

Adventist Review



AND SABBATH HERALD.



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

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SATISFIED.

BY S. J. G. THAYER.

O FATHER, when the last fond tie is broken
That binds this heart of mine to those I love;
The last look o'er, and last farewell is spoken,
I do entreat thee for some precious token,
That thou wilt send thy Spirit from above,
And let me 'neath the shadow of thy wings abide,
Until the life-long yearnings of my heart are satisfied.

O Father, when in bitterness and sorrow,
I have no one to trust, nowhere to go;
When griefs increase and leave no need to borrow
An ache or pain to greet the coming morrow,
May I the blessedness of living know;
Yea, living! living for the Saviour, crucified
To all but Christ, and in him fully satisfied.

O Father, when within the darksome river,
Trembling, bereft, alone, each earth-love chilled,
When as each new wave comes I bend and shiver,
While keyed-up nerves with keenest anguish quiver,
Can such a tempest by thy "Peace" be stilled?
Oh! if at last I may but come forth purified,
From every stain, and fit for use, I shall be satisfied.

O Father, when the last loud notes of warning
Have sounded far and near, o'er hill and vale,
The Bride in spotless robes with gems adorning,
Shall wait the Bridegroom's coming in the morning,
While countless millions rigid grow, and pale—
Oh! then, though shorn and helpless, tempest-tossed
and tried,
If I may only be thy child, I shall be satisfied.

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 CHRISTIAN'S PRIVILEGE.

BY MRS. E. G. WHITE.

MANY who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence.

We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel to-day the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, "Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often

the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service! Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,—"to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"?

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly love."

erly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God.

MAN'S WAY VS. GOD'S WAY.

BY ELD. E. P. DANIELS.

"THERE is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 12:12.

The worshipers of Baal and Ashtaroth make the heavens lurid with their sacrificial fires, and the Persians burn incense, while they prostrate themselves morning, noon, and night before the god of day, which is but a shadow of him who clothed it with its garment of light. The superstitious worshipers of Ceylon and Thibet, and of the valleys which border on the great Euphrates and the Nile, pay the most heartfelt devotions to their gods of wood and stone, of fire and water. The sun and moon, beasts and birds, rocks and plants, are alike converted into objects to be venerated and worshiped as gods. Heathen tribes and civilized nations have yielded the most servile obedience to the superstitious auguries of priests and prophets, who, like their willing votaries, were borne along on the treacherous tide of superstition, deceiving and being deceived; and yet if all these self-deceived millions were to be summoned to appear at the bar of God, and answer for all this strange and sacrilegious devotion, every soul of them would reply, I did it because it *seemed* to me, from a candid consideration of all the circumstances in the case, to be the only right thing to do. There can be no disputing the fact that it did seem right to them. But is God to be made responsible for everything that seems right to men?

The apostle Paul tells us that God "will render to every man according to his deeds: . . . tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." Rom. 2:6-9. God said to his Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. So much, then, for the uncompromising attitude of the judgment of God in its dealings with men. The question at that tribunal will not be, How did it seem to you? or How did you feel about it? but What hast thou done?

There are those who hate God's word, and yet pride themselves that God is their friend; but God says: "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest, and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. 50:16-22.

We can hardly credit the supposition that an individual can be partaker with adulterers, and at the same time believe that God is like himself; or, in other words, that God will tacitly indorse a

course of conduct which goes directly contrary to his word. Yet so men think, and it must *seem* so to them or they would not think so. And further, they must be terribly self-deceived or it would not seem so. The Mohammedan makes his pilgrimage to Mecca in iron shoes; the Egyptian mother sacrifices her only living child to the god of the Nile, in the face of the sun; the Hindoo worshiper seeks relief in the waters of his sacred river, or 'neath the crushing wheels of Juggernaut; the Mongolian and Tartar tribes bow in their roofless temples to gods their fingers have made and their fancies have created. All this *seems* right to them. Fifty thousand people surrounded the city of Besiers, effected an entrance, murdered its peaceful inhabitants, rifled their dead bodies, plundered their houses, and laid them in ashes. This was done at the instigation of Pope Innocent III. and his horde of blood-hounds. But it seemed right to them to do it.

It seemed right to the Catholic Church that she should extinguish the light of the gospel, and make the centuries lurid with fires set for the extermination of every true worshiper of God, not numbered among her saints. But what saith God?—"She shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:8. To a perverted reason, deeds of cruelty may, and often do, seem to be the very harp strings of love's sweet labor. It seemed to Korah, the son of Izhar, and Dathan and Abiram, the sons of Eliab, a very small thing that they should seek to be made equal in authority with Moses and Aaron. Yet they perished.

When Lot pleaded with his children to flee from the fated city, it is written, "He seemed as one that mocked unto his sons-in-law." Gen. 19:14. Did he mock? Which was right? that which was a reality to Lot, or that which seemed to them like an old man's whim? We look back upon that time and those people with melancholy feelings. The picture of that scene excites our pity. We wonder how the people could have been so painfully indifferent to their highest interests, and then we insensibly ask ourselves the questions, Are we not treating the mercies of God in about the same way? Are we not doing things that seem to us to be right, when we know them to be plainly contrary to God's word? and do not we feel, too, just as did the people of Sodom, that the warnings which others give us are but mockery? "Let him that thinketh he standeth take heed lest he fall." Beware, my brethren, lest God shall leave you to fatten upon a false divination, and give you over to "a mind void of judgment," and every evil work shall seem to you to be right.

THERE IS A WAY.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. "My son, give me thine heart, and let thine eyes observe my ways." Prov. 23:26. God has set his ways before us in a thousand examples; yet few have eyes to observe them. When Moses was about to take his farewell of Israel, he said to them: "Remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee; and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Deut. 8:2.

The final issues of the plan of redemption, and the triumphs of the church, depended largely upon the course God should pursue with this people in bringing them out of Egypt to give them the land of promise. They had been four hundred years in that land, and were as familiar with all that pertained to Egyptian idolatry as they were with the sacred teachings of their forefathers. And now they were going out of that country to another, where the hills and plains were dotted with idolatrous temples and burning altars. There was but one way to both secure his people from being swallowed up by these heathenish rites, and at once set the lamp of light in the midst of a benighted people that they might learn of the true God, and that was to give his people a special training, with this object in view. God could have taken his people into Canaan in eleven days had he so chosen; but that would have been an act of homicide. There was something they must meet when they arrived there, and they must be prepared for it.

In that land of temples and idol gods, it was not an uncommon thing for a hundred thousand people to assemble at the celebration of the feast of Baal or Ashtaroth. And there were their prophets and priests, their burning altars, their human sacrifices and wonderful miracles, their long tables, spread with rich fruits from vine and tree, and all these, together with the excitement which prevailed on such occasions, made it necessary that Israel should be educated in the ways of the true God or they would fall. So, first of all, he gave them to see in the plagues which he sent upon Pharaoh, that there was no help in the pretended gods of Egypt. The serpent, which they worshiped, was swallowed up by Moses's rod, which showed that as a god it had no power of resistance. Their sacred river was turned into blood, evincing the folly of supposing it to be possessed of any sacred character whatever. Myriad swarms of lice covered their sacred temples and thrice sacred altars, unto which no one was ever permitted to approach upon whom could be found so much as the smallest insect. Says Glug: "Even the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day" (every *third* day, according to Herodotus); so that the severity of this miraculous affliction caused even the magicians to confess that it was the finger of God; for the lice covered the priests and the altars alike.

The Israelites saw all this, and more. They saw Beelzebub put to flight, and his boasted power defied, by the swarms of flies sent upon the people under the fifth plague. They saw the pretended power of the sacred bull and ram and heifer and goat, all of which received great homage, since they presided over the brute creation,—they saw the power of these gods set at naught by the plague of the hail. The god Typhon, whom the priests propitiated with the ashes of human sacrifices, to dispel a brooding pestilence by throwing the ashes into the air, was made to appear quite as ridiculous as it was in reality, when Moses, at the command of God, took a handful of dust and threw it into the air, and there fell a grievous sore on man and beast, which Typhon was utterly powerless to remove, though he was propitiated with human sacrifices, the ashes of which were thrown toward the sky. They saw the long-honored god Serapis, which in the Egyptian mind had presided over the land of Egypt to preserve it from the invasion of the destructive locusts, put to confusion when Moses commanded these terrible insects to swarm the country. And last of all, they saw the folly of attributing divine power to the sun and moon, which were among the chief gods of Egypt under the imagery of Isis and Osiris, who were the gods that presided over and controlled the light and the elements. For in those miracles directed against these gods, a dreadful darkness filled the land for three days and nights in succession, which was so terrible that had God extinguished every light in the universe the gloom would not have been more appalling.

Israel were permitted to witness all this, and more—to know that it all came from Him whom their forefathers knew by name and worshiped as the only true and eternal God. The thought must now have pervaded their minds that all these gods whom they had been taught to reverence as gods of wisdom and power, were but gods of fancy; that there was but one true God, and he was the God of Israel. Now, this being settled, he must give them an experience in his merciful dealings with them, and teach them lessons of trust in his care for them, so long as they would trust in him.

They are brought to the banks of the Red Sea. There are mountains on either side of them. They are wearied with their long journey. The day is far spent, the night is coming on. Their little ones are tired and sleepy. They lie resting upon the ground, and are alarmed at the approach of a great troop of horsemen and chariots. Clouds of dust in the distance roll up to the sky, and the earth trembles under the roll of chariots and the tramp of horses. They see that they are pursued, and are seized with dismay. With mountains on either side, the sea before, and this vast army pouring down upon them from behind, they see nothing but certain death. They picture to themselves a scene of blood,—fancy even now that their little ones are trampled down by the fierce war-horse, and themselves cut to pieces by the

warrior's ax. That that so recently he poured his content. Suddenly Moses b and they cry out, in Egypt, hast the wilderness? w with us to carry us this the word that ing. Let us alone, tians? For it had Egyptians, than th ness." Ex. 14:1

Poor ungrateful way. But God in Moses, and open angry waves like s went over. "Re way which the L of all that host ways at the sea? that did not mis Joshua could see walled mountains, dened hosts of feelings of grati witnessing his sav his dealings with a golden opportu lose it! When it the other side of the ing souls could se appointed leader. was past, with no backs, Moses' sui and Joshua were thing. They we cured the benefi threatened by the to make any cor any praise, as the Then God took th murmured again and again; but e of his hand in any All they could see man and a bad thing went smoo a little rough. A this ground?—T doth not live by that proceedeth o man live." Deut

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warrior's ax. They have forgotten the Hand that so recently broke the oppressor's chain, and poured his contempt on Pharaoh and his gods. Suddenly Moses becomes the object of their hate, and they cry out, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." Ex. 14 : 11, 12.

Poor ungrateful people! they wanted their own way. But God in his mercy heard the prayer of Moses, and opened the great sea, piling up its angry waves like sheer mountain walls, and Israel went over. "Remember," says Moses, "all the way which the Lord thy God led thee." Who of all that host learned anything of God's ways at the sea? Ah! there were two men there that did not miss the opportunity. Caleb and Joshua could see what was coming. The high walled mountains, the furious sea, and the maddened hosts of Pharaoh only inspired them to feelings of gratitude for another opportunity of witnessing his saving power, and of learning about his dealings with the children of men. Oh what a golden opportunity, and what a misfortune to lose it! When it was over and they were safe on the other side of the sea, then those poor murmuring souls could see that after all Moses was God's appointed leader. After the threatened calamity was past, with no bones broken in their poor weak backs, Moses suited them exactly. But Caleb and Joshua were not looking to Moses for anything. They were looking to God, and they secured the benefits of trusting him when they were threatened by the tempest; so they had no need to make any confessions to Moses, or give him any praise, as though he had been their deliverer. Then God took this people that had so recently murmured against Moses, and tried them again and again; but every time they could see nothing of his hand in any of their miraculous deliverances. All they could see was Moses. Moses was a good man and a bad man; always good when everything went smooth, always bad when things went a little rough. And why did God take them over this ground?—That they might know "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8 : 3.

(Concluded next week.)

LUTHER'S PREDICTION.

BY E. J. ROGERS.

THE two following incidents recently occurred in connection with some Bible readings, and forcibly illustrate the truthfulness of Luther's prediction that the time would come when the books of Daniel and the Revelation would be "excluded from the popular churches, and confined to private houses."

When these readings from house to house had been in progress for a month or more, a Rev. D. D., pastor of a popular church in the town, accosted me on the street, and, beckoning me to one side, said, in a confidential way :—

"Your Bible readings are a very fine thing indeed; but let me warn you not to take the people into Daniel or Revelation in your readings."

"My dear sir," said I, "these are the very books from which we do read especially."

"Ah! too deep," said he; "too deep for the common people."

I assured him that these books did contain some of the "deep things of God," but that the "common people" found them so clear that they could readily see to the bottom; therefore their depth was no objection.

On another occasion, conversing with a minister of thirty years' standing, upon the prophetic periods of Daniel and the Revelation, especially those referring to the "Sanctuary and its cleansing," he said: "You may think or guess you are right in applying these scriptures as you do, but you cannot know. The most you can do in interpreting Daniel and the Revelation, is to flimsily guess you are right."

Thus to-day these precious books are practically excluded from the popular churches. Let Bible

and missionary workers double their diligence, if possible, in bearing their glorious, saving truths to the perishing in every land.

OUR CITY HOME.

BY J. M. HOPKINS.

"For he [Abraham] looked for a city which hath foundations, whose builder and maker is God." Heb. 11 : 10.

Far away beyond the shadows
Of this vale of sin and woe;
Far beyond the day's declining,
Where no nights their measure know;
Far above the azure heavens,
And the starry-spangled dome,
There in that blest heavenly city
Is the saints' celestial home.

City which hath strong foundations,
Built by power and skill divine;
Pearly gates and towering ramparts,
Which no other worlds outshine;
Oft our hearts are upward lifted,
And our hands reach out for thee,
As in sweet anticipation
We those pearly gates can see.

Center of the vast dominion
Of Jehovah, King of kings,
In whose praise the holy angels
Make those heavenly arches ring.
There the ransomed of all ages,
"Washed," "redeemed," and "purified,"
Through the blood of Christ our Saviour
Peacefully shall soon abide.

Oh! we long to reach those mansions
In that glory-land of song,
There to join the loved and lost ones,
Whom our hearts have mourned so long.
But our heart's most fond desire
Is to be from sin set free,
And to dwell in sweet communion,
Blessed Saviour, there with thee.

Chatfield, Minn.

LAST-DAY TOKENS—NO. 8.

BY A. SMITH.

NATURAL PHENOMENA.

"AND I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel 2 : 30.

These wonders were to be exhibited in the last days; and if they serve any purpose as a subject of prophecy, it is to indicate by their gradual increase in number and startling manifestation the near approach of the great day of the Lord.

EARTHQUAKES.

So far as can be judged from the records, earthquakes have become more than a thousand times more frequent in this generation than they were in the first centuries of the Christian era. It is said that in 1868 more than one hundred thousand persons perished by earthquakes. The *Christian Statesman* of July 17, 1875, says :—

The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally preserved.

Strange phenomena sometimes attend earthquakes, apparently indicating the presence of an unseen intelligence controlling the forces of nature. The following concerning the earthquake at Charleston, S. C., of last year, is an example :—

Pedestrians in their wanderings through the ruins to-day, discovered many new and interesting freaks of the earthquake. Some of them were found at the residence of Maj. J. H. Robinson, a well-known citizen. The building was badly wrecked in some places, while in others it seemed to have escaped injury. In one bedroom of the house the strangest freaks imaginable took place. On one side of the chamber oil paintings were thrown from the wall with such force as to destroy the canvas and crush the frames, while on the mantlepiece a few feet away, in the same room, stood a slender, tall vase which retained its perpendicular. On another wall in the room two or three small photographs in frames were left undisturbed, while within three feet of them the plastering was, as it were, wrenched off and ground into dust, and the scantling upon which the lathing was nailed was torn out of its place. A lounge was hurled across the room and broken to pieces, while chairs a few feet away were not even overturned. In some places a gate-post on one side of an entrance was twisted off, while the other post, but four feet distant, was neither loosened nor cracked.

Tidal waves, also, sometimes sixty feet in height, attend earthquakes, sweeping in upon the land with irresistible and destructive power, while the angry roar of the ocean at such times is said to be frightful. The *N. Y. Tribune* of Nov. 12, 1869, says :—

Later and fuller details are every day increasing the interest with which scientific observers regard the recent earthquakes and tidal disturbances, and are confirming our first impression that these convulsions of nature would prove to be among the most remarkable and extensive of which there is any written record.

"BLOOD AND FIRE AND PILLARS OF SMOKE."

