

# Adventist Review

OUR FIELD  
AND SABBATH HERALD.

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

VOL. 64, No. 44.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 8, 1887.

WHOLE NO. 1739

## The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money  
Orders payable to  
REVIEW AND HERALD, Battle Creek, Mich.

### PRAISE HIM WITH SONGS.

BY MARY E. INMAN.

WHEN the enemies of Israel  
Were buried in the sea,  
Then Moses sang a wondrous song  
Of praise, O God, to thee,  
Who by thy great and mighty power  
Had triumphed gloriously.

The years passed on, in grandeur fair  
The finished temple stood,  
While from all Israel's gathered host,  
A mighty multitude,  
There rose a song, a grand, sweet song,  
"Praise God! for he is good."

When on the glorious sea of glass,  
Before the great white throne,  
The host of the redeemed shall stand,  
They will with songs make known  
The praise of Him whose just, true ways  
In marvelous works hath shown.

Then let us now in songs of praise  
Exalt Jehovah's name.  
From danger he delivers us,  
And saves from sin and shame.  
Lift up thy heart and voice to him,  
Sing praises to his name.

Evart, Mich.

## 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.

### HUMILITY BEFORE HONOR.

BY MRS. E. G. WHITE.

"WHEN thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel.

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he would be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power.

This is the work which the Lord proposes to do for all who consecrate themselves to him. There are many whom he has called to positions in his work for the same reason that he called Saul,—because they are little in their own sight, because they have a humble and teachable spirit. In his providence he places them where they may learn of him. To all who will receive instruction he will impart grace and wisdom. It is his purpose to bring them into so close connection with himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek his aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But these little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end.

In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of Him who sees the end from the beginning. God requires us to prove our loyalty to him by unquestioning obedience. In deciding upon any course, we should not ask merely whether we can see harm to result from it, but whether it is contrary to the will of God.

We must learn to distrust self, and to rely wholly upon God for guidance and support, for a knowledge of his will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,—this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary.

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man feel his need of help from God every hour and every moment. How carefully should he follow the Leading Hand; how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness.

Self-confidence is the rock upon which many have been wrecked. The secret of the Christian's strength and safety is revealed in the words of the apostle, "Kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to, our Heavenly Guide.

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch-apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God.

All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize as he agonized, if we would conquer as he conquered.

Whatever the position in which God has placed us, whatever our responsibilities or our dangers, we should remember that he has pledged himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them, relying upon his power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust his work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom.

Those who have learned of Christ will manifest in all their intercourse a humble, teachable spirit, ever willing to receive counsel or correction. The Lord confers upon his servants varied gifts. No one person possesses all the qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole.

The meekness and humility of Christ will be seen in his followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the lan-

guage of his heart will be, "Not unto us, O Lord, not unto us, but unto thy name give we glory, for thy mercy and for thy truth's sake."

### LAST-DAY TOKENS.—NO. 7.

BY A. SMITH.

#### GREAT INCREASE OF KNOWLEDGE.

"MANY shall run to and fro, and knowledge shall be increased." Dan. 12 : 4.

Whether with reference to the prophetic visions of the book of Daniel and of the Scriptures in general, or with reference to the arts and sciences ministering to the convenience and comfort of man in social life, the present generation witnesses a more complete fulfillment of the above prophecy than any that has preceded it since it was penned by the inspired man of God. The art of printing from movable type was invented in the fifteenth century; but up to one hundred years ago, printing as an art had not so far advanced as to enable the operative to work off more than fifty impressions an hour. Since that time, and more especially within the last forty years, the art has been carried to such a state of perfection that a thousand-fold more printed matter can be delivered from a single machine than from any that were in use a century ago. The consequent increase in the number of newspapers and periodicals, to say nothing of their increased size nor of book publications, has been nearly two hundred-fold. So vast an increase of publications indicates a thirst for knowledge or information somewhere, and a consequent gratification.

But with the increase of literature in general, a thorough knowledge of the Bible, especially of its prophetic portions, has kept even pace, as evinced by the following facts and considerations: Although the first Congress of the United States of America performed the functions of a Bible society by ordering, at its expense, the importation of 20,000 Bibles for the use of the people, yet not until three years after, in 1780, was the first Bible society in all the world organized, in England. Another on a larger scale of operation was organized in 1804, and in 1816 the American Bible Society was organized. These two societies have issued since their organization about ninety-eight million copies of the Bible, in many languages. There are also other Bible societies in the different states of Europe, engaged in publishing and distributing the Scriptures. The first concordance to the Bible was prepared by one Hugo de St. Caro, in the thirteenth century; but not until the present century did successive improvements bring such a work up to a point of almost absolute perfection. With such a work and other aids to the study of the Scriptures in hand, the student of prophecy has a hundred-fold the advantage of former generations in locating the events of prophecy or becoming familiar with all other Bible subjects. Hence, in Biblical exegesis the prophecy, "Knowledge shall be increased," has met with a signal fulfillment in the present generation.

A marvelous increase in the developments of art and science is also a characteristic of modern times. Until early in the present century the most rapid means of ordinary transit known on land was the horse or dromedary, and the sail at sea. The following interesting document, taken from a secular paper, and headed, "A Historic Document—How the News of Cornwallis's Surrender Was Received in Boston," is an excellent illustration of the methods and time employed in the transmission of news a hundred years ago:—

The surrender of Lord Cornwallis at Yorktown was announced to the citizens of Boston on the 26th of October, 1781, by "flyers," of which we give below a verbatim copy. These "flyers" were sheets about ten by seven and one-half inches in size, coarsely printed, as appears by the copy below, by N. Willis. This printer, Nathaniel Willis, was the grandfather of Nathaniel Parker Willis, the poet and journalist. He was born in 1755, and died in 1831; was one of the famous Boston "Tea Party," and subsequently was a journalist in Ohio many years. The document from which the copy below was made is a well-preserved one, time-stained but perfectly intact, and compares curiously with the newspaper extras which in these times announce extraordinary events to the public:—

BOSTON, October 26.

A Gentleman who arrived here this Morning, from Providence, has favour'd us with the following

#### IMPORTANT INTELLIGENCE!

Providence, October 25, 1781, Three o'Clock P. M.

This Moment an Express arrived at his Honor the Deputy-

Governor's from Col. CHRISTOPHER OLNEY, Commandant on Rhode-Island, announcing the *Glorious Intelligence* of the Surrender of LORD CORNWALLIS, and his ARMY, an account of which was printed this Morning at New-port, and is as follows, viz:

NEW-PORT October 25, 1781.

YESTERDAY afternoon arrived in this harbour, Captain LOVETT, of the Schooner Adventure, from York-River, in Chafapeake Bay, which he left the 20th Instant, and brought us the GLORIOUS NEWS of the SURRENDER of LORD CORNWALLIS and his ARMY Prisoners of War to the ALLIED ARMY, under the command of our illustrious GENERAL, and the French fleet, under the command of his Excellency *Count de Grasse*.

A cessation of arms took place on Thursday the 18th Instant, in consequence of proposals from Lord CORNWALLIS for a capitulation—His Lordship proposed a cessation of TWENTY-FOUR HOURS—but TWO only were granted by his Excellency General WASHINGTON—The articles were completed the same day, and the next day the allied army took possession of YORKTOWN.

By this Glorious conquest NINE THOUSAND of the Enemy, including Seamen, fell into our hands, with an immense quantity of warlike Stores, a forty Gun Ship, a Frigate, an armed Vessel, and about ONE HUNDRED SAIL of TRANSPORTS.

Printed and Sold at N. WILLIS'S Printing Office.

At the present time, should an event of national importance transpire in almost any oriental country, an account of it would appear the following morning in the daily papers of the principal cities of the United States. Had a prophecy of such an event been declared to our grandfathers when in their prime, the utmost stretch of their faith or fancy would scarcely have enabled them to believe it.

