvassing in the West. She labored beyond her strength, and under unfavorable conditions, and there contracted the seeds of the disease, which developed soon after her return to school, and despite the most skillful medical attendance, and the most careful nursing, continued, with the fatal result above stated.

During her sickness she was often much blessed in answer to prayer, and enjoyed sweet communion with God. Her attendants remarked that they could learn what it was to be a Christian by being with her. She said if it was not the Lord's will that she should recover, she was perfectly reconciled to his disposal of the event, and felt prepared to yield up her life to him. And so she calmly fell asleep in the blessed hope.

Her father came and took the body to her home in Wisconsin, for burial, Nov. 18. But a memorial service was held at the Tabernacle, Sabbath afternoon, Nov. 16. The remarks on the occasion having been phonographically reported, some of the students wished to have them; and by request they are given herewith.

REMARKS.

How often are we reminded that in this world we cannot always have things just as our own feelings, and what we would fain believe to be wise foresight, would lead us to desire. The course of events often takes a direction which we would fain prevent, and the results are often such as to cross our

fondest wishes and our brightest hopes. But we find some compensation for this state of things, when, as we often do, we look back over past events, and see that our way would not have been the best way; that there was a wisdom beyond our conception which was guiding events, and bringing about results that we knew not of. Our feelings would be, doubtless, in reference to the many of God's servants in the past who have been severely tried, that they should not have been subject to such afflictions, to such hardships, to such sacrifices, and to all that they endured and suffered. Our feelings, perhaps, would have been that the descendants of Abraham should not have endured the more than 200 years of servitude under the cruel task-masters of Egypt; and in the days of the Reformation, when truth was beginning to struggle out from the bondage of papal corruption and superstition, and the cause was weak, and men were raised up of giant intellects, of pure and brave hearts, to stand as towers of strength to the struggling cause, our sentence would have been, "Let not such men fall under the cruel hand of the persecutor; let them not be taken away by the scaffold and the stake, and thus truth be crushed into the dust." And when the Great Teacher came from heaven to sojourn among men, our hearts would have said then, "Let this Being in whom is the sum of wisdom, in whom is length of days, in whom is plenitude of power,—let him traverse this earth, from nation to nation, until he has banished its darkness, and brought all men to bow in adoration at his feet, instead of laboring in a small, circumscribed field for only the short period of three years and a half, and then dying the ignominious death of the cross. But God would have the world see that he has a cause, a work of truth, among men, which he has endowed with such inherent vitality that it can live without the personal power, and visible presence even of his Son. Just as the seed which strikes its little rootlets into the crevices of the rock, and with means apparently so weak, develops the strength that finally rends the solid adamant, so his truth is endowed with such vital power that it will move onward in steady triumph against the mightiest forces that man can array against it.

Thus looking over this field of providence, we learn another lesson, which is a further compensation to our feelings; and that is, that there is One presiding in all the affairs of this world, who will secure justice, and provide mercy for all his people; who has his own purposes to subserve; who will carry out his own plans by his own agents, and in his own way, and will at last reach results which are contemplated only in infinite wisdom and love. And so in our own day, and in our own work in which God has called us to engage, when we see those laid away to whom in our own imaginations we had assigned some place of efficiency and service, we can only bow in submission to Him whose servants we are trying to be, and whose the work is.

With this view of the subject, which the experience of all the church has shown to be a correct view, our minds are necessarily led into a field broader than this world—into a field not subject to the limits of time, but which reaches over into the world to come.

God is not confined to this world, nor to that period of duration which we call time. The portals of the grave do not bar his work of grace for the children of men; but, on the contrary, it is only beyond the grave that we find the great field where his grace shall work in our behalf, in all its fullness and its power.

He has revealed this to us in his word so clearly that we are able to contrast the present with the future, to a degree; contrast it so far as to be able to weigh, to some extent, the relative value of each,—the present and the future. How many people there are in this world to-day, engaged in contemplating the relative values of different objects which pertain to this life! They weigh worth against worth, and calculate what would be the effect of exchange in this direction or that. They ponder it well; they carefully study and consider, so that in making the exchange they may not suffer loss, but secure that which is of the most intrinsic value to themselves. From a worldly point of view this is wise; but so far it is only worldly wisdom.

