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"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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MORN OF ETERNITY.

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

TIME's dark, dark night will pass away;
 Our hope is God's own word.
 We wait the dawn of heaven's glad day—
 The advent of our Lord,
 When all the angels pure and bright
 Will come with Christ their King;
 The heavens a sea of life and light!
 What joy that morn will bring!

The saints asleep will hear Christ's voice;
 We that alive remain,
 Like them immortal, will rejoice,
 And swell the glad refrain:
 "O Grave, where is thy victory?
 O Death, where is thy sting?
 To Jesus all the glory be—
 Our Life, our glorious King!"

In robes made white in his own blood
 We all will rise to greet
 Our blest Deliverer, our God,
 Our righteousness complete!
 Earth's gloomy mists are left below;
 Life's cares are at an end;
 No more of sin, or death, or woe,
 As we to heaven ascend.

There we our Father's face shall see,
 Our Saviour's glories grand,
 Triumphant through eternity—
 A glad, immortal band!
 For that bright morn, O let us pray!
 Welcome its beams divine;
 Dark shades of night, speed, speed away;
 Eternal morning, shine!

The Sermon.

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

"SHE HAS DONE WHAT SHE COULD."

BY ELDER H. A. ST. JOHN,
(San Diego, Cal.)

TEXT.—"Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:13.

Henceforth we shall try to redeem our past failure to obey the injunction of Christ in the above text. Whosoever the gospel was to be preached throughout the whole world, and unto the end of the world, Jesus enjoins upon his ministers to tell a certain story about a certain woman. The story is told by all four evangelists; Matthew, Mark, Luke, and John. And the above command is recorded by the first three. There must be something exceedingly interesting, instructive, and important about that certain thing that that certain woman did, that Jesus should make so much account of it. When Jesus sees an impressive, instructive, and important lesson or ex-

ample in a certain thing, we do well to give it our most earnest and prayerful attention. Jesus did not judge by the hearing of the ear, or the seeing of the eye, but his was a purely righteous judgment. He knew what was in man. Hence when Jesus attaches importance to an act or thing, it is wisdom for us to regard it in the same light, and endeavor to see it in the same light as soon as possible.

THE STORY.—'Tis the story of what a woman did. From this our sisters may take courage. Jesus placed such a high estimate upon what a poor woman did, that he enjoined his ministers to tell it everywhere to the end of time. It was a Syro-Phenician woman's faith that Jesus complimented above that of anything of the kind that he had yet met with, even in Israel. It was a poor widow's unselfish contribution of two mites to the Lord's treasury that received his highest commendation. And now it is another woman's expression of deep and fervent love for her Saviour, that he appreciates so highly that he would have it ever kept fresh in the memory of his people while time shall last. So if it was a woman—the first woman—who beguiled the first Adam, causing his sad fall, and the loss of their beautiful Edenic home, we find that when the second Adam appears, the divinely appointed Restorer of all that was lost, women receive the highest plaudits for unselfish devotion to their divine Lord. Women, above all others, it would seem, could see divinity flashing through humanity, in all the sayings and doings of Christ. But you are eager to hear the story.

Well, the woman was Mary, whose sister was Martha, and whose brother was Lazarus. These are the only members we have any knowledge of who constituted that happy family, whose home was in Bethany. They were a happy family now, because they all loved Jesus, and he loved them. And they often had the exalted privilege of entertaining the Lord Jesus when on his way to or from Jerusalem. But they had not always been a happy family; for this same Mary had once been a great sinner. She had evidently departed far from the paths of virtue, rectitude, and morality. Out of her Jesus had cast seven devils. She had been forgiven much, hence she loved much. Jesus was on his way to Jerusalem to attend the last Passover before his crucifixion. While passing through Bethany, he was invited to a supper at the house of Simon, who had been miraculously healed of that dreadful disease, the leprosy. The apostles were there, also Lazarus and Martha. Lazarus sat with Jesus at the table, and Martha served. It would seem that Mary had not been invited. If not, it was evidently because of Simon's prejudice against her on account of her former life. She could not stay away from where Jesus was, however, when he was so near.

Mary had heard Jesus say on the occasion of former visits that he would die. She fully believed his words. She had saved the money, and purchased, at great cost, an alabaster box of very precious ointment, for the purpose of anointing him at his death. Now, it was everywhere breathed that the time had come for him to be king. The idea of his dying was not believed for a moment by his disciples. Mary was glad to fall in with this belief, as it was the more

pleasing. Now, she reasoned, that as he was not to die, but to become a great king, in order to show her love for him before his exaltation, she would anoint him at once. Taking with her the alabaster box, she hastened to the house of Simon. Entering the guest-chamber as quietly as possible, she came up to Jesus, who reclined at the table between Simon and her brother Lazarus. Weeping, she knelt at his feet, bathed them with her tears, and wiped them with the flowing hair of her head. Then she broke the box of precious ointment, and anointed both his head and his feet. The odor of the ointment revealed her presence to all. Then one after another began to criticise her way of doing good, and of showing love for the Master.

Simon thought that Jesus was lacking the discernment of a prophet, or he would know that this woman was a sinner. Judas said the box ought to have been sold, and the means given to the poor. The other disciples fell in with this spirit of defection, and said they thought it a "great waste." The poor woman felt, from the spirit manifested, that she was blamed for her deed, and began to fear that may be she had done wrong, and stood trembling, awaiting her Saviour's rebuke. But he who sees not as man seeth, had no word of rebuke for Mary, only for Simon and his guests. To Simon he said, You gave me no kiss, no ointment, no water for my feet, but this woman washes my feet with her tears, kisses them, and anoints both my head and my feet. To the disciples he said, You have the poor always with you, and can do them good when you will; but me ye have not always. She has come beforehand to anoint my body to the burial. Judas said the ointment ought to have been sold and given to the poor, but this is not what he meant. Jesus knew what he meant; it was that he was a thief, and wanted the money to appropriate to his own selfish ends. A look from Jesus convinced Judas that his wickedness was understood. No words of reproof from Jesus were needed. Judas turned away stung with anger and chagrin, and went out immediately, sought the wicked plotters against the life of Jesus, and sold his Lord for thirty pieces of silver. Jesus bade the guests let Mary alone in her acts of devotion, saying she had done what she could. He re-assured Mary of the forgiveness of all her sins, then enjoined that what she had done should be told everywhere that the gospel was preached throughout the whole world as a memorial of her. And thus ends the narrative. Now let us see what lessons of importance we can draw from all this.

UNFORGIVING SPIRIT.—In this narrative, we would observe the characteristic difference between the spirit of Simon and the Spirit of Christ, with relation to this woman. Although Simon would know the sinfulness of Mary's former life, it would seem also that he must have known of her repentance. Notwithstanding, on account of the past, he still held her at a distance. Not so with Christ. She was to him, and in fact, a new creature; and from that point of view Jesus accepted and loved her as his child. Now by this we may test ourselves. He that has truly passed from death unto life, will have this spirit of unselfish, unreflecting, uncriticising love for the humblest and weakest of the household of faith.

It is not what they *have* been, but what they *are now*—new creatures in Christ Jesus—that will be the basis of Christian love.

AFORHAND.—“She is come *aforehand* to anoint my body to the burying,” said Jesus. He very well knew how the loving, trusting Mary had procured, at considerable cost, and at a sacrifice, this precious ointment. Jesus well understood why she had kept it secretly so long; and he knew the object for which it was procured. Mary had heard Jesus tell about how he would die, and she was one of the few who believed that he would die as he said, hence she obtained this ointment to be ready to anoint him in his death. But just at this time, the very atmosphere was full of something very different. Jesus will never die; why, he can raise the dead! The time is now at hand for him to take his scepter and his throne and begin his everlasting reign. Mary, undoubtedly, fell in with this pleasing idea, and hence concluded to anoint him alive. Jesus applied the service as intended. Now it is a fact that this Mary only, of all the holy women, did succeed in anointing Christ. Those who waited to see him dead, and laid away in the sepulcher before they bought their spices, came bringing their spices on Sunday morning; but they were *too late*. They have lost their money and their labor.

The lesson taught appears to be this: We should not wait till death overtakes our friends and neighbors before showing them our interest in their present and eternal good. It is too late then. On funeral occasions neighbors and kindred are on hand with many kind deeds, and kind words, and beautiful flowers; but in many cases the cold ear of death never heard such kind words during lifetime. The unconscious sleeper may never have seen or felt any of this brotherly love and appreciation when alive. Now it is all lost on the deceased. *It is too late*.

Let us, therefore, during the lifetime of our friends, do them all the good we can as we have opportunity. And if we should be so occupied in doing good to the living, that we could not find time even to attend their funeral, it will be well.

THE POOR.—“Ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.” By this we are taught that we still have the privilege of doing good to Jesus by doing good to the poor. “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.” Thus Jesus identifies himself with the poorest and weakest of his children, and whenever we minister to the comfort, necessity, or encouragement of one of these “little ones,” it is reckoned the same as if done to Christ. Here is a lesson we should ever remember and practice. Do good unto all men, *especially to the household of faith*.

JUDAS.—From the time that Judas was re-proved for hypocrisy and dishonesty by a look from Jesus at the house of Simon, he sought, and soon found, opportunity to sell his Lord for thirty pieces of silver. This appears to have been his last opportunity to turn from his wicked ways. Judas was treasurer for Christ and his disciples. Jesus could have prevented his filling an office that would be to him a constant source of temptation. He did not see fit to remove from Judas all temptation when he entered the school of Christ; but like all of us, he was to learn the lesson of honesty and loyalty to God under severe temptation. Judas sought to cast down his reprover, and many seek to do likewise. On the contrary, we ought to cherish a love for reproof, and diligently profit by it; for only such will ever be fitted for heaven.

COST SOMETHING.—The ointment that Mary used to anoint the Lord was of the most expensive kind. The cost was about forty-five dollars. And some say that the value of one dollar then as compared with one dollar now in purchasing power, would make the box of ointment worth more than five hundred dollars.

It is certainly obvious that it was a costly gift,

and in approving it, Jesus approves of gifts and services that cost the worshiper something. If it is a service or gift that is truly devoted to the Master's cause, it is a sacrifice acceptable and well pleasing unto God.

ALABASTER BOX.—You may say that there are no alabaster boxes now that we can procure and use among the representatives of Jesus on earth. In this you are greatly mistaken. All the exceeding great and precious promises of the Holy Bible, all its words of precious truth, whether of reproof, or warning, or instruction, or comfort, are alabaster boxes of the most precious ointment. There is an inexhaustible store of them freely offered without money and without price to all. We should provide ourselves with them, and always take a supply with us wherever we go; for opportunities to use them in a way well pleasing unto God, and highly profitable unto men, will be met with on every hand all the time.

BREAK THE BOX.—Mary's errand to the house of Simon with her alabaster box to anoint Jesus, had been a failure if she had kept the box unbroken or unopened, and carried it home with her again. If such had been the case, doubtless we would never have been required to tell about Mary and her alabaster box, as a memorial of her. But she *broke* it, and anointed her Lord.

In like manner let us not go out among our neighbors and fellow-men, or the household of faith, with alabaster boxes of kind words, and loving deeds, and seeds of precious truth, and *never break the boxes*, but return home without saying or doing any good thing. But break the boxes, and leave the sweet perfume of kind, instructive, helpful, and loving words and deeds everywhere you go. Paul, to his Philippian brethren writes, “But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, *an odor of a sweet smell*, a sacrifice acceptable, well-pleasing to God.” Phil. 4:18. Here the Philippians had broken an alabaster box upon the apostle Paul, which he says was an acceptable sacrifice, well-pleasing to God, and *an odor of sweet smell*.

It was not alone the prayers of Cornelius that had come up as a memorial before God, but *his prayers and his alms*. Acts 10:4. Again: in the Revelation we are told that the angel who presents the prayer of *all* saints to God, does it *with incense*. Would it not be well for us to inquire if the incense of well-doing can be presented unto God with our prayers, by the ministering angel.

DONE WHAT SHE COULD.—Thus Jesus approved of the loving service of the timid, shrinking, but devoted Mary. What higher compliment could be paid to the conduct of a sinful mortal? Reader, if such words express the truth of our lives when our life's work is done, if Jesus can and will say that of us when he comes to claim his own, it will be worth more to us than a monument of gold that should reach to the clouds. And praise be to God for his infinite love and unbounded mercy and grace. If he made it possible for Mary to render such acceptable service, it is equally possible for any of us to go and do likewise. It is the measure of pure love by which we work, more than how *much* or *what* we do, that meets the divine approval. And with that love we may be filled to overflowing. Let this love, all other love excelling, drive our chariot wheels.

—General convictions produce languid prayers. We know not what to pray for, when we have no special conviction or sense of need. Having no such sense of need, we can have but little correspondent sense of obligation. It were better to leave a thousand things unprayed for, in praying for two or three that press the heart with deep conviction, than to leave those two or three unprayed for, except by generalizing them until they lose their identity in the generalized thousand. We should have prayers less languid, if we prayed for some things, rather than everything.—*Selected*.

Our Contributors.

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

THE OBJECT OF SALVATION.

BY MRS. E. G. WHITE.

THE human family have all transgressed the law of God, and that which is of greatest importance to us is to know what we can do to be saved, and to act upon this knowledge. Paul said that he had ceased not to warn every man from house to house, “testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ”—repentance toward God because we have transgressed his law; and then by claiming the merits of the blood of a crucified and risen Saviour, we plant our feet in the path that leads to heaven. Jesus, the world's Redeemer, has given every possible evidence of his love to man. He laid aside his glory in the heavenly courts above, clothed his divinity with humanity, and for our sake he became poor, that we, through his poverty, might be made rich. He came to the earth that was all seared and marred with sin, “and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” He submitted to insult and mockery that he might leave an example for man to follow. When we are inclined to magnify our trials and think we are having a hard time, we should look away from self to Jesus, who is the author and finisher of our faith, “who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” All this he endured that he might bring many sons and daughters to God, to present them before the universe as trophies of his victory. What are we willing to suffer for him?

Christ said of his disciples, “Ye are the light of the world.” Those who profess his name are to come into close relationship with Jesus, and the light that shines upon them from him, is to be reflected upon the world, to the glory of God. When those who embrace the truth have no love for their fellow-men, we know that the love of Jesus is not in their hearts. Do they really believe that souls are in danger of being lost? Do they make earnest efforts to save them? Our indifference to the salvation of souls is in marked contrast to what took place in Healdsburg, one summer. A little lad who was playing upon the banks of the Russian River, fell into the water, and was drowned. It was a week before his body was found. During that time hundreds of people gathered every day on the banks of the river, and every effort was made to find the body. The people sent for a skillful diver, and spared neither labor nor money to find the body, and no one thought they were taking too much trouble. People would stand beside the river all day. They knew the child was dead, his life could not be restored; but they wanted to see the lifeless body given back to the parents. Why cannot men be as interested in seeking and in saving perishing souls for whom Christ died? We have come to a time when religious enthusiasm is almost unheard of; forms and ceremonies are abundant, but the service of the living God is not made of the highest importance. O that an interest might be awakened for the salvation of souls, for Christ has given his life a sacrifice, and should not we show a lively interest in those who sit in darkness?

We cannot afford to lose our own souls, and we are not to be indifferent in regard to the souls of our fellow-men. We should desire to secure life eternal in the kingdom of glory, and we should long that others should be there, to have Christ as their friend and Redeemer. Some act as if there were no heaven of eternal bliss to gain, and no hell to shun. We have decided that we must

have eternal life at any cost. We cannot afford to sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. We have made up our minds that we must have Jesus as our friend and Redeemer; and in order to do so, we must keep his commandments, as he has kept his Father's commandments. The example of Adam and Eve is before us. It was a very slight test that was given to our first parents, but they transgressed the commandment of God, and what was the result?—The floodgates of woe were opened upon our world. With this example of disobedience and its results before us, we should fear to transgress the law of God. We should keep his commandments and live, keep them as the apple of our eye; for Jesus Christ loves us with a love that is infinite. In the service of God, in seeking to save those for whom Christ has died, we shall meet with those whose hard hearts are barred against the light; but shall we become discouraged because of this? Did not Jesus have to endure the revilings of unbelievers? Shall we complain if we are called upon to suffer reproach? If one soul is saved through our influence, we shall be amply repaid for all the efforts we can put forth. When the warfare is over, if souls through our instrumentality are in the kingdom of heaven, we shall hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." How essential it is that each one of us should make the best possible use of the talents God has given, and serve God with undivided heart. For "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

SEEK YE THE LORD.

BY MRS. T. M. LANE.
(*Poplar Bluff, Mo.*)

"SEEK ye the Lord while he may be found, call ye upon him while he is near." Isa. 55: 6. We are told in Deut. 4: 29 that we should seek God with all the heart and with all the mind. The church has brought complaint against God, saying, "The Lord hath forsaken me, and my Lord hath forgotten me." Isa. 49: 14. But God gives answer in verse 15: Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget." God has manifested his love for the world by giving his only begotten Son, that whosoever believeth on him should have everlasting life. John 3: 16. He could not do more for our salvation.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deut. 10: 12, 13. The soul that seeks the Lord is required to "forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7. If we would learn how God looks upon sin, we should study the 59th chapter of Isaiah.