In these days, when large and splendid steam-boats are so common that a passing one will scarcely suffice to divert the attention of the ragged urchin from the bobber of his fish-line, the following sketch from the World's Encyclopedia concerning the first trip of the first steam-boat, the "Clermont," on the Hudson, from New York to Albany, in 1807, furnishes a striking contrast:—

Mr. Fulton made his trial trip on the Hudson River, from New York to Albany, and thousands of curious spectators thronged the shores to witness the failure of "Fulton the Fanatic." None believed, few hoped, and everybody jeered. An old Quaker accosted a young man who had taken passage, in this manner: "John, will thee risk thy life in such a concern? I tell thee she is the most fearful wild-fowl living, and thy father ought to restrain thee." But on Friday morning, the 4th of August, 1807, the "Clermont" left the wharf, and went puffing up the Hudson, with every berth, twelve in number, engaged to Albany. The fare was seven dollars. Fulton stood upon the deck, and viewed the motley and jeering crowd upon the shore with silent satisfaction. As she got fairly under way, and moved majestically up the stream, there arose a deafening hurrah from ten thousand throats. The passengers returned the cheer, but Fulton, with flashing eyes and manly bearing, remained speechless. He felt this to be his long-sought hour of triumph.

A knowledge of the arts and sciences with reference to many other interests of social and domestic life, is a marked characteristic of the present generation. What would we do without railroads, steam-boats, the telegraph, the telephone, threshing-machines, sewing-machines, reaping and mowing-machines, cast-iron plows, kerosene oil for lighting purposes, electric lights, friction matches, cook-stoves, well pumps, photography, and many other useful and convenient articles and appliances? Yet George Washington, the first President of the United States, and his contemporaries knew nothing about them. They belong to a later generation, fulfilling the prophecy for the last days—"Knowledge shall be increased."

But the prophecy says also that "many shall run to and fro." This is fulfilling in the present generation, not only by increased thorough searching of the Bible through and through, but also by the constant going from place to place of individuals and masses in pursuit of business or quest of pleasure. Enter the railroad depots in any of our great cities, and see the throngs of people coming or going on every train; or stand in the streets of such cities on a pleasant Sunday evening, and see the moving masses that throng the sidewalks, and truly one would be impressed with the fact that many "run to and fro." Rapid and cheap means of transportation has created a spirit of unrest and a desire to go somewhere that was unknown to our forefathers. And is not this a token of the end of this dispensation, and the near approach of the great and dreadful day of the Lord? Only the wisdom which is given from heaven will enable any to understand these things; but they that do, will shine as the brightness of the firmament in the kingdom of God. See Dan. 12 : 3, 10.

### THE RUINED CITY.

BY FANNIE BOLTON.

By the Jordan's banks of beauty,  
On hills of living green,  
When the meadows fair lay in verdure rare,  
And veiled in the sunlight's sheen,  
In the glory of the Orient  
Two men stood where the day  
For a moment waits, at the morning's gates,  
Ere flooding the field and way.  
And Abraham spake to his nephew,  
"Choose you your land, I pray."  
But they wist of no ruined city.

The patriot's brow was noble,  
Unmarked by covetous care,  
And the man of God made it hallowed sod;  
For the angels of light drew near.  
But Lot, in idolatrous vision,  
Saw the marvelous landscape roll;  
And he chose the plain where the wicked reigned,  
And nourished a grasping soul,  
Till his fields spread far toward Sodom.

And long dwelt Lot in Sodom.  
He built him a lordly place,  
And his daughters fair were wedded there,  
And gave to the world their grace;  
And his wife's heart knit with Sodom,  
And his sons had hamlets strong,  
And God looked down on the wicked town,  
And called to the angel throng,  
"Up! for I will destroy this city."

Two angels came at even.  
Ah! little they wist of them.  
The revelers sang, the trumpets rang,  
The king wore his diadem.  
The maidens danced to the timbrels,  
The feasters ate and drank,  
And the angels' feet, through the midnight street,  
From the noisy rioters shrank.  
Alas! for the doomed city.

They knocked at a door in Sodom,  
And Lot arose in haste,  
And pressed them to stay till the break of day  
Had made all the midnight waste;  
But the angels sped their message  
To the startled household there,  
And the daughters wept, and the father leapt  
To tell all his sons his care,  
How God would destroy the city.

Alas! they but scorned his message,  
And rejected the plea he made;  
For as he knocked, they jeered and mocked,  
While weeping he still delayed.  
And with breaking heart he left them,  
And fled to reach the plain;  
For the time had come for the city's doom,  
And there fell a fiery rain,  
And consumed the wicked city.

Oh, what a sight of horror!  
The revelers faint with fear.  
A moment ago the wine was aflow;  
A moment, and joy was here;  
A moment, the angels of heaven  
Had given the warning just;  
And now in smoke the revelers choke,  
And the palace is ashes and dust,  
And Sodom's a ruined city.

What think you of Lot of Sodom?  
His house was destroyed that day.  
His wife, looking back, stood a stone in the track,  
His sons had returned to clay.  
And his home was a heap of ruins;  
The smoke of it rose like hell.  
And he went out again, in his age and pain;—  
Such sorrow his hopes befell;—  
For he'd pitched his tent toward Sodom.

Ah! who has not pitched toward Sodom?  
Alas for the hearts of men!  
Ambition has lured men away from the good,  
From the beautiful "might have been."  
And Lust has woven her meshes,  
And Pride has builded her towers;  
And we only have fled when the doom-angel's  
tread  
Entered carnality's bowers,  
And down fell our Sodomite city.

Thank God for the angels of warning!  
Ye dwellers in Sodom, arise!  
Behold, in your street are the angels' feet,  
And the heavenly mercy still cries.  
The wickedness of the wicked  
Has filled all the land with death.  
The law of our God is derisively trod,  
And sounds the blasphemer's mirth.  
Up! get you out of this city!

Haste! haste! for the doom is certain;  
The earth is reserved for fire.  
The justice of Heaven a moment has given  
To flee from the fast-coming ire.  
The angels knock at your portals,  
The warning is sounding, O Lot,

You have builded in vain, in the land of the plain;  
But now you may linger not!  
Up! haste from the doomed city.

The Lord shall send out his angels,  
And gather his own elect.  
Those who honor his law shall yet witness with awe

How the cities of sin are wrecked;  
But they shall escape to a city  
Whose towers eternal stand,  
Where the fountains of peace flow, and never-  
more cease;

Where hope finds fruition's land—  
Where no more will be ruined cities.

Oakland, Cal.

### RAIN.

BY JOSEPH CLARKE.

How pleasant is the rain after drought and heat, especially when it descends gently and in moderation upon the dry and thirsty ground! but when it comes in great quantities, suddenly, deluging the country; carrying with it trees, fences, and growing crops, then it is a judgment, and is the dread of the husbandman. Of late years the farmer has been afflicted very frequently by stress of atmospheric changes; sometimes there is extreme heat and drought, and next, floods, hurricanes, and cyclones, or untimely frost, or it may be chintz and grasshopper and other pests, so numerous and destructive, in fact, that whole counties and States are sometimes embarrassed. Many a wealthy man has been compelled to sell his home and his fine herds, and take a position wherever he could find employment.

This state of things is, no doubt, a fulfillment of prophecy, and will continue and increase till the final catastrophe, when the last chapter of earth's record will reach its concluding page, and Jehovah will say in tones of loudest thunder, *It is done!*

But the man who wishes to warn his neighbor of coming disaster, and has not the means to give books and periodicals freely to all, and attempts to sell the publications to his friends and acquaintances, has often to meet the sorrowful plea, "I have no money. My crops have failed, more or less, for some two or three years. I like your book, but cannot take it now." Under such circumstances, the colporter lifts his prayer of faith to God, and asks if there may not be a little time of prosperity, when gentle and timely rains shall enrich and refresh the fields, that where desolation and poverty seem to threaten the prosperity of the country the landscape may again smile in fields of plenty, the trees be full of fair and perfect fruit, and the pastures be enriched where cattle may graze unmindful of want or danger from drought or elemental disturbance. Such a state of things would be a blessing to the world at large. Prosperity in the country makes prosperity in the city, and *vice versa*.

Now, the colporter is in favor of prosperity, so that he can sell books; for he is generally a poor man. If he was heir to a fortune, he would probably be in a position where he could fatten on others' misfortunes; but fortunately for him, Providence leads him in a thorny path, and he learns the useful lesson of sympathy for his fellow-men, especially such as are better in heart for their trials. But all his good wishes will not pay for books to give away, so he has to leave those most in need of books destitute, because of hard times.