There is, however, another comparison, not of worldly things with worldly, but of worldly things with heavenly; of things temporal with things eternal; of things corruptible with things incorruptible. To institute this comparison, shows a higher and far more practical kind of wisdom. In the most solemn manner our Saviour challenges us to this comparison. He takes that, on the one hand, which is the sum of all good, and all possible attainments, from a worldly point of view, and that is, the world itself; and on the other hand, he takes that which is the representative of all the wealth and blessedness of the world to come, and that is, the soul; and he compares them together. "What is a man profited," he says, "if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26.

The sum of worldly good and of heavenly treasures, of human happiness and divine bliss, is contained in this comparison; and the force of the statement lies in the fact that between these things all men must inevitably make an eternal choice. And the comparison is instituted, and urged upon the attention of men, that they may be induced to make the right choice.

Let us, then, briefly consider what is here brought to view. No man is ever vain enough to cherish the hope that he will ever gain the whole world. But yet many think they see enough in what may possibly be within their reach, to allow the pursuit of it to absorb all their time and strength, all their powers of mind and body. The majority of the people of this world are giving themselves up to a pursuit of the things of this world; but how few there are who ever attain to any eminent degree of success. How few there are who are occupying thrones of authority and power. How few have acquired any appreciable sum of earthly possessions. Take it in our own country, which offers the fairest field for the acquisition of wealth, how few in number are those who hold in their hands the great bulk of the wealth of this land. The United States is now computed to be worth sixty-two thousand millions of dollars; but over three-fifths of this vast treasure is concentrated in the hands of only thirty-one thousand persons. What about the remaining sixty-one millions of people, and more, the most of whom are straining every nerve in the same direction?

And are those who have achieved some success, and gained some conspicuous degree of wealth, satisfied?—Not at all. They are like the servant girl whom her master overheard expressing the thought that if she had a hundred dollars, she would be perfectly satisfied and perfectly happy. "Well," said her master to her, "I desire to see you perfectly satisfied

and happy; here are your hundred dollars." The momentary look of surprise and gratification almost immediately gave way to a shade of disappointment, when she said, "Oh! I wish I had said two hundred." So the men who have one million, want two; the man who has one hundred million, wants two hundred; and the man who has two hundred, would like to see it increase to four hundred. If there is any one truth, more than another, taught by the experience of mankind so far, it is that this world, however much of it we may possess, does not satisfy. Most forcibly is this great fact expressed in the following words of another:—

"Although the treasures, the greatness, the delights of all men living, were in the present possession of one, yet somewhat besides and above all this there would still be sought, and earnestly thirsted for. Nay, it is certain, if one man were not only crowned with the sovereignty of all the kingdoms of the earth, but besides were made the commander of the motions of the sun and the glory of the stars, yet the restless eye of his unsatisfied understanding would peep and pry beyond the heavens for some hidden excellency, and supposed felicity which the whole compass of this created world cannot yield. So unquenchable is the thirst of man's soul, until it bathes itself in the river of life, and in the immeasurable ocean of goodness and wisdom. So impossible is it that this material world, with all her perfections, should be a proportionable object to so precious a nature."*

This is, indeed, most true. This soul thirst can never be satisfied till brought into harmony with God, it shall, as this writer says, "bathe itself in the river of life," and bask in all the glories of infinite wisdom and power beneath the shadow of the great white throne.

But there is another element connected with every consideration of this world and its supposed good, and that is the element of time. If a man could secure possession of the whole world, how long could he enjoy it? and it could be nothing to him, of course, only while he could possess it. Suppose, then, that his life reaches the allotted number of three-score years and ten, how is this life spent?—A portion of it in the helplessness and dependency of infancy and childhood; a portion of it in acquiring an education, and training and disciplining the powers of mind and body for the active duties and responsibilities of life; a portion in earnest efforts to gain the ends and objects desired; and even if success crowns the endeavor, how much time is then left for the enjoyment of what is gained?—Very little at most. But how often all the undertakings of men end in total failure; and how often, again, it happens that when men have just obtained a portion of their desires, the grave opens beneath their feet, and swallows them up; and the rushing, seething tide of humanity sweeps over them like a flood, and the very memory of them is soon forgotten!