These are among the startling wonders to be exhibited in the last days. The following sketches furnish a forcible illustration of the manner in which this prophecy is being fulfilled :—

The *Albany Times* has the following account of what it very justly calls a phenomenon: It was seen on Wednesday last [Aug. 28, 1872], about six miles from Albany, beyond the Old Mc Kown woods. During the storm which prevailed, a cloud, funnel-shaped, descended from the heavens, extending apparently from the clouds to the ground. The tail was near the ground, and within this peculiar-shaped mass, smoke and fire were seen to prevail to a degree which caused general alarm among the residents in that locality, being impressed with the idea that Plantamont's comet had been delayed and come at last. The funnel-shaped mass would separate occasionally, when the flame was plainly visible. This continued ten minutes, and was witnessed by a number of persons, all of whom agree as to the circumstances referred to. After the funnel-shaped cloud had disappeared, it was discovered that the corn and other produce on the farms in the locality where the tail of the funnel apparently rested, were all burned off even with the surface of the earth. By this, a great deal of property was destroyed, and no little alarm occasioned. What produced the phenomenon is more than any one in that locality could determine, and it would be well if some scientific gentleman could make an investigation and report the result.

A writer in the *Augusta (Ga.) Chronicle* speaks of a remarkable sight witnessed by a Georgia officer of the law, as follows :—

Yesterday morning myself and another policeman were standing at the corner of Broad and Jackson streets. I won't be positive as to the exact time, but it was between 2 and 3 o'clock, I am sure. As you well know, the night was dark and stormy, with heavy rains and furious gusts of wind alternating. At the hour indicated, the rain had ceased, and the fitful dashes of wind had been superseded by a strong, steady blow. From the southeast the blow came, increasing in its power every minute. I was certain that a storm was brewing or approaching, and began to feel somewhat alarmed. But a few minutes had passed when we discerned a bright reflection in the direction whence proceeded the storm, and at once we formed the opinion that a conflagration had broken out in that portion of the city—toward the Central Railroad yards. While watching the unusual sight, and momentarily expecting the fire alarm to ring out, we were amazed to discover that the light did not spread or take on that fiery tint peculiar to fires.

Then a strange humming, roaring sound became audible, much the same as that made by a coal-burning locomotive in the distance. By this time several people had gathered to watch the strange sight, and at the suggestion of an earthquake a stampede for the middle of the street was made. But no vibration being perceptible, and the roar, which had now become awful, being confined to the southeast, seemingly in company with the luminous visitor, the opinion was reached that Augusta was about to become the center of a disastrous death-dealing storm of some kind. Then, too, it was noticed that the light, instead of growing larger, became brighter, and was advancing toward us with lightning-like rapidity. The wind had increased in fury, and came round the corners with enough force almost to carry a man off bodily. We were frightened, but the scare was of brief duration; for in a few minutes the aerial visitor had come and gone. Far above us, sweeping onward with great rapidity, was seen a luminous cloud, while close behind followed an immense mass as black as the shadows of *hades*. The noise accompanying was fearful, and was enough to bring terror to the heart of the stanchest man. Several of the group who witnessed the wonderful phenomenon claimed that the black cloud moved in the shape of a funnel.

The atmospheric disturbances of a few years past have been more wonderful than any previously recorded in history. The phenomena often attending cyclonic disturbances would seem to indicate the presence of a malicious intelligence ruling the elements (see Eph. 2 : 2), as the following instances prove. Speaking of a cyclone in Dakota in 1884, the *Inter Ocean* recorded the following :—

The peculiarities of the recent cyclone are coming in. Twelve miles northeast of Huron a man named Briggs had thirty-two head of cattle killed by being blown into the James River and drowned, or thrown on the ground and mashed. He had six horses killed in the same way. Eleven hundred bushels of threshed oats in his granary were all swept away. His wife is a well-known butter-maker for the Huron market. The last three months she and her servant packed all the butter they had made, in crocks, and stored it in the cellar, several hundred pounds in all. When they saw the storm coming they went into the cellar and crouched in the northeast corner of it, the direction from which the cyclone was coming. It carried away and destroyed the house, scooped up every crock of butter, carried them away, and they cannot be found. The women were unhurt.

William Felkey had two horses in his stable; also a colt. The stable, horses, and colt are yet to hear from. Myron Kenney had two harnessed horses and a stable halter wafted away. The horses were seen to go up in the air and come down a long distance off. About two hours afterward they

walked back home with all the harness off but the collars. S. N. Davis saw seven regular cyclones in the air at the same time, ten miles away from Huron. The Rev. George A. Cressey lives a mile from the business center of Huron. The cyclone that struck near here was in plain sight from his house, a mile distant. He says no wind was stirring outside the storm belt, and there were no other clouds in the sky. At times two or three cyclonic clouds were in view. All had a special motion, and looked exactly like an ordinary tin funnel. The cloud gradually rose and fell, going southeast. While in sight there appeared to be a double funnel, the outer one black and the inner one white. When the lower end touched the ground, everything it touched was destroyed.

The Cincinnati *Enquirer* published some peculiarities reported of a cyclone in Ohio, from which we condense the following: Straws were blown into oak trees. Fowls were entirely stripped of feathers. A man was floated on a mattress several hundred feet by the wind. He was injured, but not seriously. The storm was about half a mile wide. It twisted immense trees off at the ground, as though they were pipe-stems; cut crops of grain and grass off as clean as a mowing-machine; and stripped trees of their bark. A wagon was carried half a mile. The tires on two of the wheels were each cut in two as with some sharp instrument, and each partly straightened in exactly the same shape. Dishes were carried and driven into stumps, so that they could not be pulled out. On one man's premises there was destruction of property, but the family escaped alive from the cellar. There were six horses in the barn. The building was lifted and blown away, leaving the dumb-founded animals there exposed to the storm, but otherwise not injured. One side of a church building was carried over a river, and the foundation plowed through the ground for twenty-five or thirty feet. Tombstones in the church-yard were snapped off by the wind as though they were sticks of wood. A man was picked up by the wind, and thrown 300 yards in the direction opposite to that in which the storm was traveling. A baby was lifted by the wind and placed on a feather bed, and both were carried 150 feet and deposited on the ground, a log falling on either side of the baby, pinning the bed fast while its tiny occupant remained unhurt.

The forest fires a few years ago, in some portions of Michigan and Wisconsin, were equally phenomenal in this respect. A writer in the Milwaukee *Sentinel* says of the Wisconsin fire:—

In some places the forest trees lay in every imaginable position, while in others they were carried into windrows. . . . In some instances great tongues of fire like lightning would issue from the dark clouds, and light upon the buildings. Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine, and a new stove, standing from twenty to forty feet from any building, were melted. Many thought the "great day of His wrath" had come. And why should they not? Persons who visit the ruins since the fire are forced to think that God hid his face in wrath, and sent forth his thunderbolts of destruction; nay, that he gave the very fiends of hell the right and power to shake the place and burn it up.

Exhibitions of aurora borealis also have never been so frequent and startling as during the present century. The whole face of the heavens is sometimes flushed as with the fever glow of our dying world.

MISTAKES.

BY CALVIN GREEN.

It has been said, "Let a person once recover from a serious mistake, and he will not be liable to repeat that mistake." This depends much upon the nature of the mistake, its effect, and the course taken to rectify it. If it is a mistake of a moral nature, bringing its victim to the very verge of ruin, and is distinctly discerned and realized, a corresponding and almost superhuman effort must be put forth to gain the lost ground, and full command of all the faculties of the mind and feelings of the heart that have been affected and despoiled by a wrong course and a foul sin.

No one who has violated the spiritual law of God, should expect full restoration to his favor, or the confidence of his fellow-men, until he has by confession and reparation, as far as lies in his power, amended the evil he has done. God in his word has laid down this rule for all mistakes of this character. Not only has he done this, but the sacred record contains the names, mistakes, and sins of many who have taken this course to recover their vantage-ground. Jacob is mentioned, David's sinful course is recorded. His humiliation and re-

pentance are brought out in words and acts corresponding to his great transgression. Peter's denial of his Master, and his repentance for his perfidious act, are also recorded. And all are written not only to encourage us to return to God with humiliation and confession, but also to show us that the wound inflicted by a wrong course must be fully probed and cleansed before the remedy for healing can be applied.

And then, after all this, not one guilty of any wrong doing of a grievous character need expect the work is done. Not only do these grave mistakes of a spiritual nature—grievous sins that have stained the soul and reproached God and his cause—demand sincere repentance, and necessitate in after life a constant watchfulness lest we relapse into like sins, but often are we brought to feel their effects in the conduct toward us of those very near and dear to us by the ties of blood or friendship. Jacob realized over and over again deceptions practiced upon him by his own sons as well as others. David heard and felt in his own children the awful words, "The sword shall never depart from thine house; because thou hast despised Me." And there is no doubt that Peter in his life-time felt the effects of his sin by Satan's desire to sift him again and again like wheat.

No, not always will a person fully recover from a mistake. He may by sincere repentance and God's grace so far regain his hold on the strong arm of his Deliverer as to be saved from repeating it again; but he must keep his hold, never expecting to be the one he might have been had he from the first remembered "the rock whence he was hewn, and the hole of the pit whence he was digged."

Hebron, Wis.

CHRIST OUR REFUGE AND STRONGHOLD.

BY J. M. HOPKINS.

No one is free from temptations and trials. We have one common enemy—one whose strongest efforts are directed against those who would be pure and live holy lives; who would be at peace with God, with their conscience, and with mankind. Wily and vigilant, this enemy loses no opportunity to discourage and oppose the work of reform in our hearts and in the world. Acquainted with human nature, and knowing the weakness and evil propensity of every heart, he is ever ready with some device just suited to ensnare and lead astray. Were it not for the assistance we have offered us in the word of God, for the sure help we have in Christ, we would be helpless and hopeless.

Well may we exclaim with the beloved St. Paul, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57. Yes, it is all, *all* through Christ. It is he who has made it possible for man to overcome. Having partaken of weakened human nature, having been tempted in all points "like as we are, yet without sin," and having overcome all those temptations, he is an ever-present helper for those who are tempted. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

All true Christians know wherein lies their strength. How many times have we been tried with the weakness of the flesh! How many times have we yielded to our sinful desires, and been overcome, and then in humility and faith gone alone to Christ for help and strength, and been made stronger, and received aid to stand! Even our tastes and desires have been changed, and instead of loving our former pleasures and joys,—our idols,—we love righteousness. Many and precious are the invitations in the Bible encouraging us to seek this much needed help. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man [Christ] shall be an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32: 1, 2.

The experiences of David seem to have been so like our own, that in his psalms we find many texts like the following, which lead our hearts upward to Christ our Saviour: "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy" (Ps. 61: 1-3); "The Lord also

will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Ps. 9: 9, 10); "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46: 1, 2. We append a list of texts, which, with many kindred ones, have often afforded us strength and consolation: Ps. 57: 1; 59: 16; 62: 5-8; 71: 1, 2; 144: 1, 2; 18: 1-3.

Notice, reader, that the Lord has represented himself as a *refuge*, a *hiding-place*, a *rock*, a *fortress*, a *high tower*, a *shelter*, etc., all of which should lead us to look up to him in confidential trust. Unless we do this, we shall receive no benefit from these promises. Just as surely as we go to him in faith, he will be to us all we need. Oh that we might appreciate more fully the tender and loving care of Christ for his people! He is ever more ready to receive and bless the needy than they are to go to him. "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Zech. 9: 12. "The Lord is good, a stronghold [or "strength," margin] in the day of trouble; and he knoweth them that trust in him." Nah. 1: 7. These scriptures apply to Christ. The Father says, "I have laid help upon One that is mighty; I have exalted One chosen out of the people." Ps. 89: 19.

Christ is the heaven-appointed means for man's present help and salvation, and the enemy can have no more power to permanently harm an obedient, trusting follower of Christ than he has to enter the holy city. The reason why we have so little help and strength is because we live so far from Christ. We separate ourselves from him by indulging in sinfulness, and thus court the presence of the foe. But rather than to allow one of his faithful ones to fail, our Saviour would commission a legion of angels to protect him. Nothing but sin can separate us from God. Would that we might ever realize the need and importance of a close and living connection with Heaven. In such a state only are we safe. This world is the dominion of Satan, and all around us are the emissaries of darkness watching and seeking to destroy. But Christ is for us: he is our helper, the Captain of our salvation. May the Lord help us to look ever to him with the eye of faith and love.

Chatfield, Minn.

A BROAD CURE FOR "NARROWNESS."

BY L. J. C.

1. THERE are just as good people among the Baptists as among the Seventh-day Adventists.
2. There are just as good people among the Episcopalians as among the Baptists.
3. There are just as good people among the Catholics as among the Episcopalians.
4. There are just as good people among the Universalists as among the Catholics.
5. There are just as good people among the secret societies as among the Universalists.
6. There are just as good people among the "outside world" as among the churches or societies.
7. There are just as good people among the heathen as among the "outside world."
8. All "good people" stand an equal chance of going to heaven.
9. Therefore, *stay where you are or go where you like*. Believe or disbelieve what you will, just so you are "honest" in it; and do as near what *you think* is right as *you think* you can and ought. Churches, Bibles, precepts, etc., are for those who prefer them.

Is there anything "narrow" or "bigoted" about this? It seems rather like the "broad way" in which so many travel. What saith the Scriptures?—"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); "He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2: 4; 3: 22; 5: 2, 3); "Therefore to him that knoweth to do good and doeth it not, to him it is sin" (James 4: 17); "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

"That our daughters may be in the palace." Ps.

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The Home.

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

TEMPTATION.

BY CALVIN GREEN.

TEMPTATION comes in such a form,
So sly and unawares,
That ere we think, its subtle charm
Takes us within its snare.

Its whispers soft our hearts beguile,
Till thoughtlessly we stray
Far from the path of rectitude,
Unless we watch and pray.

With human nature on its side,
It works its way within;
There plants its power, and with guile
Leads on to every sin.

In childhood days it plies its skill,
Habits of wrong to form;
And if success its efforts crown,
Youth bends before its storm.

Then come the years of active life,
All weakened by its power,
And unprepared with moral force
To stand the trying hour.

As years advance, without a change
For good within the heart,
This monster, master doth become,
Directing every part.

No more with subtle whispers soft
Doth it its arts employ;
For it hath gained all that it sought—
All goodness to destroy.

Its victim's face, as well as heart,
Its presence doth betray;
For, unrelenting in its rule,
It governs with full sway.

O guardians, watch the little ones!
Teach them the way to go;
Then after years will prove their strength
To overcome this foe.

Hebron, Wis.

NOT BY BREAD ALONE.

"O MOTHER!" cried Anna Burns, as she opened the kitchen door, with ringlets flying and the tints of the fall wind on her face, "the Custers are going to have a Thanksgiving dinner that will last for hours. They are to have turkey, goose, duck, venison, beef, lamb, vegetables of all kinds, plum pudding and brandy sauce, iced cakes, jellies, and ice cream, and in fact, everything that you ever heard of and some things you never did hear of. I don't care," she cried, bursting into tears, "it is the most unfair thing. There is no justice in anything. Here we can't have even a solitary turkey, but must live on 'potatoes and point,' as the boys say.

"I can't say that I blame the socialists much, after all, when a rich man can grind one down to actually living, if not by the skin of the teeth, by the skin of potatoes. I would fight, too, if I could, instead of venting my helpless indignation in soiling my clean handkerchief.

"Here you and I and the boys have toiled till our hands are like horn to pay for our home, and he reaps the fruit of our toil, and loads his table with extravagance, while we—O mother! what is Thanksgiving Day for but to show the inequalities and injustice of fortunes? to make the poor bitter and the rich gluttons?"

Mrs. Burns put down the iron and stroked the flushed brow of her child. For a moment a cloud came over her peaceful face, and then a sudden light.

"My darling, 'a man's life consisteth not in the abundance of the things which he possesseth.' 'Is not the life more than meat?' said Jesus. What is Thanksgiving Day for? you ask. Its purpose is most beneficent,—that the nation, blessed of Heaven, may recount its benefits and offer gratitude to the God of all comfort."

"Well, it's been strangely perverted," said Anna. "One would imagine it was simply to stuff one fourth of mankind on the food that the whole should have eaten. It makes me think of the punishments of Tartarus. You remember in the

'Iliad' how a set of miserable, starved sinners are chained just out of reach of a bountifully spread table. It's like the poor ancient mariner who saw—

"Water, water everywhere,
And not a drop to drink."

"We have little to inspire thanksgiving unless there's inspiration in potatoes. Most people, except, perhaps, Paddy, would think it strange to offer thanks for potatoes, and really, mother, you know we have little else for our Thanksgiving dinner."

"Thank God!" said Mrs. Burns. "I'm sure there were never better potatoes, not even in kings' houses. You remember the story of the old Scotch woman who invited the minister to dine. He waited long and anxiously for signs of dinner, and, finally, the old woman began to rake in the ashes in the hearth, and scraped out a few baked potatoes.

"There," said the old woman, "if you are a man of God, these air guid enough for you; and if not, they are too guid."