Now, what can the colporter do? He cannot of himself find sustenance or cash. He cannot draw a single cloud of rain to refresh the earth. He cannot moderate the cyclone or the earthquake. He cannot say peace to the warring elements, nor stay the black clouds freighted with death and destruction; but he can do one thing: he can turn to Zech. 10:1, and read, "Ask ye of the Lord rain, in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." That is to say, if you need rain, ask for it; if you need rain in gentle showers, ask for it. Certainly you will not ask for rain to be sent in anger, but in love and mercy; not with terrible floods and deluge of angry torrents, but genuine old-fashioned rains, that in time penetrate to the deepest roots of the orchard, and forest, and fill the springs of the hills and the mountains. He says, "To every one grass in the field;" that is, You must ask that gentle

but thorough rain fall everywhere the last message is to penetrate; for it is "to all nations" that it is to go. Rev. 14:6-20.

But I hear some conservative who lives wholly in the cold regions of mathematical certainty say, "The rain fall in every locality is governed by the laws of nature." But please listen to the prophet Amos (chap. 4:7): "I caused it to rain upon one city, and caused it not to rain upon another city." And we find more scripture of the same import. Now, if "the laws of nature" govern the rain-fall in all localities, then certainly nature has singularly changeable laws, fickle as the winds. Read Isa. 5:6; Job 5:10; 1 Sam. 12:18; 1 Kings 17:1; 18:1, and you will find that the rain-fall is especially the gift of God. Lev. 26:4 and Deut. 11:12 are also to the point.

That Christians should feel so little burden of soul to pray for God to restrain and govern the warring elements, is one of the clearest evidences of the general neglect of the study of the Old Testament, which contains the history of the ancient world for the first 4,000 years. Do you wish to know why Asia and Northern Africa have declined until they are "ashamed of their revenues," read Jer. 12:13; Isa. 20:5. Long-continued drought has rendered the most fertile portions of those countries desert and barren.

That rain is withheld because of sin, is set forth in 1 Kings 8:35-39. This reference shows not only that God has especial charge of the weather, but that the pestilence, plague, blasting, mildew, and other pests which afflict the country and its inhabitants, are his scourges, to bring us nearer to him. By reading 1 Kings 8:35, 36, it appears that prayer for God's especial interference in behalf of his people, to ward off famine, drought, pestilence, etc., must be preceded by humble confession and repentance.

Certainly this subject demands serious attention. The world is to be warned of its approaching doom; and in order to purchase books, men need money; and agriculture must thrive, to some extent at least, if the people prosper. Should we not, then, pray for rain, and for deliverance from the evils which have afflicted the world for many years—pray at least for a little time, until the people are warned? Will not the Lord hear our prayers for peace and abundance, until the sound of the Third Angel's Message is heard throughout the world? Let us pray for a respite of disaster until God's people embrace the truth. In submission always, from the heart say, Not my will, but thine, O merciful Father.

### SATISFIED.

BY MRS. ADA D. WELLMAN.

DAVID once said, "I shall be satisfied, when I awake with thy likeness." This is a strong statement. Had he placed the time earlier, his expectation could not have been realized; for surely it is only in a comparative sense that any claim or expect to be "satisfied" in this life. Solomon most truly says: "The eye is not satisfied with seeing, nor the ear filled with hearing;" "neither is his eye satisfied with riches." "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase." And human experience has ever since been verifying his statements; for true it is that not the most transcendent beauty which the eye beholds, nor the most enrapturing music the world can produce, neither the greatest wealth or luxury can fill up the aspirations of the human soul. It was a Rothschild who said, "I happy? I am of all men most miserable."

Neither does one find full satisfaction, through a greater or less degree of benefit and enjoyment, in travel. Very many, indeed, discover that their expectations are not realized, or feel that the inconveniences incurred counterbalance to quite an extent the pleasure; while others find sufficient delight in the shifting experiences of travel that discontent, but not satisfaction, follows its cessation.

Neither does the ambitious aspirant for fame ever pause at his anticipated goal, and say, "I am satisfied." When the highest pinnacle of glory is attained, "Higher" is still the watchword. We all learned, when children, of the monarch of world-wide domain who bemoaned having no other world to conquer. And this fact, with the multi-

ple perplexities and pre-eminent perils of the earth's sovereigns, notably vindicate the correctness of the declaration of Israel's wise king.

Education does not satisfy. From kindergarten to college, ambition increases, self-satisfaction decreases. The president of one of our colleges once remarked that the veriest tyro would apply for examination with apparent *nonchalance*, while those prepared to enter the collegiate department evinced much humiliation on account of their inferiority.

Attempts at gratification through the senses but aggravate the appetite they cannot permanently appease. We hear of an Eastern monarch whose insatiable greed led him to take emetics to restore his capacity for the viands he craved. The language of the human heart is but echoed when we quote, "Give, give, says the horse-leech, and the grave is never satisfied." One whose glory has never been excelled, exclaimed, "All is vanity and vexation of spirit." The prophet bard had tested all of life's allurements, and in his old age was miserable, and could not be solaced. Where, indeed, in all the vista of human careers, can we discern a person whose environments have been so congenial, whose attainments so exhaustive, whose physical condition so normal, whose possessions so inexhaustible, whose desires so invariably anticipated, as to comprehend the high and depth and breadth of that word, "satisfied"? Over each heart beats the unceasing tide of desires never realized, hopes unfulfilled, griefs sore and irretrievable. "The heart knoweth his own bitterness."

But it will be different in the glad morning of the resurrection, when in the likeness of our Saviour we awake to the new life eternal, to "fullness of joy" and "pleasures forevermore," in heaven's grand completeness. Our conceptions of heaven are quite diverse, though not necessarily contradictory. One person's brightest anticipations of the future life regard the reunion of loved ones; another's, the restoration of health. One soul dreams rapturously of the music of the renewed universe; another, of the inexhaustible beauties of that labyrinthal garden. A way-weary heart longs for the sequestered shade of that peaceful realm; and the storm-ridden mariner looks away through the mists of years to the eternal home-shore laved by quiet waters. A thought of the luscious fruit of life's tree delights the senses; while an artist eye is enraptured by a vision of the grandeur of those sublimely colossal mansions, portals of pearl, and ramparts of jewels. And all these "shall be satisfied" when we awake to behold that realm which it has not entered into the heart of man to conceive.

A sage has said, "Trust not the world; it payeth not that it promiseth." But heaven satisfies every demand of our beings. One of our own poets has said:—

"Do we ever think of heaven, in this busy world of care?  
Do we ever cease our striving long enough to breathe a prayer?"

While the world affords us so little, and heaven offers so much, do we well to concentrate our interests here, and make no investments there? Should we give all this life possesses for the sake of gaining heaven, the bargain would be a paying one. Heaven is indeed cheap enough at any price. Shall we have it? And as we labor for it, shall we not look up, and rejoice in view of the prize that is set before us, and, like one prince of Egypt's court, find more delight in the sufferings of the people of God than in the deceitful pleasures of sin, having respect unto the recompense of the reward?

—They have usually the most peace and comfort in themselves that are the most profitable to others.

—It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.—*F. W. Teal.*

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

## Choice Selections.

"Here a little, and there a little."—I. a. 28:13.

### THE BOOK OF BOOKS.

THE GREAT EDUCATOR OF HUMANITY—ITS SOCIAL, INTELLECTUAL, AND POLITICAL INFLUENCE.

TRAVELERS tell us that in traversing some of our great Southwestern prairies there will occasionally appear to them, in summer, amid the dreary wilderness of faded flowers and withered grasses, a beautiful and refreshing oasis; and upon examining into the origin of it, it will be found that it has been produced by a subterranean stream which sends up its moisture through gravel and shale. What that stream is to that belt of prairie, the Bible is to true, genuine civilization—its hidden and unappreciated, but efficient and unailing source of verdure and beauty. Its principles, its virtues, its atmosphere, its glory, lay the basis and erect the superstructure of the best social and national life. Compare Channing's strong testimony here: "Not to art or science, culture or education, but to the word of God, Europe and America are indebted for their grand and noble advancement in those elements that give character to society and a firm, abiding basis to national existence." And in our age this truth needs emphatic enforcement. Latter-day philosophers talk otherwise. It is contended by some that the Bible excites fear, paralyzes inquiry, impedes freedom of thought and speech, resists science, etc. As contradictory to this position recall Bacon and Locke in philosophy; Miller, Dana, and Cuvier in science; Galileo, Kepler, and Newton in astronomical studies; Milton, Dante, Scott, and Addison in literature; Mozart, Haydn, Handel, and Beethoven in music; Raphael, Leonardo, and Angelo in art; Washington, Kent, Garfield, and Gladstone in statesmanship. Truly has Robertson said: "Expand the heart and you enlarge the intellect." Even Schleiermacher declared that to abolish the Bible is to pluck up by the root all that is grandest and noblest in truest civilization. The testimony on this subject of Bacon, Bolingbroke, and Rousseau is remarkable. The Bible is the great civilizer and educator of humanity—a charter of rights and liberties as well as an oracle of faith and a manual of devotion. In substantiation of this position, look at the part played by the Bible in man's life from three distinct standpoints: socially, intellectually, and politically.