Nor would the case be much improved, though a man could live the whole allotted period of probationary time. A possession of all the world, for all this time, would not satisfy; for the end would come at last; and the end would destroy all. Well may the question be asked, What shall it profit a man if he shall gain the whole world? If this is all that he has, and if he is not rich toward God?

But a sadder feature still remains to be noticed; for in thus seeking to gain this world, one loses his own soul. And what is this soul which he barter away at so poor a price? The word "soul" in this comparison, represents the whole future life, with all its blessed concomitants. The word is the same that is rendered "life," in the verse before: "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." All the future is summed up in this glorious word "life," because no other could so well express it. The promise of God for the future is not joy and happiness, and certain conditions of being, abstractly considered, but life, eternal life; for in this world is included all these features; inasmuch as in the long hereafter, there will be no life which is not crowned with the fullness and acme of every condition which will conspire to make that existence most blessed and desirable.

But that life is to be eternal, and life in this world is but temporary; how, then, shall we compare the two? One is ever growing larger, and the other relatively smaller; how, then, can we institute any relation between them? And how is the comparison ever to end? He that loses his life here for Jesus' sake, shall find it. Let us follow that saved life over into the kingdom of God. In thought we pass the coming of Christ, the resurrection of the dead, the judgment; we go past the purification of the earth by fire, as it is renewed for the eternal habitation of the righteous.

We find ourselves thus saved at last in the kingdom of God. What is still before us? The imagination, with nimble feet, runs on into the future years, past cycles, centuries, ages, epochs, eras, away on into the future; and there is no change in our happy, glorious condition, except that which comes from constant, continual improvement, ever reaching higher ground, developing larger capacities, and a greater refinement in the enjoyments which make up the bliss and glories of the heavenly world. But still on go the years, until enumeration fails, and imagination itself wearies in the flight.

But what of those years of time we have left behind? How will this life, which is confined within the limits of probationary time, compare with that? Drifting away, drifting away, far into the past, until it becomes a little speck in the distance, infinitesimally small. Even if we take in the whole time from that moment when Satan first rebelled in heaven, till the time when he gives up his ignominious life in the lake of fire, the whole period in which he has tried to mar the handiwork of God,—take it all in, and where is it? Drifting away, a speck far in the distance,—sin suffered to exist only long enough to show its character, to show the world its nature, and to be a monument of God's justice in putting it at last out of existence forever.

And when we look back at the fact that there were some who gave their whole lives to that little speck of duration, built their hopes, centered their desires, concentrated their all in that little period of sin and darkness, oh! how will that look to us then. To think that men, for what they term the pleasures or the treasures of this world, would barter the golden opportunities here given us for securing the infinite glories of eternity—how will it look to us then? As it would look to us then, and as it will look to those who are so happy as to have a part in that glorious state, so may it look to us now, and be to us an irresistible incentive to act accordingly.

What, then, is the lesson from the thoughts drawn from these words of Christ?—The lesson is, that that life only is a success which is so lived here as to take hold of the life to come; that that work only is a high, and noble, and glorious work, which

*R. Bolton, 1637.

is connected with the cause of God in this world; that those efforts only are desirable and praiseworthy which are put forth for the good of our fellowmen, to lead them to love the Saviour, to connect themselves with the Redeemer, the Life-giver, and to prepare themselves for a share in the infinite glories of the hereafter.

The promise is, "The meek shall inherit the earth," given first in the promise that the seed of the woman should bruise the serpent's head, repeated to Abraham in the promise that he should be the heir of the world, expressed by David, and reiterated by Christ in the expression, "The meek . . . shall inherit the earth." The earth is the figure of that which is permanent and enduring; and the word "inheritance" involves the only true and genuine title.

There are some who are seeking this world, who would be glad if they could grasp it all; but they are seeking it under a forfeited title. There is another title to this world, running through the line of Abraham and Christ, and under that title we are to seek our possession; and that possession is not here, but is the world to come, the earth made new, the everlasting, eternal, glorious inheritance of the saints; and under that title alone can we ever possess it.