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? for I have no pleasure in the leath of him that dieth, saith the Lord God: therefore turn yourselves, and live ye." Eze. 8: 31, 32.

There is a promise to those who seek the Lord; or it is written, "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

Then again, to those who do not seek the Lord, he says, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my coun-

sel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Prov. 1: 24-33.

"THE SHADOW OF DEATH." PS. 23: 4.

BY ELIZA H. MORTON.
(*Deering, Me.*)

THE shadows on the greensward
Betoken there is light.
Beyond the far-off hill-tops
The sun is shining bright.

The intervening objects
Obscure the light of day,
And cast their gloomy shadows
Along the lower way.

The grave may lie before us,
And all seem dark and drear,
Yet when we walk death's valley,
No evil will we fear;

For there must be a sunshine
That earth hath never known
To make the grave cast shadows
Between us and the throne.

So trusting thee, O Father,
We'll place our hand in thine,
And pass through death's dark shadow
To where life's sun doth shine.

THE THIRD ANGEL'S MESSAGE.

BY C. H. KESLAKE.
(*Findlay, Ohio.*)

It is not so much the design of this article to offer any suggestions as to what is meant by the beast and his image, its worship and mark; but rather to show that the work brought to view is but the logic of the step taken by Satan when he rebelled against God before he was expelled from heaven.

Being lifted up because of his beauty, Satan became self-exalted, corrupting his way by reason of his brightness. Eze. 28: 17. Discovering that he was such a beautiful creature, priding himself that he had so much wisdom, he very soon became dissatisfied with his position. He determined to be like the Most High—to be equal to him. This can mean nothing else but that he would have had rendered to him the same worship, the same homage, that was paid to the Creator himself. Could this purpose have been carried out, it would not have been long before he would have taken another step. Such a selfish, jealous spirit as he had cherished could not endure the idea of having a rival in power; so the next thing would be for him to exalt himself above God, and blot him out of existence.

But Satan could not carry out his purpose, and draw sympathizers to himself, without maligning the character of God and his law. He made the accusation that God was "seeking merely the exaltation of himself in requiring submission and obedience from his creatures, and had declared that while the Creator exacted self-denial from all others, he himself practiced no self-denial, and made no sacrifice."—"Great Controversy," p. 502.

When God created man, and gave him dominion over the work of his hands, Satan determined, if possible, to instill into his mind the same spirit that he had. Using the serpent as the medium, he appeared to Eve in the garden of Eden. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And

he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [Hebrew Version, *like God*], knowing good and evil." Gen. 3: 1-5.

Satan made Eve believe that this prohibition on the part of God was unjust to them; that as soon as the forbidden fruit should be eaten, they would enter a broader field of knowledge; in short, that they would become equal with God. Satan's scheme was a success. Notwithstanding the warnings they had received, they chose to believe Satan rather than God. Self became prominent. They determined in partaking of the forbidden fruit to make themselves equal to God; but in this, like Satan, they failed.

As in the case of Satan, so with man; could he have succeeded in exalting himself to an equality with God, he would have taken the further step of blotting, if it were possible, God out of existence. This is the very nature of sin.

When Christ came into the world, he emptied himself of self, in order that God might be revealed to the world. "God was in Christ, reconciling the world unto himself." 2 Cor. 5: 19. Christ came not to do his own will, but the will of Him that sent him. John 6: 38. The words he spake, the doctrines he taught, were not his but God's. John 7: 16. The works which he performed were not his, but the Father's. John 14: 10. In Christ God was manifesting to the world that Satan's representations were false; that he was not the selfish being he was represented to be; that he was willing to make sacrifices; that he did love his creatures. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. In everything that God did in Christ, it was demonstrated, what was always true, that God had not only his own pleasure in view, but the happiness of his creatures. The one never can be separated from the other.

It was for this reason, among others, that Satan made so many determined efforts to destroy Christ, and finally caused him to be crucified. And this shows the truth of what has already been stated, that if it were possible, Satan, had he succeeded in making himself equal with God, would have blotted him out of existence.

But the spirit instilled by Satan into the hearts of our first parents in Eden was working itself out. This was more marked after Christ's first advent. Paul, addressing the elders of the church of Ephesus, says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 28-30. It was by perverting the truth that Lucifer in heaven drew angels unto himself. By the same means the professed ministers of God—for it was from among the bishops or elders that Paul says these men should arise—would draw disciples after them. Even while Paul was living, he realized that this work was going on; for in his letter to the Thessalonians he said: "For the mystery of iniquity doth already work." 2 Thess. 2: 7, first clause. And when that mystery should be revealed, what would be seen? Man exalting himself to an equality with God?—Yes, this and much more—he would exalt himself above God. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who op-

poseth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

This is the very thing that Satan tried to do in heaven, and which was afterward fulfilled by the papacy. In what way could the papacy exalt himself above God? Only in one way could this be done; by setting forth laws of its own, and demanding that they be obeyed in preference to God's law. And this the papacy has done. It has substituted the observance of Sunday, the first day of the week, in the place of the Sabbath of the fourth commandment, which is the seventh day. (See Catholic Catechisms.) As this precept points out the Creator, to change the day is virtually to destroy the knowledge of God.

But this was done in the Dark Ages, when the light of the gospel was almost totally obscured; and because of this, there would seem to be some measure of excuse on the part of those who accepted the change.

Under the sounding of the three angels' messages of Revelation 14, that which was done in the Dark Ages will be done in the light of the nineteenth century, when the gospel shall be preached in all its fullness.

"A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable to its success."—*Great Controversy*, p. 572.

When the first angel's message is sounded, it is not only to warn the world that the hour of God's judgment is come, but also to fear God and give glory to him; to "worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. But no man can ever preach that message without preaching the law of God, consequently no man can ever preach the everlasting gospel without preaching the law. That this is true will be seen by examining a few scriptures. Before doing this, however, let us read that message and ask why it warns us to fear God and give glory to him. The answer is self-evident. It is because up to that time the people of God were fearing, and giving glory, and worshiping another power, otherwise there would be no necessity for the warning. And in each one of these defects is brought to view the fact that the people were violating God's holy law, and the Sabbath particularly.

"Fear God." The Scriptures teach that the "fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Ps. 111:10. Again: "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. Other scriptures might be quoted to this effect, but this is sufficient. And what do we learn from them?—That the fear of God is inseparably connected with the keeping of his law. And therefore the man who fully has the fear of God in his heart, will reverence and keep the law.

"And give glory to him." In what way has man failed to give glory to God?—"All have sinned, and come short of the glory of God." Rom. 3:23. "Sin is the transgression of the law." 1 John 3:4. Therefore by transgressing the law, man has failed to give glory to God. Thus we see that when man gives glory to God, it will be done by keeping the law; and it is to this that the first angel's message calls our attention.

But the other expression, "And worship him that made heaven, and earth, and the sea, and the fountains of waters" not only shows that we fail to keep the law, but also points out just where the failure is,—the keeping of the Sabbath day. It calls our attention to that which lies at the foundation of all Sabbath-keeping—to him who created all things. The reason why God commands to keep the Sabbath day holy is because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. The papacy having changed the Sabbath to the first day of the week, thus caus-

ing the pope to be worshiped instead of God, the time is now come, under the first angel's message, for the whole deception to be unmasked by the effulgent rays of the everlasting gospel penetrating to earth's remotest bounds.

Notwithstanding this message was to go to every nation, kindred, tongue, and people, we learn in the second angel's message that it would be rejected by the people of God,—a few excepted,—and hence the church (Babylon) falls. Rejecting the first message, she could not help falling; for in rejecting it, she rejects the everlasting gospel, and this being "the power of God unto salvation" (Rom. 1:16), she thereby rejects the power of God. Having discarded light and truth, she clings to her errors and false doctrines, hence the second message shows that she has fallen because "she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

Rejecting the power of God, of herself she has no strength to enforce her dogmas, and not willing to surrender them, the logical step for her to take is to appeal to civil government for aid.

To compel people by law to obey her dogmas is to exalt the power which decrees them. And in doing this, God and his truth must be ignored. Such a condition of things is brought to view in Revelation 13. In the two symbols of verses 1 and 11 respectively, are brought to view the papacy and the United States government. The United States (the two-horned beast, verse 11) is to cause an image (likeness) of the papacy (leopard beast of verse 1) to be made, and her subjects are to be compelled to worship the image. In the old countries a similar work is to be enforced concerning the beast itself. So general is it, that it is said: All "shall worship him [the papal beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

Before that work can be done, a solemn message of warning is given against it. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 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 in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

The worshiping of the beast and his image is done by receiving his mark in their foreheads or in their hand. Again: the worship of the beast (papacy) consists in obeying that which it has commanded in preference to that which God's law demands and by which it exalted itself above God, and that is to keep the first day in preference to the Sabbath of the fourth precept; hence the mark is the false Sabbath (Sunday) of the papacy.

Inasmuch as the fourth commandment is the only one of the decalogue which points out the true God, and the keeping of the day which it enjoins keeps him fresh in our minds day by day, it follows, that in blotting out this day, and substituting another day, the papacy not only exalts itself above God, but it virtually blots God out of existence; and could that work stand, it would be just as though God did not exist. Causing those to be put to death (Rev. 13:15) that would not worship the image is simply to show what they would do to Christ, if they could; for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

All this is done when the light of the everlasting gospel shines so that the earth is lightened with its glory. Rev. 18:1. Each one for himself makes this work his own; each one for himself determines not to "have this man to reign over" them. Luke 19:14. Each one

stands in precisely the same position taken by Satan in his rebellion against God in heaven; the cup of their iniquity is filled up; sin in all its hideousness is fully developed before the universe of God. And when God consistently blots Satan and all those who have yielded themselves to him out of existence, that which John saw, and relates in Rev. 5:13, will be fulfilled, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

THE LABORER'S REWARD.

BY W. C. DALBEY.
(Battle Creek, Mich.)

LABOR always brings a reward commensurate with the character of the one who employs the laborer. All Christians are laborers in the great field, the world; and they are not only laborers, but they are the advance-guard pushing into the highways and byways and into all the humble walks of life, rescuing the perishing, encouraging the faint-hearted, winning the erring back to the path of righteousness, holding up the banner of the cross, and dwelling together in pure Christian fellowship and harmony. Many hearts pine away in secret anguish for the want of kindness from those who should be their comforters. A kind word and pleasant voice are easy gifts to bestow. Let us be liberal with them! They are worth more than temporal wealth. Kindness is like a calm and peaceful stream that reflects every object in its just proportions. Kindness makes sunshine wherever it goes; it finds its way into the hidden chambers of the heart, and brings forth golden treasures; while harshness, on the contrary, seals those treasures up forever.

But it is labor,—labor from the early morn till dewy eve of life; there is no resting by the way, no stopping to waste the precious moments of our existence in useless frittering or vain regrets!

How loudly the voice calls us, "Go work in my vineyard!" What shall you do? Work where you are. To the right of you balm and consolation is needed; to the left of you sickness and want call for charity; behind you are the halting ones, let them lean upon you; in front of you are the souls waiting to be pointed to the way of righteousness. Work? Yes, plenty for all!

Keep your eyes of faith continually opened, anointing them with eye-salve, that you may clearly see and discern the works of necessity all around you. Keep the hand of charity extended unto those who need assistance; "in lowliness of mind let each esteem other better than themselves." By thus doing, you may, as the Saviour says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Laborers, look ahead! See that glorious Sun! I do not mean that sun which appears every morning in the eastern sky, marching onward like a strong man to run a race, and then sinks behind the western horizon leaving darkness in his trail. No; it is another Sun that sustains the former sun, yea, penetrates even to the very darkness of the tomb, and lightens up the valley of the shadow of death. I mean the Sun of righteousness. Ah, it is the eye of faith alone that can see him! Point all to him; there is healing in his beams.

What a labor of love! And what a glorious reward awaits the faithful; for when the Husbandman returns, he will have prepared mansions of which the apostle says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Dear readers, let us strive for that reward which awaits the people of God.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.
CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

WHAT SHALL BE DONE FOR THE HEATHEN CHINESE?

FOR nearly fifty years the work of the present truth has been principally confined to those who have had the benefits of Christian civilization. In God's providence, this work began in the United States of America. There are many reasons that might be offered why this should be the case. One principal reason, doubtless, is the fact that in this country as in no other, we have representatives of all the European nations; and not only so, but hundreds of thousands of Asiatics have flocked to its shores, until it can be said, as on the day of Pentecost, there are here dwelling "devout men out of every nation under heaven." Acts 2:5. The different religions here are legion. The Jewish temple, the Buddhist, and every heathen religion have been brought to the Christian door for some wise purpose in this land. God has living representatives of these various nationalities and religions among Seventh-day Adventists, as well as among other religious bodies.

But we wish to speak particularly of the Chinese. There are several things which we as a people should ever bear in mind:—

1. That God originated the different nations of the earth, by introducing the different languages as brought to view in Genesis 11. This was nearly four thousand years ago.

2. That these separate nations were established by God for a definite object; namely, "that they should seek the Lord."

3. That God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26, 27. Hence we are all of one common brotherhood. "Have we not all one Father? Hath not one God created us?" Mal. 2:10.

4. It was to the heathen that the great apostle said: "In him [that is in Christ], we live, and move, and have our being;" and did not Christ die for the world, and wherein by nature are we better than they? And what have we of Christian civilization that we did not receive without any effort on our part to obtain it?

In view of the above facts, the thinking Christian can but believe that God will open doors of access to these peoples of different nationalities, under the most favorable circumstances for them to embrace the truth. Especially will this be seen in the closing work of the gospel; for God said that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," and in the first angel's message he particularizes as follows: "Unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." In the prophets, many of the nations are mentioned by name, as not only having the light of the gospel, but souls are gathered from them.

The 49th chapter of Isaiah is one of the most striking prophecies in this respect. He begins the chapter with the wonderful words, "Listen, O isles, unto me; and hearken, ye people, from far." Then he refers to the work of Christ and his people in these words: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Beginning with the 9th verse, in speaking of the work of Christ and the gospel, he says, "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my

mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isa. 49:9-12. Sinim is a name used by the Arabians to signify China. We therefore conclude that God, for certain reasons, made mention of the Chinese kingdom, perhaps because of the oppression brought upon that people by professed Christian nations.

No one who has ever studied the history of that people and become acquainted with early Christianity as it entered its domain, and the work of the papists in destroying its effect; with the history of the Tai-pings, where, according to statistics, over a million Sabbatarian, many of them as sincere Christians as can be found in a Christian land, were shot down as sheep by a Christian nation, delivered over when taken captives to their bitterest enemies, and then the flocking of hundreds of thousands of them to this country,—no one, we say, who has studied the subject, can fail to see in all this a providence of God especially over that nation and people. In this country we have hundreds of thousands of that people, and our Bible workers have found open doors among them in Chicago, Ill., Fresno, Cal., and in Ogden, Utah, and the efforts put forth for this people in missions already established have met with encouraging results. Individuals have become deeply interested in the truth.

But as yet we have no independent mission for the Chinese, our laborers have been with the different city missions. In the California Conference and in Chicago, we know of at least eight of our workers who at certain regular seasons, each week, are teaching the Chinese the truth of the gospel. Said a Chinese who is the proprietor of a principal restaurant at Ogden, Utah, to one of our sisters, after hearing of Christ, "I want to know more of Christ, I must know more of him. I must go to college and learn about Christ." A few come to her house to receive instruction during certain days of the week, besides the regular class hours in which she teaches in connection with a mission in that city. Those who have had the most experience in teaching them, have expressed themselves in letters as follows: "I have such a burden for the Chinese." Again: "I have a burden for the work, and if it is the work God wants me to do, I am willing to devote my life to it." In one place one who has had a mission in charge where one of our sisters has taught, told her that although we had an equal right with ourselves to open a mission, it would result in taking half of their pupils, and that they would prefer, of course, that we would not open a separate mission.

Those who are at all familiar with the Chinese and Japanese, know that their influence over one another respecting foreigners, is very great, and that oftentimes their prejudice for or against is very extensive among their own people.

This is doubtless owing partly to their exclusion and the prejudice existing against them on the part of other nations. While the American government is pursuing its unconstitutional course, in excluding the Chinese from its shore, erecting a religion of its own, and enforcing it by law, making the Seventh-day Adventists the object of attack, did the Chinese know that we as a people are desirous of aiding them, while there is a persecution dawning upon us as a people, because of our religious faith, it would be a bond of sympathy with them, and by laboring among them in this country, it might open the way for our laborers in their native land. To show their feelings, I quote from a private letter recently received from one of our Bible workers:—

"Several of the Chinese have urged me so much to go [to China] and sister — also. They say, 'We will just go with you, or send you to our friends, and you just go right to their homes.' I said, one time, as they said so much and wanted me to promise, 'I cannot, I have a little boy. What would I do with him?' They said: 'Send him to our Chinese schools, educate him in the language, and he will be a help to you.' We then told them how there are thousands of their people right here in our country, and we could work here as well as to go there; we would rather work here. One vent-

ured to say, 'I pay your way, you go.' Another said: 'O, my poor people, my poor people! Won't you go teach my poor people?' This last-named one is a good Christian man, and I believe he will yet keep the Sabbath. He wants to live up to the Bible just as it says," etc.