**Socially.**—Look at family life where the Bible has not been, and where it has breathed its vital breath. Compare pictures by Maurice and Farrar of Roman life before Christ and since—the position of women and childhood, for instance. Look at philanthropy in Bible lands. Where Rome had amphitheaters for the perpetration of murder in gladiatorial contests, Christian lands have asylums, hospitals, etc. Note that the Latin word *humanitas* and the Greek word *agape* have taken new meanings in Bible lands. The iron age of misanthropy has been changed into the golden age of philanthropy by the Bible's influence.

**Intellectually.**—Read what Adams, Webster, and Newton say about the Bible's literary elements and influence. Study Genesis history, Leviticus law, Job's poetry, and the narratives of Ruth and the evangelists. The Justinian code was founded on the Mosaic law. Moses supplies materials for "Paradise Lost." . . . Wycliffe's influence is seen in "Canterbury Tales." The age of the Reformation was the palmiest age of European literature. Bunyan's "Progress," Dante's "Inferno," A Kempis's "Imitation," Byron's "Hebrew Melodies," Burns's "Cotter's Saturday Night," and parts of Tennyson's "In Memoriam," are from the Bible. So in science. Though not a scientific book, the Bible has helped to mold scientific thought. In Bible lands we find the names of Locke, Leibnitz, Newton, Pascal, Linnaeus, Morse, Herschel, Davy,—in Bible lands, Tintoretti, Titian, Raphael, Angelo, Ghiberti, and such masterpieces as St. Paul's, St. Peter's, the Vatican; also the grandest pieces of sculpture and painting.

**Politically.**—The Bible, though not a political work, is a great political power. Read what Mills, Macaulay, Mazzini, and Gladstone say. Talleyrand said scornfully, but truly: "The Bible is the

grain of musk that has perfumed all Europe." The Bible is the antidote for the blighting influence of intemperance, polygamy, rationalism, and vile literature. Love it, defend it, preach it; if need be, die for it.—*A Teacher, in National Educator.*

### THE THEATER FROM A "CHRISTIAN" STAND-POINT.

A BROOKLYN CLERGYMAN'S VIEWS.

FROM the text, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," the Rev. Justin D. Fulton preached some time ago at the Brooklyn Temple. It will be admitted, he said, that St. Paul was a good minister of Jesus Christ. He was not a favorite with the world. He was not applauded by sinful men. His claim that he was not behind the chiefest apostles rested upon the fact that he was hated by those who hated Christ. In this none surpassed him. Here are some of his credentials: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned." In all this there is no thrift, no popularity, no applause, but a simple glorying in the cross by which he was crucified unto the world.

Latterly this glorying in the cross has been laid aside, and men seem to rejoice rather to be praised by the world, even though they are distrusted by the lovers of Christ. If they can win the applause of the ungodly by crucifying Jesus Christ afresh in the house of his friends, and by putting him to shame, they do not fail to do it.

FROM PULPIT TO STAGE.

This explains the conduct of those ministers of the gospel who unblushingly step from the pulpit down, down to the stage. They are of the world. They go down to their own. They have a name to live even when they are dead. They were at heart while they were in the church what they are now that they are out of it—enemies of the cross of Christ. It is not my purpose to abuse the theaters. For all I know the play actor that was a minister may have improved in morals and intellectual growth by the change. He may find people more to his taste, and in purity, in culture, in refinement they may equal any with whom he has ever been acquainted. When churches sink so low that they seek such a man to preach; when piety is estimated by revenue and progress by crowds, there is nothing among such a people superior to the rank and file of the audience of the theater. If there was no religion in the churches which these men served, they are to be pitied. Surely there is no room for our Christ in the inn where they now tarry. The apostle avowed his love for Christ as against the world. The evidence of love is what it makes a man do and be. A Christian invests in Christ and stands for him steadfastly. To reach the position held by Paul, conversion and change of heart were a necessity. The world was crucified to him. It was home no more.

THE SANCTUARY OF THE UNGODLY.

A theater is a place not to be desired by a Christian, but to be shunned, because it is the sanctuary of the ungodly. Christ cannot be upheld there. He would be in the way. A good old-fashioned prayer would be like a cannon-shot among an evening party. Ministers who go to theaters have no part nor lot in this matter. They do not need abuse, nor does the theater need to be assailed. If they were Christians, they could no more desire to go to such a place than could a believer in the Bible desire to make his bed in hell. The theater is crucified by the Christian. It has been nailed to the cross. It is dead; it is rotten; it is the house of vileness; it is patronized by vileness.

Don't think Christianity can tolerate the theater because a so-called Christian minister got out of the pulpit and got down upon the stage. He has gone home. A man freed from a tumor or a cancer resembles the church freed from such a man. The mask of the hypocrite is laid aside. He was deceived. He must be converted or he will be damned! Pity him! Pray for him! Men can preach Christ's gospel and be lost. A willingness to profess Christ is not salvation. A desire to be good and to be useful to the world may be cherished by men who know nothing of Christ as did Paul, but their feet shall slide in due time.

Paul was whipped and stoned and jailed because he ran the ploughshares of the gospel through the flower beds of a worldling's hope—a ploughshare which sometimes tears into business, rends the robes of fashion, exposing iniquitous schemes and holding up to the light the hypocrisy, the baseness, and the treachery of the human heart. With Paul the cross was the tree of life planted in the human heart. In Paul men saw Christ and religion, faith and hope. It was this that drew men. It is needed in the church.

Place me upon a polar iceberg, where no verdure greets the eye, where naught but the white bear's growl can be heard; let me live where no friend shall cheer me with his smile; bar me in prison; but do not, oh! do not compel me to mingle with the ungodly crowd of a theater or to be a worshiper in that temple where there is no cross, no Calvary! —*Sel.*

### THE RESURRECTION NOT INCREDIBLE.

I SAY to you to-day as Paul said to Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" The far-up cloud, higher than the hawk flies, higher than the eagle flies, what is it made of?—Drops of water from the Hudson, other drops from the East River, other drops from a stagnant pool out on Newark flats—up yonder, there, embodied in a cloud, and the sun kindles it. If God can make such a lustrous cloud out of water drops, many of them soiled and impure, and brought from miles away, can he not transport the fragments of a human body from the earth, and out of them build a radiant body? Cannot God, who owns all the material out of which bones, and muscle, and flesh are made, set them up again if they have fallen? If a manufacturer of telescopes drops a telescope on the floor and it breaks, can he not mend it again so you can see through it? And if God drops a human eye into the dust, the eye which he originally fashioned, can he not restore it? Aye, if the manufacturer of the telescope, by a change of the glass and a change of focus, can make a better glass than that which was originally constructed, and actually improve it, do you not think the Fashioner of the human eye may improve its sight and multiply the natural eye by the thousand-fold additional forces of the resurrection eye?

"Why should it be thought a thing incredible with you, that God should raise the dead?" Things all around us suggest it: Out of what grew all these flowers?—Out of the mold and the earth. Resurrected! Resurrected! The radiant butterfly, where did it come from?—The loathsome caterpillar. That albatross that smites the tempest with its wing, where did it come from?—A senseless shell. Near Bergerac, France, in a Celtic tomb under a block were found flower seed that had been buried 2,000 years. The explorer took the flower seed and planted them, and they came up; they bloomed in bluebell and heliotrope. Two thousand years ago, yet resurrected! A traveler says he found in a mummy-pit, in Egypt, garden peas that had been buried there 3,000 years. He brought them out, and on the 4th of June, 1844, he planted them, and in thirty days they sprang up. Buried 3,000 years, yet resurrected! "Why should it be thought a thing incredible with you, that God should raise the dead?"