"Mother, you are the queerest woman I ever saw," said Anna. "Don't you feel all riled up by such contrasts?"

"No, indeed," said Mrs. Burns. "My soul doth magnify the Lord. I rejoice that we have no such bairn as that Thanksgiving dinner will be to our poor rich neighbors. Look in the glass, dear. There, I'm proud that the glow of health is on your cheeks; that your muscles are hard and firm; that you've been blessed with the opportunities and tasks of adversity, and have developed some strength of character as well as of muscle and limb. Your chest is well rounded, your breath sweet, and your stomach an organ to promote morality. Your thoughts are generally wholesome, your moral perceptions keen, and society's affectation has not brushed the sweet charm of nature out of you. Let this moment's temptation pass, and I know you would not change places with the poor souls of the envied feast.

"Let us carry our contrasts beyond a dinner table. Mr. Custer's daughters, I know, would starve where you would feast. Reared in luxury, they know nothing of the sweet secrets of every-day life. Their hearts cannot thrill with sympathy for common men. Pampered and petted and waited on, they know nothing of the sturdy independence that you know, nor the heavenly lesson of giving up their ease for the sake of others. You can sing—I have heard you, often—over the wash-tub, while life is a bore to them, except when full of exciting pleasure. You can read the precious words of life after a day of toil, and find the consolation of God, while they yawn over a novel. You can brush the tears from others' eyes because God has vouchsafed to you the preciousness of suffering. You can commune with Heaven, and find the angels for companions, and walk in fellowship with the Man of sorrows, who was despised and rejected of men; and you have a link with the life of the poor, whom God has chosen as heirs of an eternal inheritance."

Mrs. Burns's face was aglow and her eyes moist with tears.

Anna listened in surprise, and exclaimed, "Well, mother, you are true to yourself in spite of everything. I never knew you to fail of finding a bright side. Presto! and you, dear magician, put a new face to trouble. The ugly old hag becomes a shining angel. What fairy story could equal what you have devised for me? But, mother, if we had wealth, need it be used for the earthly always? Oh! I imagine what noble things I would do if we were rich. Do you think any one would live near us without the usual comforts of the season? What vexes me is the fact that that rich old man owes you for your hard labor. What business has he to feast while we fast, just because we are helpless to get our just dues?"

"There, daughter, don't rake with your muck-rake. There is a crown above your head. God says, 'Thou shalt love thy neighbor as thyself.' If Mr. Custer fails to do it, it is no reason why we should. 'Every one of us shall give account of himself to God.' Rich, did you say? Are we not rich? I am. I have fortunes in my boys. Three manly boys they are. None of them smoke or chew or drink or swear; but from day to day I see the traits I have prayed for unfolding in their characters. They do me honor, and their father's grave needs no better memorial stone than the lives of his boys.

"What about our poor neighbor's only son? Alas! Anna, you know he frequents the saloon, the gamblers' den, the brothel, and the midnight carousal, in spite of his father's threat and his mother's entreaty. Such habits take root at such dinners as you have described. They fill the blood with tides of passion, and their influence debases the man. Noble aspirations are clogged by over-eating, and the wings of inspiration are clipped. The thing a man is, is the thing he loves best and cultivates most.

"Now, dear, I feel like the daughter of a king, and mean to act like one. No murmuring at our blessed lot from this time. Have we not the King's word that he will supply all our need? We've never been hungry yet. While you were away to-day, the money came for some work I finished long ago. There is plenty for our need. We are rich, and will act like it."

"What do you mean, mother?" asked Anna.

"I mean to have a feast to-morrow, a real Thanksgiving feast; one that will sweeten all our lives and make others happy.

"I want you to go and invite the old cobbler at the corner. Poor man! he has no one to cook for him, and I'm sure some simple home fare will be a pleasant change. Then there's Bobbie Ware, who ran away from home. We want him, and the seamstress who lives in that solitary room over the way, with not even a bird or a cat to keep her company; and old Aunt Patience and her orphan nieces. Invite them all. 'When thou makest a feast, call the poor,' says the word of God."

"But, mother, have you enough to do all this? You know you're not promised a recompense till the resurrection," said Anna.

"Yes. The Lord says, 'Give, and it shall be given unto you.' I've proved him true long before now. Go, Anna, and hurry back to help me prepare."

Mrs. Burns's eyes dropped some happy tears as Anna flew down the street, and she knelt to praise God.

Thanksgiving Day her humble table was spread with healthful, simple food.

"O mother!" cried Anna, "the potatoes are all laughing, and the bread has good religion in it if ever bread had. Apples and nuts, grains and simple pudding, and the cobbler's sweet thanksgiving made a feast fit for a king. Words like gold in pictures of silver mingled with the meal.

The happy, humble people recounted their mercies, and rejoiced in one another's blessing. The widow's spirit was reflected back in these she had striven to bless. She looked around on the glowing faces of the children, and sat without tasting her food, in an overflow of joy.

"Come, dear soul," said the seamstress, "do eat. You have waited on us all, and have forgotten yourself."

"I have meat to eat, however," she said smiling, "that ye know not of."

After dinner the children sang, and Anna read Lowell's beautiful poem, "The Legend of Sir Launfall"; showing how a haughty knight sought the Holy Grail but despised the begging leper. He never found his quest till he came back poor and humble, and divided his crust with the leper. Then arose the leper, and was transformed before him into the shining image of Christ, who said,—

"Whoso feedeth the poor feeds three:
Himself, his hungry neighbor, and me."

And they felt that a heavenly guest had been at their humble board. A spring of thanksgiving rose in their hearts.

"It has been good for us to be here," said the old cobbler.

And the seamstress pressed the widow's hand, and said: "You have given me a new inspiration in my humdrum life."

Bobbie stayed after the others had gone, and told Mrs. Burns of a new resolution to lead a good life. And Aunt Patience and the children could not forget the happy Thanksgiving, they said.

"It was a feast for the gods, mother! No wonder the potatoes laughed. Some happy fates must have been propitious, for I never tasted food so palatable. And what a flow of thought we had! Why, the old cobbler made me think of some old philosopher or saint."

"Yes," said Mrs. Burns, "He is a well-read man, although so poor. We never know whom we entertain. You remember the angels come to us, unaware as we are of their majesties."

Late Thanksgiving night their neighbors left the feast: but the son was carried to his room in consequence of the brandy, and all were flushed with wine and stirred with passion. Their feasting had not been graced by the speech of edification. No poet had sung, no philosopher spoken, no saint given thanks. They had eaten and become more gross, and their powers were more disorganized; and could we not paraphrase Tennyson's lines to fit the feast?—

"Thou shalt lower to its level day by day,
What is fine within thee, growing coarse to sympathize
with clay."

"O mother!" cried Anna, "I will never complain again. There is a great Providence overlooking our lives. How unworthy it seems to sacrifice thought for turkey, and spirituality for brandy sauce! I am glad man is not to live 'by bread alone,' and that 'the life is more than meat.'"

FANNIE BOLTON.

Special Attention.

POSSIBILITIES OF THE FUTURE.

So wonderful has been the progress of science and invention during this "age of knowledge" in which it is our good fortune to live, and to such a high state of perfection has the science of living been brought thereby, that it would seem impossible that the materials of nature could be better utilized to subserve human comfort and convenience than they now are; but science is continually demonstrating that the *ne plus ultra* point of civilization is not yet reached, and bringing within the range of possibility conditions which had never existed before except in the realm of fancy. On this point we quote the following from the *Textile Record*:—

"Let any one consider what the steam engine was forty years ago, and then examine the very latest improved compound engine of to-day, with all its appliances for economy and efficient service, and then let him try to estimate what the electric motor of thirty years hence will be. The compound engine, with its wonderful performance, has come as a result of long practice, large experience, profound study, and the application of a wide acquaintance with principles. Why should not the electric motor gain as much from the same sources? and, if it shall so gain, is it unreasonable to suppose that electricity may crowd out steam, in a great many cases, as a source of power? If large power can be stored in the form of electricity, so that it can be transported on a street-car, why may it not be generated at one point, and then be shipped to another, like any ordinary commodity, to be used as it is wanted? Why, for example, should not the water of Niagara be employed to generate power, which shall then be stored, transported, and sold to operate mills in Philadelphia? There is a regular market now for coal. Why should there not then be a regular market for stored power? Why should not a mill owner then go out and buy his power, for the season, just as he buys his cotton, his wool, or his dye stuffs? If power can be baled up like cotton or barreled up like sugar, then we shall have power dealers, power brokers, and, may be, a power exchange—in fact, all the details of a new and important industry. Is this a fantastic supposition?—Not half so fantastic as the notion of traveling from Boston to Philadelphia in a single night was to our grandfathers. It is rather a clearly indicated possibility, the promise of which is contained in the street-car which is now moving about under an impulse derived from a steam engine that stopped before the car started."

PURGATORY TAUGHT BY SPIRITUALISM.

The *Banner of Light*, organ of the Spiritualists, contains the following "revelation" touching the experience of a certain class of spirits during the first period of their alleged existence in the "spirit world":—

"Sometimes a spirit on passing to the other world, having lived a long life of willful wrongdoing, having ministered only to his personal neces-

sities and desires, independent of or at the expense of the rights of others,—such a spirit will not perhaps, gaze upon the form and features that he most desires to see when he passes into the other world. During the last few weeks and hours of his waning physical existence, he may regret his misspent life, and feel a yearning desire to meet and hear the familiar voices of those from whom he has turned; but his brief and tardy recognition may not attract them, and he will have to pass through a long vital discipline before he will be able to gaze upon the faces of those whom he wronged, in thought, if not in deed. He has not only to repent of all his past errors, but to atone for them by personal efforts and deeds."

What is this but the Roman Catholic doctrine of purgatory in a little more ethical and refined shape than Rome teaches it? One teaches that the spirit is purified by a certain period of existence in fire; the other, that it experiences "a long vital discipline," whatever that may be, before it can enjoy the full privileges of the "spirit world." The leading idea—that of a purifying stage of existence for the spirit between this world and the highest state of blessedness in the next, is the same in each, and is sufficient to establish for them a common authorship.

ROMAN CATHOLICISM AND PUBLIC SCHOOLS.

DR. EDWARD MCGLYNN in an article in the *North American Review* for August, says:—

Thirty-five years ago it was extremely rare to hear from bishops and priests the denunciations, now so common, of the public schools, which, in spite of the hackneyed character of the phrase, have well been called, and may for all time to come well be called, the palladium of our liberties, and the safeguard of American institutions. The late James A. McMaster, editor of the *Freeman's Journal*, well-known for his rabid hatred of the public schools, stated in his paper that at the time of the first plenary council of Baltimore, only one venerated prelate and himself took the correct view of the school question.

Since that time the opposition of the Roman Catholic authorities to the public schools has become more and more decided. The third plenary council of Baltimore, held in 1884, decreed and directed that a parochial school should be established in connection with every church. Bishop Gilmour, last March, promulgated a constitution and by-laws for the government of the parochial schools in the diocese of Cleveland. In his introduction he says:—

The school is the heart of the parish, and on it and in it the priest must spend himself, and be spent, if our young are to be saved. The school will be held as the great test of success, whilst failure in the school will be accepted as strong evidence of failure in the parish.

An address from the Roman congregation of the propaganda, issued ten years ago, declared the public school system "full of danger and very much opposed to Catholic interests." The address quoted from the words of the pope to the Archbishop of Freyburg, July 14, 1864,—

Certainly if this most pernicious design of driving the authority of Church from the schools should be formed, or should be in process of execution in any places or countries whatsoever, . . . the Church . . . would be forced to admonish all the faithful that schools of this kind, opposed to the Church, cannot in conscience be frequented.

Pope Pius IX., in his Syllabus of Errors, expressly condemns that system of popular education in which schools open to all children of every class of society are freed from all authority, direction, and interference of the Church, and are subjected to the sway of the civil and political authority. That is just the system which prevails in this country. Our schools are established, maintained, and governed by the people, and are free from all interference or control of the Roman Catholic Church or any other. Hence they fall under the condemnation of the pope and of the propaganda. The faithful are warned that they cannot in conscience patronize these schools.

Now, what is the significance of all this?—It means that the Roman Catholic Church, as an organized body, is determinedly opposed to our system of common school education, and will destroy it if she can. It is well known that many intelligent laymen in that Church are in favor of our public schools, and gladly avail themselves of the opportunity afforded by them of securing a better education for their children than is possible in their parochial schools. No doubt many priests,

like Dr. McGlynn, the suspended priest, are willing that the children of their parishes should attend the public schools. But what do the individual opinions of such priests, when opposed to the judgment of the Church, amount to?—To just nothing at all. When the Church speaks, as she has spoken in this case, they are bound to listen to her voice, as if it were the voice of God.

As Protestants and Americans, we need to understand what the attitude of the Roman Catholic hierarchy toward our free schools is, and that there is involved in it a menace of no small magnitude to our free institutions. Of course, the Roman Catholic, or any other church, has a right to establish as many parochial schools as it chooses. But let it be noted that the Roman Catholics complain that they are unjustly treated in being taxed to support schools which their consciences will not allow them to patronize. Bishop Gilmour, in a speech at the laying of the corner-stone of a forty-thousand dollar school building in Akron, Ohio, spoke very warmly of the injustice of their being compelled to erect such a building for the education of their own children, and of having, in addition, to help support the public schools in which they had no representation. Dr. Quigley, pastor of a prominent Roman Catholic church in Toledo, said recently in a sermon, that as God had given the American people grace to throw off the yoke of British tyranny, and to destroy slavery, so he would give them grace to destroy the public school system.

The Roman Catholic authorities propose to continue this kind of agitation against the public schools. Is it thought that such agitation can effect nothing, that our free school system is so firmly established in the confidence and affections of the people that it cannot be destroyed or even seriously injured? Let us not be too sure of that. There is no such thing as the Methodist vote, or the Presbyterian vote, in this country, and God forbid there ever should be! But there is such a thing as the Catholic vote, and politicians know it. Roman Catholic bishops and priests can and do tell their people how they must vote on such questions as this. The danger is that by persistently clamoring for a division of the school fund, they may by their influence with political parties eventually secure a portion of the public funds for the support of their sectarian schools. This, or the utter destruction of our system of popular education, is their aim; and it behooves all who believe in our public school system as an essential part of our free institutions, to be on their guard.—*Rev. J. A. P. McGaw, in Interior.*

HOW CARDINAL GIBBONS WAS RECEIVED IN THE CITY OF NEW ORLEANS.

In this age of enlightenment and education, one would suppose that the superstition and man worship of the Church of Rome would rapidly diminish; but such is not the case, as is shown from time to time throughout our land. The greatest man of the Catholic Church in the United States, Cardinal Gibbons, visited our city a few days ago. I was on the same train that brought him in. When we arrived, he was received by a delegation of some of the first citizens of the city, who welcomed him by humbly bowing the knee and kissing his hands.

After a few days' sojourn in the city, a grand reception was given him, not second to any that would probably have been tendered any noted personage in the United States, the President not excepted. The hall was elaborately festooned with flags of every nation, loopings of which were fastened with golden crosses. In front of the beautifully trimmed gallery the papal colors were draped. Beneath a canopy, and upon a carpet of rich crimson velvet fringed with gold, was placed a throne, upon which sat this representative of Christ who had not where to lay his head.

For hours the surging mass passed by, and did him honor by bowing the knee and kissing his hand when opportunity offered. When his hand became weary, he held out his ring instead.

Among the *first* respects paid were those by a prominent man of the city, who is a member of a Protestant church; and he seemed to vie with those near him in extolling the Cardinal's virtues by speaking of his early life. Mothers lifted their infants that this great man of God (?) might touch them. One with a crippled son urged her boy for-

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ward for the Cardinal to place his hand upon and bless.

All classes passed before the throne, white, black, Catholic, Protestant, and Israelite; no distinction was made, all were extended a share in this great privilege (?).

Before concluding the meeting, he was presented with a handsome and costly present. Among the reasons assigned for this token was the preservation of our country from trouble at the time he visited Rome. To the casual observer these occasional outbursts of honor to Rome have little significance; but to the keen eyed student of prophecy they are brimful of meaning. God pity the blind!

THOS. H. GIBBS.

New Orleans, La.

Our Tract Societies

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

GLEANERS.

"THOUGH not among his mighty reapers,
Jesus, the Master, bids you stand,
Yet there is need of faithful gleaners,
Close to the reaper's hand.

"Out in the highways and the hedges,
Search and the ripening grain you'll see;
Souls for the Lord are worth your saving,
Garnered where'er they be."

—Sel.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1887.

No. of members	66
reports returned	43
missionary visits	103
letters written	36
subscriptions to periodicals	14
Bible readings held	19
periodicals distributed	433
pp. tracts and pamphlets distributed	13,990
Cash received on periodicals	\$1.75.