In referring to the articles which have appeared about the Tai-pings in the *Signs*, in a letter received from China, mention is made of an educated Chinese who stayed all the evening with the correspondent to talk about the Tai-pings. In referring to the article, the writer says:—

"He tells me that this is the truth, and further tells me that the Tai-pings are scattered all over China at the present time. We also learn that Hung-sin-tsun, the leader of the Tai-ping rebellion, who was a sincere Sabbatarian Christian, has a son now living in Shanghai. We also learned from brother La Rue that a Mr. Crosset, who was a Sabbath-keeping missionary [now dead], whose name is familiar to many readers of the *Review*, and who has traveled over a large portion of China in the interest of the seventh-day Sabbath, says there are Sabbath-keepers in Mongolia. This is in the northern portion of the Chinese empire. Another Chinese in this country, who had received instruction from one of our sisters, says he has a brother in Peking who is a Christian, and observes the Sabbath."

Much more might be said of interest concerning individuals who have become interested in the truth by receiving instruction from our Bible workers. Enough interest has already been manifested to warrant us in asking the question, What shall be done for the Chinese in this country? It is evident that if we possess the Spirit of Christ, we will not pass them by. But we have already native Chinese who have been educated in our schools, who are Christians, and who are anxious to engage in some systematic effort for their own people. Shall not some mission or missions be established directly among that people, where they may be educated not only in the English, but in present truth, and trained for labor among their own people?

We talk of medical missionaries, and there are openings for them in all parts of the world. But what gives the medical missionary so much advantage in heathen lands? One reason is the superstitious ideas that their own gods make people sick, and that the Christian's God heals them in spite of their gods. This evidently was one reason of Paul's success among the heathen in pointing out the true God. This directed their minds to the God that Paul preached. Now if there is virtue in this phase of the work, because of the ideas entertained by the heathen respecting their gods, would it not be well while preparing medical missionaries, to go to the heathen lands, at least to try the representatives of those heathen lands in our own country? Is not here an open door that demands our attention? Is it not a call from heaven to us to begin this work in our own midst? These questions we raise for the consideration of our own people.

S. N. H.

Special Attention.

THE CHOLERA.

As we scan the newspapers at the present time, the one subject which occupies the largest portion of space is the cholera. Cholera in Persia, Russia, Germany, France, and England, and seeking to visit the shores of America by numerous ships plying between Europe and this country, is the spectacle which now confronts us, and which is absorbing almost universal public attention.

Asiatic cholera is about the only representative in modern times of a genuine plague such as in past ages have at different times decimated the earth. The cholera appears to rise in India, and then, following the natural channels of trade, migrates westward. It is a disease which appears never to be entirely eradicated, but it has periods of greater activity than at other times. The great Russian famine of last winter, which destroyed thousands of people and left many thousands in a greatly weakened condition, was no doubt the cause of the rapid dissemination of this disease in Russia. The habits of the poorer classes of people in that country, who are ignorant of all sanitary science, were also another prolific cause of the rapid spread of this dreadful scourge,

The Russian government is sufficiently despotic to have enforced any sanitary laws it might have deemed necessary, but it apparently took little interest in the matter, and allowed the disease to have full sway. Indeed, such is the terrible ignorance of the peasantry of that country that it would be impossible for the government, however earnest and enlightened, successfully to combat the disease. Ignorance and fear are always inseparably connected, and in time of plagues, fear has often caused more deaths than the plague itself. But however the weakness and failures of the Russian government and the unfavorable physical condition of the people of that country, it was thought that the intelligent and better prepared powers of Western Europe would be able to prevent the disease from spreading beyond the Russian borders. For this purpose a complete military cordon was established along the German and Austrian borders of Russia, and medical inspectors were appointed to examine all persons crossing the border. All these expectations were vain. At one bound the disease leaped from Russia to Hamburg, on the western coast of Europe, where it has spread with appalling rapidity to many parts of Europe, and from whence ships laden with the deadly germs are departing weekly for many parts of both North and South America.

The vast amount of business which is peculiarly characteristic of modern times, and the "running to and fro," both of which are carried to such an extent that in some respects all nations are blended together, makes it an almost impossible task to localize a contagious disease. With the travel which modern science has rendered so easy, the vast amount of goods of all kinds which is constantly passing from one country to another, and especially in regard to this country, the large numbers of immigrants from the infected districts of Europe who are swarming to our shores, the difficulty of staying a disease which travels so mysteriously as does the cholera, must be apparent. We doubt if modern knowledge of medicine and sanitary laws very much overbalance these added causes for the spread of the disease.

Cholera, like many other diseases, is communicated by a specific germ. It cannot be taken by any outside contact with a person suffering with the disease, but the germs must be taken into the stomach. This is generally done in food or water. As heat kills the germs, thorough cooking and the eating of the food while hot is recommended. Water and milk should be boiled before using. These precautions of course are unnecessary unless the danger is imminent, when too great caution cannot be exercised. Great caution is being exercised at every point where ships from the old country land. By proclamation of the President, ships coming from cholera-infected parts are to be detained in quarantine twenty days. A close, medical inspection is made of every person on board. All sick persons are transferred to hospitals, all are compelled to bathe, and their clothing is passed through a steam box heated to a high temperature, or otherwise disinfected. The mails are fumigated with sulphur or some other substance, to kill all germs that may lurk in them, and the ships are thoroughly cleansed and disinfected.

As filth of all kinds is a fruitful cause of this, as of all other diseases, the boards of health of the cities which are especially threatened are exerting themselves to cleanse the streets and houses which need such work done in them. Unripe and overripe fruit, and other things not fit for food, are being seized by the health officers of our exposed cities, and dumped into the ocean. In short, every possible precaution is being made to ward off the plague, and in this work every person should join. Cholera has been epidemic in Europe many times, but has never been so in this country but twice. It made its first appearance here in June, 1832, Quebec and Montreal being its first points of attack. It soon reached New York City, and then spread through the princi-

pal cities of the Union. By October of that year, it had reached New Orleans. It visited this country again in 1834, since which time it has never been epidemic here. At the present time it first reached our shores on the steamship "Moravia," which arrived in New York harbor Aug. 31, with a load of immigrants from Hamburg. Twenty-two persons died on the voyage. As the cholera had not been officially declared at Hamburg when the "Moravia" sailed, and as those who died on the voyage were all children but two, the surgeon on the ship thought the disease was cholera infantum, and not until they were boarded by the health officers at the New York quarantine did they realize that the disease was the dreaded Asiatic cholera. The health officers at New York City have shown rare ability in preventing the spread of the disease. It has now been a week since the first cholera-laden ship arrived at that port, and the disease has not yet crossed the quarantine line. The "Moravia" has no cholera aboard at the present time, and it is being effectually stamped out of the other ships which arrived later. The stringent quarantine has been no doubt a great inconvenience to American citizens who are anxious to get home and away from the vicinity of the disease, but in this, as in other things, the wishes of the few must give way to the right of the majority to protection from the disease. The cool weather of the last week has been favorable for the suppression of the disease; for cholera, like the yellow fever, does not flourish in cold weather, unless as in Russia, the people herd together unmindful of all sanitary rules. As an "ounce of prevention is worth a pound of cure," the best method to adopt is to give careful attention to diet, cleanliness, etc., and trust in God who has said:—

"Because thou hast made the Lord, . . . the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10.

M. E. K.

UNION OF THE CHURCH WITH THE STATE AND THE THEATER.

For the past few weeks, Englewood, one of Chicago's most populous suburbs, has been the scene of a most interesting Sunday-closing battle, in which the National Religious Liberty Association has taken no small part, with the result that the gospel of liberty has been preached to thousands.

The history of the struggle briefly told is as follows:—

There is a theater in Englewood which up to within a few weeks, has not given Sunday performances. A performance was advertised for Aug. 21. Across the alley from the theater is located the First Baptist church of Englewood, built on property purchased from the owner of the theater, and built after the theater had been built and operated. Following the announcement that the theater would give a Sunday-night performance, a meeting was called to protest against it. The leaders in the movement were the officers and members of the Young Men's Christian Association, although most of the churches were identified with the movement.

At this meeting a committee of ten was appointed to take steps to prevent the advertised Sunday-night performance. This committee petitioned the Mayor and Chief of Police, invoking them to enforce an old ordinance of the town of Lake (which, prior to its annexation, included Englewood), which prohibited Sunday amusements, and prevent the play.

As an excuse for enforcing the law, which the attorney for the theater management declares was abrogated by the act annexing Englewood to Chicago, it was asserted that the theater disturbed the services of the Baptist church across the alley. To ascertain the facts in the case, the writer went to the scene of the excitement the evening the performance was advertised to be given, and made a careful investigation. The

writer was in the church while the theater orchestra was playing, and did not hear it. At the close of the church services, three members of the church were asked if they had heard the music from the orchestra, and replied that they had not. A prominent member of the church was asked, if in case the theater was occupied Sunday nights by the Salvation Army with its bass drum, cymbals, and tambourines, whether he would have them arrested, to which he answered, "No." He was then shown that it was not the music which disturbed them, if it disturbed them at all, but the fact that the music was made by people who did not observe the day in harmony with their ideas of Sunday observance, to which he answered plainly that it was not a question of disturbance, but a question of law. They had the law, and they proposed to enforce it.

After becoming satisfied that the whole matter was a case of religious intolerance, the writer introduced himself to the managers of the theater, explaining to them that it was not from sympathy with theatrical presentations that the National Religious Liberty Association had interested itself in the attempt to close the theater, but because of its interest in the great principle of religious liberty involved.

While conversing with the managers, the leader of the closing movement came up and began discussing the question with the ticket seller, who was selling tickets and admitting people to the entertainment contrary to the church edict. Seeing the office door open, he crowded himself in, and wanted to discuss the matter with the managers. The attorney for the managers introduced the gentleman to the writer, and he was asked to be seated and talk the matter over. After listening for a few minutes to the expounding of the principles of religious liberty as applied to the case in hand, he seemed dazed; and without attempting a reply, he beat a hasty retreat.

The principles of religious liberty presented, interested the managers and their attorney, and from this resulted the Association's free use of the theater the following Sunday night.

The managers of the theater desired to test the matter in the courts, and for that reason, opened their house and asked to be arrested. But the church people were wily, and only a few minutes before the entertainment was to begin, notified the managers that they would arrest the actors, and not the managers, as was first agreed.

This would prevent the play from proceeding, and also prevent the managers from appealing to the courts for redress, since the actors were under contract to play in Milwaukee the following night, and would not subject themselves to arrest and the consequent detention, by going onto the stage. To intimidate them, policemen were placed on the wings of the stage, and to intimidate the people who desired to see the performance, a squad of police, egged on by the State church men present, stationed themselves across the entrance to the theater; but they were afterward ordered from this position by the policeman in command, when he discovered what the church had done.

To witness this battle between the theater and the church with the police power of the city at its command, more than a thousand people filled the streets in front of the theater. To render the situation still more complex and exciting, the Salvation Army marched by, beating their drums, cymbals, and tambourines, and thereby making much more noise than the theater orchestra, which, out of respect for the church, did not use its drums or cymbals. Words cannot picture the scene as it appeared to the writer, so prophetic in character, and so full of meaning to him who views events in the light of the third angel's message. The State church was triumphant, and the theater compelled to dismiss its audience.

During the following week, the Association printed several thousand large and small bills, announcing the meeting of the Association to be held the following Sunday night. These bills were posted and circulated free of charge, by the managers of the theater. Besides this, the thea-

er managers distributed 32,000 pages of religious liberty literature at their own expense.

The bills announced as speakers, Elder A. T. Jones, editor of the *American Sentinel*, and Elder G. W. Ballenger of the Baptist denomination, and the writer. A letter was addressed to the Secretary of the Y. M. C. A., announcing the meeting, and inviting him to be present and state the reasons for the part his Association had taken in the matter, promising him a candid hearing and Christian treatment. He did not come. To checkmate our meeting and try, if possible, to break its force, all the so-called orthodox churches in Englewood withdrew their Sunday night appointments, and advertised an opposition mass-meeting to be held a few blocks away. In order to further injure our meeting, it was given out in the pulpits of the different churches that our speakers had failed us, and that our meeting had been abandoned. So arduously was the report circulated and believed, that some of our friends who had started to the meeting were made to believe that this was true, and were directed to the opposition meeting. Besides this, persons were stationed on the corners of the streets leading to our place of meeting to intimidate those who might desire to attend, with a religious boycott. Notwithstanding all this, more than a thousand people were present and listened to the addresses with marked attention, and responded at times with enthusiastic applause. Dr. A. H. Champlain, a resident of Englewood, and ex-president of the Cook county Board of Education, presided at the meeting.

Resolutions were presented, setting forth the principles involved in the forcible closing of the Marlowe theater and the World's Fair on Sunday, and protesting against the union of Church and State involved in these actions. The remarks of the writer were intended to show that religious persecution was not confined to any time, place, or church; that all the necessary elements for persecution existed to-day in the hearts of men, and needed only an opportunity to manifest themselves, as shown in the recent persecutions in Tennessee, and the intolerant demands of the church for police power to close the theater. The fact was emphasized that the spirit of compulsion was not the Spirit of Christ.

Elder Jones founded his remarks on the words of Christ as recorded in John 12:47: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." He showed from this that the church, in employing compulsion, was arrogating to itself a prerogative which Christ himself declared he had not come to this world to exercise. Again it was shown that he who had the gospel of Christ was possessed with almighty power, and that an appeal to the State to enable one to enforce his views of Christianity on dissenters, was a most humiliating acknowledgment that the one asking for civil power had lost faith in the power of the gospel.

By these and other Scripture arguments, it was clearly proved that Christianity was not on the side of compulsion, and no one, therefore, need fear to oppose these compulsory movements, with a fear that he was opposing Christianity. On the other hand, it is the duty of every man to oppose them in the interests of Christianity. □ An Englishman recently from the old country, repeatedly interrupted Elder Jones, and insisted on "airing" his views of Sunday observance. This furnished an opportunity to present the truth on this subject, and no part of the discussion was more entertaining to the audience than the following dialogue, which we give in substance:—

Englishman.—Don't you believe in keeping the fourth commandment?

Elder Jones.—Yes; but what has the fourth commandment to do with Sunday?

Englishman.—Quote it.

Elder Jones.—(Quotes the commandment.) There, what has that to do with Sunday?

Englishman.—It has been changed.

Elder Jones.—Strange indeed! Ask me to quote the fourth commandment in support of Sunday observance, and then when I quote it, you say it is changed.

Englishman.—The commandment requires the keeping of a seventh part of time, and no definite day.

Elder Jones.—If the commandment is indefinite, God made it so, and intended it should be so. What right have you to make it definite?

Englishman.—The apostles changed the Sabbath.

Elder Jones.—(Quoted from American Sabbath Union, W. C. T. U., and other literature to show that they acknowledge that there is no apostolic command for the change of the day.)

Englishman.—The church changed the day.

Elder Jones.—Yes, the Roman Catholic Church.

Englishman.—No; the Catholic, or Universal, church, not the Roman Catholic Church.

Elder Jones.—It was the Roman Catholic Church, but granting your position for argument's sake, you acknowledge that the church changed the Sabbath. What right has the church to force one of its church dogmas on people who do not belong to the church?

The convincing power of the gospel attended the words spoken, and the audience remained until half-past ten o'clock, giving marked attention.

An attorney present (an unbeliever) remarked to the writer that as he listened to the presentation of the doctrines of love as opposed to force, he felt like giving utterance to the words of Agrippa to Paul, "Almost thou persuadest me to be a Christian."

Rev. G. W. Ballenger of the Baptist denomination, the third speaker advertised, could not be present, but telegraphed his regrets, and instructed us to read his position to the audience from his published discussion of the question of compulsory Sunday observance. Accordingly, the following quotation, among others, was read; and inasmuch as he is a Baptist minister, and the Baptist church is prominently connected with the movement to close the theater, it carried considerable weight with the listeners:—

"I am opposed to securing compulsory Sabbath observance, either by laws avowedly in the interest of such observance, or under cover of a purely civil enactment. I simply want the Sabbath institution to stand on its own eternal foundation, unaided by laws impelled by political strife, embittered by partisan feeling, as one of the blessed gifts of an all-wise and loving Creator to humanity for humanity's good. The blessings of the Sabbath will be realized by all who observe it, but when an institution of the loving Creator is made by any man or set of men, a means to coerce or render less happy the lives of others, then the Creator is dishonored, religion is injured, and the individual is farther from the kingdom of God than though he had been left free to be won by the power of the gospel."

Among the utterances made at the opposition mass-meeting, is the following by Rev. Chas. Reynolds, of the Congregational church:—

"We can frown down the Sunday opening of the play house, till we make it a by-word and a reproach in the community. We can put a stigma on the house, which it can never recover from unless it submits to the sentiment of the people. The theater will not be open on Sunday evenings long unless it is for church services. If there were no people to attend Sunday theaters, none would be open on that day. I have no animosity against the managers, but believe that they are misguided, and think that, under the circumstances, their venture will be a failure. As long as they persist in doing wrong, I will not attend, Sunday or any other day. I do not believe in boycotting, according to the common acceptance of the term, but if we succeed in closing this theater against Sunday shows now, other communities may profit by our action."

At this meeting the following resolution was passed, among others:—

"Resolved, That a committee of five, of which Alderman E. J. Noble shall be chairman, be appointed by the chairman to employ counsel and whatever measures may be necessary to prevent such exhibitions on the Sabbath day."