We rejoice that our sister had made this good choice; that in weighing these objects one against the other,—this world and the life to come,—she chose the better part; she chose the life to come. That was before her mind; to gain that was the object of all her endeavors, the end of her hope. And it was her desire that others might be brought to a knowledge of Christ. To this great, glorious, and noble work, she had dedicated her life, and was seeking to prepare herself for it. But while the Lord has seen fit to lay her away, by his Spirit he can still carry on the work in the hearts of others. He can still work to draw others to himself through the silent channels of her influence. We know not how many they may be or where they may extend, but he can reach hearts through them, and thus her works still follow her. And now as we lay her away, let us put the question to ourselves, I speak particularly to her fellow students, How is it with us? We feel all confidence and satisfaction, all hope and certainty, so far as with our finite perceptions we can be certain, in regard to her, that she sleeps in Jesus; that those Everlasting Arms encompass her which will finally rend the bars of all the tombs, to bring up all the Lord's jewels (Mal. 3: 17) from their dusty beds, and gather them all, a glorious, triumphant company, into his everlasting kingdom! But while we feel thus in regard to her, how is it, dear students, I ask again, with ourselves? We are still upon the battle-field. We are still in the conflict. We have still to meet and grapple with the enemy. Is our hope in God? Is our strength in him? Are we making the better choice? Are we laying hold of the life to come? Are we preparing for that glorious reality?

As we lay her away, we can say in the hopeful words of the hymn written of the burial of Mrs. Jndson:—

"So have ye buried her—up! and depart;
To life and to duty with undimmed heart."

Yes, with undimmed heart; for the conflict will soon be over; the King is soon coming; the Captain of our salvation will soon summon all his weary soldiers to victory in his kingdom. Shall we be prepared for the glorious summons? May He in whose cause we are trying to serve, grant us that preparation; and may it prove true with each of us that—

"Heaven's long years of bliss shall pay,
For all his children suffer here."

U. S.

SOUCEY.—Died at Hartley, Iowa, Nov. 28, 1889, Lee, son of Mr. and Mrs. Owen Soucey, aged 6 years, 10 months, and 10 days. Little Lee was a very bright child, and had been taught the truth from his infancy. He had learned to love the Lord, and took great delight in attending the Sabbath-school, and in getting his lesson perfectly. He was a faithful, obedient child, and was loved by all who knew him. The last words he uttered were this little prayer: "God, help me!" and then he quietly passed away. Funeral services were conducted by the writer.

MATTHEW LARSON.

EVANS.—Died of ulceration of the bowels, after a lingering illness of more than three years, at Carson City, Mich., sister Flora A. Evans, aged twenty-five years. Sister E. was possessed of a good mind, which she had cultivated, hoping to become useful in connection with the Lord's cause. When obliged to give up her study in Battle Creek College, she had expected to graduate in three months. Her disease was contracted in Kentucky, while engaged in tent work with her brother, Eld. I. H. Evans. She was much esteemed by the church. She leaves a father, mother, two brothers, and three sisters to mourn her loss. Her evidence that she was accepted of God was bright, and we lay her away for only a little while. Services were conducted by Eld. R. J. Lawrence and the writer.

A. O. BURRILL.

BELOW.—Died in South Battle Creek, Mich., Nov. 13, 1889, of dropsy, Mrs. Elsie P. Below (Elsie Philomela Flower), in the seventy-ninth year of her age. She was born in Augusta, Oneida Co., N. Y., June 1, 1811. She was married to John Gregg April 28, 1825, who died July 18, 1839. Feb. 2, 1842, she was married to John C. Below, who died May 9, 1855. In 1835 she united with the Disciple church. In 1842 she commenced the observance of the seventh day as the Sabbath, under the labors of Eld. Nathan Hull, Seventh-day Baptist. She embraced the Seventh-day Adventist faith in 1851, and was baptized by Eld. Joseph Bates. She was always true to the faith she professed, and lived a quiet, earnest Christian life. One of the marked characteristics of her disposition, was her readiness to go, under all circumstances, to the assistance of others who were in distress. This has been particularly noticeable at times when contagious diseases have been prevalent, when she would go, even at the risk of her own health and life, into places where others would not venture, to assist the suffering. She moved to Michigan in 1857. For the past two years she has been in feeble health, and for the last six months of her life unable to do any work. At times her sufferings were very severe, and then would appear the value of the Christian's hope, in enabling a person hopefully and patiently to endure the evils of this mortal state, in prospect of the eternal weight of glory soon to come. She fell asleep in bright hope of a part in the first resurrection, and the immortality promised to the followers of the Lord Jesus. The funeral was held Nov. 15, at the residence of her daughter, Mrs. Mary Cummings, with whom she has long made her home. Remarks by the writer and Mrs. E. G. White, to a large company of sympathizing neighbors and friends.