J. H. DORTCH, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1887.

No. of members	463
reports returned	196
members added	3
missionary visits	319
letters written	101
" received	42
Signs taken in clubs	12
Bible readings held	77
pp. reading matter distributed	23,769
periodicals distributed	2,933

Cash received, on membership and donations, \$84.82; on sales, \$459.90; on periodicals, \$290.54; on missions, \$24.40. Societies that failed to report: N. Parma, Euclid, South West Oswego, Silver Hill, New Connecticut, West Bangor, South Pierpont, and Utica.

J. V. WILLSON, Sec.

DAKOTA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1887.

No. of members	456
reports returned	228
members added	25
" dismissed	11
missionary visits	939
letters written	789
" received	111
Bible readings held	108
attendance at readings	340
subscriptions obtained for periodicals	663
pp. tracts, pamphlets, etc., distributed	207,795
periodicals distributed	6,623

Dist. No. 7 and the societies at Canton, Immanuel's Creek, Aberdeen, Roslyn, and Arlington failed to report. Cash received on membership and donations, \$132.51; on book sales, \$618.72; on general sales, \$134.45; on periodicals, \$296.77; on one-hundred-thousand-dollar fund, \$182.50; on ten-thousand-dollar fund, \$222; on one-thousand-dollar fund, \$328.95; on tent fund, \$504.82; on city mission fund, \$257; on foreign mission funds, \$355.50; on other funds, \$252.50.

ALICE H. BEAUMONT, Sec.

TENNESSEE TRACT SOCIETY PROCEEDINGS.

The eighth annual session of the Tennessee Tract Society was held in connection with the camp-meeting at Springfield, Tenn., Oct. 18-25, 1887.

FIRST MEETING, AT 4 P. M., OCT. 18.—President, Eld. J. M. Rees, in the chair. Prayer by Eld. E. E. Marvin. Minutes of last annual session were read and, after some corrections, approved. The

Chair was empowered to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., OCT. 20.—Eld. S. H. Lane gave a very interesting talk pertaining to missionary work. The Chair then appointed the usual committees, as follows: On Nominations, G. W. Dortch, Smith Kenney, W. S. Lowry; on Resolutions, S. H. Lane, John Sisley, J. H. Dortch.

Adjourned to call of Chair.

THIRD MEETING, AT 4 P. M., OCT. 24.—The Committee on Resolutions presented the following resolution, and also the "resolutions being adopted by other State T. and M. societies" (except the first two), as found in the report of the Ohio Tract Society proceedings, in REVIEW of Oct. 11:—

Whereas, The experience of other State T. and M. societies in the canvassing work has clearly demonstrated the fact that a State agent is imperatively necessary for the prosecution of the canvassing work; therefore—

Resolved, That we request the proper officers to appoint a State agent.

The resolutions were spoken to with interest by E. W. Farnsworth, S. H. Lane, and others, and were adopted.

REPORT OF LABOR.

No. of members	66
reports returned	148
members added	4
" dismissed	3
missionary visits	171
letters written	202
subscriptions to periodicals	32
pp. tracts and pamphlets distributed	43,667
periodicals distributed	2,190

TREASURER'S REPORT.

Cash received,	\$849 02
" paid out,	849 02

FINANCIAL STANDING.

Assets,	\$744 45
Liabilities,	505 75
Balance in favor of Society,	\$238 70

The Committee on Nominations offered the following names for officers during the coming year: President, Eld. J. M. Rees; Vice-President, Eld. E. E. Marvin; Secretary and Treasurer, J. H. Dortch; Directors: Dist. No. 1, J. Q. Finch; No. 2, Frances Kenney.

Adjourned sine die.

J. M. REES, Pres.

J. H. DORTCH, Sec.

MISSOURI TRACT SOCIETY PROCEEDINGS.

The twelfth annual session of the Missouri Tract Society was held at Nevada, Mo., in connection with the camp-meeting, Sept. 20-27, 1887. The first meeting was called Sept. 21, at 2 P. M. President in the chair. Prayer was offered by Bro. Jones. Minutes of the last annual session were read and approved. On motion, the Chair was authorized to appoint the usual committees, which were announced subsequently as follows: On Nominations, N. W. Allee, J. R. Chappell, Eli Wick; on Resolutions, H. D. Clark, J. J. Nicholl, C. Eldridge. This session of the Society occupied three meetings.

The Treasurer's report for the year just closed was read as follows:—

Cash on hand Sept. 20, 1886,	\$ 314 40
" received during year,	5,061 60

Total, \$5,376 00

Cash paid out during year,	\$4,675 39
" on hand Sept. 14, 1887,	700 61

Total, \$5,376 00

FINANCIAL STANDING.

Resources,	\$4,698 62
Liabilities,	2,199 37

Balance in favor of Society, \$2,499 25

Committee on Resolutions submitted as their report the "resolutions being adopted by other State T. and M. societies" (except the one relating to the Conference committee's loaning money to assist worthy persons) as found in REVIEW of Oct. 11, in the report of the Ohio Tract Society proceedings; also the following:—

Whereas, The custom of procuring our books, tracts, and periodicals through the Tract Society on credit has tended to cripple our work and result in disaster; therefore—

Resolved, That hereafter our librarians shall, as soon as possible, come to a cash basis on business done with the district on book account, and that on periodical account they shall strictly adhere to the cash system, except in

special cases, and then only upon the consent of the district director.

These resolutions were thoroughly discussed, and on motion the one relating to loaning Conference tents was stricken out, after which the remainder were adopted. The Nominating Committee reported as follows: For President, Eld. D. T. Jones, Kingsville, Mo.; Vice-President, H. D. Clark, Beverly P. O., Round Grove Station, Macon Co.; Secretary and Treasurer, Miss Clara E. Low, 3625 Finney Ave., St. Louis; Directors: Dist. No. 1, E. A. Dean, Half Rock, Mercer Co.; No. 2, C. J. Dasher, Utica, Livingston Co.; No. 3, Rufus Low, Dresden, Pettis Co.; No. 4, J. F. Klostermeyer, Rockville, Bates Co.; No. 5, Eli Wick, Carthage, Jasper Co.; No. 6, Mary Beddoe, Rolla, Phelps Co.; No. 8, W. J. Kerr, Springdale, Washington Co.

On motion, the Board of Directors was empowered to fill the vacancy in Dist. No. 7. The Auditor, Wm. Evans, reported that, having audited the books of the Secretary of the Tract Society, he found them properly kept and correct.

Adjourned sine die.

D. T. JONES, Pres.

CLARA E. LOW, Sec.

Bible Readings.

"Search the Scriptures."—John 5: 39.

COVETOUSNESS

1. WHAT is the command of God in reference to covetousness?

"Thou shalt not covet." Ex. 20: 17; Rom. 7: 7.

2. What warning did the Saviour utter?

"Take heed, and beware of covetousness." Luke 12: 15.

3. From whence doth covetousness proceed?

"For from within, out of the heart of men, proceed . . . covetousness," etc. Mark 7: 21, 22.

4. How does God regard a covetous person?

"For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." "For the iniquity of his covetousness was I wroth, and smote him." Ps. 10: 3; Isa. 57: 17.

5. From what should our conversation be free?

"Let your conversation be without covetousness." Heb. 13: 5.

6. Does covetousness constitute one of the sins of these "last days"?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters," etc. 2 Tim. 3: 1, 2; see also Jer. 6: 13.

7. Whom was Moses instructed to select as rulers over the children of Israel?

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." Ex. 18: 21.

8. Are those who are covetous, apt to be oppressive?

"And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." Micah 2: 2.

9. What will follow an inordinate love of money?

"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6: 10.

10. What is covetousness said to be?

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3: 5.

11. Will any such have a place in the kingdom of God?

"For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5.

12. What is said of those who hate covetousness?

"He that hateth covetousness shall prolong his days." Prov. 28: 16.

13. What withholds the prospering hand of God from his people?

Josh. 7.

14. What will become of all those who fail to overcome covetousness?

"For this ye know that no . . . covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5.

15. For what should we earnestly pray?

"Incline my heart unto thy testimonies, and not to covetousness." Ps. 119: 36.

GEO. THOMPSON.

Willow Hill, Ill.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 15, 1887.

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

THE NATURE OF OUR WORK.

In all ages of the world, religious sects have been numerous. False conceptions of God have prevailed, and false systems of worship have been a necessary consequence. The fall cut off man's direct communion with the Supreme Being, and by continuation in transgression the minds of men became darkened. Their conceptions of his nature and relation to themselves became continually less and less distinct, and their forms of worship multiplied in proportion. This darkness has never been removed from their minds, and the multiplication of their forms of worship has consequently never ceased to progress. At the present time they are more numerous and diversified than at any other period of the earth's existence.

Among the numerous bodies which occupy the theological field to-day, stand Seventh-day Adventists. They are of recent origin, and claim to have a special message to the world. They are few in numbers, and their religious views differ widely from those of the orthodox world around them. The casual observer, taking a view from the platform of some leading denomination, sees in them only one of the numerous sects whose rise the present century has witnessed, and which, having split off from the main body of Christendom, are devoting their time and energies to the propagation of fanciful, absurd, and unscriptural ideas of their own. Taught to associate soundness of faith with numbers, influence, and learning, he sees in these various sects only different branches of the evil tree of fanaticism, one of which is as worthy of attention as another, and all equally worthy of none. A more careful comparison would doubtless reveal to him important differences.

Opposers of present truth often think they have found here a very favorable place in which to attack our work. They, associating us with some fanatical sects of recent origin, push a few general features of each into the foreground to get up an appearance of similarity, and make quite a plausible show before those unacquainted with the facts. We propose in this article to make a few brief comparisons between our position and work and those of the fanatical sects with which our enemies love to associate us.

In the first place, the principle must be laid down that every system of worship bears upon it the imprint of its author. It may not be apparent at the first glance, but it is never so deeply hidden that a careful search will not bring it to light. The true work of God has always afforded internal evidence of its genuineness, and the Devil has never been able to so closely counterfeit this work that a careful scrutiny of his false systems would not reveal the hoof-prints of their author.

1. *Swedenborgians*, or followers of Emanuel Swedenborg. This sect arose near the close of the eighteenth century. Its founder is described as a man of deep piety, great learning, and high influence in the Swedish government. In the early part of his life he wrote works on philosophical subjects, but in his later years turned his attention wholly to religion, claiming to be the divinely-chosen messenger of a new dispensation of religious truth. His work is held up to view, and his piety, learning, and high station are referred to as proof that it is entitled to as much credit as the movement which we represent. So far as the personal character of its advocates is concerned, perhaps it is.

But right here must be mentioned a vital distinction between the true work of God and false movements, which must ever be borne in mind; viz., a genuine work of reform always rests solely upon the foundation of the word of God; while spurious reforms rest upon the authority and revelations of the human agencies through which they are manifested. This is a fundamental and never-failing distinction. Consequently, while spurious reforms are ever bringing to view something altogether new and strange—something never before revealed to the church in any age, genuine reforms embrace only what is already in that

word, and therefore do not reveal new truths, but only remove the rubbish of false theology and superstition from truths which had been revealed and understood ages before. A system is never to be judged by the personal character of its defenders, however eminent in learning or piety; its principles must stand or fall according as they meet the issue of the question, What saith the Scripture?

And how do the principles of Swedenborgianism meet this issue? How do its teachings tally with the truths laid down in the inspired word? In answer we might quote a long summary of the religious views of this sect, but a few only will be necessary. Here are some of them: They deny the atonement—that God first condemned the race and afterward sent his Son to bear their curse; they deny that the Son descended from the Father at all, but affirm that Jehovah himself assumed human nature to redeem and save mankind. They affirm that the final judgment, so far as concerns the individual, takes place at death, and that there have been several judgments of the church collectively, the last of which took place in A. D. 1757; that the former heaven and earth are now passed away, the new Jerusalem having come down in the form of the "new church" which they represent; that the second coming of Christ has been realized through them in a spiritual sense. They invest Scripture with a mysterious double meaning, an "external" and "internal" sense, supposed to have about the same relation to each other as is alleged to exist between man's natural body and his "immortal soul" (which is a very mysterious relation indeed); and further than this, they reject ten books of the Old Testament, together with all the epistles of Paul, as being no part of the word of God at all! He who cannot discern the hoof-marks here is surely altogether destitute of the faintest scintilla of moral discernment. And yet this theological conglomeration, bristling with error, is held up as remarkably similar to the work of Seventh-day Adventism; and in a recent attempt to prove that such is really the case, a writer who is making every effort to oppose this message, could so presume upon the ignorance of his readers as to assert that in the principles of Swedenborgianism "the Bible is sacredly held to, as well as all Christian truth!"

2. *Shakers*, or believers in the doctrines of Ann Lee. This sect also arose near the close of the preceding century. Among other doctrines, they hold that God is of a dual nature, being both male and female; that he has given to man in different ages of the world four revelations, in the third of which, beginning about the year 1770, he was revealed as an "eternal mother." They enjoin a life of celibacy among their members, and teach that the second coming of Christ has already taken place in the person of Ann Lee, whom they exalt to an equal eminence with the Son of God. Here again the Satanic imprint is unmistakably evident. Yet the Shaker movement, it is said, is very similar to Adventism!

3. *The followers of Joanna Southcott*. These assumed the form of a religious sect near the beginning of the present century. Mrs. Southcott claimed to have divine revelations, and some of her predictions are said to have been fulfilled with remarkable accuracy; but the true character of her "revelations," if not manifest before, became apparent when she finally announced that she was soon to give birth to another Messiah, who was to be called Shiloh! Her followers made costly preparations for the birth of their expected prince; but instead of such an event taking place, Joanna herself soon afterward died. All of her followers who were able to pay half a crown could obtain from her a sealed written paper with her signature, which they were led to think sealed them against the day of redemption! It is also said that they regarded Joanna as "the bride, the Lamb's wife." Who cannot see stamped upon this movement, in bold letters, the trade-mark of the notorious manufacturer and proprietor of religious error? Yet we are referred to this as another movement very similar to our own.

4. *Mormons*. This sect is too well known to need any description here. The characteristic feature of their doctrine is their belief in the "Book of Mormon," which is to them what the Koran is to the follower of Mohammed. They hold many rankly unscriptural doctrines, such as that God was once a man, and that there are an innumerable number of gods; that the god who rules this earth is Adam, who is identical with Michael the Archangel; and that all Mormons are to become the gods of future worlds in

the future state, etc. The doctrine of polygamy, which the church enjoins, and the majority of its members practice, is a direct violation of the great moral code upon which Christianity rests, the ten commandments. Truly it needs but a glance at this system to reveal whose is the image and superscription. Yet it is claimed by some that our work and theirs are so nearly identical that a person of candid mind would accept one as quickly as the other!

5. *Spiritualists*. They are of recent origin, but by rapid growth have become a popular and well-known denomination. All who are acquainted with their doctrines know them to be contrary to the fundamental principles of Christianity,—denying the atonement, the divinity of Christ, the inspiration of the Scriptures, etc. When this movement first appeared, the glaring brand upon it betokened that it came fresh from the regions of fire. Time has since somewhat healed the scar, but the student of Scripture has no difficulty in discerning it.

6. *"Holiness" bands and the Salvation Army*. These are among the latest theological innovations, but their practices are familiar to a large portion of the civilized world. They do not include in their teachings the glaring errors of the systems already noticed; but the imprint is there, either of good or evil. They put on an appearance of great piety, and so far as outward manifestations go, might pass for zealous Christians, engaged in the true work of God. But the test of their work is not in their character and professions. "What saith the Scripture?" We quote from 1 Cor. 13: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . . Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up [exactly opposite to the practice of modern "holiness" bands]; doth not behave itself unseemly," etc. This last clause cuts directly across the favorite practices of the Salvation Army, and their flippant and irreverent use of the name of God is in direct violation of the third commandment. Thus an appeal to the Scriptures reveals the true nature of these very pretentious demonstrations in the name of religion. This is the one sure test, which settles the question with every religious sect and denomination, regardless of their claims or professions. By the Scriptures they are justified, and by the Scriptures they are condemned.

As is evident from the foregoing, these various movements which we have thus briefly considered, in all their fundamental principles present a direct contrast to the work of Seventh-day Adventism. Every principle of our faith is founded on the Scriptures; and, as with every genuine work of reform, to them alone we appeal. These various beliefs, on the other hand, rest upon the "revelations" and impressions of the fallible human beings who originated them. They had their starting-point in the work of one individual; our work, on the other hand, like the Reformation of the sixteenth century, began with the simultaneous efforts of a large number of devout Christians in widely-separated portions of the world, each independent of the other. The beliefs of these sects operate to render the Scriptures more mysterious; our work aims to make their meaning simpler. They appeal to the fanaticism and lower passions of their adherents; present truth appeals to man's reverence for the word of God, and allegiance to his law. Their work tends to undermine faith in the Scriptures; ours, to establish it. They are, in short, so entirely different in character that only the densest ignorance of facts, or a willful desire to misrepresent, can lie at the bottom of an attempt to place them, without distinction, in the same class. A person might, with much greater show of reason, claim that any of the books which compose the Apocrypha is entitled to a place among the true and authenticated books of the Bible.