This committee appointed a sub-committee composed of Alderman E. J. Noble and Joseph Badenock, Jr., both prominent citizens and church men, to confer with the theater managers and adjust a settlement. The following from the *Chicago Evening News* of Friday, Sept. 2, tells the story of the shamefully compromising compromise:—

"The Englewood 'church-and-theater' fight is for the moment, at least, over.

"A settlement has been arrived at between the contending parties, which is presumably satisfactory to both, though the terms are a little peculiar.

"The articles of agreement were drawn up at a joint meeting of the theater people and two of the church party,—Alderman Noble and Mr. J. Badenock, Jr. The discussion commenced last night, and continued to a late hour, and only after prolonged inquiry this morning, was it possible to discover the terms of the settlement.

"Attorney J. McK. Cleland, president of the Englewood Young Men's Christian Association, who has hitherto been the fountain-head of information regarding the struggle, was at a loss how to reply when asked what settlement had been arrived at. 'You would better ask Alderman Noble,' he said, 'and talk with Mr. Fenn.'

"Alderman Noble could not be found, but Mr. Fenn was in his real-estate office at 79 Clark street.

"I was not one of the sub-committee," he said, "and am not at liberty to tell you the facts about the agreement. Indeed, there are certain parts which are confidential between the committee and Mr. Miller of the theater. I may say, however, that there will be no evening performance after next Sunday."

"Are you satisfied with the settlement?"

"Well, we have got all we wanted."

"At what cost?"

"At no cost whatever."

"Then you should be perfectly satisfied."

"Yes," said Mr. Fenn, in a rather dubious tone.

"A visit to Mr. Maher, attorney for the theater proprietor, solved the mystery of the reticence displayed by the president of the Y. M. C. A.

"What are the terms, Mr. Maher?" the *Daily News* man asked, "and why this mystery?"

"The attorney smiled broadly. 'There are just two points,' he said. 'In the first place there are to be no more Sunday performances after Sept. 4; and secondly, the church people, excepting those who have a fixed and unalterable aversion to all theater-going, are to give their moral and financial support to the Marlowe theater.'

"Will they take stock in the theater?"

"No, sir; we still propose to own the theater. They will limit their financial support to occupying parquet seats and boxes."

Language is powerless to add anything by way of comment. First, the church divorced her Lord and Master, and formed an unholy union with the State; but having been faithless once, it is easy to repeat it, and the church joins hands with the theater, and promises it "moral and financial support" if it will only keep Sunday. The heathen cry, "Great is Diana of the Ephesians," is no more heard; but in its place we hear, "Great is Sunday of the Americans."

A striking illustration of the State dominated and controlled by the Church is here seen.

The church demanded that the Mayor and Chief of Police enforce a law which was supposed to exist, and close the Sunday theater. They obeyed the church, and closed the theater. Then the church made overtures to the theater, negotiated a bargain with the criminals (?), gave them permission to break the law the next Sunday night, and the managers gave their Sunday night performance unmolested. And this is in America in the last decade of the nineteenth century.

It would be but fair to state that at least one church, the Methodist, publicly repudiated the action of the committee. What the others will do is yet to be seen. Meanwhile the National Religious Liberty Association is circulating literature, and in other ways endeavoring to educate the people on the true principles of religious liberty. A prominent citizen of Englewood who has become interested by the event of the last few weeks, has selected and agreed to circulate at his own expense, 170,000 pages of our religious liberty literature. And so the work moves on in the strength and power of the Author of liberty.

A. F. BALLENGER.

WEALTH OF THE RUSSIAN CHURCH.

A HIGHLY educated Russian, a man well informed in practical affairs, says that the wealth of the Russian Church is almost incalculable; it could pay the Russian national debt (some \$3,500,000,000), and would then be enormously wealthy. And yet during the panic and distress that are the attendants of the great scourge of cholera, this church has done nothing. Its immense wealth has lain idle in the coffers, or has gone to enrich some magnate of the church. There is something wrong with that system of religion. How low must be its standard!—*Intelligencer.*

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 13, 1892.

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THE BREATH OF LIFE.

Of all the beliefs cherished by mankind which have in their support neither reason nor revelation, one of the most wide-spread is that of the immortality of the soul. While the other great error which, next to this, has come to dominate Christendom,—namely, the keeping of the first day of the week as the Sabbath, instead of the seventh day, which God ordained,—has come in rather as an effect than a cause, being the offspring of sun worship, this stands as the fruitful parent of a host of other errors. It has a larger progeny of superstitions and degrading practices to answer for, than perhaps any other doctrine in the whole range of religious beliefs.

As the first and inevitable idea that springs from it is that of the conscious state of the dead, making good the words of the serpent to Eve, "Ye shall not surely die,"—it lies at the very foundation of all the various forms of heathenism. In Christian creeds it leads inevitably to the abhorrent dogma of eternal misery for the lost, and thus becomes a fruitful source of infidelity. It paves the way for a belief in the doctrines of rewards and punishments at death, and the Romish purgatory. It fosters such degrading practices as saint-worship, invocation of saints, prayers for the dead, baptism for the dead, and Mariolatry. It compels one logically to deny the scriptural doctrines of the personal second coming of Christ, the general resurrection of the dead, and the future general judgment. With the more mercifully inclined, it leads to restorationism, and universalism, while with multitudes, both in the church and out, skeptics at heart, and chafing under moral restraint, it blossoms out into the last grand delusion of Spiritualism, which is destined to play so important a part in the closing scenes of this world's history.

Those who think that the Bible teaches the doctrine of the immortality of the soul, are of course solicitous to show that it is sustained by its testimony. By such, much stress is laid upon the record of man's creation, in the book of Genesis. This is right; for if man is endowed with the attribute of immortality, we might expect to find it brought to view, if anywhere, in the record of his creation. And it is confidently claimed by some that it is so brought to view. It is supposed that the breath of life which is said to have been given to man, or the manner in which it was given—breathed into his nostrils—signifies that there was given to him a soul which can never become unconscious, and can never die.

But a fact soon appears which entirely demolishes such a conclusion; for the very same record, specifying the different orders of animals which perished in the flood,—fowl, cattle, beast, every creeping thing, and man, declares that they all alike had in their nostrils the "breath of life." No argument, therefore, in behalf of an immortal soul in man, can be built up on this expression, unless we are willing to allow the same to all classes of animals and creeping things which live by breathing.

And the argument attempted on the words "living soul," in the declaration, "and man became a living soul" (Gen. 2:7), fares no better; for this expression, like "the breath of life," is applied alike to all the different orders of animals. The word "life," in Gen. 1:20, and the words, "living creature," in verses 21 and 24, and here applied to fowl, fish, beasts, and creeping things, are the same words which, in chap. 2:7, are applied to man, and translated "living soul."

Still it is supposed by some that the peculiar use of certain terms in the original Hebrew, do indicate that the "breath of life" as applied to man was something different from the breath of life as applied to the lower orders of animals, and moreover that it was imparted to man in a different manner, "breathed into his nostrils," which is not said of

other animals, and therefore must mean something different in the case of man. Thus a correspondent has sent us a criticism, from a friend of his, on these points, in which the Hebrew terms in the texts in question are thought to stand as an objection to the view we hold. The points he makes are these: The Hebrew words for "breath of life" in Gen. 2:7, are *nishmath hhayim*; and here man alone is referred to; but in Gen. 6:17 and 7:15, where animals alone are referred to, the words are, *ruahh hhayim*; and in Gen. 7:22, where both men and beasts are referred to, both words are used and joined together thus: *nishmath-ruahh hhayim*. So the conclusion he draws, is, that the word *nishmath* (from *n'shahmah*) denotes the breath of life peculiar to man, and the word *ruahh*, that which is peculiar to beasts; and that this fact, taken in connection with the statement that God breathed into man's nostrils his breath of life, is sufficient to prove an immortal soul for man.

Against this criticism several conclusive objections may be urged:—

1. The words *n'shahmah* (נשמה) and *ruahh* (רוח), are almost identical in definition. They are the two Hebrew words which correspond to the one Greek word *pneuma* (πνευμα). Gesenius defines the first to mean, "1. Breath, spirit, spoken of the breath of God, i. e., (a) the wind; (b) the breath, breathing of his anger; (c) the Spirit of God, imparting life and wisdom. 2. Breath, life, of man and beasts; Gen. 2:7; and breathed into his nostrils, *nishmath hhayim*, the breath of life; more fully, *nishmath-ruahh hhayim*, Gen. 7:22." The same author defines the second (*ruahh*) to mean, "1. Breath, a breathing, blowing, i. e., (a) breath of the nostrils; (b) breath of the mouth. Often the vital breath, breath of life; fully, *ruahh hhayim*, Gen. 6:17." etc.

So far as definition is concerned, therefore, there is nothing to distinguish man in these words, though one of them might be exclusively confined to him, which is not the case. As used in the Scriptures, *n'shahmah* is rendered "breath," seventeen times, and *ruahh*, "breath," twenty-eight times.

2. As already noticed, the words for "breath of life" in Gen. 6:17, are simply *ruahh hhayim*; but this passage is a prediction of the flood, wherein God told Noah whom and what he would destroy; and it was, "all flesh wherein is the breath of life," "and everything that is in the earth shall die." This must certainly include man; for the primary object of the flood was to destroy a sinful and utterly apostate race of men; and in his prediction of what the flood was to destroy, God would not confine himself to simply the lower animals, and leave out man, the chief offender. So here *ruahh* is applied to man.

3. And now we shall find that *n'shahmah* is applied to the lower animals as well as to man. This is proved by Gen. 7:21, 22. After stating the result of the flood, that all flesh died, fowl, cattle, beast, and creeping things, and every man, the record adds: "All in whose nostrils was the breath of life (*nishmath-ruahh hhayim*), of all that was in the dry land, died." This is a plain declaration that all of the classes here mentioned had in their nostrils the breath of life, as here described.

If this is not so, and the distinction exists for which our friend contends, then the record should have read, "And all flesh died that moved upon the earth, both of fowl and of cattle and of beast, and of every creeping thing that creepeth upon the earth, in whose nostrils was *ruahh hhayim*, and every man in whose nostrils was *nishmath hhayim*." But no such distinction is made; but both terms are used, the strongest ever applied to man or beast, and applied to all indiscriminately. Thus again it appears that so far as physical organizations and vitality are concerned, man is not possessed of any superior principle over the other orders of the animal creation.

In addition to this, Solomon declares that they (both man and beasts) all have one breath (Eccl. 3:19); that is, that the breath of life in man is no different from that in any other animal. Hence the "breath of life" does not prove any immortality for man.

This being the case, it can hardly be supposed that any one will seriously urge any distinction based on the fact that this breath is said to have been breathed into man's nostrils. We know that this breath was in the nostrils of man and beast

alike; and we know how it was put into man's nostrils—it was breathed in. How did it come into the same organs—into the nostrils—in the case of beasts? The only consistent inference is that it was put thereby the same power in the same way; that is, breathed in. If any deny this, it will devolve on them to show some other possible way in which it could have been imparted. When it is said that the breath of life was in the nostrils of both man and beasts, and then it is told how it was placed in man's nostrils, to assert that it was not given to beasts in the same way, and that therefore it was immortal in man, but not in beasts, is to reason without premises, build without a foundation, and draw inferences without necessity, which have no logical connection either with each other, or with the conclusion.

Man has no immortal soul; and this severs at one blow the great tap root of Spiritualism. It demolishes every pillar on which the superstructure of that great movement is reared. It is calculated to guard men, as nothing else can guard them, from this great delusion.

But the doctrine of conditional immortality does not in any way lower the dignity of man, or belittle the work of the Creator. He is endowed with an organization so superior that it enables him to exercise the highest mental, intellectual, and spiritual functions, and gives him a moral nature, and makes him a morally accountable being. As such, eternal life is set before him as an object which he may attain. And if he will comply with the conditions upon which it is offered, and unite himself to Christ through whom it is to come, there is before him a degree of exaltation which no seraphim can transcend—an eternity of existence, filled with all capabilities, joy, and satisfaction for himself, and through him, praise, honor, and glory to his Creator and Redeemer.

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

236.—ALL THINGS COMMON. ACTS 2:44.

Did the primitive church at Jerusalem establish a community of goods (Acts 2:44, 45; 4:32-35), or does it mean when it says that they sold their possessions and had all things common, that they simply created a poor fund for the needy?

J. C. S.

Answer.—It does not appear from the record that they established, in the strict sense of the word, a community of goods, that is, to the degree of putting all their possessions into a common fund, and all drawing their entire living from the same. But under the exigencies of the case, it was necessary that something be done immediately for those who were, or who would be, brought into destitute circumstances by their acceptance of the gospel; for the hatred of Jews against believers would lead them to treat them with great opposition, excluding them from their society, and embarrassing them in every way possible in their temporal matters. Besides, those who were called to devote their whole time to the promulgation of the truth of the gospel would need immediate provision for their support. Hence those who possessed property sold it and made provision for those in need.

With the meaning of the expression "all things common" the Jews were doubtless familiar; for it is said that in every great festival in Jerusalem none who came in were required to hire houses, but these were furnished gratis, so also were such utensils as they might have occasion to use. In other words, everything of this kind was held to be for their common use. But in the case of the disciples, money was needed besides, and was raised in the way stated.

There was nothing compulsory about the matter, as we learn from the case of Ananias and Sapphira. They were not obliged to sell their possession in the first place, and after it was sold, they could have done with the proceeds whatever they pleased. But when they pretended to devote it all to the cause, while keeping back a part of it for their own selfish use, thus seeking to get credit for more than they did, they fell into condemnation.

The arrangement brought to view in the text did not continue long, as is evident from the fact that the apostle afterward gave directions about taking up collections for the poor saints at Jerusalem.

But if there had been strictly a community of goods, this distinction of rich and poor would not have existed, as one would have been possessed of just as much as another. And besides, none were allowed to help themselves indiscriminately to whatever they liked, but regularly-constituted authorities distributed it to each one as circumstances might require. This seems to have been done, first, by the apostles; afterward, by seven men chosen for that purpose. Acts 6:1-4.

237.—LEST THEY SHOULD SEE. MARK 4:11, 12.

Please explain Mark 4:11, 12. The language of the text would seem to imply that the Saviour spoke in parables so that the people could not understand him, because he feared they would be converted and forgiven, and so be saved. Yet I cannot believe that this is the meaning; for the Scriptures teach that God is not willing that any should perish, but that all should be saved. W. D. P.

Ans.—The Saviour does not propose to instruct or redeem us without our co-operation. So, in teaching the people, he adopted that method which would lead them to show how much interest they had in the matter. He spoke in parables which it would require some thought and study on their part to understand, but such that the lesson could be easily perceived by any one who had the least desire to be spiritually enlightened. But they chose rather to remain in a gross and sensual condition, and to have darkness rather than light. And Christ said that he that doeth evil will not come to the light "lest his deeds should be re-proved." Matthew's record of this parable is more full. Matt. 13:13-15: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." This places the responsibility with themselves, where it belongs. "Their eyes they have closed," etc.

238.—RESURRECTION OF THE WICKED.

It is claimed by some, from such texts as Ps. 49:19, Isa. 26:14, Prov. 21:16, and Jer. 51:57, that the wicked dead will never have a resurrection. What is the meaning of these passages? H. J. S.

Ans.—Isolated texts should never be interpreted to conflict with great principles uniformly taught in the Scriptures. The plan of salvation itself involves as a necessary condition that all men shall be released from the death they die in Adam, and the Scriptures everywhere teach that the wicked shall give an account of their deeds in the judgment. To do this, they must be raised to life. To rightly interpret a writer's language, we must take into account the subject he has in mind. Frequently the sacred writers refer only to the future eternal life of the righteous, and when, in such a connection, they say that the wicked shall not see life, they have reference to that kind of life only. But this does not contradict the fact that sinners will be raised to give account of their deeds, and perish in the second death. In this way we may understand such passages as John 3:36; Ps. 49:19. Isaiah in the passage cited seems to refer to the false gods of the heathen; Prov. 21:16 to a spiritual condition in this life, like Eph. 2:1, and Jer. 51:57 is simply contrasting the long sleep of death with the temporary slumber of drunkenness. See the subject of the resurrection of the unjust fully discussed in the pamphlet on that subject published at this Office.

239.—PERFECTED FOREVER. HEB. 10:14.

Will you please explain Heb. 10:14-17? Who are the sanctified? How were they made perfect? And what sins and iniquities are to be remembered no more? J. R. B.

Ans.—The offering referred to, is the offering of Christ upon the cross. In that there was provision for the forgiveness of sin and for crowning with eternal heavenly perfection all those who will give themselves to the service of God, and accept these offers of his grace. The word "sanctified" here means those who will, and do, separate themselves and consecrate themselves to the service of God. The sins and iniquities are the sins of those who will avail themselves of the provisions and privileges of the new covenant. And remission means

the final putting away and blotting out of the sins of the people of God. And when that is done, his people will be forever perfected in the kingdom of God, and there will then be no more offerings for sin.

240.—GOG AND MAGOG. EZEKIEL 38.

Please give a brief explanation of Ezekiel, chapters 38 and 39, especially 39:8-16. F. P.