Where did all this silk come from—the silk that adorns your persons and your homes? In the hollow of a staff, a Greek missionary brought from China to Europe the progenitors of those worms that now supply the silk markets of many nations. The pageantry of bannered host and the luxurious articles of commercial emporium blazing out from the silk worms! And who shall be surprised if out of this insignificant earthly body, this insignificant earthly life, our bodies unfold into something worthy of the coming eternities? Put silver into diluted nitre and it dissolves. Is the silver gone forever?—No. Put in some pieces of copper and the silver re-appears. If one force dissolves, another force organizes.

"Why should it be thought a thing incredible with you, that God should raise the dead?" The insects flew and the worms crawled last autumn feebler and feebler, and then stopped. They have taken no food, they want none. They lie dormant and insensible; but soon the south wind

will blow the and the earth think God can does for the w This morning resurrection.

few months th gardens. Wh all the graves

Do not thi lifelessness, an three thousand to believe th cation of the g there be thre breath and th veille!—*Talm*

THE Christ the world has become apostate a true church, and almost in are the seven knee to Baal; faithful who f have turned to and true God, they are those power of god unspotted fro faith. They fessing church are his." "T hosts, in that

But for the which bears t ued in the g grace into lice it must be. " has been abu his holy sever professing ch sacred name sponsibility o belongs to, it position it h being the inst gospel among their attain Jesus Christ nal lies. Lik great obstru kingdom, no in. The nar nations, by f essing church in it is becom

The churc the true sai is no longer is the hot-b ruption of ev complete th intended it in the world only does th our own so solemn ana Let the und down the j what must in the profess in rememb her the cup wrath; for God hath

THERE is as calumny ease; not ness, or d into mind places, wh Slander is quenched which, wh sprouting wheel wh fiercer con

will blow the resurrection trumpet, and the air and the earth will be full of them. Do you not think God can do as much for our bodies as he does for the wasps and the spiders and the snails? This morning at half-past 4 o'clock there was a resurrection. Out of the night, the day. In a few months there will be a resurrection in all our gardens. Why not some day a resurrection amid all the graves? . . .

Do not this waking up of insects from winter lifelessness, and this waking up of grains buried three thousand years ago, make it easier for you to believe that your body and mine, after the vacation of the grave, shall rouse and rally, though there be three thousand years between our last breath and the sounding of the archangelic reveille?—*Talmage*.

### THE LORD'S JEWELS.

THE Christian church as a witness for God in the world has failed, like the Jewish nation, and become apostate. There is a little flock, there is a true church, but its members are scattered abroad and almost invisible in the great Babylon; they are the seven thousand who have not bowed the knee to Baal; they are the called and chosen and faithful who follow the Lamb; they are those who have turned to God from idols to serve the living and true God, and to wait for his Son from heaven; they are those who have not the form only, but the power of godliness—those who keep themselves unspotted from the world, and overcome through faith. They are found in every section of the professing church, and "the Lord knoweth them that are his." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

But for the rest—for the vast professing body which bears the name of Christ, it has not continued in the goodness of God; it has turned his grace into licentiousness; its sentence is gone forth, it must be "cut off." The long-suffering of God has been abundantly manifested; it is right that his holy severity should be again revealed. The professing church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of being God's witness on earth, which belongs to it; it is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the gospel among men, it is the worst hinderance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which life eternal lies. Like the Pharisees of old, it stands as the great obstruction, neither entering itself into the kingdom, nor suffering those who would, to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church. The light that should have been in it is become darkness, and great is that darkness!

The church is confounded with the world, and the true saints are strangers in its society. It is no longer the pillar and ground of the truth; it is the hot-bed of heresy, false doctrine, and corruption of every kind. What contrast can be more complete than that between the church as Christ intended it to be and the church as it now exists in the world? An end must come to all this! Not only does the word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past apostasies brought down the judgment they deserved, forewarn men what must be the end of the existing apostasy of the professing people of God. Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath; for her sins have reached unto heaven, and God hath remembered her iniquities.—*Guinness*.

### SLANDER.

THERE is nothing that wings its flight so swiftly as calumny; nothing which is uttered with more ease; nothing that is listened to with more readiness, or dispersed more widely. Slander soaks into mind as water soaks into low and marshy places, where it becomes stagnant and offensive. Slander is like the Greek fire which burns unquenched beneath the water; or like the weeds, which, when you extirpate them in one place, are sprouting vigorously in another; or is like the wheel which catches fire as it goes, and burns with fiercer conflagration as its own speed increases.

The tongue of slander is never tired; in one form or another it manages to keep itself in constant employment. Sometimes it drips honey, and sometimes it drips gall. It is bitter now, and then sweet. It insinuates, or assails directly, according to circumstances. It will hide a curse under a smooth word, and administer poison in the phrases of love. Like death, it "loves a shining mark," and is never so available and eloquent as when it can blight the hopes of the noble minded, soil the reputation of the poor, and break down and destroy the character of the brave and strong.

No soul of high estate can take delight in slander. It indicates lapse, tendency toward chaos, utter depravity. It proves that somewhere in the soul there is a weakness, a waste, evil nature. Education and refinement are no proof against it. They serve only to polish the slanderous tongue, increase its tact, and give it suppleness and strategy.

He who shoots at the stars may hurt himself, but he cannot endanger them. When any man speaks ill of us, we are to use it as a caution without troubling ourselves at the calumny. He is in a wretched case who values himself upon the opinions of others, and depends upon their opinions for the peace of his life. The contempt of injurious words stifles them, but resentment revives them. He who values himself upon conscience, not opinion, never heeds reproaches. When ill-spoken of, take it thus: If you have not deserved it, you are none the worse; if you have, then mend. Flee home to your own conscience, examine your own heart. If you are guilty, it is a just correction; if not guilty, it is a fair instruction. Make use of both; so shall you distill honey out of gall, and out of an open enemy create a secret friend.—*Sel.*

### TWO KINDS OF CHRISTIANS.

AFTER twenty-four years of pastoral experience, I have come to divide all church-members into two classes—fair-weather Christians and storm-proof Christians. The division holds good through all the routine of religious life. The first class is composed of those who rarely practice any self-denial for Christ. They not only dread a storm of snow or rain, but a storm of reproach or unpopularity. They are capital soldiers on parade-days, but not worth a rush before a cannon's mouth. They are loud in their professions before a battle, and loud in their exultation after a victory; but during the fight they are always *missing*. Demas is the representative apostle of this class, as Paul is the representative of the storm-proof disciples. Fair-weather Christians are of no possible use, except to shame better men into better conduct.

Commend me to the Christian, who, when the Sabbath-bell rings, consults his conscience rather than his barometer. Commend me to the follower of Jesus who chooses death or defeat rather than desertion. Commend me to him who, when Duty sounds her trumpet, is always ready to answer, "Lord, what wilt thou have me to do?" He is Christ's minute-man. When at last the messenger of death shall call the roll, this man will calmly and promptly answer, *Here*. And after he is gone, . . . his name, like that of the gallant young Huguenot captain, will be kept on the roll of the regiment, and whenever it is called some comrade in the faith will step forth and respond, "*Died on the battle-field!*"

In these days of self-indulgence, may God send us more religion that is *storm proof*.—*C. E. Penney, D. D.*

### EXCUSES WILL NOT ANSWER.

MEN are always ready to give excuses for not doing anything that they do not wish to do. But there is one thing to be learned, and that is that excuses will not always excuse. In the account of the marriage supper, recorded in the 14th chapter of Luke, we see that those who were bidden began to make some kind of excuses, but not one of their excuses was accepted. Men at this day are just as ready to make excuses for not doing what they do not want to do, as they were at that day. If a man is not ready to be a Christian, or does not want to do that which is right, he is ready to excuse himself upon the ground that others do not do as they ought, and are not what they profess to be, and that he is as good as they are; or, he is ready to make some other such excuse. These

excuses will avail nothing in the day when men are called upon to render an account of their stewardship. If not another man in the world does right, that is no excuse why we should not. If Christianity is a reality, (and but few will deny this,) then we must obtain it whether any one else does or not, or we shall never obtain that life that others will who faithfully labor to fulfill the will of the great Creator.—*Sel.*

### COLD OR HOT.

How many persons there are in the world who are of an undecided character; that is, without firmness or stability of purpose, vacillating here and there, blown about with every wind of doctrine, now on one side, now on another, advancing opinions one day only to correct them on the next, never knowing what they do or do not want, and bothering every one who does. One never knows where to find them, and worse yet, God never knows where to find them. Does any one long for such a verdict to be uttered against him?