Opponents of this message may try to cast obloquy upon our work by associating it with such outbreaks of fanaticism as we have noticed; they may point to our small numbers, or to the defective personal characters of some who may be engaged in it; they may misrepresent it in any way they choose, and to as great an extent as they choose; but there is only one way in which they can overthrow it, and that is, by proving from the Scriptures that the principles of our faith are incorrect; and until they demonstrate their ability to do this, let them expect to see this work move majestically on, regardless of their most frantic efforts to the contrary.

L. A. S.

"MEN'S HEAR"

In his delineation of the last days, Christ said this should occur: "I fear, and for looking coming on the earth." In his verse he also stated with perplexity," should be for us to discover the fulfillment of these not hear much said with such evidences in our (1887) number of that *Chautauquan*—a period 65,000 copies per issue intelligent people of our that border somewhat nothing of fear for wh

In an able article, of LL. D., entitled "The American Constitution," the original purpose in the law, the extent to which it is realized, and the prospective general tenor of the extracts:—

"It [this Government] of the people, for the trial for a century. In . . . But in spite of . . . there have been increasing, that the Constitution has been the operation of the nation. It has given of the people, but not a Government for in fact, by an oligarchy, but an oligarchy cording as, in particular time changes hands. The benefit of this oligarchy and emoluments of privilege, or to reward men."

That these words candid, observing person continues:—

"Practically, there system of government. The question then is gravity.—Can it possibly what its framers desired? If ability exists, it can be people to a just sense of evil. For it is nevertheless, that the unconscious of the day ment has been practical.

"The political evil now suffering must time is not far distant. If a republican government among us, will cease history of the memorable disgraceful disclosure by returning board falsify electoral countmined faction may electoral rubbish, and ballots for the capture

Mr. Barnard is no man who fully comprehends the dangers that threaten our Saviour quoted. There are other dangers mentioned by Mr. Barnard. Evidences are not wanting that we are failing them for

CIRCULAR

As the winter is here, we have more leisure for reflection, the arguments in favor of circulating the important themes of the year when publication in making every inducement to the public, with a view to their respective general principles, and to be interested in a journal

"MEN'S HEARTS FAILING THEM."

In his delineation of the scenes and incidents of the last days, Christ said that among other features this should occur: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. In the previous verse he also states that "distress of nations, with perplexity," should prevail. It is quite customary for us to discover in other nations evidences of the fulfillment of these words of Christ; but we do not hear much said with regard to the existence of such evidences in our own country. In the October (1887) number of that very popular magazine, *The Chautauquam*—a periodical having a circulation of 65,000 copies per issue, and patronized by the most intelligent people of our country—are some utterances that border somewhat upon "perplexity," to say nothing of fear for what may come upon the earth.

In an able article, contributed by F. A. P. Barnard, LL. D., entitled "Republican Government under the American Constitution," the writer discusses the original purpose in the formation of our fundamental law; the extent to which that purpose has been realized, and the prospects of the future. To show the general tenor of the article, we give herewith a few extracts:—

"It [this Government] purports to be a Government of the people, for the people, and by the people. . . . The experiment has been made. It has been on trial for a century. In many respects it has succeeded. . . . But in spite of these proofs of undeniable success, there have appeared evidences, constantly increasing, that the wise and admirable theory of the Constitution has been largely thwarted in practice by the operation of the machinery designed for its application. It has given us a very effectual Government of the people, but not a Government by the people, nor a Government for the people. We are governed, in fact, by an oligarchy, not always the same oligarchy; but an oligarchy of one faction or another, according as, in partisan struggles, power from time to time changes hands. And we are governed for the benefit of this oligarchy, which employs the dignities and emoluments of political place for its own private advantage, or to reward the servants of its henchmen."

That these words are most emphatically true, all candid, observing people will assent. Mr. Barnard continues:—

"Practically, therefore, our presumably democratic system of government has, thus far, proved a failure. The question then arises,—and it is one of profound gravity,—Can it possibly be redeemed, and made what its framers designed it to be? If such a possibility exists, it can be found only in awakening the people to a just sense of the magnitude of the existing evil. For it is an unfortunate fact, but a fact nevertheless, that the mass of the people are quite unconscious of the degree to which their own Government has been practically stolen from them. . . .

"The political evils under which our country is now suffering must in some manner be abated, or the time is not far distant when even the forms of republican government, which still continue to be practiced among us, will cease to be observed altogether. The history of the memorable struggle of 1876, with its disgraceful disclosure of the efforts on both sides to buy returning boards and electoral colleges; and to falsify electoral counts, illustrates how easily a determined faction may at any time sweep away all this electoral rubbish, and substitute bayonets instead of ballots for the capture of the presidency."

Mr. Barnard is not in any sense an alarmist, but a man who fully comprehends the situation, and sees the dangers that threaten our Republic. His statements are a marked fulfillment of the prophecy of our Saviour quoted at the beginning of this article. There are other dangers, fully as serious as that mentioned by Mr. Barnard, that menace our country, and evidences are not wanting to show that men's hearts are failing them for fear because of these things.

G. W. MORSE.

CIRCULATE THE "SICKLE."

As the winter is approaching, when most people have more leisure and opportunity for reading and reflection, the arguments become more emphatic in favor of circulating literature upon the great and important themes of present truth. This is the time of the year when publishers generally double their diligence in making efforts to obtain additional patrons. Every inducement that can be seized is held out to the public, with a view to getting people interested in their respective periodicals. It is recognized as a general principle that if people once become interested in a journal they are pretty sure to continue as

regular and valued patrons, and they are sure to call the attention of their friends and neighbors to the same, and thus the influence of the journal is extended. And now, while we see extra efforts being put forth by the enterprising business man, who does so from a worldly point of view, and purely as a money-making scheme, how much more zealous ought we to be to engage in the far more important work of extending the precious light of the Third Angel's Message!

The belief is growing that the proclamation of the truth must be made very largely through the medium of printed matter, and this is a feature for which we should all be especially grateful; for thereby is furnished a field of labor in which all may work, old and young alike.

This is most emphatically a reading age, and the facilities for producing printed matter are marvelous to contemplate. The distribution of periodical literature of all kinds and upon all themes, is as voluminous as the leaves of autumn. The country is literally flooded with papers and magazines, while books are being put upon the market in quantities and varieties far in advance of anything ever before known. Thus every conceivable means is employed to secure the attention and patronage of the masses. They are besieged on every hand by importunate dealers who are persistent in pushing their business to success.

It is at once evident that any enterprise that would win, must be pushed with zeal and persistency proportionate to the activity displayed by the world in general; in short, we must keep pace with the advancement of the day and age, or fall in the rear and accept for our companions and patrons the stragglers of humanity instead of the leaders and people of pluck, push, and enterprise. This we cannot afford to do, otherwise we deny our professed faith. If the promulgation of present truth is as important as we profess to believe it to be, then nothing short of first-class methods, first-class attention, and first-class energy is good enough to carry it on. Said Christ, "The children of this world are in their generation wiser than the children of light." Luke 16:8. This should not be so; the children of light should lead the world in all that is praiseworthy and laudable. If they would follow Christ, they must be very zealous for good works, even to the forgetting of their own temporary comfort and prosperity. We read that when Christ engaged in the work of cleansing the temple, driving out in so summary a manner the money changers and those who bought and sold therein, his disciples called to mind the saying, "The zeal of thine house hath eaten me up." His zeal for the purity of the temple and its service was so great as to cause him to be entirely forgetful of himself in other particulars. It was a very bold act on his part thus to break up a long-established custom; and in doing it as he did, he could not do otherwise than incur the serious displeasure, not to say ill will, of those whose business he thus interfered with. So great was his zeal, however, in the good cause, that he was oblivious to all consequences to himself. That is the kind of zeal that our Pattern gave us to practice.

Now apply the foregoing principles to the work of extending the circulation of our denominational periodicals that are freighted with the great themes pertaining to the plan of salvation—that wonderful plan of which Christ is the great central figure, the alpha and the omega. If we would be co-laborers with him, we must labor in our sphere as he labored in his.

We would speak in particular of the importance of circulating the *Gospel Sickle* among those not of our faith. This paper, as most of the readers of the *REVIEW* know, is designed as a pioneer journal for this country, for the introduction of the truth. It is an eight-page semi-monthly, the pages being the same size as those of the *REVIEW*. It is almost exclusively devoted to a consideration of the leading features of our faith, with a view to bringing out the arguments thereon with all the clearness and completeness that years of study, research, and experience have developed. Upon its editorial committee are the names of Elds. G. I. Butler, U. Smith, and R. F. Cottrell—men who have given their entire attention for more than a quarter of a century to the presentation of these truths, both by tongue and pen. They are now supplying their ripest thoughts directly to the columns of the *Gospel Sickle*, by way of canvassing the leading lines of our faith. Those who engage in extending the circulation of this paper are simply

multiplying some of the ablest talent in our ranks. None can plead a lack of talent as an excuse, when they thus have the privilege of procuring audiences for such men as we have named. The person who secures ten yearly subscriptions for the *Gospel Sickle*, has virtually procured an audience of at least fifty persons, to whom those ministers and other able speakers will preach for a whole year. The person who secures a hundred subscribers is supplying our ablest ministers with an audience of at least five hundred people. Every thousand subscribers means fully five thousand listeners to the precious truths that will come from their pens. Who could possibly wish for a more laudable work to engage in than that of procuring and increasing the audiences to whom shall be preached the words of eternal life? Those who through such instrumentalities are finally saved, will appear as stars in the crowns of rejoicing of those who thus brought them within the sound of the message.

The *Sickle* makes a specialty of short, pithy, complete paragraphs on cardinal points of doctrine, gotten up for the express purpose of arresting thought and setting people to studying. It is designed and particularly adapted to this age of haste and hurry, when thousands of men snatch a few moments here and there to look at a paper, and then resume their business. Each issue contains from fifteen to thirty of these pointed paragraphs, in addition to ably written, and generally short argumentative articles upon a variety of pertinent topics. To maintain a variety of matter, limited space is given to purely practical subjects, and to temperance miscellany. To let the reader know something of what S. D. Adventists are doing, condensed reports are given of the progress of the work in all parts of the world, showing the results accomplished. General movements and important happenings in the religious world are also noticed.

The design is to keep abreast of the times and supply a journal adapted to the situation and condition of thousands for whom no other paper is so well fitted. While it is a low-priced paper (only fifty cents per year), its mechanical execution is first-class, and the paper of good quality. There are undoubtedly thousands who can very easily expend a sufficient amount to send one or more copies to their friends or relatives; there are thousands who can very easily procure subscribers to the *Sickle* among their friends and neighbors. For the use of missionary societies the *Sickle* is especially adapted, as a small amount of money will enable them to supply a large list of names. Missionary societies can arrange to have one of their number procure a news-agency privilege from the Government, and thus papers can be sent to their patrons at pound rates of postage. Members of the society living at a distance can send their contributions to their treasurer, together with the names and addresses of the parties to whom they wish papers sent, and thus, by combining, the amount expended will be made to go much farther than if handled separately by each individual. Societies can procure the papers in bulk from the office of publication, which can be supplied to them at greatly reduced rates. There is no reason why there should not be a missionary news agency operated in connection with every company of believers of sufficient size to make it worth while to carry on such an enterprise. If any wish further information as to how to proceed in obtaining and operating such an agency as we have mentioned, the writer will be glad to supply the same.

There are many other features pertaining to the circulation of our periodicals that we would like to speak of, and may in a future article. Meanwhile we would emphasize what has already been said, and the necessity of prompt and energetic action. Just now, before the holidays, is a most opportune time for taking hold of this matter with vigor. Sample copies of the *Sickle* will be furnished free of charge to all who wish them. To those who wish to engage in canvassing for subscribers for the *Sickle*, special terms will be given. We hope many will take hold of the matter immediately. Address all communications to *REVIEW AND HERALD*, Battle Creek, Mich.

G. W. MORSE.

DUTIES OF LOCAL CHURCH OFFICERS.

[Republished by request.]

ASIDE from the special guidance and blessing of Heaven, there is hardly anything more necessary to

the growth and prosperity of local churches than the possession on the part of their officers of qualifications which fit them to fill advantageously their respective positions. It is very important, therefore, that the duties and qualifications of these officers should be fully comprehended by the membership of the churches themselves, as otherwise they could not act intelligently in selecting them. We give, therefore, below, in their proper order, the names of the various local church officers, and a concise statement of their duties and qualifications:—

1. Elders or Bishops.

In modern times, it is customary to make a distinction between elders and bishops. Such a course, nevertheless, finds no warrant in the Scriptures. That these are, according to the New Testament, but different names for the same officers, may be proved from the following considerations: (a.) "Bishops and elders are nowhere named as being orders distinct from each other; (b.) Bishops and deacons are named as apparently an exhaustive division of the officers of the church addressed by St. Paul as an apostle (Phil. 1:1; 1 Tim. 3:1, 8); (c.) The same persons are described by both names (Acts 20:17, 18; Titus 1:5, 7); (d.) Elders discharged functions which are essentially episcopal, *i. e.*, involving pastoral superintendence (1 Tim. 5:17; 1 Pet. 5:1, 2)."—*Smith's Bib. Dic.*, art. Bishop.

The duties of an elder are greater than those of any other officer in a local church. He has a general oversight of everything which can affect the interests of his particular charge. By virtue of his office, he stands at the head, not only of the membership of the church proper, but he is also the superior of the other officers in the church. As the greater always includes the less, he is authorized to do anything which it would be legitimate for those below him in rank to undertake. While, however, such is the case, a wise elder will always employ the inferior officers of his church in matters to which it would be proper for them to attend. In other words, he will allow the other church officials, such as deacons, to discharge the responsibilities which rest upon them according to the dictates of their own judgment, so long as they proceed to do so in a satisfactory manner. When, however, they are negligent in duty, or act unwisely, he should be ready either to admonish or to assist them by his counsel.

So far as the clerk and treasurer are concerned, the case is somewhat different. As they are not, properly speaking, church officers, and as they are elected for a specific purpose, they are alone answerable to the church for the manner in which they discharge their duties. The elder would not be justified in assuming to act as either clerk or treasurer, unless he had been selected by a vote of the church to fill those positions. It will be proper for him to counsel such officers, and in case they were faulty in any particular, to bring the matter before the church.

A partial enumeration of the duties of a church elder would run somewhat as follows: 1. He should preside at all the business or religious meetings of the church; 2. Put all motions upon which votes are to be taken; 3. Present the names of candidates for church membership; 4. Apply for letters for those desiring the same; 5. Give out appointments for meetings; 6. Look after the weak and discouraged ones, and visit the sick; 7. Take the oversight of the officers of the church, to see to it that they discharge their duties faithfully; 8. He should examine the clerk's and treasurer's books in order to determine whether they are properly kept; 9. In the absence of a minister, he should administer baptism, and the ordinances of the Lord's supper and foot-washing, in his own church; but it would never be proper for him to administer either of these in any other church than his own; 10. To exercise a general oversight over the life and conduct of the members of the church, with a view to see that none walk disorderly; 11. To settle all difficulties which may arise between members of the church privately, if possible; otherwise, to bring offenders to the judgment of the church; 12. To see to it that the decisions of the church in all matters are properly executed; 13. To visit all the members of the church at their homes as often as circumstances will admit.

The qualifications which an elder should possess are shadowed forth by the titles applied to him in the Scriptures. He is sometimes called an elder, sometimes a bishop, and sometimes a pastor. The original term for elder in the Greek is *presbuteros* (πρεσβυτερος), that for bishop is *episkopos* (επισκοπος), while

that for pastor is *poimēn* (ποιμην). The first is applied to a person of advanced years; the second signifies an overseer or superintendent; the third, a shepherd or tender of sheep. These three terms taken together imply that the one to whom they are applied should be characterized by the dignity and wisdom of age, capabilities which fit him to act as an overseer or superintendent of the church, and that tender solicitude for the fold of Christ which the Eastern shepherd manifests toward the flock of sheep over which he is placed in charge. It is not necessary to infer from the ordinary signification of the term "elder," that the office which it represents should be given only to aged persons. Any one who possesses the sobriety and knowledge which are naturally the products of a long experience, can safely be intrusted with the eldership of a church, though he may not have passed the noon of life.

Besides the qualifications of an elder suggested by the considerations offered above, the following additional ones might be advanced: (a.) An aptitude for teaching publicly and privately (1 Thess. 5:12; Titus 1:9; 1 Tim. 5:17); (b.) Strong faith in God, since the elder is expected to visit and pray for the recovery of the sick (James 5:14); (c.) A generous hospitality (1 Tim. 3:2; Titus 1:8); (d.) Experience in the Christian life (1 Tim. 3:6); (e.) Blameless (1 Tim. 3:2); (f.) Temperate (1 Tim. 3:3); (g.) The ability to govern well his own house. 1 Tim. 3:4.