Ans.—Many things have been offered by the Lord to the children of men in different ages of the world, on certain conditions to be fulfilled on their part. But men not complying with the conditions, the promises were never fulfilled. The prophecy of the 38th and 39th chapters of Ezekiel, seems to be one of this nature. It was a conditional prophecy, but the conditions never having been complied with, it was never fulfilled. Under different conditions, the real design of the prophecy, that is, the end had in view, will be accomplished at the end of the thousand years, where Gog and Magog again appear, as brought to view in Rev. 20:8.

WHAT IS WANTED.

WHAT the cause of truth wants to-day is more power; and there is no doubt that it is going to have it.

Power is not argument. In the domain of morals it is not knowledge. Those who go out to proclaim the third angel's message know that it is not very difficult to get people to admit that this message is the truth. They know the difference between getting people to admit the truth, and getting them to take their stand for it. If all who admit the truth would also accept it, there would be a vast increase in the number of those now reckoned as keepers of God's commandments.

On the argumentative side there is nothing lacking. The various distinctive points of our faith have been studied and developed until they can be set forth with the utmost clearness, as truths sustained by plain and positive declarations of Scripture. And they are thus presented, and the people listen to them and admit their correctness; but they will not, save in few instances, take their stand to obey them. In a time like the present, when new discoveries, real or pretended, are daily coming to the front, and error, in the religious world, is able to make about as plausible a showing as truth, the latter needs something more than mere assertion, even though clearly scriptural, to give it force. When voices are everywhere crying, Lo, here, and lo, there, the message of truth must be something more than merely a voice among the rest. Something more than this seems necessary to convince people as to what is the will of God, for them, to-day. So it was in the days of the prophet Elijah. The people were not moved by all the words contained in the book of the law; but when fire came down out of heaven upon Elijah's sacrifice, they said with one voice, "The Lord, he is God."

Truth, in the contest with error, needs a stronger ally than argument; and it will have it. It will be allied with power,—power to work miracles, power as great as that employed in the creation of the heavens and the earth. This power will be with those who present the truth, and will be seen and felt by those who hear it. The mighty sermon preached by St. Peter on the day of Pentecost furnishes an instance of what truth thus allied can do. It was not a long sermon, nor one containing plausible arguments, but its effect was the conversion of 3,000 persons; while now, with an abundance of argument, there seems to be about 3,000 sermons to one conversion. The power of the "spirit of truth" attended Peter's sermon, and his hearers were "pricked to the heart." A plain, simple, positive assertion, so attended, is much mightier than the most logical argument alone.

What is needed, then, by those who present the truth, is not greater clearness of argument than has been yet attained, but greater power. The power will come with greater faith; but not without it. It has always existed, for it is the power of God, promised always upon condition of faith. It is ready to-day upon the same condition; and never was there a time when it was more greatly needed.

To his disciples, while on the earth, the Saviour gave power over unclean spirits, and over all manner of diseases (Luke 9:1), and just before his ascension he said: "These signs shall follow them that

believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink of any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. Will any one claim that this language does not include believers in this age of the world? If not, why not? Is it not just as fitting now that the preaching of the gospel should be attended with miraculous power, as it was in earlier days? Was it not in the divinely established order that such power should attend the word spoken, as a confirmation of its truth? (Verse 20.) And is not such confirming evidence needed now as much as at any previous time? No one, we think, can maintain the position that to "heal the sick" is not just as much a part of the great gospel commission as to "preach the word." If divine power does not attend the preaching of the word, it is not the gospel; for the gospel is "the power of God." Rom. 1:16. And the power of God can just as easily be manifested in healing the sick as in any other way. Whether it is the conversion of a sinner, the healing of disease, the raising of the dead, or the creation of a world, it is all the power of God, and why should one manifestation of it be any more surprising than another?

We do not see to-day the signs which confirmed the word in the days of the apostles, because men are not now "full of faith," as they were in the days of Stephen and the apostles. How many who preach the gospel to-day would not be surprised if they received the power to work miracles? How many would in the course of their duties be bitten by a deadly serpent, or take into their systems some deadly poison without, when aware of the fact, expecting to receive any harm? And how can any one expect to receive such power so long as he does not see and realize that such power exists in the word of God, that it is actually to be given to "them that believe," and has not faith enough to save him from being surprised—perhaps greatly so—if he should get it? It needs no reasoning to show that God could not carry out his plans on that principle.

But the time is coming when the message that God is giving to the world will be attended with signs and miracles to confirm it; for the word of God so declares. 2 Timothy, 3rd chapter, begins with a reference to the last days, and enumerates some of the evil characteristics that the wicked of that time would display, and says (verse 8), "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." Jannes and Jambres were the magicians at the court of Pharaoh, and the manner in which they withstood Moses was by working—or attempting to work—the miracles which he performed. Miracles will attend and confirm the word of truth, and the Devil will also work miracles against the truth through those who are his servants, but the testimony is that "their folly shall be made manifest unto all men, as theirs also was." The power of God will be earnestly sought, and it will be obtained; and then will the truth advance again as it did when thousands were converted in a day. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

Christ's Visible Appearing.

"AND then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

These events occur in *immediate* connection with the shaking of the powers of heaven already considered. "Then," or *at that time*, the sign of the Son of man appears *in heaven*. This is not a "sign" that his coming is near, but the evidence of his actual presence. We read of his ascension:—

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

His second coming thus takes place in the same literal manner as his ascension. Then a cloud re-

ceived him so that he was invisible after being caught up, and it bore him away from their view. He comes, then, upon a cloud. This cloud in the far distance, bright and glorious, is the first thing beheld—"the sign of the Son of man" in heaven—the emblem of his actual presence. Then he is fully revealed in all his majestic glory. Is his coming actual, visible, which all can behold? It will be as visible as his ascension; for it is "in like manner." They beheld him go up into the mid-heaven, when the cloud received him from their view. He had been talking to them in a public manner. All at once he goes up into the sky from their very presence. No one would for a moment doubt that they plainly saw him. So the record declares his coming again will be just as real, just as visible, and far more glorious: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. Can we see a flash of lightning which lights up the whole firmament of heaven? Then most certainly we can see the glory of his personal advent.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1:7. Said the Saviour to the high priest in his mockery of a trial: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. Human language could not be made plainer than these statements. They demonstrate his actual, visible presence. It is no spiritual coming by the preaching of truth and doing people good that is here spoken of, but his glorious revelation to an astonished world. His second coming is as *real* as his first advent, but far more glorious. Then he appeared, the babe of Bethlehem, the carpenter of Nazareth, the prophet of Galilee, the crucified redeemer of mankind. Now he will come in the glory of his Father, with all the holy angels with him, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. He will "come to be glorified in his saints, and to be admired in all them that believe." The Lord will consume the wicked "with the spirit of his mouth," and destroy them "with the brightness of his coming." Then will his people say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." But the wicked will seek to hide "themselves in the dens and rocks of the mountains." They will pray to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" So visible, tangible, real, and supremely glorious will be the second coming of our Lord.

But let us note some interesting particulars given by other Bible writers of this coming:—

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Most certainly this is the same event of which our Saviour spoke when he comes with great power and glory. The trump of God is referred to by both, also the gathering of the elect, the sending forth of his angels, and the salvation of his people. From Paul's testimony it is evident the Lord does not at that time come down to the earth itself, but remains "in the air," where the righteous dead who are then raised (1 Cor. 15:51-54), and the living righteous, are caught up to meet him. The angels are sent forth to gather every true child of God. The graves open, and the saints which slept, awake. The wicked dead are not then raised, but lie in their graves till one thousand years later (Rev. 20:4-6), when they are raised to receive their punishment. The living wicked are all slain at the coming of Christ. (See Rev. 19:11-21; Jer. 4:19-26; 25:17-33; Isa. 13:9-12; 24:1-20, and many other scriptures.) The earth becomes an utter desolation, broken down, and a chaotic mass, the same as it was when first created, in which condition it remains one thousand years, Satan being confined in it.

But the servants of God are caught up in the clouds to meet the Lord in the air, and go with him to the New Jerusalem above, where mansions have been preparing for their occupancy. They go to heaven to appear before the throne of God. They dwell there one thousand years, sitting in judgment with Christ, while the records of the lives of the wicked are being considered, and their measure of punishment decreed to be inflicted after their resurrection at the end of the one thousand years, and the judgment upon the fallen angels. John 13:36-38; 14:1-3; Matt. 5:12; 1 Cor. 4:5; 6:2, 3; Ps. 149:5-9; Rev. 15:2; 4:1-6; 19:1. At the end of that period the New Jerusalem comes down upon the earth; the wicked who have been raised to receive their decreed punishment, with Satan at their head, seek to surround and capture the holy city. But fire comes down from heaven and consumes them. Then our earth becomes one vast lake of fire, is melted, re-created, and becomes the "new earth" in which the righteous will forever dwell. Thus all sin and unrepentant sinners are put down and destroyed forever, and a clean universe is peopled by holy, happy beings, who will reign in it forevermore. Rev. 20:4-14; 21; 22.

This brief digression, in which we have merely glanced at a few leading texts, has been made to give the reader some idea of the order of events as revealed in the Bible, from Christ's visible appearing to save his people, till the final "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." In the minds of many there is great confusion relative to these things. The truth of God upon any given subject is to be obtained by comparing and considering *all* the Lord has said upon that subject. Then place will be given for every statement made, and a divine harmony will be produced. Without doing this we are in danger of receiving superficial, one-sided, and inconsistent views of Bible truth. G. I. B.

(Concluded next week.)

THE GERMAN WORK AT LARGE.

A LITTLE over ten years ago the German work was just beginning in the United States, while in Europe there were but two small churches, and the only ordained German minister labored chiefly among people of another language. Europe, with as many German-speaking people as the United States have inhabitants, was thus nearly wholly unprovided for in this direction, while there was no laborer among the millions of Germans in this country and the thousands in Australia, South America, etc. But during the last decade God has wrought quite a change. There are now some twenty-five German churches in Germany, Russia, Switzerland, and Rumania, and some keeping the Sabbath in Austria,—in all, over eight hundred Sabbath-keepers and some twenty-five workers, while twice this number are in the United States, besides a number in Australia, South America, etc. We feel grateful for this, yet on the other hand, how small it appears when we consider that at the time I left Germany last month, only one ordained minister remained in a field with the same population as the United States! I must openly confess, that under the circumstances I should have preferred to remain, especially as there were favorable openings for a half-dozen workers. The only thing that assured me in leaving, was that in some way I might with God's help, increase the interest of our brethren in America for the millions in Europe, the most of whom are entirely ignorant of the last message, while at the same time the Sunday issue is ripening just as fast and as apparently as in America.

Our steamer, the "Augusta Victoria" of the Hamburg line, brought us in less than eight days safely across the waters, and we cannot but recommend these steamers highly to our people. On the voyage I made the acquaintance of a German Reformed minister from Bohemia, who improved every opportunity to talk with me on Bible subjects, and he bought several of our standard books ere we parted. Watching the emigrants, I found many perusing the tracts and papers our ship missionaries had distributed among them, and they thankfully accepted more. We surely should continue this work, and not rest until we have the proper publications in all languages.

Since Aug. 1, I have spent one week in Pennsylvania, and one in Battle Creek. From there I made a short visit to the Ohio camp-meeting, in order to meet Elder Shultz, and the last ten days have been spent in Wisconsin and Minnesota. In all these places I improved the chance of making our brethren acquainted with the needs of our work in Europe, and the Lord has added his blessings. With many the interest in the foreign mission work has been deepened, and the tears mingled with gifts from the widow's mite to ten dollars, were the best evidences of true sympathy for those who suffer banishment and privation for Christ's sake, and for those who still sit in darkness. The rich reward will surely not be lacking, for not even the drink of water will be forgotten, when our Saviour comes to reward his own.

Aug. 6-8 I spent with the church at Allentown, Pa. I had the privilege of dedicating their neat house of worship. This church was raised up seven years ago by brother J. S. Shrock and the writer. One brother gave the lot, and he with others also did considerable of the work, while others donated freely, and considerable was received from outside friends. We believe that not only the house, but also some hearts, were fully consecrated to the service of the Master. Sunday night I spoke at the German tent at Myerstown, where brethren Shrock and Krum are laboring. Some have already taken a stand, who had been praying for more light. The German work in Pennsylvania has made some progress, still we fear that there is not the proper realization of what there is to be done as yet; for in Philadelphia and other cities so little is done to encourage young men to become fitted for laborers in the work. We hope that one brother will attend Union College from there.

Sabbath, Aug. 20, I spent with the church at Milwaukee, speaking to them twice in German and English. Here several German Bible workers would find a large field. Sunday we had two well attended meetings at the German tent in Watertown, where Elder F. Westphal and others are laboring. We are glad to see that a number of German workers are being developed in this State, where the German population almost predominates. Monday and Tuesday were good days for the church at Winona; the practice of giving first-day offerings was revived, and some twenty dollars were freely donated to the foreign work. The next two days were spent to good profit with the church at Mountain Lake, and we were glad to find that their numbers had grown under the work of Elder H. Graf.

Sunday, Aug. 21, we had four services in English and German at Good Thunder, about one hundred of our people having gathered here. The Lord blessed the word spoken, and \$53.91 were given with a free heart. They have here the neatest meeting hall I have seen among us, and love and harmony seem to prevail.

Here, as also in other places, I find among our German members a number of promising young people, who might be educated for the work of their Master, and supply the great lack of German workers. Some have said, Why not raise up German workers in Europe? Some are being raised up; but the work is new, and there are many obstacles which those here can hardly realize. In the first place, the children of our own people are the most promising cases, and have the best opportunities; but where the work is as new as it is in Germany, they have no chance to develop, as they do here where the work is older. Our people in Germany are poorer and earn less, and we have no school as yet, even if they should wish to send any of their children. Then again, the boys have to enter the military service in their most promising years, unless they choose the other alternative and leave, as many do. America supplies England, Australia, Scandinavia, etc., with laborers, why not the large German field also? But our German brethren, and the men of responsibilities in the churches, instead of nourishing in the young the desire of entering this work and preparing for it, are very eager to start youth's classes in the English. Thus the children learn English in the day schools and English in the Sabbath-school, and is it to be wondered at if they have a dislike to the German? I know it is much easier to carry on everything, as much as possible, in one language, but the question is not always what is easiest in the short run, but what is the most profit-

able in the end. Some of the most promising youth will be entirely lost to the German work, or, if they finally enter in riper years, it takes a long time to fit them to speak German properly, if they ever do learn it. In view of the great German field, may the Lord impress some of our people not only to send their children to Union College, but even to Germany, to complete their education and to enter this field; and may they not forget that the foundation must be laid in the home and in the Sabbath-school. Children can learn with ease what is almost impossible for grown people to learn, and this is especially the case with languages. The German field, with its 70,000,000, is ripe for the harvest. It extends to a considerable portion of the earth, and the efforts made in it thus far have shown it to be as promising a field as any; but laborers are wanted in every part of it. May our people heed the admonition of our Saviour to pray that he may send forth laborers, and that he may reveal to them their duties in helping on this work. His promise is sure, that the prayer of the upright in heart will be answered. L. R. C.

A VALUABLE BOOK FOR THE TIMES.

AFTER many hindrances and delays, I have at last finished reading through the volume, "The Two Republics," written by Elder Alonzo T. Jones. I have read it with deep interest and profit. I wish, wholly unsolicited, to express in a measure to the readers of the REVIEW the high appreciation I feel for this excellent book.

Commencing at that period in the history of the Roman republic when through conquests a height of power had been attained, and great wealth and luxury were beginning to be common among the ruling classes, and corruption was exerting its baleful influence, and simplicity fast disappearing, and when bribery and violence were beginning to destroy the purity of popular elections, and the whole current of public action tended to make the rich richer, and the populace were willing to sell themselves to the highest bidder, the course of events is rapidly sketched, and the most important historical facts are briefly outlined till the republic itself was ruined and swallowed up by the imperial power, and we reach the era of Christ's birth. Then a rapid notice of the reign of each emperor is given, till the reign of Constantine, usually called the Great, is reached.

The rise of Christianity is of course noticed, its progress considered, and its persecutions briefly narrated. The horrible condition of society, the universal corruption, and the terrible wickedness and depravity and tyranny of most of the emperors, is portrayed in vivid colors. A brief epitome of the struggle between the expiring outward forms of paganism and the increasing numbers of professed Christians is given, till Constantine, carefully balancing the probabilities as to which shall finally triumph, like an astute politician as he was, places himself outwardly with the new, rising faith of the lowly Nazarene.

The corrupting influences already at work among the bishops and leading men of the church, even before Constantine indorsed it, is forcibly presented; but a most striking and intensely interesting portrayal of the gradual development of the union of Church and State is given, showing how this was all consummated for purposes of worldly policy, and as they thought, of mutual advantage in a worldly sense. The dignitaries of the church thus became the great men of the nation, having wealth, power, influence, and lordly authority; while the whole immense power of the church sustained those kings who helped the bishops to gratify their lust for wealth and luxury and influence.