U. S.

HELMAN.—Died at Auburn, Mich., on Wednesday morning, Nov. 20, 1889, our beloved sister in Christ, Julia A. Helman, aged forty-four years. The subject of this notice was born in the State of New York. She came with her parents to Michigan in 1852. They settled first in Washtenaw County, but soon removed to Bay City, and in 1857 to the neighborhood where she died. She was married to Bro. Frank Helman in 1862. About twenty-two years ago, she, with her husband and some others, embraced the faith of Seventh-day Adventists, under the labors of Bro. R. J. Lawrence. Sr. Helman has been a faithful and consistent member of the Freeland church, and the company of believers there suffers great loss in her death. Sr. Helman had been ill for some time, and since the Saginaw camp-meeting has suffered much, but with the utmost resignation and fortitude. She was a blessing to all who came near her, and her many friends showed the greatest devotion during her sickness. The funeral services were held at the M. E. Church in Auburn, Friday, Nov. 22; and though the day was very rainy, a multitude sought to do honor to her memory. Sr. Helman leaves an affectionate husband and five children; also an aged mother, who is comforted by the thought that Jesus is soon coming to open the graves. Two of the children could not be present. Sr. Helman left the blessed assurance of a well-grounded hope, and will be ready, we trust, when the Lifegiver comes. May her dear family be prepared to meet her. Words of comfort were spoken from Rev. 14: 13, after which she was borne to West Bay City, where she will sleep till the morning of the resurrection.

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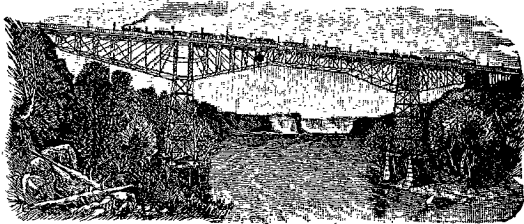
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am	pm	pm	pm	pm	Dep.	am	pm	am	pm	am	pm
5.55	4.10	12.45	8.55	7.45	Port Huron.....	10.20	1.05	7.35	10.00	10.50	
7.28	5.40		10.20	9.08	Lapeer.....	8.40	11.48	6.17	8.31	9.17	
8.05	6.20	2.25	10.50	9.45	Flint.....	7.55	11.17	5.40	7.45	8.35	
8.48	7.15	2.58	11.20	10.30	Durand.....	6.45	1.48	5.03	6.55	7.40	
10.00	8.25	3.45	12.37	11.35	Lansing.....	5.35	9.57	4.00	6.00	6.35	
10.37	9.03	4.18	1.09	12.08	Charlotte.....	4.57	9.27	3.25	5.31	6.02	
11.30	10.00	4.55	1.55	12.55	BATTLE CREEK.....	3.55	8.40	2.30	4.45	5.15	
am	am		2.50	1.48	Vicksburg.....	3.05	8.01	1.48	4.05	am	
					Schoolcraft.....	2.15		1.33		am	
					Oshtemo.....	2.15		1.16		am	
					South Bend.....	1.25	6.40	12.00	2.35		
					Haskell's.....						
					Valparaiso.....	11.50	5.20	10.30	1.15		
					Chicago.....	9.05	3.15	8.15	11.00		
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The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 10, 1889.

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EARLY IN THE FIELD.

THE Chicago *Times* announces that already from two counties in Missouri a protest has been sent in to Congress against any legislation in reference to Sunday, or upon any religious question.

EDITORIAL APPOINTMENTS.

AT the last meeting of the Trustees of the S. D. A. Publishing Association, the Board made provision for editorial work on our English periodicals for the coming year, by the following appointments:—

REVIEW AND HERALD, *Editor*, U. Smith; *Assistant Editor*, L. A. Smith; *Editorial Contributors*, Geo. I. Butler, S. N. Haskell, G. C. Tenney, W. A. Colcord, L. R. Conradi.

It will be noticed that two new names have been added to the staff of editorial contributors.