To sum up: The elder of a church should exhibit those traits of character which imply wisdom, spiritual discernment, faith, liberality, activity, and great firmness tempered by a kindness of feeling such as a natural father entertains toward his children.

In placing the standard as high as we have done, we would not wish to be understood as intimating that no one should be elected elder of a church, who does not meet all of these requirements. It is difficult to find a perfect man, but much more so to find one who would make a perfect church elder. Select the best man for the position in the church, co-operate with him to the fullest extent, and pray God that he may develop him into what he should be in the shortest time possible. It is better that a church should have an imperfect elder, than that they should be deprived of one altogether.

W. H. LITTLEJOHN.

(Concluded next week.)

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

697.—TIME OF COMMENCING THE DAY IN PAUL'S TIME—ORIGIN OF RECKONING THE DAY FROM MIDNIGHT TO MIDNIGHT.

1. WHAT proof have we that Paul and the people in his time reckoned the day as beginning at sunset?
2. When did the reckoning of the day from midnight to midnight begin?

1. It is more than probable that the Romans had adopted the system of reckoning the days from midnight to midnight, before the beginning of the Christian era, and it is reasonable to conclude that so far as civil affairs were concerned, all who were under their jurisdiction conformed, in a measure at least, to that system. But in the matter of the observance of the Sabbath, it is a fact of history that the Jews have always celebrated that day from sunset to sunset, that being the plan established at creation for the reckoning of the days, and which is recognized and enforced by precept and example all through the Scriptures. See the record of creation week, also Lev. 23:32. This was certainly God's plan of having the days reckoned. Matt. 27:57; Mark 15:42, and Luke 23:54 furnish conclusive evidence that the followers of Christ so celebrated the Sabbath at the time of his crucifixion. These records were written from thirty to fifty years after the events they relate occurred, and no hint is found in them, nor indeed in any other portions of the New Testament, that any change had taken place in the manner of celebrating the Sabbath. It will doubtless be admitted that the example of Christ in this particular must have been according to God's purpose; and as the four evangelists were also Christ's companions and followers, it will be admitted that they continued in the observance of the correct method of celebrating the Sabbath, during their natural lives. Luke was Paul's companion and co-laborer, and it is not a supposable case that they would have been at variance in the

matter of beginning and ending the Sabbath. In civil affairs they might have conformed to established usage, and that not have interfered to any extent with Sabbath observance, any more than at the present time.

2. The Encyclopædia Britannica, under the word "Calendar," states that the ancient Egyptians reckoned the days from midnight to midnight. Just when they adopted that system does not appear. Other nations reckoned differently, some from sunrise to sunrise, some from noon to noon, and some from sunset to sunset. The evidence is not at hand to show just when the Romans adopted the present system.

698.—THE GOD OF THE LIVING, AND NOT OF THE DEAD.

How do you explain Luke 20:37? T. C. S.

The text reads thus: "For he is not a God of the dead, but of the living: for all live unto him." The question under discussion is the resurrection, and in the previous verse Christ refers to the statement of Moses "when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." Christ is arguing to prove the resurrection. He indorses the statement made by Moses, and yet Abraham, Isaac, and Jacob were already dead when it was made. The evident signification of verse 38 is this: God is not a God of the dead, but of the living; therefore Abraham, Isaac, and Jacob must be resurrected, in order that he may be their God. In the purpose of God, they are alive, as are all who have died. Rotherham's translation seems to give a clearer idea of the signification of these passages than the common version: "But that the dead are to be raised, even Moses disclosed at the bush, when he calls the Lord, the God of Abraham, and God of Isaac, and God of Jacob. Now he is not God of the dead, but of the living; for all to him are alive." That is, to God, it is the same as though all were actually alive—so sure is the resurrection. The Emphatic Diaglott gives this note on verse 38: "To him who regards the future resurrection of his people as though it was present." Rom. 4:17 is pertinent in this connection, where God is spoken of as one who "calleth those things which be not as though they were." See the subject discussed at length in "Man's Nature and Destiny."

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—Great hearts alone understand how much glory there is in being good."

—Sow the seed faithfully, though another may be privileged with reaping the golden fruitage."

—The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.—*M. Kinley.*

—When you see God's people busy, teaching, praying, doing, you may be sure something will come of it, as when you see men planting and watering. There is no winter or summer in the religious world, but the sowing determines the season, and planting may be done at any time.

—The noble mind may be clouded by adversity, but cannot be wholly concealed; for true merit shines by a light of its own, and, glimmering through the rents and crannies of indigence, is perceived, respected, and honored by the generous and the great.

—Worldly cumber will hurry a man from his bed without prayer; to a sermon, and from it again without prayer. It will choke prayer, it will choke the word, it will choke convictions, it will choke the soul, and cause that awakening shall be to no saving purpose.—*John Bunyan.*

—I will frankly tell you that my experience in prolonging scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown.—*A Professor.*

—I may do little, or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name than if I were either going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me.—*Ruskin.*

Progress

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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.

NOW IS THE TIME.

BY VINA A. SUMNER.

Now is the time, nor wait
To strike the blow; and not
To-morrow, which may be too late.
The inexorable hand of fate
May bear you from the spot.

Now is the time, strike deep,
With burning words of zeal;
With fiery eloquence wake from sleep
Those souls that languid creep;
With Christly power reveal
His gracious will to heal.

The truth's deep inner sense, which lies
Within the heart to prove,
Wake from that fount of tenderness,
Hallowed and holy, thus to bless;
The precious offering of love
Awaits thee from above.

All unbelief shall fade away
In the bright dawn of truth;
Thou Sun of righteousness, we pray
And long for the effulgent day,
Stamped with a new-born youth.

Arise with "healing in thy beams,"
And o'er the waiting world
Fling wide thy banner's radiant streams
Of truth's glad light—triumphant gleams!
Its victories now unfurled!

Mannsville, N. Y.

THE PROGRESS OF THE TRUTH IN SCANDINAVIA.

KNOWING the interest that all our people feel in the progress of the work, especially that in foreign fields, I have felt desirous to communicate something more in reference to the work and its progress in Northern Europe. The time of Bro. Matteson's first visit there, some ten years ago, is well remembered. An interest had been awakened by papers and other publications that had been sent from this country by friends and relatives who had come here and received the truth. They, feeling a burden for their own country and their friends left behind, sent publications and wrote letters, and this in time awakened an interest there, so that some began to observe the Sabbath, as was the case in Denmark and Sweden, and also in Norway; and thus the people there, after having begun the observance of the Sabbath, began to call for the missionary to come and preach the truth. The call becoming more and more urgent, it was decided that Bro. Matteson should go and answer this Macedonian cry from Northern Europe. He first commenced his labors in Denmark, and after spending some months there he visited Norway, as it were to spy out the land, and this led him to open meetings in Christiania.

Those of us who have gone later can hardly appreciate the difficulties encountered by those who opened the work in these countries; but notwithstanding all the obstacles in the way, the blessing of the Lord was with him in a large measure. In the effort in Christiania he met fierce and determined opposition. That being the capital of the country, and the center of their institutions of learning, theological and scientific, the best efforts possible were made to keep the intruder out and stop the entrance of the truth. But as in every such effort, the opposition served only to strengthen and fortify the position of the truth, and to establish it on a firm basis, to stay in the kingdom till it has accomplished its purpose and prepared a people for the coming of the Lord Jesus Christ. The good work progressed, and the largest church we have in Europe as yet, has been raised up in Christiania.

Later the work was opened up in Sweden. Sweden and Norway being countries closely related, there are always more or less Swedes in Christiania; and many of this nationality became interested in the truth and embraced it. Bro. Rosqvist and Bro. O. Johnson, who have both made acceptable laborers in the Swedish department of the work, embraced the truth in Christiania. As a natural consequence, they began to feel a burden for their own people, and so the work started in Sweden; and at our present writing Sweden has proved to be one of the best fields for the progress of the truth in Europe. At the present time it has more Sabbath-keepers than any other country there.

PUBLISHING.

As the work thus advanced and took shape during the effort made at Christiania, it at once became evident that to do justice to the work and to defend the truth against the determined opposition, we must engage in the publishing work; and so Bro. Matteson first published a little sheet, which the friends of the cause circulated in the city. This greatly helped the

interest of the work, gathering people out to the meetings, thus causing them to hear the truth as well as to read it. The work still gaining ground, it at once became evident to Bro. Matteson and the friends of the cause that Christiania was the most natural center for the work in Scandinavia, and that our publishing interest for these countries ought to be established in that city, from which we could readily reach Denmark and Sweden. So the plan was laid, property was purchased, and the work was established on a more permanent basis; and most of our people know something of the history of its beginning. The buying of the property at Akersveien No. 2, the establishing of a small press, and the commencing of the *Tidernes Tegn*, an eight-page monthly at first, are points of interest in the experience of the work in Northern Europe. We cannot stop to notice everything of interest in its onward progress. We refer the reader to the work entitled "Historical Sketches of the Foreign Missions" (which he can obtain at the REVIEW Office), for further and definite information concerning this subject. But the rapidly increasing work soon demanded enlargement in different ways, and in the spring of 1884 Elds. A. B. Oyen and E. G. Olsen went to Norway to assist Eld. Matteson in bearing the responsibility and carrying on the work. Eld. Butler visited the missions in Europe at this time, when plans were laid and arrangements made to build a publishing house and a chapel in Christiania, Norway. This enterprise called for a large outlay of means. It seemed that the wants of the cause in that field and the increase of interest demanded such a step, and that nothing short of this could meet the opening providence of God. In the spring of 1886 it was my privilege to join the work in Northern Europe. Eld. Clauson, who had filled an important position in connection with the Scandinavian work in this country, as editor and manager, went with me to engage in the work in Christiania, to relieve Eld. Oyen, who was about to return to America; also Bro. Lorntz, a practical book-binder, that he might engage in work in the office. On our arrival there, we found the new building up, the presses in place, and the work started in good shape, and we indeed felt thankful to find it so far advanced and so well established. It yet remained to organize every interest and put forth every effort to get the truth before the people in these countries. As we looked over the field and saw the many openings in every direction, we felt indeed to thank God and take courage that his wise providence had so wonderfully prepared the way. The great question now was, how we could utilize all these privileges and blessings to the best effect.

CANVASSING.

To meet the demand for labor by supplying missionaries or ministers was out of the question, because our laborers were so few in number, and neither had we funds to support as many as the circumstances called for. We then began to turn our attention to sending out canvassers to circulate our publications. The canvassing work in America proving successful and self-supporting, we thought it was possible that the same result might be met over there. This idea looked very desirable, but it was thought that it was impracticable, in that we could not think of selling books there, among the impoverished people, as in America; but the great interest to see the truth go, made everybody willing to try any experiment that was thought feasible, and so a number took hold of the canvassing work. But they did not meet with the best of success in most cases, and in studying into this matter it was evident that in order for them to be successful they must receive instruction and have some training for the work.

TRAINING-SCHOOLS.

In the winter of 1886-7, Eld. Matteson conducted a missionary class in Stockholm, Sweden. An hour or two in the morning and evening were used for instruction, and then they worked in the city, canvassing during the best part of the day. We also had another class in Christiania, Norway. The blessing of the Lord seemed to rest upon this work, and our effort succeeded beyond our highest expectation.

PUBLISHING LARGER WORKS.

Coming up to this point we met another difficulty; viz., that we had not the books with which to furnish the canvassers. We had a printing-office, printing-presses, and some shelves for books, but they were mostly empty, only a few tracts being on hand. We had obtained from America some copies of the Swedish "Sunshine at Home," and some of the Swedish and Danish "Life of Christ"; but these could not possibly meet the demand and furnish a supply for our workers. We felt embarrassed, and hardly knew what to do. We were in need of books, but we had no funds with which to purchase paper and furnish further machinery for book-binding, etc., so that we could get the needed books. The Scandinavian mission funds were already largely overdrawn, and we had yet outstanding bills to meet on the finishing up of the building; and we were greatly at a loss to know what to do. The efforts to train canvassers seemed to be successful in every way, and they were enabled to sell books beyond our expectation; but we now arrived at the point where we could

not furnish them all that they could make use of, and what to do was the question. To get our supplies from America was very difficult and too expensive; for after paying the freight on the books all the way there, there was such a small margin left that we could not give our canvassers the necessary percentage by which they could carry on the work and support themselves. They made a success of selling, yet it must be remembered that no such amount of book sales can be expected over there as is possible in America; and further, books published in America could not be sent to Sweden except by paying heavy duties in addition to the freight.

You can thus see in what kind of a position we were placed. We were anxious to see the good work go on, but it seemed as if the way was virtually hedged up before us unless we could publish books and furnish our canvassers and colporters material with which to work. To stop the work, and wait, seemed to be wholly inconsistent in view of our time. Still here was the embarrassment. The Scandinavian Mission funds were so far in arrears, and yet here we needed to lay out a considerable sum before we could successfully carry the work forward. We carefully studied over the situation, and taking all things into consideration we decided that we could not be justified in ceasing our efforts, but that we must go forward in the work. So we made purchases of paper with which to publish books, and also bought machinery for binding, etc.,—just the things absolutely necessary. Having no cash on hand, we were obliged to make our purchases on time, which of course was a disadvantage in many ways; but we hoped that the providence of God would open the way, and that the liberality of our people would furnish means to meet these payments from time to time, as the bills became due, so that the work would not be hindered. In some respects we have seen all that we could look for, and more too.

At the close of the mission school twenty-four canvassers went to work, and most of these have succeeded well, so that we have much to encourage us in that line. In Sweden alone, according to the report of Bro. Matteson, our canvassers have received on book sales and subscriptions \$3,500. We have not had as many workers in Denmark and Norway as in Sweden, yet they have done comparatively as well. While this may not look very large in comparison with what may be done in America, yet when we take into consideration the circumstances and the condition of the people over there, we feel greatly encouraged.

THE FIELD OPEN.

The field is opening before us in Northern Europe. I have not met with more candor among any people where I have labored than I have there, and never saw people listen to the truth with more respect; and if they had the same opportunities for obeying the truth that we have in this country, it looks as if we should see large numbers embracing the truth. But the great difficulty in their way is the obtaining of their daily bread. In the first place, wages are extremely small. Two kroner a day (about fifty-three cents) is common wages for laboring men who pay for their own board. Then when we consider that from this they pay their house rent and taxes, and support their families, we can imagine something of what their condition is. In America the general spirit is to make as few men do as great a work as possible. Over there it seems to be to make as many men do as little work as possible, the reason being that there is a large population, with small enterprises and comparatively little to do; and so it is a necessity to deal out the work to as many as possible, consequently the wages can be but very small.

I personally met some very touching cases. To give the reader some idea of these, I will make mention of one: At the closing up of our special effort in Christiania, last spring, an elderly lady desired to speak to me, and we granted her the privilege. Said she, "These truths which you have been presenting the last few weeks are not new to me. I was among the first who attended Bro. Matteson's meetings when he came to Christiania, and ever since I have believed this truth; but opposition from my husband, which has been very severe at times, has stood in my way; and that is not the worst. We have five children, and they are dependent upon me for support; and indeed, it devolves upon me to supply all our wants; and now by going to my work about four o'clock in the morning, and returning between ten and eleven at night, I am able to earn eleven kroner (\$2.95) per week. But just as soon as I commence to keep the Sabbath I shall lose my place, and then what shall I do? Here are my children, here is the rent of the house, and our necessary support. What shall I do? I feel that if I do not obey the truth I cannot be saved; but how to obey I do not know." Well, what could I say? I confess that I felt myself altogether incompetent to give advice under such circumstances.

It is not in Europe as it is in America, where one can turn himself so readily from one thing to another. Here, if we cannot obtain work in one place we can go to another; and if we cannot make our living in the city, we can go into the country; so that if one will be industrious and economical, there is an abundance of ways in which he can earn a support and enjoy life's comfort. Such is not the case in Europe.

But even amid all these difficulties souls are embracing the truth, and the Lord is blessing the work; and it is indeed remarkable how the providence of God is opening the way. But this the reader can readily see, that not much can be expected under such circumstances in the way of means and support to carry on the work. Something can be done, and many are doing their utmost. I cannot but see a special providence of God in opening up the great Continent of America, people emigrating here from all parts of the world, and the truth taking its start here and from here going back to the old countries. Not only has the Lord blessed us here with the light of truth, and made us the depositaries of his great trust, but he has given us great privileges and blessed us with means so that we may be enabled to send back the light and help on the work till finally the great purpose of God shall be accomplished. And now, how can we meet the demands of God upon us, unless we use these blessings to God's glory, and give liberally of our means to forward the work in those needy fields?

What I have said in reference to Scandinavia represents much the condition of things all over Europe; but as others who are more familiar with other countries will speak of them, I will pass them by.