But as the process goes on from century to century, and the working of "the mystery of iniquity" becomes more and more developed, the church at last comes out ahead. The papacy—the "man of sin"—the "little horn"—becomes triumphant over all; sitting in the temple of God, showing himself to be very God, till kings at last must fain bow low before him, kiss the foot of the pope, and acknowledge his authority to be that of God himself,—till the pope of Rome becomes the greatest and most famous figure in all history, and Satan's grand masterpiece of deception was fully consummated. The long persecutions are dwelt upon, the corrupting influences arising from a union of civil and re-

ligious powers, the utter perversion of all true conceptions of the nature of true religion, and an utter stamping under foot of all proper views of civil and religious liberty. Many other subjects of interest are carefully considered. The corruption of Bible doctrine, the setting aside of the Sabbath of the Lord God, and the continual exaltation of the Sunday of pope and pagan, in its place.

Then the great Protestant Reformation, the degree of its reforms, the mistakes of its leaders, the continuation of many of the perversions of true religion established in Catholicism, the partial reforms introduced by it,—these are considered in an able manner. Then the rise of the great republic in this new land of promise, the work of the Puritans, their persecutions of the Quakers, Baptists, etc., Roger Williams and his noble stand for civil and religious liberty, the independence of our country, its glorious conception of civil freedom as presented in the Declaration of Independence, and our grand national Constitution with its guaranties of liberty and religious freedom,—these are presented with ability, and are of absorbing interest.

Then begins the dark picture, the attempt to turn this government into a virtual theocracy, blending the civil and religious, which are and ought ever to be separate, virtually uniting Church and State. The feeble beginnings of this movement are shown; its rapid progress, the union of various societies to accomplish this object, and the astonishing results already attained, showing the certainty in view of the predictions of God's word of the full development of the "image to the beast" and consequent persecutions sure to follow. Sketches of the persecutions already inaugurated are given, and the certainty of more to follow.

Such is a very brief and imperfect sketch of the leading contents of this most important volume. All students of history ought to read it. In its development are grouped together the pith and marrow of many volumes of church history, bringing clearly to view the causes and steps in the progress of the evolution of the papacy and the growth of that vast mongrel system of false religion—paganism and the forms of Christianity blended and combined—which constitute that most wonderful Babylonish "mixture," the "Catholic doctrine."

One must hunt through libraries of volumes to obtain all these facts here presented in comparative brevity, and then he could not get as clear a view of them as can be here obtained in a brief perusal. Voluminous extracts from the best historians are presented to back up every important statement. Lovers of history will be refreshed, interested, and delighted by a careful reading of this volume, and those not well-read in history certainly should peruse it; for here in a small compass can be obtained the very cream of religious and secular history. It will give breadth to the views of our people to read this book, add greatly to their intelligence, and above all, clearly open to their understanding many of the reasons of our faith. What a wonderful contrast comes before my mind, when I go back in imagination to 1851, when Elder J. N. Andrews first wrote in my father's house in Waterbury, Vt., the pamphlet on the "Three Messages of Revelation 14," in which our views of the work of the United States in prophecy were first written out. I heard him speak of it in a public meeting. Then the work we now see so rapidly developing, was seen in dim perspective. Now it can be seen in living reality. Nothing in all our work more clearly evinces the truth of our position, than the developments concerning the work of our government, and its rapid progress toward the great consummation. Every one ought to be wide awake, active, and terribly in earnest. This volume will afford a wonderful impetus to those weak in faith, if carefully read and pondered. It ought to be sold everywhere. It is a book for the times. It is a book for the intelligent and thoughtful. Its 900 pages are full of live matter which is greatly needed in the world to-day. May God help our canvassers to sell it largely everywhere. G. I. B.

—A Christian without an active spirit of philanthropy casts a deep reproach on the name he bears.

—Evil thoughts are but stepping-stones to bad acts.

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 MESSAGE OF THE ANGEL.

BY T. R. WILLIAMSON.
(Tallmadge, Ohio.)

O THE King has sent a message,
A momentous, startling presage
Of his coming, of his coming, for 'tis near;
Let us spread it, brothers, hasten,
Hearts will throb, and eyes will glisten,
Loyal lips will laugh with welcome as they hear.

Who has brought it? 'Tis an angel:
Yes, the heavenly evangel
Has come winging, swinging, singing through the
stars;
A full armed and radiant soldier,
Brighter, better, wiser, bolder
Than the best that ever rode through earthly wars.

'Tis an angel's message, brothers,
To be borne abroad by others,—
Borne by humans who are servants of the King.
Write it, pray it, sing it, shout it,
Tell the peopled world about it,
Till the sunny domes above us with it ring.

'Tis an angel's message, brightly
Come its sweet tones, blending whitely
With all thoughts, and words, and deeds that up-
ward tend.
Pure, O pure must be our spirits
Worthily to speak its merits,
Or our ready service worthily to lend.

O, our Father, hear us offer
All poor human souls can proffer,
Of our strength, our means, our work, our life to
thee;
Fit us, and with feet swift hasting
Courage, hope, and joyful trusting.
Till earth's end shall come, we'll spread thy mes-
sage free.

REPORT FROM ARGENTINE REPUBLIC, S. A.

HAVING cause for great encouragement in the recent developments of the work here in Buenos Ayres, we take this opportunity to let the readers of the REVIEW know what the Lord is doing for us.

Soon after arriving in this country, we began making as thorough a canvass as possible of the English-reading people. As a result, about one hundred and fifty books were sold and delivered, and now we are glad to report that the Lord has watered the seed sown, some of it having sprung up and borne fruit. We now refer especially to the case of a young man prominent in Y. M. C. A. work here, by name of L. Brooking. He has lately begun to keep the Sabbath, his attention having been first called to the subject while reading "Great Controversy," Vol. IV, while the thorough reading of "History of the Sabbath" afterward, fully convinced him, and he did not hesitate to obey. The sacrifice he has made will be better appreciated, when we explain that he had just finished a four years' apprenticeship in the machine shops at the Great Southern railway, and not expecting to be retained in the shops to work only five days, he began looking for other work, when we appeared, and suggested the canvassing work to him. It is needless to say that he at once saw the importance of the work, and having had a desire for some time to devote himself to the Lord's work, he consented to join us, and this week he is taking a course of training, preparatory to entering the work.

We would not omit to mention here that when his employers found he was going anyway, they offered him the privilege of working only five days in the week; however, he is not tempted to go back. This brother will doubtless be useful in our work, since he is well acquainted with the Spanish language; and as all nationalities here use this tongue, we think best to have him engage in work among the French for the present, but as soon as publications are ready in the Spanish tongue, we will have him take up the work among the natives.

As might be expected, the stand this young brother has taken is making quite a stir in the ranks of the Y. M. C. A., and not a few think he has fallen from grace. From the fact that the law of God is repeated in the ritual of the Church of England, many young Englishmen here think that one keeping the ten commandments tries to find his righteousness in obedience to, and not by faith in, Christ. However, quite a number are becoming agitated over the question, as will be evident from the fact that last Sabbath evening a paper was presented at the meeting of the Y. M. C. A., on the

subject of "Sabbath Desecration," after which the subject was opened for general discussion. Several were anxious to learn concerning the change of the Sabbath, and rather appealed to us to give them some light on the subject; but not having sufficient time, we deemed it prudent to ask for an entire evening to the presentation of this question, and this we are promised.

We are informed also that some desire Bible readings on the same question, while others say that Sunday may be one of the errors of the Church of Rome, which they will have to give up, at the same time expressing a willingness to do this if it can be sustained by plain Bible testimony.

From these omens, we have hopes that more will come out to join us in holding up the standard of truth, and having united our prayers that the Lord would raise up laborers here in this destitute field, we rejoice that he is beginning to answer our prayers. We have now about half a dozen who are interested in the Sabbath question, who wish to investigate it thoroughly, and we have no doubt that if a missionary could come here and give his whole time to the work in this city, a company could soon be brought out.

Thus far we have been laboring at considerable disadvantage, having no depository for books, and no one to manage and attend to the shipment and receiving of books. We have lost considerable time in traveling to and from our fields of labor to get our books, and owing to delay in receiving them from Europe and New York, we have been delayed in making our deliveries several weeks at a time. However, since brother Chadwick has arrived for the purpose of looking after our needs here, we trust that we shall soon have the needed help to look after the general work, so that we can give ourselves more fully to pushing the work in the field. It seems also that the need of helpers here in the city will become more imperative as our canvassing force grows larger, which we have every reason to expect will be the case.

We would also mention as an important branch here, that of the ship work, of which we have done very little, employing only our spare time on Sundays in this manner. In visiting different vessels, I have found books and publications of ours from England, Hamburg, and New York. I will mention one instance of meeting a captain of a bark, who purchased a copy of "Prophecies of Jesus" from one of our ship missionaries at Hamburg; and the mate and captain were both so much interested in it that they bought "Bible Readings" of me at once. The greater part of the shipping to this port sails under the British, Norwegian, and Italian flags, and we are sure that a ship missionary would have plenty to do here with publications in these different languages.

At present we are enjoying very pleasant winter weather, the thermometer rarely going below the freezing point, while the days are quite warm. The early part of the winter, we are told, has been the coldest known in years, there being heavy frosts throughout the month of June; and as it has been exceptionally dry for this time of the year, the result has been shortness of grass for cattle and sheep, causing them in certain parts to die of starvation by the thousand.

In closing, we would especially request the prayers of our people, that those who are under conviction may take their stand for the truth, and that the Lord may do a great work for this benighted country.

Buenos Ayres, July 25.

E. W. SNYDER,
C. A. NOWLEN.

WISCONSIN.

ALBANY.—The interest here is very good, the attendance being from 100 to 200. Many are asking for the light. We have been at this place two weeks, and expect to see a good work done here. Brother Anderson reports the work still going on at Brodhead. We ask the prayers of all God's people.

Sept. 4.

R. J. WHITE,
G. KISNER.

AMONG THE CHURCHES.—I left Sparta the 21st of July, on a tour among the churches in the southwestern part of the State. Finding three families of Seventh-day Adventists living in Cassville, I spent several days there, holding meetings and visiting among the people. As there was much prejudice to meet, I labored to remove it as much as possible, and was quite successful. Several became much interested in the truth. I organized a Sabbath-school of about twelve members, and arranged for prayer and social meetings to be held at brother Slatt's house. I also held meetings on Sabbaths and Sundays with the Waterloo church, five miles from Cassville. During these meetings five were baptized. I then spent two Sabbaths with the church at Mt. Hope. Twenty meetings were held, and three persons baptized. It was a time of refreshing to the entire church. From there I came to Darlington, spent seven days, and baptized one. All seem much encouraged to press on to victory, in the name of

Jesus, who is mighty to save all who will submit wholly to him.

I have met several young people who would be glad to attend one of our colleges or the Sanitarium for a three years' course, but they have not the necessary means. I have tried to work up plans to help them, and I hope some of them will succeed. I have labored much in all the missionary enterprises, and I am sure that those I have met have a deeper interest in missionary work. How thankful we ought all to be that the Lord has not become disgusted with us for our worldliness, and forsaken us ere this. Still mercy lingers for us a little longer, and is still holding the winds until those who have so much money invested in property, sell it, and give alms, and so lay up treasures in heaven. Dear brethren, make haste before the decree passes that you shall neither buy nor sell. (See Zeph. 2:1-3; Rev. 13:16-17.) Many will hold on to their large property until it will be too late to get it into the cause of God, but they will have to see it wasted, ruined, and destroyed. Then what account will they have to render to God? Now is the time to act faithfully as God's stewards.

I. SANBORN.

MICHIGAN.

LE ROY.—We closed our meetings at this place Sunday evening, Sept. 4, with about one hundred present, having been here nine weeks. As the result of our work, twenty-four are keeping the Sabbath, who seem to be established in the faith. Our total expenses were \$19.21, and our collections amounted to \$21.79. Although our meetings were held during the busiest season of the year, and some took especial pains to keep people from coming, our congregations continued good until the close. The young people deserve notice for their exceptionally good behavior during our entire stay. We shall ever remember our stay in Le Roy with pleasure; for we can see the precious guiding hand of the Lord in all that was done. To him be all the praise!

F. I. RICHARDSON,
A. J. HAYSNER.

GLENDALE AND LACOTA.—We began meetings in the tent at Glendale, Mich., June 24, and continued them without interruption until Aug. 4, when we moved the tent two and one-half miles east and pitched again. It was necessary for us to pursue this course in order to complete the work begun in the former place, as some who were deeply interested from this neighborhood had been attending our meetings at Glendale, and desired us to come among them and continue our work, offering to furnish lumber to seat our tent and to supply all of our temporal wants.

We continued meetings in the latter place until Aug. 22, when we moved again to Lacota, Mich., where we now are, having just begun work in this place. At Glendale we leave a well-organized class of fourteen adults, with a Sabbath-school of twenty-four members, and meetings placed upon a permanent basis. Seven were buried with Christ in baptism; others will follow soon. A letter received from this little company since coming here, tells us they are all of good courage in the Lord, and are having most excellent meetings. We have not seen as many give their hearts to God as we hoped and desired, but we are grateful indeed for some fruit, and we thank God and take courage.

R. C. HORTON,
M. S. BURNHAM.

CALIFORNIA.

LOS ANGELES.—In company with Elder R. S. Owen, I began a tent-meeting in the eastern part of the city of Los Angeles, the 15th of June. This is a city of about sixty-five thousand inhabitants. Our attendance was quite good all through the meetings. Considerable opposition to the truth was manifested upon the part of the ministers of some of the popular denominations, both in preaching against it publicly, and also in circulating reading-matter against the truth, but we went right on preaching the gospel, and as a result, seventeen have united with the church by baptism, and four by profession of faith, having been baptized before. Eight are keeping the Sabbath who have not yet united with the church, one backslider was rebaptized, and quite a number are interested, some of whom we think will soon obey. This is of course partially due to the faithful assistance which the Bible workers have rendered here in the mission. Our donations amounted to about twenty-one dollars.

We are of good courage in the Lord. A few days ago, while in Pomona, having been called there to conduct the funeral services of sister Sarah A. Patterson, brother L. A. Scott, a colporter, told me of a conversation which took place in his hearing and for his benefit. A neighbor, speaking of brother Scott's work, to the man with whom brother Scott was staying, said: "He is a wolf in sheep's clothing, and if it was within my power, I would brand him

with a hot iron, and give him thirty days to get out of the country, and if he returned, I would hang him." And this man was a professor of Christianity and one of those who are laboring so hard for the preservation of the "Great American Sabbath" (Sunday). This is the spirit that gave rise to the beast; it is also the spirit which is so rapidly forming the image to the beast, and will soon give it power to speak. Can we longer doubt our nearness to the time of trouble? A late testimony, a part of which I quote, tells us of our present condition with no uncertain sound:—

"We are standing upon the threshold of great and solemn events. . . . The storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night. . . . All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. . . . Intensity is taking possession of every earthly element."

O, that we might all realize how desperately in earnest Satan and all his agents are, and then that a corresponding zeal and earnestness might take possession of all the servants of God!

Elder Owen starts for Healdsburg, Cal., to-day, to resume his work as Bible teacher in the College, while I go to Pasadena to help brother Burg, in a meeting which he is conducting there, after which we will return and pitch our tent in another part of this city.

O, how thankful we should be that we have the blessed privilege of telling with pen and voice, that Jesus lives to make intercession for us. Pray for the work in this field.

E. E. ANDROSS.

Aug. 28.

OHIO CAMP-MEETING.

This meeting was held in the city of Cleveland; from Aug. 12-22, and was the largest camp-meeting ever held by the Seventh-day Adventists in the State. The camp was composed of 120 tents, two of these being large meeting tents, divided into eight rooms each, in which thirteen families were accommodated. There were 722 persons encamped. The new 90 x 120 ft. meeting pavilion was upon the ground, and used for public services. It is the best and most substantially constructed tent of the kind I have seen this season.

In locating the camp-meeting in the city of Cleveland, the officers of the Conference considered it as a very important point, and so it is. Cleveland was one of those cities which was mightily stirred under the Advent proclamation in 1843-44. We were pleased to meet in the camp some of the citizens who were in the past movement, and who are now rejoicing in the truth. Cleveland was the home of that devoted Adventist minister, Charles Fitch, whom sister White mentions in "Early Writings." It was he who was led by the consideration of Habakkuk 2, to suggest to Elders Himes and Miller the propriety of constructing charts with the prophetic imagery of Daniel and the Revelation, so that the eye, as well as the ear, might be impressed.

I had occasion in one of my discourses to make mention of some facts concerning this devoted man. At the close of the discourse, an aged sister in the audience, one who knew brother Fitch, came up to the desk, and grasping my hand, with tears coursing down her cheeks, said: "Why, Charles Fitch baptized me. We rejoiced together in the truth in 1843." This sister is now rejoicing in the light of the third angel's message.

This Cleveland camp-meeting was not only the largest camp-meeting ever held by our people in the State, but a season of the greatest spiritual refreshing. Hearts were made to rejoice in accepting the full light and liberty offered in the gospel of Christ, and many for the first time sought and found peace in Jesus and forgiveness of sins. Sixty-two persons were baptized on the second Sunday of the meeting.

Besides the laborers of the Ohio Conference, there were a number of General Conference ministers who took part in the services,—Elders A. T. Jones, W. W. Prescott, E. W. Farnsworth, H. Shultz, W. H. Wakeham, and the writer. Elder Conradi was with us one day, and gave the camp a very interesting talk on the German and Russian work in Prussia and Russia.