Laodicea was a large and wealthy city of Asia Minor. It was known by another name until, having been greatly enlarged by Antiochus II., it was called after his wife, Laodice. The soil was fertile, and much wealth was among the people. The ruins of a great amphitheater, one thousand feet in extent, with many of the seats still remaining, have been found by late travelers; but to day all is still as the grave, and not an inhabitant remains to tell of the once opulent city. No sound of the flocks of sheep is heard there; only traces can be found of the city walls; and the fragments of pedestals and the remains of numerous seats rising one above the other, are all that tell of luxurious theaters where the people were amused. . . .

In Rev. 3: 14-22 we read among others these fearful words: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

How is it with us? Are our souls burning within us as Christ talks with us by the way? Are we up and doing in the service of God? Have we taken to ourselves the whole armor of God, with our loins girt about with truth, and having on the breastplate of righteousness; our feet shod with the preparation of the gospel of peace; having the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God; and praying always to make known the mystery of the gospel? Or, are we like the Laodiceans, neither cold nor hot, not to be depended upon, good for nothing to the Lord? Are we preparing ourselves in that day when Christ divides the sheep from the goats, to have him say to us, . . . "Depart," "I never knew you"?

Be careful, lest coming suddenly He find you sleeping.—*Christian at Work*.

### PLEASURES WHICH A CHRISTIAN SHOULD FOREGO.

1. Those as to the propriety of which he is in doubt. Rom. 14: 23.
2. Those in which he cannot indulge without danger that his example may lead others into sin. Rom. 14: 15; 1 Cor. 8: 9.
3. Even those in which, if he engage, he will grieve weak Christians, who disapprove them; much more those which Christians universally condemn. 1 Cor. 8: 12, 13; Rom. 14: 15; Mark 9: 42.
4. Those which have the taint of sin upon them. Jude 23.
5. Those which, if indulged in, would place him in a false position (1 Thess. 5: 22; 2 Cor. 8: 21), and seem to identify him in taste and life with a sinful world, from which he should be separate. 2 Cor. 6: 14-17; Rom. 12: 2.
6. Those which might gain the mastery over him, and which would interfere with anything of more importance. Eph. 5: 18; 1 Cor. 7: 31; Phil. 4: 5.
7. Those into which he cannot carry his religion without incongruity (1 Cor. 10: 31); on which he cannot ask God's blessing (Col. 3: 17); in which he cannot show forth the shining graces of a Christian character, to the honor of God (Matt. 5: 16); and in which he cannot breathe the atmosphere of Christ's presence.—*American*.

## The Loom.

"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.

### THE LOOM OF LIFE.

ALL day, all night, I can hear the jar  
Of the loom of life, and near and far  
It thrills with its deep and muffled sound,  
As tireless the wheels go always round.

Busily, ceaselessly goes the loom,  
In the light of day and midnight gloom;  
The wheels are turning early and late,  
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love we've in;  
Click, clack! another of wrong and sin!  
What a checkered thing this life will be  
When we see it unrolled in eternity!

Time with a face like mystery,  
And hands as busy as hands can be,  
Sits at the loom with arms outspread,  
To catch in its meshes each glancing thread.

When shall this wonderful web be done?  
In a thousand years, perhaps in one,  
Or to-morrow. Who knoweth? Not you or I;  
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weavers, the years are slow,  
But each one is nearer to the end, I know;  
And some day the last thread shall be woven in—  
God grant it be love instead of sin.

Are we spinners of wool in this life-web—say?  
Do we furnish the weaver a thread each day?  
It were better, then, O my friend, to spin  
A beautiful thread than a thread of sin!

—Selected.

### FORBEARING ONE ANOTHER IN LOVE.

ALICE entered her room with a scowl on her face, and petulantly threw her books on the bed. It was very easy for her room-mate, who was busily engaged with her studies, to see that she was unusually annoyed and out of temper.

With quick, impatient movements she searched about the room.

"Seems to me your things take up a wonderful amount of room, Ruth," she said, crossly.

"Do they?" said Ruth, very pleasantly. "Well, I do n't mean to take up more than my share. I'll settle them back into closer quarters when I've done this lesson."

"You promised me you'd water my ivy this morning when I was so busy," said Alice in a voice that showed it a comfort to have something to find fault with. "It's all drying up."

"Oh, I forgot it. I'll do it this moment, Alice. I was thinking I'd wash the leaves off, too; they always seem to me to shine out a thanksgiving for it. I'm sorry I didn't do it before, but I don't believe its dry enough to hurt it."

"I wonder where my pencil is," said Alice, still continuing her hunt about the room. "I believe you have it, Ruth. That one looks exactly like mine."

"No it is n't, dear, but I'll help you look for yours."

She got up and searched industriously until Alice exclaimed:—

"Oh! I believe I lent it to Janet Ware in the class-room. How I wish people would return things they borrow!"

"Never mind," said Ruth, "I'll be done with my examples in a few minutes, and then you may have mine."

"I wonder if you want the whole window," growled Alice, with an injured tone joining the cross one.

"Excuse me," cried Ruth. "What a rude thing I am to take it all! Come, Alice, there's plenty of room for both of us, I'm sure."

Alice fussed restlessly about for a few minutes longer, and then seated herself near Ruth, looking so fixedly at her as to cause her presently to raise her eyes inquiringly.

"Are you always this kind of a girl?" asked Alice, in answer to her look.

"What kind of a girl?"

"This kind. I came into the room fifteen or twenty minutes ago cross enough to drive anybody away from me. I've done nothing but snap at you, and snarl at you, and disturb and annoy you ever since I came. The girl I roomed with last

would have gathered up her books with an air of high dignity, and with a 'When you are less disagreeable, Miss Garland, I will return,' would have swept majestically out of the room. And the girl before that would have given me snap for snap and snarl for snarl until we would have gotten into a first-rate quarrel and not spoken for days. But you have given me a pleasant word for every crabbed one, and a smile for every scowl. Why don't you give me as good as I send?"

Ruth laughed at the rattling speech, but a sober look took the place of the merriment as she said affectionately:—

"Why, dear, I don't want to give the Devil a stronger hold on you than he has already."

"What!"

"Yes, I mean it," said Ruth, unable to repress a smile at her room-mate's look of half horror, half amazement. "It sounds dreadfully, I know; but I learned it from one of the dearest old Christians I have ever seen, and she would n't say it if it was n't so.

"What did she mean? And was it she who taught you to stand my ill temper like an angel?"

"Oh, I fancy it would take more even than dear Aunt Faith's teaching to make me angelic," said Ruth laughing. "But I will try to tell you how she used to talk, dear, and then you will understand what I mean.

"My mother died when I was a very little girl, and left me with my two brothers and two sisters, with no one but servants to look after us for several years. It is no use for me to tell you what a quarrelsome little set we grew to be. I do n't know what ever would have become of us if Aunt Faith had n't come to take a little pity on us.

"I remember that one of the first things she tried to teach us was the beauty of loving and trying to be kind to each other. And she always made a special point of our being forbearing with any one who was out of temper.

"Do n't sin against each other by making a bad matter worse, dears," she would say. 'When we poor mortals give way to these evil tempers of ours,—the dear soul always said 'we' in talking to us, just as if she knew what it was to be in bad temper!—'the Devil gets a very strong hold on us. Do not let us, by word or deed, help him make that hold stronger. What can be sweeter or more Christ-like than for us by our patience and forbearance to hold out a helping hand to those we love? Must not the Devil rejoice when we, by irritating words, add fuel to the flame of anger burning in a poor heart?'

"Yes, indeed; she used very strong words, and she meant them," continued Ruth. "And I am sure they did us good. The time had been when a cross word from one of us would have set all the others on edge, and how we would sting and irritate each other!—we who ought to have loved each other all the more tenderly for being left motherless. But Aunt Faith impressed it upon us that the Lord would hold us accountable for the sin which we made darker in the hearts of others, when we might, instead, help them over a rough place by a few gentle, patient words."

"It is a hard thing to do, though," said Alice; "but it's a pity that more of us girls don't think as you do about it, Ruth. Time and again I've got into such a temper that—well, it's just as you say. It seemed as if the Devil had me right in his grasp; as though I had n't a bit of power except to say angry words. And then some one would sneer at me, and some one would tease me until I felt full of hate and bitterness, and said the very worst things I could."