Dear brethren, consider these things carefully and prayerfully, and inquire what the Lord would have you do.

O. A. OLSEN.

CANADA.

LACHUTE, P. Q.—The canvassing work has proved to be a success in this place. About one hundred copies of "Thoughts on Daniel and the Revelation" have been sold. Some have already manifested their gratitude by saying that this is the best book they ever read. There have been about 7,000 pages of French and English tracts distributed, some sold and others given away. A number of meetings have been held in school-houses. A few Bible readings have been held, and about one hundred visits made. Some are interested in investigating the truth, while others are greatly opposed to it. I have great reason to praise God for his mercies and his love toward me. I am now about to leave this place, to go to Battle Creek, Michigan.

N. PAQUETTE.

Nov. 1.

COLORADO.

SAQUACHE, SILVER CLIFF, ETC.—Since my last report, some time ago, my heart has rejoiced on account of the goodness of God. I came into the San Louis Valley the first of last August, in accordance with the advice of some of our leading brethren. Bro. A. Hunt had been laboring in this locality, canvassing and doing missionary work, for over a year. There were a few scattered Sabbath-keepers around here, but through Bro. H.'s efforts Sabbath meetings were being held and several more had signed the covenant. We held a few meetings at private houses, and organized a Sabbath-school, which not only encouraged them, but we ourselves were encouraged. One young man gave his heart to God and signed the covenant as the result of these meetings. We drove thirty miles south to visit some isolated ones, among whom was a brother who came into the truth through reading. We were glad to find him so earnest. He has made some of his neighbors a standing offer of the best cow in his herd for any Bible proof that Sunday is the Sabbath. He still keeps his cow. Before we left he rendered us assistance in a substantial way.

Aug. 8 we pitched our tent in Saquache on the main street near the center of town, and the next evening began meeting. At this time Bro. J. F. Stureman, who came to Colorado last winter for his health, joined me in the work, rendering valuable help. We had a good interest from the very first. Our tent, though small, was filled every night, and often many would go away for want of a place to stand. The interest was remarkable from the fact that there seemed to be no prejudice to overcome, and as we presented the Sabbath question the interest increased rather than diminished. We continued our meetings three weeks, with unabated interest. But the time came for our camp-meeting, and it was necessary for me to attend, so we closed our meeting, much to my present regret, promising to return as soon as possible. The last night we took an expression of the audience, when about thirty voted in favor of the Sabbath, and a great many arose for prayers. I can see now that it was a mistake to break in on such an interest.

After camp-meeting Brn. Pegg, States, and myself held a general meeting at Silver Cliff, to accommodate those living in the extreme southern part of the State who, on account of distance and expense, could not attend the camp-meeting. We were sorry not to see a better attendance at this meeting. A few who made an extra effort to be present from the San Louis Valley, crossing one range of mountains, at the close of the meeting expressed themselves as glad of the effort. The Lord came near to us, and perfect harmony prevailed. There was quite an outside interest, which Bro. Pegg remained to develop. Sabbath several backsliders and some who had never

made a start came forward for prayers, and their testimonies evidenced their determination to lead different lives. Sunday the ordinance of baptism was administered. Our meeting closed Monday morning, Bro. Pegg remaining while Bro. States went into the Gunison country and I returned to this valley. The trip over the mountains was a very pleasant one.

Friday eve., Oct. 15, Bro. Stureman joined me, and we began meeting again at Saquache. It was very evident that the interest we left had died out to a certain extent. The town hall has been gratuitously at our service, in which we have held our meetings. Some began to observe the Sabbath before we left, and with these my wife labored as well as with others interested, holding Sabbath meetings and Bible readings during our absence. These we were glad to find even more thoroughly established than when we left.

The first week it rained nearly every night, just at dark. This, of course, hurt our meetings. We have now closed, having been here this time a little over three weeks, and as a result of our meetings we hope to organize a little company of twelve or fourteen members, among whom is an educated gentleman who speaks the Spanish language, and who during the winter months labors among the Mexicans.

Last Sabbath eight precious souls followed their Lord in baptism, in the presence of a large company who gathered on the banks of a beautiful stream four miles from town. We hope that soon others will take the same step. Bro. Stureman has been quite successful in selling "Thoughts on Daniel and the Revelation," having thus disposed of a number of copies. We feel as though our coming here was in the providence of God, and we ascribe to him all the praise. I shall remain here for a short time, until the company are fully established, when I expect to go into a settlement of well-to-do farmers, where there has been no religious labor performed.

We earnestly desire that we may keep behind the cross, so that "Jesus and his love" may stand prominently between us and our hearers.

C. P. HASKELL.

IOWA.

MORELAND'S SCHOOL-HOUSE.—Commenced meetings here Oct. 28. The attendance and interest seem to be still increasing. Last Sunday night, Nov. 6, the house was so filled that a great number could not gain admittance. Several are convinced, and we feel hopeful that a goodly number will yet obey. The people are very friendly. I am of good courage, and feel that in the Lord there is strength. My P. O. address is Confidence, Wayne Co., Iowa.

Nov. 7.

MATHEW LARSON.

AMONG THE CHURCHES.—Our last report closed with a good meeting at Vilas, Dak. Oct. 23, I filled my appointment at Ruthven. Bro. Johnson, of Wisconsin, accompanied me. We held meetings there four days. The brethren attended well, and we had a profitable season. From there we came to Council Bluffs, where we stopped only one day, but held four meetings, and then went to Weston and held one meeting. We went next to Elk Horn, and enjoyed very precious seasons. The Lord came very near with his tender Spirit, and the truth preached made a deep impression upon every heart. In this meeting we tried to set before the people the importance of the time in which we are living, and the responsibilities resting upon us, with our present privilege and duty; and our hearts have been cheered while we have seen the ready response to the truths presented. We leave them with good courage and a determined interest to be more faithful and devoted to the work.

O. A. OLSEN.

KANSAS.

HURON, ATCHISON Co.—Our tent meetings continue here with the best of attendance and interest. We have placed two heating stoves in the tent, so that we can now use it if the weather is cold. A minister here gave one sermon against us, which we reviewed, and as the result some who had not heard on the subject before, kept the next Sabbath. Twenty-two persons have signed the covenant, and some others are keeping the Sabbath.

Nov. 6.

R. F. BARTON.

GEO. W. PAGE.

EMPORIA.—I have been laboring in this place since Aug. 15. A summary of my work is as follows: Number of Bible readings given, 87; discourses, 31; visits made, 77; pages of tracts distributed, 3,161; copies of the "Marvel of Nations" sold, 12; *Sentinals*, 10; "Vol. IV.," 1. Received in collections and donations, \$2.80. As the result of this effort, six have commenced to keep the Sabbath, one of whom has since moved to Topeka, thus leaving twelve colored Sabbath-keepers in this place. Ten have signed the covenant to keep all the commandments of God and the faith of Jesus, and to meet for worship every Sabbath, as far as practicable, in accordance with

Rev. 14:12 and Heb. 10:25. Thus closes my effort in this direction for the present. I shall probably spend the winter in canvassing for the "Marvel of Nations" or "Vol. IV."

Nov. 7.

CHARLES M. KINNY.

MORGANVILLE.—After disposing of my store, I left St. Anne, Ill., to visit my wife's relatives in this neighborhood, preparatory to entering the work of God fully. I have been laboring from house to house, as opportunity offered. I preached four times to the French Baptists last Sunday on the law and the Sabbath. Several are interested to hear, and next Wednesday I am to present in public the claims of God's holy Sabbath, and a first-day minister will present the claims of Sunday. I earnestly ask the prayers of God's people for the French work.

PAUL E. GROS.

DENNIS AND BEE.—We continued the meetings at Dennis about five weeks. Sixteen signed the covenant, all heads of families but two. We praise the Lord for the success in these meetings. We received \$28 in donations. Sept. 19, we took down the tent and attended the last few days of the Independence camp-meeting, at the close of which it was decided that Bro. Mc Reynolds should remain there with Brn. Lamont and Riley, to follow up the interest created at the camp-meeting, and that I should return to Dennis. I visited among the friends, and held meetings in the school-house till Oct. 9. I organized a Sabbath-school of about thirty-five members. They are using ten copies of the *Instructor*. Four subscribed for the REVIEW. Two gave up keeping the Sabbath while I was there. They say we have the truth, but they seem to think they are unable to obey it. There are a few who I believe will yet embrace the truth there; but to separate them from old associations all at once, it was impossible.

I am now at Bee, fifteen miles from Independence. Have held two meetings. The attendance thus far is not large. Unless the interest should increase, I will stay here but one week.

Nov. 1.

R. H. BROCK.

WICHITA.—We closed our tent meetings here the first of October. Since our last report there has been quite a good interest, though the attendance decreased somewhat from the time we began to present the testing points of reform. The Lord came very near in our last few meetings, and did for us that which we were unable to do. Ten were baptized, two united with the church upon former baptism, and three more wished to join who were unable to be present. Several others are keeping the Sabbath whom we hope soon to see fully identified with God's people. Some who have caught the spirit of the Third Angel's Message are already actively engaged in spreading these precious truths, and are shaping their temporal affairs so as to give their lives to the work. The Lord will surely bless their efforts if they are only humble, and true to their trust. Our book sales amounted to \$25.03; donations, \$40.42.

We went from this place to Hutchinson, to attend the camp-meeting, after which Eld. Stebbins and daughter returned to carry on the work left in Wichita, while myself and wife remain in Hutchinson to help follow up the interest awakened by our camp-meeting. We are of good courage in the work, and give God all the praise for what has been done through his worthy name.

L. J. ROUSSEAU.

W. W. STEBBINS.

NEW YORK.

AMONG THE CHURCHES.—Since our State Conference and camp-meeting, I have held meetings with the brethren and sisters at Rensselaer Falls. Held a district quarterly meeting at Newfane, in Dist. No. 1. This was a good meeting, and the brethren seemed encouraged to go forward. Have also organized tract societies at Batavia and Buffalo. The Lord came near to us in meetings held with these churches. In connection with Elds. M. H. Brown and B. L. Whitney, I attended a meeting of the Lancaster church, Sabbath and Sunday, Oct. 29, 30. Between the meetings with the churches, I have been busy with Conference and tract society work.

We hope to get the city mission and training-school work established on a thorough basis soon. One sister who attended the training-school a few weeks before camp-meeting, has commenced canvassing for the "Marvel of Nations." She has worked about twenty days, and taken eighty-seven orders; has delivered forty-eight of the books already, and received the pay for them. We expect to enter the field soon. We are of good courage to labor on.

Nov. 7.

J. E. SWIFT.

CONSTABLEVILLE AND WATERTOWN.—After our camp-meeting at Utica, I spent two Sabbaths with the little company of Sabbath-keepers near Constableville, Lewis county. They have had much opposition in past years, but the prejudice against the truth is clearing away somewhat, and a more friendly feeling is taking its place. I spoke three times;

once in the district and the sign present, and all hours, excellent. Many invitations of the meeting; needed my attention; their work till so. M. H. Brown visited. They all seemed engaged in soliciting. Looking after the time of Bro. three were added of the little church members will be ready to church building source of great We shall start a regular Sunday interest warrants in the church, and the city.

Nov. 7.

AFTER our recuperation did not scarcely recuperate with a severe attack of speedy recovery season, we despaired was anticipated the camp Oct. 7, meeting prematurely was to commence not sufficient in the circumstances.

Our sales and donations, recital of the found in our meeting, the fruit. Further work.

Nov. 2.

WILLIAMSPOR last report from abandoned, all are held for we have embraced and tent effort have organized and ten copies small part of worked.

This is a thriftants, and is a reference work, building is very wants of the obtain a hall or building is growing at the close of

LAKE CITY, my last report places. Nearly Swedes, and so ings at both places upon our hearts. In St. Paul of fifteen members soon join them, gan to work and books and hold mer Brn. North meetings in the lin are still at y.

The brethren begin to build neapolis. Herpect to build a nearly laid. V here for a long help to the church we see the growth be faithful to receive the crown

KENTUCKY THE twelfth conference convention held at Bethtown, Oct. order by the committees were tions, R. A. Un

once in the district school-house, on the second advent and the signs of the times. About sixty were present, and although the service lasted full two hours, excellent attention was given throughout. Many invitations to visit were received at the close of the meeting; but as the work in Watertown needed my attention, I was compelled to defer further work till some future time. While there, Eld. M. H. Brown visited the company and baptized two. They all seemed encouraged to press on.

Since my return to Watertown, I have been engaged in soliciting help for the church fund, and looking after the general interests of the work. At the time of Bro. Brown's visit, three weeks ago, three were added to the church, two of whom were of the little company at Brownville. This makes a church membership of twenty-four. Several others will be ready to join soon. The money for the church building is now provided for, which is a source of great encouragement to the company here. We shall start a Sunday-school next Sunday, with regular Sunday services; and a little later, if the interest warrants, we shall commence a series of lectures in the church, and a thorough missionary canvass of the city.

FRANK M. WILCOX.

Nov. 7.

TEXAS.

AFTER our report under date of Sept. 28, our situation did not improve. Bro. McCutchen had scarcely recuperated when his wife was prostrated with a severe attack of fever. As she gave no signs of speedy recovery, and as it was already late in the season, we despaired of pitching the tent at Kemp, as was anticipated. Sr. McCutchen was taken from the camp Oct. 7, on her bed. The same night our meeting prematurely closed, as a Disciple meeting was to commence the night following, and there was not sufficient interest to continue our efforts under the circumstances.

Our sales amounted to only about four dollars, and donations, to fifty cents. A more extended recital of the difficulties we encountered, may be found in our previous report. Thus closed our meeting, the first I have ever engaged in without visible fruit. I have returned home from want of further work.

W. T. DRUMMOND.

Nov. 2.

PENNSYLVANIA.

WILLIAMSPORT.—Some time has elapsed since our last report from this place. The work has not been abandoned, although at present no public services are held for want of a suitable place. Seventeen have embraced the truth as the result of Bible work and tent effort. Five have been baptized. We have organized a Sabbath-school of thirty members, and ten copies of the *Instructor* are taken. But a small part of the city has as yet been thoroughly worked.

This is a thriving city of thirty thousand inhabitants, and is a point of great importance in our Conference work, being centrally located. A church building is very much needed, to meet the growing wants of the cause. It is almost impossible to obtain a hall or place suitable for meetings, as every building is crowded. Eld. Raymond returned home at the close of the tent season.

J. E. ROBINSON.

MINNESOTA.

LAKE CITY, ST. PAUL, AND MINNEAPOLIS.—Since my last report I have labored at the above-named places. Nearly all the brethren at Lake City are Swedes, and some live in Wisconsin. I held meetings at both places, and the Lord blessed his word upon our hearts and strengthened our faith.

In St. Paul we organized a Scandinavian church of fifteen members, and there are others who will soon join them. A little over a year ago a sister began to work among our nationality there, by selling books and holding Bible readings, and this last summer Brn. Norlin and E. Johnson have held tent meetings in that place. Two sisters and Bro. Norlin are still at work there.

The brethren have now bought a lot, and will soon begin to build a church. I went from there to Minneapolis. Here, also, our Scandinavian brethren expect to build a church, the foundation of which is nearly laid. We have needed a house of worship here for a long time, and we hope it will be a great help to the church and work in the city. And so we see the good work going steadily onward, in spite of all opposition and hinderances. May we all be faithful to the end, and with the overcomers receive the crown of life.

L. JOHNSON.

KENTUCKY CONFERENCE PROCEEDINGS.

THE twelfth annual session of the Kentucky Conference convened according to appointment, at Elizabethtown, Oct. 12, 1887. Conference was called to order by the President, Eld. J. H. Cook. The usual committees were appointed, as follows: On Nominations, R. A. Underwood, Gideon Brown, A. M. Lewis;

on Credentials and Licenses, S. H. Lane, S. Osborn, E. W. Farnsworth; on Resolutions, E. W. Farnsworth, S. Osborn, C. B. Hughes; on Auditing, Gideon Brown, S. Rowe, A. M. Lewis, E. W. Farnsworth, Thos. Snyder.

SECOND MEETING, AT 9 A. M., OCT. 17.—It was voted that the Providence, Pellville, and Bowling Green churches be received into the Conference. Committee on Credentials and Licenses reported as follows: For credentials, J. H. Cook and S. Osborn; for license, C. B. Hughes and A. Barry. The following were recommended to engage in canvassing: R. M. J. Pound, G. R. Garrett, I. Palmer, Gideon Brown, Thos. Snyder, D. L. Bows, R. J. Dougherty, I. Bradley. The report of the Committee on Resolutions was called for. The chairman presented no formal resolutions, but gave an interesting talk on tithes and offerings. Committee on Nominations submitted the following: For President, J. H. Cook; Secretary and Treasurer, Elsie K. Scott; Conference Committee, J. H. Cook, C. B. Hughes, S. Osborn; Delegate to General Conference, J. H. Cook. Treasurer reported amount of cash received during the year, \$1,461.66.