The cause is onward in Ohio, as very evidently appears from the reports of business, and the doings of our people while in camp. The Ohio Conference is now composed of 54 churches and 1,314 members, who paid a tithe for the last year of \$11,773.86, being an increase over last year of 75 members and \$1,773.86 in tithes. The Sabbath-school Association in the State is composed of 83 schools, with 1,399 members, who contributed for foreign missions during the year, \$867.58. This was an increase over the previous year of 11 schools and 213 members, and an increase in the contributions of \$463.56, being more than double the contributions of the previous year.

The report of the canvassing work in the State

for the year showed the sales of thirty-one canvassers to be about forty thousand dollars, which was more than double the amount sold the previous year by twenty-nine canvassers.

The contributions made upon the camp for various objects were as follows: To aid those persecuted and imprisoned for their faith, \$190.01; first-day offerings for the two first-days of the meeting, \$220; Sabbath-school offerings for the two Sabbaths, \$73.09.

As the meeting closed, and our people returned to their homes, it was with the unanimous testimony that the Lord had given us "a feast of fat things." Many rejoiced, not only in the blessing of God, but in that they had found the source of blessings—faith and complete trust in the Lord.

J. N. LOUGHBOROUGH.

WEST VIRGINIA CAMP-MEETING.

A MOST excellent camp-meeting, held at Berea, closed the morning of Aug. 23. The power of God, through his Spirit, was manifested in a marked degree all through the meeting. Many expressions of praise and thanksgiving came from the lips of almost every one, for the privilege of enjoying this precious opportunity of seeking the Lord.

After twenty-four hours' travel, I reached the place of the meeting Tuesday evening, the 16th, and Elder S. H. Lane came Wednesday evening. We found the workers' meeting and canvassers' school had been in progress for a week. The canvassers, under the instruction of Elder E. E. Miles, felt that they had enjoyed a golden opportunity, and were full of courage over the success which had attended their efforts in the past to sell our books. West Virginia has been proved to be one of our best fields for canvassing.

There were about one hundred and fifty of our people present at the meeting, the most of whom remained till the close. This was a good showing for this small Conference. Berea is a small village of not over one hundred inhabitants, yet the attendance from the outside was large, many coming for miles to attend the meetings. On Sunday, all day, above six hundred were present, and the best of order prevailed. We were in the vicinity of a Seventh-day Baptist neighborhood and church, and nearly all were attendants at our meetings.

Their pastor, who had previously formed a little acquaintance with our people, was at nearly every meeting, and before the close, took his stand fully with us, accepting all the points of our faith. His heart was filled to overflowing with the blessing of God. Another minister, from the Disciple church, came to the camp-meeting to learn the views of Seventh-day Adventists, and in the closing meeting identified himself with us, stating that he was fully established in all points of our faith, as far as he knew them. There were others also who accepted the truth, and expressed a determination to walk in its light.

After we arrived on the ground, Elder Lane and myself did all the preaching, the main burden of which was to raise the standard of individual spirituality, and we were not disappointed. As a result, we expect to see the Conference grow in numbers and in influence for good for time to come.

Harmony prevailed in all the business meetings, and evident signs of progress existed in every branch of the work. Elder Babcock was re-elected President, and from all we could learn, he has a large place in the hearts of our people in this Conference. The finances are improving. Broader plans were laid for work the coming year. There is an increase of tithe over the previous year, but as in every Conference, there is still room for improvement. On Sunday morning we had the privilege of presenting the progress of the message in foreign fields, and showed the need of being faithful in first-day offerings and other offerings for foreign work. We gathered in their first-day offering for that morning, and the amount was nearly nine dollars.

The school question is becoming a matter of some importance in this Conference. Last year they maintained successfully a primary church school; and now they have purchased property at a good bargain, where they will hold a similar school, but on a larger plan, than the one held last year.

Elder Lane presented the needs and the high moral qualities of the South Lancaster Academy, and stated that means were needed to pay off the debt. In a few minutes, pledges were obtained to the amount of \$266.

On the whole, we can say that this camp-meeting was a success, the influence of which will be felt for a long time. With the blessing of the Lord on the people, and on the officers of the different branches of the work, we may expect to see the cause move forward, and gain strength every day, and that many souls will yet receive the truth in this Conference.

I. D. VAN HORN.

Sept. 1.

CANVASSERS' INSTITUTE.

PURSUANT to announcement, the canvassers' institute for Florida was held at De Leon Springs, Aug. 12-24. There were about thirty in attendance, twenty-one of whom have decided to enter the canvassing work at once. At this writing (Aug. 31) they are nearly all in the field.

One year ago, Florida had three regular canvassers. Within one year we have increased sevenfold, and we feel that the growth will prove quite substantial, as the instruction, both at the institute and to our churches the past year, has been of a character to lead our workers to connect themselves with Christ, the Rock of Ages, in whom is all power in heaven and earth. Hence they go out "strong in the Lord, and in the power of his might."

We were very much pleased to note that the instruction was almost wholly the teaching of the gospel. The canvassers were made to understand that their object was not to be "to get the book on the other fellow," but to teach the gospel. Late testimonies show us that our work now is to give the message of Revelation 18. To do this effectually, the gospel must be presented. When the gospel in its purity is presented, God's people will be attracted by it, and will come out of Babylon, and follow the true Shepherd. We now look upon our canvassers as so many ambassadors for Christ. May they all be diligent, not only in the field, but also in following up the line of study which they began at the institute.

Instruction was given by brethren F. L. Mead, A. F. Harrison, C. F. Curtis, and the writer. While it all seemed to be highly appreciated, that given by brother Mead was especially to the point, as it pertained to the principles underlying the great plan of salvation as shown by God's dealings with his creatures. His instruction was drawn almost wholly from "Patriarchs and Prophets." Many of us saw new beauties therein, for which we praise the Lord.

Florida would be ungrateful if she did not acknowledge her indebtedness to the REVIEW AND HERALD Publishing Company for making it possible for us to have such a feast in fat things as we enjoyed at the first canvassers' institute in Florida.

We hope and pray that our canvassers' work in the field will show that the kindness and liberality of the Office is duly appreciated.

Aug. 31.

L. H. CRISLER.

Special Notices.

WISCONSIN, ATTENTION!

We have secured the labors of Elder L. R. Conradi for our State meeting at Watertown, Sept. 27 to Oct. 3. He will be able to help us in both the English and German languages. We would especially urge upon all our German brethren the importance of this meeting for their people. Watertown has a large German population, and we have been holding meetings in the German language all summer. We hope to see a large attendance of our brethren and sisters of every nationality; for the meeting will be one of general interest to all. All should come prepared to take care of themselves, so far as bedding is concerned. There will be tents on the ground and a chance to board at the dining-tent. All should also come warmly clad, and have extra clothing for cool weather, if we have it.

M. H. BROWN.

NEW ENGLAND CONFERENCE.

THE time appointed to hold the annual Conference for New England is Oct. 4-11. The place, as already announced, is South Lancaster, Mass. This important meeting is just at hand, and we are preparing for the largest gathering ever held in this Conference.

As our meeting will be held at the same time as the annual meeting of the South Lancaster Academy, we expect to have a strong force of laborers from abroad. In addition to the labors of Elder O. A. Olsen, we expect to have with us Elders S. H. Lane, J. B. Goodrich, H. E. Robinson, and perhaps Prof. Prescott.

Arrangements are being made to provide entertainment free for all who attend. In so doing we hope to see many in attendance who otherwise might not feel that they could spare the money to come. We would suggest that each family bring along some bedding, as the nights will be cool, and it will be needed.

We have much to do, and as the meeting lasts but one week, it will be very necessary that all put forth earnest efforts to be present the first day, and remain to the close. We cannot too highly estimate the importance of these meetings, and parents will make a great mistake who do not feel the importance of bringing their children with them. The day of God is fast approaching, Jesus is soon coming, and the most important work for us and our children in this time is to be making it our first business to meet with God's people in solemn assemblies, where we may seek the Lord with all our hearts, that we may rightly understand his work for our time.

We have a great work to do. The message is soon to be carried with power to all the world in its closing mission. God is calling upon his people so to seek him that he may endue them with his power and send them forth as light-bearers to lighten the earth with the glory of the message. Shall we not all come up to the help of the Lord against the mighty?

NEW ENGLAND CONF. COM.

CANVASSERS' INSTITUTE FOR WISCONSIN.

It has been decided to have a ten days' institute for those who desire to enter the canvassing work this fall, and thus get the benefit of the good experience that can be gained by taking orders for the holiday season. This institute will be held at Watertown, Sept. 26 to Oct. 6, in connection with the State meeting. It is not designed for the old canvassers, or those who have already been thoroughly instructed in the canvassing work, but it is for the benefit of those who desire to enter that branch of the work, and have not had such instruction as they need, to make a success. This will be a very favorable opportunity for such, and we trust all who wish to begin the work this fall, will come to this institute, and also have the privilege of attending the State meeting, which will, of course, add much to the interest of such an institute.

We hope to see a large class come in this fall to recruit the ranks which have been thinned by removals to other fields, and which will be still further depleted when our schools begin this fall, as quite a number will return to school again this year. All should come provided to take care of themselves, as there is no church at that place. Tents will be furnished, however, free to those who enter the canvassing work.

M. H. BROWN.

THE NEXT GENERAL CONFERENCE.

THE time is drawing near when our brethren are inquiring when the next General Conference will be held. It will be remembered that in the report of the doings of the General Conference Committee in the spring meeting, it was stated that it had been decided to hold the next General Conference in Battle Creek, commencing Feb. 17, to continue about three weeks, this to be preceded by a biblical institute commencing Jan. 27.

The coming General Conference will be the most important ever held by our people. In the very nature of the case, this must be so, and now that these meetings are held only once in two years, their importance and responsibilities are further increased. During the institute, preceding the Conference, we expect to have a meeting each day for consultation, to which all who are elected delegates to the General Conference will be invited. In these councils we will have opportunity to talk over many important matters preparatory to their being brought before the Conference. It will be remembered that previous to the last General Conference we had one week of such meetings, to which we had especially called Presidents of Conferences and members of Conference Committees. We found this to be very profitable, and that afterward, when these questions were brought before the General Conference, the delegates were much better prepared to act upon them intelligently than they would have been had they been sprung upon the meeting at once, without there having been opportunity to consider them previously.

While it is yet a considerable time before the meeting, it will be well to note the time, so as to arrange for the appointment of delegates and different meetings in the various Conferences, in such a way that all the delegates, so far as possible, may be present at the institute preceding the Conference.

We will say that it is not expected to call all the ministers of the different States to this institute. That would hardly be consistent, and the gathering would be so large that it would be impossible to do justice by it. But the institute is arranged especially for the delegates who will be appointed to attend the General Conference. Further on more definite announcements will be made.

In view of the importance of the meeting, and the work in which we are engaged, we ask all of our people to make the next General Conference a subject of special prayer, that God's blessing may attend it in a large measure, and that such plans may be arranged, and such measures enacted, as will meet the importance of the time, and the ever-increasing demands of the work.

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

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:135.

LESSONS FROM THE NEW TESTAMENT.

LESSON XIII.—THE LORD'S SUPPER PROFANED.

1 COR. 11:20-34.

(Sabbath, Sept. 10.)

TEXT.—"And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me." 1 Cor. 11:24.

1. What existed in the Corinthian church? 1 Cor. 11:19.

2. As a consequence, were their meetings profitable or otherwise? Verse 17.
3. What was it impossible for them to do while in such confusion? Verse 20, Revised Version.
4. What unseemly actions were indulged in at their professed celebration of the Lord's Supper? Verse 21.
5. Where should bodily hunger be satisfied? Verse 22.
6. Where had the apostle received that which he delivered to the Corinthians? Verse 23.
7. When Jesus, on the night of his betrayal, took bread, what did he say and do? Verses 23, 24.
8. What did he next do? Verse 25.
9. What does the apostle say of this cup and this bread? 1 Cor. 10: 16.

NOTE.—The Lord's Supper is called the "communion," since Paul declares that it is the communion of the body of Christ. That is, it is the symbol of our oneness with him. Eat and drink Christ by his word (John 6: 63), and this is to be done constantly. So the Lord's supper is only the occasional symbol of a continual feast.

10. Then what must all those be who truly eat the Lord's supper? 1 Cor. 10: 17.
11. In that case can there be any division? 1 Cor. 12: 25-27.
12. What is signified by the Lord's supper? 1 Cor. 11: 26.
13. What did Jesus say of those who do not eat his flesh and drink his blood? John 6: 53.
14. In thus acknowledging Christ's death, what else do we also acknowledge? Verse 53; Gal. 2: 20.
15. Why should a man examine himself before eating the Lord's supper? 1 Cor. 11: 27, 28.
16. How does one eat and drink unworthily? Verse 29.

NOTE.—"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Strangely enough, many take this to mean that no man who is not worthy can eat the Lord's supper. In that case no one could eat it. To eat the Lord's supper is to feed upon the body of Christ. The eater must discern the Lord's body. Now Christ's body was given for sinners. Rom. 5: 6. Christ alone is worthy. The man who comes to the Lord's supper thinking that he himself is worthy, is the one who eats and drinks unworthily, for he does not discern that the Lord's body was a sacrifice for sinners. That man eats and drinks worthily who comes acknowledging that he is nothing, and is not worthy of anything, but that Christ is everything, and that Christ is his.

17. Then in what respect should a man examine himself? 2 Cor. 13: 5.

NOTE.—"Let a man examine himself, and so let him eat." This, as indicated above, cannot mean that a man is to take an inventory of his deeds, good and bad, so as to know how worthy he is to eat the Lord's supper. The Lord does not want men to come as Pharisees. Neither has he abdicated the throne of judgment in favor of any man. He has not constituted a man the judge of his own actions any more than he has made him the judge of other men's actions. For what, then, shall a man examine himself? Paul says, "Examine yourselves, whether ye be in the faith." 2 Cor. 13: 5. Let a man believe that Christ is the Saviour of sinners,—and he does not unless he believes that he is *his* Saviour,—and he will eat and drink worthily.

18. For what purpose did Christ come into the world and die? 1 Tim. 1: 15.

19. When will the salvation be complete? Heb. 9: 28; 1 Pet. 1: 3-5.

20. Then to what time does the celebration of the Lord's supper necessarily direct the mind? 1 Cor. 11: 26.

ADDITIONAL NOTES.

1. CHURCH ORDINANCES.—Under the Mosaic dispensation there were ordinances and ceremonies of various kinds, either typical of Christ or commemorative of special events in the history of the chosen people. Sometimes both ideas were blended in one celebration. Thus the sacrifices were typical of the sacrifice of Christ, and the passover was commemorative of their deliverance from bondage, and also typical of Christ. Moral duties—duties which we owe to God and man without respect to time or peculiar circumstances—never change. They are the same in every age. Especial ceremonies may change with the changing dispensations. Such changes are clearly marked in the word of God. The typical sacrifices closed when Christ the true sacrifice died upon the cross. The necessity for the commemoration of the escape from Egypt also ceased when Christ the true passover shed his blood for us. The new commemorative institutions are baptism, the Lord's supper, and the ordinance of feet washing. These were all established by Christ himself, and their observance commanded. These institutions which Christ has established may be abused and perverted, and the greatest necessity exists that they be perpetuated in the exact manner they were established. To so increase the amount of the emblematic bread and wine that the occasion of the celebration of the Lord's supper became a physical, rather than a spiritual feast, had been done by the church at Corinth, and the apostle reproved them for so doing. Every ordinance which God has given us should be observed, and they are blessings to us; but they should be entered into with proper sense of their spiritual signification. The

Lord's supper, commemorating as it does the sufferings and death of our divine Lord, is sure to bring a blessing to the devout participant.

2. SALVATION.—There is a present and a future salvation. We must enjoy the first to secure the last. When we repent of our sins, comply with all the known conditions of the gospel, and believe that we are "accepted in the beloved," then, our names being written in the "Lamb's book of life," we have a present salvation. Christ is our Saviour, and as we are his, we are saved. Paul, writing to Titus (3: 5) of what God had already done for those who had accepted Christ, says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." This salvation was already experienced. Final salvation—the salvation we shall experience when we pass from mortality to immortality—is referred to by Paul in Rom. 13: 11: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Here is a salvation which draws nearer to us every day. This is the salvation which will be given to the people of God by Christ when he shall appear the second time without sin unto salvation." Heb. 9: 28. This is the salvation for which the people of God have been waiting, when at his coming they exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

3. "TILL HE COME."—The celebration of the Lord's supper not only commemorates his sufferings and death, bringing to our minds the past scenes of Gethsemane and Calvary, but by it our minds are also directed to his second coming. At the time Jesus instituted this ordinance, he pointed them forward to that glad day when in the kingdom of God he would again sit with them and partake of the social meal, as at this time they had just been doing. Thus he said: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29. In harmony with this saying of Christ, Paul says, "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. 11: 26. Then in his presence the saints will experience that fullness of joy of which they have received some faint glimpses while in the days of their pilgrimage they have surrounded his table, and in faith have partaken of the symbols of his broken body and shed blood.

News of the Week.

FOR WEEK ENDING SEPT. 10.

DOMESTIC.

—The Pennsylvania Railroad Company have issued orders for the cleansing and disinfecting of all their stations and buildings of every kind.