YOUTH'S INSTRUCTOR, *Editor*, Miss Winnie E. Loughborough; *Editorial Contributors*, Mrs. M. J. Chapman, J. O. Corliss, Fannie Bolton, Percy T. Magan.

ORGANIZATION OF BOARDS.

The Publishing Association.

THE Board of Trustees of the S. D. A. Publishing Association elected at the last annual meeting, recently met, and organized by choosing the following persons for the positions named:—

For *President*, C. Eldridge; *Vice-President*, U. Smith; *Secretary*, F. E. Belden; *Treasurer*, A. R. Henry; *Auditor*, H. Lindsay; *Publishing Committee*, C. Eldridge, F. E. Belden, U. Smith; *Business Manager*, C. Eldridge; *Superintendent of Manufacturing Department*, F. E. Belden.

The Educational Society.

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W. W. Prescott, H. Lindsay; *on Finance*, A. R. Henry, C. Eldridge, H. Lindsay.

THREE great conflagrations, occurring within a few days of each other, by which millions of dollars' worth of property was sacrificed, and a score of lives lost, are big items to add to a list of casualties which had already made the year 1889 conspicuous as a year of world-wide calamity. A significant feature in connection with the Boston fire is, that it consumed whole blocks of buildings which were "fire-proof." After the great fire of 1872, the merchants and others who had been its victims rebuilt with the utmost care, discarding mansard-roofs and all timber adornments, and presenting a surface of stone and metal alone, with partition walls and ceilings of brick and tile. The red element of destruction swept through all these without apparently meeting the slightest check. *Harper's Weekly* says:—

The buildings that were destroyed, were among the most substantial in the country. They were products of Boston's former sad experience; but granite, freestone, marble, iron, and brick went down before the terrible element as if they had been wood. The granite burst and melted. Its particles were thrown with such violence that they wounded the firemen and the spectators.

A pouring rain which was falling at the time, seemed to have no material effect in staying the progress of the flames. The fact seems to be established by this and other like calamities of modern times, that an absolutely fire-proof building is a thing which the ingenuity of man is still a long way from being able to devise.

THE theory that this is a Christian Government, or can become such by the methods which some theologians are now advocating, receives the following hard comments from a writer in the *Union Signal*:—

I want to put before you a few questions, and I hope that you will answer them from your inner consciousness: Are we a Christian nation? Have we a Christian civilization? Have we a Christian Government and a Christian civilization? These are questions I want to ask you. I know you will say to me, "Why, we have 20,000,000 church communicants." True. You will say to me, "We have 98,000 Christian ministers." True. We have a vast church extension society. True. And our missionary endeavor broadens and deepens. All true. And our societies are multiplying for Christian culture. And I lay my tribute at the feet of the earliest Christian workers, whether in pew or in pulpit, and thank God we have thousands and thousands, yea, I believe millions of such workers, and I thank them and lay my tribute before them; but when it comes to the expression, "A Christian Government," I protest. We never had it, never yet. You say, "Put the name of God in the Constitution." Would that make it a Christian Government?—No, verily. When then? When God is honored and obeyed, and the high moral welfare of the people is cared for by the Government, then it may be claimed to be a Christian Government, and not till then. Not till then; no, not till then.

And that time will never come, because it is not in the power of the Government to deal with the "high moral welfare" of its people, that being a matter which concerns the heart, and not the outward deportment. Civil government has control over the latter, except in that which pertains to the worship of God; but it is left for the gospel to work that change of heart which promotes an individual's moral welfare; and the freer the gospel is left in its appointed sphere of action, the more effectually will it do its work. The government which allows the latter that perfect freedom of earthly ministration which its Author intended for it, has gone as far toward becoming a Christian government as it is possible for it to go.

YEAR BOOK FOR 1890.

It is desirable that the Workers' Directory in the forthcoming Year Book, giving name, office, and address of worker, be as nearly correct and complete as possible. It is also desirable that the Year Book be ready about the first of the new year. In order that this may be so, all ministers, licentiates, directors, State agents, State secretaries, editors, physicians, and teachers in our schools, whose

names would not likely be otherwise obtained, should report at once, stating name, office, and address. We call attention to the requests made on the last page of the last two REVIEWS.

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