J. H. COOK, Pres.

ELSIE K. SCOTT, Sec.

BURLINGTON, VT., MISSION.

SINCE my last report, made just prior to our camp-meeting, the work here has not, for some apparently unavoidable circumstances, received the aid of laborers and the attention we would have been glad to see bestowed. Still it has been receiving some attention, and we now hope for re-inforcements, according to some new plans, to help advance the work here, especially preparatory to the holidays. Several dollars' worth of books—"Thoughts on Daniel and the Revelation," "Marvel of Nations," etc.—and six pictures,—"Way of Life,"—have been sold here this fall. Three new members have been added to the church recently, making a membership of nineteen at present, and four new members have been added to the T. and M. society since Oct. 1, all of which helps to encourage us, and for which we feel to praise God. The Sabbath-school donations average about two dollars per month, and the T. and M. envelopes yield about three dollars per month. The tithes paid by the members here since the circulation of a tithing paper in July, amount to \$104.70.

Last Sabbath, Nov. 5, was observed here by the few mission workers and most of the brethren and sisters as a day of fasting and prayer for God's special blessing to rest upon the workers and work here this fall and winter. We hope the brethren throughout the State will also remember the cause here by their prayers and otherwise; and may we all go forward with our eye steadily fixed upon the prize, and our armor bright for service, as we are called to battle with the enemy. Victory is ours if we hold on to the end, certain victory! Brethren, to arms! Let us press on! Address all correspondence, etc., to 409 So. Union St., Burlington, Vt.

Nov. 8.

F. S. PORTER.

TENNESSEE CONFERENCE PROCEEDINGS.

THE first meeting of the eighth annual session of this Conference was held on the camp-ground at Springfield, Tenn., Oct. 21, at 4 p. m. Eld. E. W. Farnsworth offered the opening prayer, after which the Conference proceeded to the transaction of business. The minutes of the last annual session were read and approved. Delegates being called for, the church of Springville alone responded, after which the members of the Cross Plains, Leach, Corinth, and Ridge churches proceeded to elect delegates. All members in good standing and the ministering brethren, were invited to participate in the deliberations of the Conference. The following churches were received into the Conference by vote: Lane, Dyer Co., Center church, Robertson Co., and a church in Scott county.

The constitution was read, after which remarks were made urging the importance of all connected with the Conference living up to its requirements. The President, being empowered, appointed the usual committees, which were as follows: On Nominations, John Dortch, Frances Kenney, John Sisley; on Auditing, W. H. Parker, Nathan Pearson, W. C. Sheppard, G. W. Dortch, Robert King, J. B. Yates; on Credentials and Licenses, S. H. Lane, J. B. Yates, W. S. Lowery; on Resolutions, E. W. Farnsworth, E. E. Marvin, J. Q. Finch.

Adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., OCT. 23.—A church of colored brethren at Edgefield Junction were received into the Conference by vote.

The Committee on Nominations presented the following report: For President, J. M. Rees; Secretary, John Sisley; Treasurer, J. B. Yates; Conference Committee, J. M. Rees, E. E. Marvin, J. Q. Finch; Delegate to General Conference, J. M. Rees. The names were considered separately, and the report was adopted.

The Committee on Resolutions reported as follows:—

Resolved, That we awake to the importance of the can-

vassing work, and that we will do all we can to encourage suitable persons to enter this field of usefulness, recognizing the fact that personal solicitation is the most thorough and economical method by which the seeds of present truth bound up in our publications may be sown in every household, town, and nation.

Resolved, That it is the duty of every Seventh-day Adventist minister, tract society officer, director, and church-member to co-operate with the State agent in his endeavors to establish this branch of the missionary work on a permanent basis; and to extend to him and his workers all the assistance which they are able and willing to bestow, such as furnishing homes for agents while canvassing, teams for delivery, and provisions or furniture for use of companies near them.

Resolved, That all unpaid pledges be placed in the hands of the secretary of the State T. and M. society for collection.

These resolutions, after being discussed, were adopted.

The Committee on Credentials and Licenses reported as follows: For renewal of credentials, J. M. Rees, E. E. Marvin, John Sisley; for license, Harry Lowe. The following-named brethren were recommended to enter the canvassing field immediately: Wm. Dortch, N. S. Pearson, S. Lowery, Geo. Dortch, Bro. Kivett, J. Q. Finch, Roscoe Burrow, Wm. Esque, John Dial, Frank Stemm, W. H. Parker, R. M. King, J. T. Crockett, G. G. Bledsoe. The report was accepted.

TREASURER'S REPORT.

Cash on hand Oct. 27, 1886,	\$ 3 29
“ received during the year,	1,141 09
Total,	\$1,144 38
Cash paid out during the year,	1,104 49
Cash on hand Oct 27, 1887,	\$ 39 89

Conference adjourned *sine die*.

J. M. REES, Pres.

JOHN SISLEY, Sec.

INDIANAPOLIS, IND., MISSION.

REALIZING the deep interest our people over the State have respecting the progress of the work at Indianapolis, and especially since our late camp-meeting, I will briefly present a few points of interest. Our church building has received its first coat of plaster, and is now receiving its second coat of paint, and the spire is nearly completed. The dwelling-house is almost painted, and all signs point to a speedy completion of both buildings. The president of the Conference states that probably the church will be dedicated during the holidays.

In regard to the work at the old mission building, we can present brighter prospects than ever before. The attendance and interest at the preaching services have increased nearly tenfold. This is largely due to the influence of our camp-meeting and the agitation of various points of present truth, through speaking and our city papers. We begin next Sunday evening a series of lectures from the prophetic chart, and feel confident of continued increase in attendance and interest. Fifteen in all now keep the Sabbath in the city, besides those who are here and are members of churches elsewhere. Twelve of the fifteen have embraced the truth as the result of Bible work and preaching. Our Sabbath-school is in a flourishing condition. The interest is excellent and on the increase. The T. and M. work is prospering more than ever before. We are glad to see the orders pouring in upon us. It is an evidence that the Lord's hand is in the work. The excess of cash received for the year just closed over that of last year, is \$5,263.44. We are also worth \$1,270.69 more than last year.

A harmonious council composed of our leading ministers was recently held in the mission building, and steps were taken which, if carried out, will effect an advance all along the line throughout the State. The writer was chosen to look after the work and keep up the interest at Indianapolis for the time being; also to hold Bible readings with those with whom readings were held previous to the disestablishment of the mission.

The sky seems to be clearing up here, and the blessed sunshine of courage, hope, and success comes piercing through, and will soon illumine our entire work in this place.

A. W. BARTLETT.

NOTICE FOR COLORADO.]

I WISH to call the attention of all the churches, Sabbath-schools, and isolated ones in Colorado to Bro. Butler's article in the REVIEW of Oct. 18, on "Christmas Offerings for 1887." At our last camp-meeting many of our brethren seemed to think that the wants of the foreign missions should not have been presented when our own Conference was behind in its tithes. But, my dear brethren, if we will only acquaint ourselves with the necessities, to say nothing of the extremities, of many of the branches of the work, we will regret we have not done more.

Now, as is suggested in the article referred to, let us not wait until the week of prayer commences before making any preparations, but let us begin at once. Let each Sabbath-school lay plans which when

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European Mission.—Mrs John Ackley \$4.

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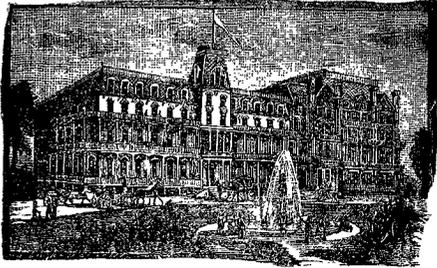
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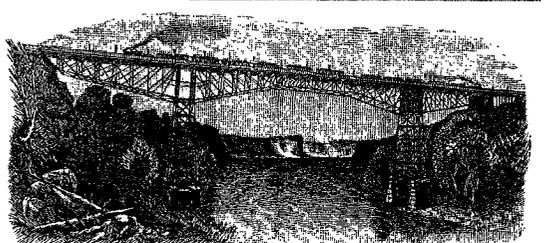
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The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 15, 1887.

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PROTESTANT IN THEORY; ROMISH IN PRACTICE.

THE watch-word of Protestantism is, "The Bible, and the Bible only"; the precept of Romanism is, "The Bible and tradition." Which of these do you accept? and which are you putting into practice? Without hesitation you answer, The former. Are you sure of this? Are not many who profess to be Protestant in all respects fondly deceiving themselves on this very point? We believe it can be easily shown that they are.

Why did Protestantism adopt this watch-word?—Because the traditions of the church Fathers were often not in harmony with the Scriptures, and were the channel through which numerous heresies found their way into the church. Human nature has no attributes which are perfect, and divine truth could never be revealed to mankind through such an agency, except by direct inspiration, without danger of perversion, and becoming mixed with error. It must come direct from God, and in such a form that it could undergo no subsequent change. The fountain could thus be kept pure, and from it a pure religion could be maintained, amid all the false systems of superstition and error.

The divine plan is, then, that religious truth should be supplied to mankind through direct communication with this fountain. It is not enough to believe that the Bible, and the Bible alone, contains the truths whence our religious belief must be derived. We must come to the Bible and get these truths, just as we find them given there. Its Author never designed that we should obtain this knowledge in any other way. There is no other way but by tradition.

But what is the custom of the great majority of the Protestant world? Do they, as individuals, make the Scriptures the direct source of their religious belief?—All know that they do not. The great majority know but little about the Scriptures. They rest upon the authority of their minister; their knowledge of the will of God comes to them through him. What

is this but tradition, pure and simple? And wherein does this differ from the practice of the Romish Church? Cannot error be introduced by this means, as well as through the traditions of Rome?—It can; and this is just what has been done in the Protestant Church. They profess to have the Bible alone, but in reality they have "the Bible and tradition." The traditions of the Romish Church teach things which are nowhere taught in the Scriptures; so likewise do the traditions handed down to Protestant congregations through their ministers.

And how is it with us who believe present truth? Is our practice the practice of Rome, or of true Protestantism? Do we assert the truthfulness of any point of our belief because we have read in the Bible that it is true; or because we know it is included in our denominational belief, or has been preached to us from the pulpit, or some of our leading men have written a tract to prove that it is true? If for any reason except the first, then we have need to begin a reform at once, and by making the foundation of our religious faith "the Bible, and the Bible only," be ready to give to every man that asketh us "a reason of the hope that is in us, with meekness and fear."

L. A. S.

LEARNING FROM ROME.

THE Christian Union of Nov. 3, 1887, contains one remark that is especially significant as indicating a growing sentiment among Protestant denominations generally to pattern after the Roman Catholic Church. In commenting on the late action of the Episcopal Church in forming an association within its own membership for the advancement of the interests of labor, the Union says: "We have a great deal to learn from our Roman Catholic brethren in the direction of open churches, free churches, and churches in constant use."

Such words of encouragement as these, uttered by so prominent and influential a journal as the Christian Union, will have great weight throughout the country, and do much toward bringing Protestant bodies into closer union and sympathy with the Catholic Church. This is only one of many instances that are continually occurring, indicative of the sentiment we have mentioned. In every case the concessions are made by Protestants; for "Rome never changes." Meanwhile Rome looks on with satisfaction, content to bide her time, seeing the gradual elevation of herself to a more commanding position in the world. The blindness of Protestants who are thus seeking closer relations with Catholicism is unaccountable.

G. W. M.

A VALUABLE WORK.

THE Messrs. Harper and Brothers have just issued a voluminous book of 726 double-column quarto pages which bears the following title:—

"A Greek English Lexicon of the New Testament; being Grimm's Wilke's Clavis Novi Testamenti, Translated, Revised, and Enlarged, by JOSEPH HENRY THAYER, D. D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. New York: Harper and Brothers, Franklin Square. 1887."

This work, or the Latin original from which it is rendered, has received the highest commendation from scholars on both sides of the Atlantic. Professor Grimm, of Jena, has sanctioned all changes and additions in the present edition that would better adapt this dictionary to the English-speaking public. The translator and editor of this lexicon is a Congregationalist. Having said this much by way of preliminary, we will now quote extended definitions of the Greek words baptizo, baptismos, baptistes, and baptō, as found in the above-named work.

"BAPTIZŌ (verb) I. 1. Properly to dip repeatedly, to immerse, submerge (of vessels sunk, Polyb. 1. 51, 6; 8. 8, 4; of animals, Diod. 1. 36). 2. To cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and the 1 aor. pass. to wash one's self, bathe; so Mark 7:4; Luke 11:38; 2 Kings 5:14. 3. Metaphorically, to overwhelm, to be overwhelmed with calamities, of those who must bear them, Matt. 20:22; Mark 10:38. II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom. a. The word is used absolutely, to administer the rite of ablution, to baptize. b. With prepositions, aa. eis, to mark the ele-

ment into which the immersion is made; eis ton Jordanen, Mark 1:9. bb. en, with dative, of the thing in which one is immersed: en to Jordanē, Mark 1:5. En pneumati hagio, to imbue richly with the Holy Spirit; with the addition kai puri, to overwhelm with fire (those who do not repent), i. e., to subject them to the terrible penalties of hell, Matt. 3:11.

"BAPTISMA (noun). A word peculiar to New Testament and ecclesiastical writers, immersion, submersion. 1. Used tropically of calamities and afflictions with which one is quite overwhelmed; Matt. 20:22; Mark 10:38; Luke 12:50. 2. Of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation, obtained the pardon of their past sins, and became qualified for the benefits of the Messiah's kingdom soon to be set up; Matt. 3:7; 21:25; Acts 1:22; 10:37. 3. Of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ, are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church, and are made partakers of eternal salvation.

"BAPTISMOS. A washing, purification effected by means of water; Mark 7:4, 8; of the washings prescribed by the Mosaic law, Heb. 9:10. (Among profane writers, Josephus alone uses the word, and of John's baptism.)

"BAPTISTES. A baptizer; one who administers the rite of baptism; the surname of John, the forerunner of Christ. Matt. 3:1; 11:11.

"BAPTŌ. a. To dip, dip in, immerse; John 13:26. b. To dip into dye, to dye, color; Rev. 19:13."

The above definitions are copied verbatim, with the emphasized words, from Dr. Joseph Henry Thayer's new Greek-English Lexicon. What a convincing argument on the question of baptism! Could any Seventh-day Adventist have given clearer definitions in favor of immersion? G. W. A.

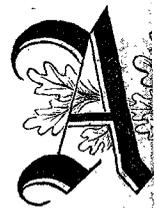
DISPOSAL OF THE CHICAGO ANARCHISTS.

THE Chicago anarchists have finally been effectually disposed of. Two of them secured executive clemency, and had their sentences of death commuted to imprisonment for life, one committed suicide, and four were hanged on the 11th inst. Although the process has been necessarily a slow and apparently a tedious one, the law has taken its course with them, and its majesty is vindicated. The perpetrators of that terrible crime which occurred May 4, 1886, have been shown great leniency, and given every possible opportunity to show their innocence, if it could be shown. Their trial virtually occupied eighteen months, and received the consideration of the highest court in the land. This court found no occasion to disagree with the sentence imposed by the lower court. The four who were hanged utterly refused to plead for executive clemency, but to the last their sentiments were, "Long live anarchy!"

It is to the credit of Chicago and Cook county governments that the proceedings of the final day were unaccompanied by any demonstrations of riot or disorder, notwithstanding the very large number of sympathizers with the condemned men. It shows that when properly administered, the authority of the law is respected, even in that proverbially lawless city. The country is to be congratulated upon this example of the safe and sure, although tardy, administration of justice; for the question involved, directly concerns the entire nation. It has to do with the peace and tranquillity of all citizens; for the spirit of anarchy has its adherents all over the land, in greater or less stages of development.

Eminent men who have studied the situation and know the state of unrest and dissatisfaction that is so wide-spread over the land, and who reason from cause to effect, are divided in their opinions as to the ultimate effect that the hanging of the anarchists will have upon the country. No doubt the temporary effect will be to materially lessen the anarchical demonstrations, and doubtless in some cases, to convert those of anarchical tendencies from the evil of their ways. But as the real, underlying cause of anarchism is not rooted out, and as the world is honey-combed, as it were, with the sentiments that lead to anarchism, one cannot with assurance hope for a very long period of freedom from trouble from that source. Indeed, many confidently assert that the blood of the hanged victims will prove but the seed of a more general and determined and successful uprising in the near future, that will overwhelm the country. All sentiments of this nature should be severely frowned down. We can but hope that the country will be spared the further infliction of the terrors of anarchy. G. W. M.

THE post-office address of Eld. M. C. Wilcox is Gouverneur, St. Lawrence Co., N. Y., Box 13. Correspondents will please take notice.



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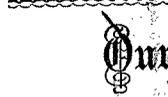
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"Then they that fear Lord hearkened, and before him for them name."—Mal. 3:16.

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