—The International Peace Congress has unanimously decided to accept the invitation of the North American societies to hold the next international congress at Chicago in 1893.

—President Harrison's proclamation regarding the retaliation canal bill of twenty cents a ton went into effect Sept. 3, the first Canadian steamer to comply being the propeller "United Empire," which paid \$114 into the custom-house at Sault Ste. Marie.

—Great Britain has received an invitation from the United States government to take part in the naval parade in April next, in connection with the Columbus celebration, and has accepted it. She will probably send some of her first-class war-ships.

—Citizens of the United States returning from Europe in steerage will be subject to the same restrictions placed upon emigrants, unless it should happen that there be no emigrants on board, when they may be permitted to land, upon passing inspection by the health officers of the port sought to be entered.

—Near Chicago, Sept. 3, the ground was broken for the proposed new canal between Lake Michigan and the Illinois River. This canal, if successful, will unite the St. Lawrence with the Mississippi, and will form one of the longest inter-continental waterways in the world. It is expected that the Great Lakes will discharge a portion of their water through this canal to the Gulf of Mexico.

FOREIGN.

—The Dahomeyans are retreating before the French forces.

—Germany has entirely forbidden immigrants from Russia to enter her territory.

—Guadalajara in Mexico has almost daily experienced earthquake shocks the past three months.

—The Chinese Minister at Berlin has left for St. Petersburg, it is understood, with the intention of demanding that Russia withdraw her forces from the Pamirs.

—There are two Catholics in Gladstone's cabinet; viz., Marquis of Ripon and Sir Charles Russell.

—The French forces having made an advance on Sakele, the whole Dahomeyan army fled northward.

—Negotiations for a new reciprocity between the United States and Spain and Cuba, are rapidly progressing.

—The Irish census for 1891 has just been published. It shows a population of 4,704,750, a decrease since 1881 of 470,886.

—The Manitoba government, through their attorney-general, deny that they have any intention of making a compromise with the Catholics on the school question.

—Pope Leo has signified his satisfaction with the composition of the Gladstone government as being more in accord with his democratic ideas than the late Salisbury regime.

—Cholera hospitals have just been established at Belfast, Cowes, and elsewhere. Fruit cargoes from Hamburg are not allowed either to be discharged or destroyed.

—An exceeding cold wave has followed the excessive heat in Europe. In Moravia snow fell on the hills, Sept. 5, and in some parts of Austria ice on the rails has delayed trains.

—The captain of the British ship of war "Royalist," on June 12, landed on one of the Gilbert Islands, and by public proclamation took possession of the islands for the British Crown.

—Canada will enforce the quarantine at Grosse Isle, with the armed cruiser "Druid," the commander of which has been given orders to fire on any ship that may attempt to pass without inspection.

—A conspiracy against the government of Argentina has been discovered in one of the provisional battalions. Nearly all the officers of the battalion have been placed under arrest by the Provincial government.

—An official report on the Russian crops says that the winter crops in all the provinces except sixteen, are in a satisfactory condition. The condition of the summer crops is unsatisfactory in nineteen provinces.

—Friday, Aug. 26, was the anniversary of the fall of Sedan, usually the occasion of great merry-making throughout Germany. Owing to the gloom cast over the country by the threatened plague, the day was not celebrated this year.

—Considerable activity prevails in war circles in India, owing to the advance of Russian troops in the Pamir country. The War Office in England is hurrying munitions of war to India with the utmost expedition. Already 70,000 magazine rifles, and 50,000,000 cartridges have been landed.

RELIGIOUS.

—There is now a Catholic population, it is estimated, of about 400,000, who attend divine service in ninety-two churches in Chicago.

—Eleven French Canadian Roman Catholics at Maskinonge have publicly abjured their faith, and have joined the Baptist Church.

—Bishop Nicholson of the Reformed Episcopal Church suggests that prayers for divine protection from the cholera be offered in the churches of that body, either extempore, or after a form which he gives them.

—The Western Advent Publication Society have moved their organ, *Our Hope and Life in Christ*, from Minneapolis, Minn., to Mendota, Ill., where the society has purchased property, and will establish a permanent camp-meeting and a denominational school.

—The pope has ordered researches to be made in all the documents bearing upon the relations concerning the reunion of the eastern and western churches. He is preparing an important document, which will announce to the world the initiative program for this reconciliation.

—It is announced that on the occasion of the Episcopal jubilee of the pope, next year, there will be 700 priestly pilgrims from the United States, besides many hundreds from other parts of North America and from South America, attended by numerous bishops and archbishops.

—A great Catholic congress has just been held at Mainz, Germany, conducted by the leaders of the Center party. At its final sitting, the congress approved a resolution affirming that the restoration of the pope to temporal power was an essential condition to the independence of the Holy See.

—The bishops of the African Methodist Episcopal Church and the Zion African Methodist Episcopal Church have adopted the basis of a union of the two organizations, as desired by the General Conference. It recommends that the name of the united churches be "The African and Zion Methodist Episcopal Church."

—A new religion is about to be started by General Stephen Maybel and wife of San Francisco. Its object, as stated, is to establish heaven on earth. To the general methods of the Salvation Army, the government is to be invoked to bring about the hoped-for results. Operations on this line have begun in New York City.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

Table listing appointments for District Number One, Three, Four, and Five, including locations like New York, Little Valley, and dates from Sept. 15-26 to Oct. 4-11.

The New England Tract Society will hold its next annual session for the election of officers and the transaction of other business, Oct. 4-11, at South Lancaster, Mass.

The next annual meeting of the New England Conference of Seventh-day Adventists will be held in the church at South Lancaster, Mass., Oct. 4-11, for the election of officers and the transaction of such other business as may be deemed advisable.

Delegates are especially requested to be present the first day of the meeting. Please do not disappoint us in this. R. C. PORTER, Pres.

BUSINESS NOTICES.

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

WANTED.—A competent woman to take full charge of work in small family. Good references required. Address 27 Sanitarium Ave., Battle Creek, Mich.

MICHIGAN CENTRAL "The Niagara Falls Route."

Corrected June 12, 1892.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with departure and arrival times.

Daily, †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday.

LABOR BUREAU.

A STRONG young man (Scandinavian) wishes a place to work with a Sabbath-keeping family. Address Zach Sherrig, 18 Werder St., Chicago, Ill.

ADDRESS.

The permanent address of Elder G. K. Owen is Pacific Press Oakland, Cal.



Chicago & Grand Trunk R.R.

Time Table, in Effect June 23, 1892.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Boston, New York, Buffalo, and Niagara Falls, with departure and arrival times.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Advertisement for Youth's Instructor, featuring the text 'THE ILLUSTRATED Youth's Instructor' and 'Begin Your Subscription with this Issue'.

Advertisement for Youth's Instructor, 1892-3, listing 'SERIALS' such as 'From Nature's Book' and 'Great Battles', and 'LEADING CONTRIBUTORS AND CONTRIBUTIONS FOR'.

RELIGIOUS TOPICS

NOT SUBORDINATE TO SECULAR THEMES. Departments will appear entitled, — The Strait Gate, The Christian Pathway, The Helping Hand, The Word of God, The Three Graces, Trusting in Jesus, An Onward Glance, Precious Promises, Bible Lessons and Notes, Prayer and Praise, The Eternal Inheritance, Whosoever Will;

OTHER FEATURES.

"With Pen and Kodak," by L. C. Chadwick, now on a missionary tour of the world. "Among the Islands;" illustrated articles from the missionary ship "Pitcairn," on the Pacific Ocean.

In Typographical Appearance, as well as matter, the INSTRUCTOR is designed to be —

Advertisement for Youth's Instructor, 1892-3, stating 'SECOND TO NO YOUTH'S PAPER IN THE WORLD' and 'Only 75 cents per year'.

FROM FOREIGN LANDS. Interesting Contributions will also be furnished occasionally by special correspondents in Australia, New Zealand, South Africa, Russia, Switzerland, Norway, etc.

A limited number of reputable advertisements will be admitted. Rates made known on application. Address, "YOUTH'S INSTRUCTOR," Battle Creek, Michigan.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 13, 1892.

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REMAINING CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

In the report of booksales last week, the value was given as "wholesale," whereas it should have been "retail."

The great excitement which has for a week raged throughout the country over the New Orleans prize fights might possibly be of some benefit if it would serve to impress upon every mind that life itself is one long contest with sin and Satan for the gain or loss of eternal life, in which the Devil is constantly watching to strike a knockout blow.

The most extraordinary precautions are being made, and very properly, to keep out from our land the dreaded cholera; but there is coming a worse plague than cholera, and one which no conceivable sanitary precaution can guard against. It is the first of the awful seven last plagues—the "noisome and grievous sore"—soon, as prophetically foretold, to fall upon them that worship the beast and his image. Would that more stir were being made to warn people of its approach.

It caused the Sunday-closing divines to work their features up into a shape very nearly resembling a wry face, when it was announced that the liquor interest joined with them in desiring that the World's Fair be closed on Sunday. But the *Voice*, of New York, has taken pains to ascertain the mind of some individual saloonists on the point, and claims to have found some (the number is never stated as larger than "several") who profess to be in favor of its opening; whereupon the aforesaid features relax into broad smiles; and it is amusing to see with what complaisancy such papers as the *Interior* and *Union Signal* consider the charge that the saloonists desire the closing of the Fair on Sunday, now "pretty well disposed of." But we wonder which has the most weight, and best expresses the situation, the deliberate action of a great organized body, or the personal opinion of a few individuals? As long ago as last January, the "Beer Brewers' Association" of this country, as was affirmed in the public press, instructed its agents in Chicago to secure the co-operation of the saloonists, and work for the closing of the Fair on Sundays. Does the Beer Brewers' Association know under what circumstances their business will flourish most, or does it not? As an offset to such action as this, what does the individual opinion of a few saloonists amount to, who might have personal reasons of their own for wishing it open?—Nothing at all. Some Chicago saloonists may have subscribed heavily for the Fair, and so desire it to be open for the greater receipts; but Chicago's liquor interests, as such, desire the Fair to be closed.

"STATE PAPERS."

In the notices of the book, "State Papers," given in the REVIEWS of Aug. 9 and Aug. 23, no price was given. We would now state, in answer to inquiries received, that on thin paper, plain edges, the price is \$1.25; on heavy paper, and gilt top, \$2.50.

NOTICE!

Two more papers after this will be published before the paper is omitted one week, to accommodate the Michigan camp-meeting, which begins Sept. 22. The paper which would bear date Oct. 4 will be omitted, and the next paper after Sept. 27, will be Oct. 11. We give this early notice that those who have Special Notices or Appointments for the REVIEW may arrange accordingly.

HOW WE APPLY THE GOLDEN RULE TO THE CHINESE.

"The depravity of the Chinese was exposed at Ocean Grove a few days ago, by a Doctor of Divinity who ought to know what he was talking about; for he had served as a missionary in China for more than twenty years. I believe his testimony was correct; for it was what I have often heard before, and very much like that of the man who complained that he could not make his wife love him, though he beat her every day. The reverend gentleman complained of the Chinese prejudice against foreigners, and said that it was very hard to make any religious impressions on the natives. Considering the tolerant, magnanimous, and humane treatment the Chinese have received from the Christians, especially Americans and English, their prejudice against foreigners appears to be irrational. They ought, in common gratitude, to believe and be baptized. I am now reading that under a recent law, every Chinaman in the United States must register at the office of the Collector of Internal Revenue his name, age, occupation, and three proof-sheet photographs of his face. On failing to comply with this law, he is to be sent back to China. Also I find a letter in the paper from a Chinaman complaining that some of his countrymen visiting the World's Fair to gaze upon the wonders of Christian civilization were hooted at by the workmen there, pelted with mortar, and driven from the grounds. We try to make religious impressions upon the Chinese with chunks of mortar, and then wonder that they are not converted. The Christian Doctor of Divinity had been a missionary in China for twenty years; he had been allowed to proselyte the people and preach against the national religion, yet he complains of the Chinese prejudice against foreigners. A Chinese missionary to America preaching Buddha, would not have a dozen of us converted before his forehead would be radiant with a martyr's crown. He would not be tolerated here for twenty days."

The above caustic statement of our relations with the Chinese, and the effect our treatment of them has upon the work of Christian missionaries in China is from the *Open Court*. It is apparent that chunks of mortar thrown at Chinese in this country are felt by the Chinese in their own country to the detriment of missionary work in China. But if those who make the highest profession of Christianity in this country are not willing to grant equal religious rights to other Christians, which has repeatedly been the case in this country of late years, how can we expect that the people as a whole, the majority of whom have no religion whatever, will be willing to grant to people of another country, many of whose customs are revolting to us, equal rights of labor and citizenship? We certainly cannot expect people with no religion to set examples in love, patience, and longsuffering to those who profess a religion teaching these things. Apropos of this, we would like to ask the zealous National Reformer a question: If the law of God is to be made the civil law of the nation and is to be strictly enforced, then the idolatrous Chinese must be forcibly restrained from worshipping his God while in this country; and if we thus forcibly interfere with the worship of the Chinese in this country, what right have we to deny the right of the people of China to restrain Christians in the worship of their God in China? To ask this question is to answer it. We have no such right. We do not believe that Christianity needs any other protection from law than equal rights, or that our government or any other government has any right to place a restriction on foreign religions to prevent their competition with the home religion. If we would thoroughly apply the Golden Rule in religious matters, as well as in everything else, all other religions would melt away before that religion which alone reveals the love of God to man.

M. E. K.

THE "SENTINEL" SPECIAL.

The events of the past few months, and their relation to the fulfillment of the prophecies toward

which our attention has been so long directed, have led the publishers of the *American Sentinel* to decide to issue a special number under date of Sept. 22. We have written our tract society secretaries in regard to this, and have also sent a circular to all our scattered Sabbath-keepers and librarians, so far as we have their addresses. This number of the *Sentinel*, while it will be second to no previous issue as relates to its value to the regular subscriber, will be especially adapted to hand out or mail to our friends and neighbors. The thrilling events that are now seen on every hand should inspire all believers in the truth for this time, with renewed earnestness and devotion to the work. The editors of the *Sentinel* have done their best to make this a number specially valuable to use as a missionary document, and now let us do all that we can to help in circulating it. We should do all we can to place it in the hands of the people everywhere.

The Religious Liberty Association has proposed to the State tract societies that if they would send this number to all the editors in their several States, the Association would send it to all the editors in States where there are no organized societies, the Association agreeing to address all the wrappers and do the mailing for the societies, if they will only pay the expense of postage and the cost of the papers. As such an undertaking as this is likely to be productive of much good, we hope that the societies, without an exception, will take hold of it.

In clubs of one hundred or more to one address, the papers will be one cent each. We prefer to have all send their orders through their State tract societies. But where it is preferable, orders may be sent direct to the *American Sentinel*, 43 Bond St., N. Y.

We hope that all will take hold of this with earnestness, and while the State societies and the Religious Liberty Association are placing it in the hands of the editors, that our local societies and scattered brethren will do what they can to place it in the hands of their neighbors, and where possible, to mail it to absent friends and acquaintances. We all want to do something in the cause, and when such opportunities are offered, let none fail to lend a helping hand.

A. O. TAIT.

CIRCULATE OUR RELIGIOUS LIBERTY LITERATURE.

We are planning for the extensive circulating of our Religious Liberty literature this fall and winter, and hope that all our people will be ready to bear a part in it. This literature, if distributed judiciously, will be the means of opening the eyes of many to the errors that are in the National Reform movement, and at the same time turn them to the truth. And now, while the public mind is so strongly directed to these things, is the very best time to work. Let all be planning to do something in distributing our literature during the fall and winter, since the long evenings will give the people much more time to read.

One of the most important things in connection with the circulation of any literature, is that those distributing it may be familiar with it themselves. Then as they talk with persons, they will be better able to form an opinion of what will be the best thing to give them to read. It is highly important that we should read this literature, both to get the good out of it that we need for ourselves, and also that we may know how to hand it out judiciously to others.

"Due Process of Law and the Divine Right of Dissent," is the title of a pamphlet that has been recently published from the pen of brother A. T. Jones. This pamphlet should not only be read by all our own people, but should have a very wide circulation right away, among those not of our faith. Concerning this pamphlet, Prof. W. W. Prescott, in a recent communication says:—

"I am glad to see the effort which is being made for a more general circulation of Religious Liberty literature, and would like to urge upon the attention of all interested, the value of the little pamphlet entitled 'Due Process of Law, and the Divine Right of Dissent.' I have just read this pamphlet again, and, in view of recent developments in religious legislation, I am more deeply impressed than ever with the importance of the principles discussed in it. The few pages on 'Christianity and the Common Law' are worth ten times the cost of the pamphlet to any one who has not already given this subject the most careful study. A thoughtful perusal of this pamphlet cannot fail to be of great help to all who desire to understand clearly the relation between civil government and religion. Those who desire to extend the knowledge of the principles here discussed could do excellent work by either selling or loaning copies among neighbors and friends. Some spare time or a little means used in this way might bring the light to many who do not understand this subject. I hope that many thousand copies of this little work will be circulated in the near future."

Let all get this, read it carefully, and prepare to help circulate it this winter. Order of your State tract society or of the REVIEW AND HERALD, Battle Creek, Mich. Price 10 cts. a copy.

A. O. TAIT.