"Poor girl!" said Ruth, caressingly.

"Oh, I do n't deserve your pity," said Alice, "for I've done the same by others often, and when I came in just now, after being kept in for failing in my Latin, it would have been just so with me except for your blessed patience."

"Then let us try the better plan, dear," said Ruth, affectionately. "When we see people weak and ready to fall, do not let us lay a stumbling-block in their way. Let us try what a kindly hand-grasp will do, and a word of good cheer to stir up the good in their hearts, and to help them trample down the evil, for the sake of the Master who bears so much from us."—*Sydney Dayre.*

—"Do n't try to keep your house too clean," says a clever writer, "or else a step-mother will bring up your children."

### EASY PLACES.

It seems nothing but natural, says the editor of the *St. Louis Miller*, for every person, man or woman, to think the position he occupies is just a little bit worse than that of any one else. And he imagines that if he could only exchange places with some one else, what a relief it would be! Much of the worry and fretting in life is caused by a desire to secure an easy place.

Success is obtained only by earnest effort. And this implies hard work of some kind. And when you are doing hard work, you certainly cannot be considered as having found an easy place. It is those who do not make a success that are always on the lookout or hunt for an easy place. And after they find themselves in positions where a little earnest effort would considerably improve their condition, rather than make the effort they allow themselves to make an easy place for their individual comfort, and let the chance slip. Many a young man, in an effort to find an easy place, has allowed opportunities to pass by which, if he had taken them up and added a few years of hard, well directed labor, would have placed him in a condition where, if he desired, he might take upon himself an easy place.

One item should by no means be overlooked in this,—that many places are like the one you are occupying; that is, they are very deceiving. Others imagine that you are having a very easy time as compared with theirs, and they would gladly exchange with you, while at the same time you are thinking the same with them.

We often make our lot in life not only harder, but considerably worse than it really is, by continually looking at the dark side. We try to see all the drawbacks rather than to better our condition all the while, and this at least adds nothing to it. The fact is, if life were all sunshine, if we all secured what we might consider an easy place, it is very doubtful if we would appreciate it as fully as we do our present blessings. Better wear out than rust out. Life can be made much pleasanter if we will try to make the best of everything, and then when we are able to better ourselves, we are in a condition to enjoy better. It is an impossibility that each and every one of us should be able to secure a place that we might consider as easy. Added to this is the fact that much that we see is deceiving, and that if we fail to find what we are seeking in making a change, we are only breeding discontent instead of bettering ourselves.

It is certainly to the interest of every man to better himself or his condition when he can do so honestly. This is what, to a certain extent, we are all aiming to accomplish; but we will not be able to reach this if, instead of earnest, faithful work, we devote our energies to seeking out and obtaining an easy place.—*Scientific American.*

### LEND A HAND.

WHEN? Where?—To-day, to-morrow, every day, just where you are. You have heard of a girl who sat down and sighed the morning hours away, longing to be a missionary and help somebody, while her mother was toiling in the kitchen, and looking after three little children at the same time. Perhaps your mother has servants in the kitchen, but you can lend her a hand all the same. You can find a place to help brother or sister or friend, and can help everybody in the house by your patient, kind, obliging spirit, "in honor preferring one another," self-forgetful and mindful of others. It seems a very little thing to "lend a hand" in these quiet home ways; but if you could see the record the angels make of such a day, you could see that it was a very great thing. Boys, girls, watch eagerly your chance. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to "help a little," no matter how little it may be.—*S. S. Advocate.*

### NOT GREAT.

"SHE never did much. You never saw her name in the society column of the newspaper. She was not a crusader or reformer in any sense, and yet there were many who came to her for comfort. Her soothing words, gentle spirit, and quiet, restful home were a balm to tired, weary hearts." Such were the words of a friend upon the departure

of one she loved. moss and lichen do writer: "The mercy of the earth its dintless rocks; with strange and of ruin; laying quiet to teach them rest. the flowers, for cha the wild bird will child his pillow. mercy, so they are service is vain from and gray lichens to stone."—*Sel.*

## Spec

### GOOD TESTI

THE following te Sabbath we especia our orthodox friend the Sabbath had n of the ten comma take it from an Mott, D. D., in t tioning the institut marriage at creatio

"And now a qu recognized in the as yet the traditio centuries old? Th regarding the obse to the inference t sacred. But the ages by modern Chaldee lore, has bath had its place of man. These c be seen in the M New York City, of form character, tell us of a peo 'Mountaineers,' of the Euphrates. ized nation, posse and a systematize were conquered by the first people w a nation. Their on these clay tabl records and their the seventh day, b Eden, was holy at by a cessation of tablets on the cre one of them thus.

"The moon He app And to wander thr Every month, with In the beginning of It shot forth its ho On the seventh da And to cease from

"Such was the But was any respe the Sabbath obser give us most we years before Chr who were given were large librari voluminous recor These records des the manners and regulations, and we learn that the served as a day Assyriologist, Ge calendar of the is divided into fo or Sabbaths, are should be under

"Other tablet been discovered itself has almost ceived from the F is spoken of as 'day of joy.' It Regulations as t and they are stu

of one she loved. She did for humanity what the moss and lichen do for nature. Said an unknown writer: "The mosses and lichens are the first mercy of the earth, veiling with hushed softness its dintless rocks; creatures full of pity, covering with strange and tender honor the scarred disgrace of ruin; laying quiet fingers on the trembling stones, to teach them rest. They will not be gathered, like the flowers, for chaplet or love token, but of these the wild bird will make its nest and the weary child his pillow. And, as they are the earth's first mercy, so they are its last gift. When all other service is vain from plant and tree, the soft mosses and gray lichens take up their watch by the headstone."—*Sel.*

## Special Attention.

### GOOD TESTIMONY FOR THE SABBATH.

THE following testimony on the antiquity of the Sabbath we especially commend to the perusal of our orthodox friends who so confidently assert that the Sabbath had no existence prior to the giving of the ten commandments on Mount Sinai. We take it from an article by the Rev. George S. Mott, D. D., in the *New York Observer*. Mentioning the institution of the Sabbath with that of marriage at creation, Mr. Mott continues:—

"And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sabbath, has led to the inference that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore, has disclosed the fact that the Sabbath had its place for many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art in New York City, covered with that strange cuneiform character, have been translated, and they tell us of a people called the 'Accadians,' or 'Mountaineers,' who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing and a systematized legislation and religion. These were conquered by Nimrod. They were probably the first people who consolidated themselves into a nation. Their writings are not preserved, but on these clay tablets are found extracts from their records and their traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honored by a cessation of all work upon it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time:—

"The moon He appointed to rule the night,  
And to wander through the night, until the dawn of day.  
Every month, without fail, he made holy assembly days.  
In the beginning of the month, at the rising of night,  
It shot forth its horns to illuminate the heavens.  
On the seventh day he appointed a holy day,  
And to cease from all business he commanded."

"Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,200 years before Christ, a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described with minute particularity the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

"Other tablets, referring to the Sabbath, have been discovered and translated. On them the day itself has almost the same name as we have received from the Hebrews; it is called *Sabbatu*. It is spoken of as a 'day of repose of the heart,' a 'day of joy.' Its observance was enforced by law. Regulations as to this observance are laid down, and they are such as these: It was a day 'when

the shepherd of men must not eat meat, must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice, wearing the insignia of his power; when the general must not give any commands for the stationing of his troops.'—*Lenormant's Beginnings of History*, pp. 248 and 249, American Edition. What precisely all these specifications denote we may never learn; but certainly they signify that on this *Sabbatu*, certain things were omitted which could be done on other days.

"Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in this same region. A sad degeneracy from the pure monotheism of the fathers already had shown itself, yet he would hear the seventh day spoken of as a 'day of rest for the heart.' He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer, although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under this Sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given to them, and respecting it they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason given was, 'To-morrow is the rest of the holy Sabbath unto the Lord.' This expression is repeated several times, and finally in these words: 'The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.' This was no new thing, and when the fourth commandment was formulated, the time-honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the decalogue.

"And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the depths of a degrading idolatry. Yet I believe no Sabbath has come and gone since man was created, but that somewhere precious souls have kept it holy unto the Lord."

### A POWERFUL AID TO THE SUNDAY MOVEMENT.

AMONG the forces now operating in our land for the success of the Sunday movement, some of the most powerful are those which in their aims seem to be directly antagonistic to it. The element of opposition to this work is not represented by Seventh-day Adventists alone; they comprise but a small part of it. Ever since the National Reform Association came to be recognized as a powerful organization, determined upon the accomplishment of its cherished purpose, there have been in existence counter organizations, and "movements," for the express purpose of defeating the measure which these "reformers" seek to establish, and new movements are springing up as the fight progresses. These movements take their origin, for the most part, among the "liberal" and atheistic classes, and hence the nature of their opposition differs widely from the opposition due to the proclamation of present truth; in its results, however, it will be the same; and these results will be felt to a far greater extent by Seventh-day Adventists than by any other class of people. It is not strange, therefore, that we should watch them with no small degree of interest.

One of the most recent of these is known as the "personal liberty" movement, a movement which

comprises the largest part of those in open opposition to the enforced observance of Sunday, and the most powerful of the worldly forces which have arrayed themselves against it. A prominent New York journal speaks of this movement as follows:—

"A strong and bold movement is now under way in different parts of the Union, having for its avowed object the desecration of the Christian Sabbath. In some parts the movement is being carried forward by what are called 'personal liberty leagues,' composed largely of foreigners who are pledged to work together for the abrogation of existing Sunday laws. In this State the cause has been taken up by an organization having the broader name of the 'personal liberty party.' This party proposes to secure from the next State legislature a new law allowing the saloons to be open from 2 o'clock in the afternoon of Sunday to midnight. Its members are pledged to work against every candidate at the coming election who does not promise to favor such a law. The organization claims to represent 75,000 votes and a vast amount of money and influence. We have no reason to doubt these claims.

"A distinct and formal challenge has thus been thrown down to the Christian people of this State. It is proposed by the enemy to move at once upon one of the chief bulwarks of our religion. We are called upon to defend the very existence of our Sabbath, our hallowed and holy day of rest. The rum power, which is only another name for the personal liberty party, is not willing that the Christian community shall have one day in the week which it can call its own; not one in which our streets can be free from the loathsome sights and sounds of the drunkard manufactories; not one in which the homes where rum has its victims can hope to have an hour of peace. Rum now has six days and nights of the week; it wants seven; it wants all.

"The Christian people of this State must arouse themselves in defense of their day of rest. No time should be lost in awakening public sentiment to the magnitude of the danger now threatening us. The boast of the rum power, of votes and money and influence, is not an idle one. We have learned from long and sad experience that our State legislature can seldom be trusted when moral issues are at stake. The rum men are not without reason for the hope that is in them in regard to the passage of an anti-Sabbath law. A body of men who could pass such a measure as the Ives pool bill, can hardly be expected to take very high ground on such a question as a Sabbath law. Our only hope lies in keeping such a class of men out of the legislature. The Sabbath-loving people of this State should let their voice be heard on this question at once and in no uncertain way. It is an issue on which all Christians can join, irrespective of creed, or sect, or party. Let the call go out from the pulpit, the press, and the platform, to rally to the defense of the Sabbath!"

What effect this opposition will have upon the Sunday movement, it is not difficult to foresee. It will do just what the advocates of National Reform themselves are laboring most earnestly to do; namely, agitate the Sunday issue and get it before the minds of the people. And in the prosecution of this work they are very fortunate in meeting with opposition of the kind here mentioned, rather than that which arises from motives the people have been taught to respect. The issue set before the community is a false one. It is not National Reform or religious liberty, but National Reform or the saloon; and when the issue is fully before them, and they are compelled to decide between the two, there is no doubt as to which the respectable majority will choose. They will give in their allegiance to Sunday, and contribute their influence and their votes to the enactment of laws which operate most heavily, not against the infidel and the saloon, but against those who conscientiously observe another day of the week as the Sabbath. This is the ultimate significance of the formation of leagues and associations such as the "personal liberty league," to resist the strong and aggressive movements for National Reform.

## The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 8, 1887.

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

### KNOWN BY ITS FRUITS.

In Matt. 7:16-20, our Saviour gave to his disciples, and through them to the church, a principle by which they might with unfailing accuracy detect between the false and the true, the good and the evil, of all that should come to them claiming their confidence. He says: "Ye shall know them by their fruits." "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them."

This principle of testing character by fruits is recognized by men everywhere, whether in the church or out of it, as a sound one. We apply it to our neighbors as a test of their character, and the world applies it to the Church (often with sad results) as a test of the genuineness of its professions. Why may it not also apply to the doctrines taught by the church, as a test of their truth or falsity? Certainly nothing can be more truly said to bear fruits than a person's religious belief; and it ought to be true that a correct belief will bear good fruit, and an erroneous belief, evil fruit; and conversely, if the fruits which a doctrine bears are such as benefit mankind, that doctrine is a good one; if its effects are of an opposite nature upon those who receive it, it is a bad doctrine, and ought to be rejected. We believe no one can dissent from the reasonableness of this proposition. Let us consider the nature of some of the beliefs commonly held by the religious world to-day, as determined by this principle.

Take, for example, a very popular belief—that of man's natural immortality. We select this because its fruits are numerous, and easy to be discerned. Here the question might be asked, What are to be considered as the fruits of this doctrine? We answer, The various religious beliefs which owe their existence to it, which spring directly from it, and of which it is the fundamental idea. That there are many such the reader hardly needs to be told. Any one who has examined closely the foundations of present popular religious beliefs, knows that should the doctrine of man's natural immortality be suddenly swept from its place, there would be a mighty crash in the great temple of orthodoxy, and many a theological superstructure would come tumbling to the ground. We will name a few of them, and notice whether their effect upon mankind has been beneficial or otherwise.

First, it follows that if man is naturally immortal, he will never die, in the sense of becoming unconscious, but will exist to all eternity. This is well enough for those who pass this eternity within the gates of the celestial city, but where does it place the remainder, and according to the words of Christ, the majority, of mankind?—In the lake of fire, without a possibility of escape. Through all eternity, as long as heaven and God himself shall exist, there will exist the fiery abode of the damned, tossing upon its flaming billows the shrieking, blaspheming souls of the finally impenitent. Only thus far can we follow out this idea before we are brought face to face with this revolting spectacle. Brought up to believe this horrible picture is a necessary result of the teachings of Christianity, how many have renounced faith in the Bible and the very existence of God, and made shipwreck of their lives upon the rocks of infidelity? They are not a few, as the reader knows.

In the minds of others, as they have pondered over this matter, there have arisen some grave queries. The missionary sent abroad to heathen lands, brings to mind the cases of the heathen who have lived and died without any knowledge of the true God, and whose ears have never been gladdened with the good tidings of the gospel. He reflects that other people have been blessed with every privilege Christianity affords, but these poor beings have passed into the grave without having had the slightest opportunity either to embrace Christianity or to reject it. Perhaps they would have accepted it gladly if only it had been brought within their reach. And now

these souls, in common with the most incorrigible of Christian lands, must be plunged into the lake of fire, and there suffer to all eternity, like the most hardened sinner. The opportunities of one have been very slight, and his sins very few, while another has had every opportunity and been guilty of the most atrocious crimes; yet the punishment of both is exactly alike. Can such inconsistency, such manifest injustice, ever have a place in the plans of the beneficent and all-wise Creator?—No, it cannot be. There *must* have been some provision made for such cases. But these heathen can never cease to exist somewhere, for their souls are immortal. It is not justice to keep them forever in the flames of hell, and there is no other abode in the universe except that of the righteous; consequently they must in some way and at some time find their way into this abode. Thus he reflects upon the matter, and finally arrives at the conclusion that there is to be another chance for those who have been denied Christian privileges in this life, and out of this comes, with a great flourish, the doctrine of future probation. The American Board of Foreign Missions is shaken with a mighty convulsion, a division is formed, a long period of wrangling and strife ensues, and the work of the Board is crippled: and what further evils are to follow in the wake of this new doctrine, time only can reveal.

We cannot pass unnoticed, in this connection, the great structure of paganism. Upon what principle is pagan worship founded? Perhaps it would not be correct to say that the immortality of the soul is the fundamental idea of paganism, but we believe it is safe to assert that no doctrine has contributed more to the upholding of this mighty system of fraud. Take away this doctrine from the two great religious systems of the pagan world—Brahmanism and Hinduism—and how much of them would be left?—They would collapse completely, and their forms of worship would come to an end on the instant.

The Catholic doctrine of purgatory, and the various forms of hero-worship, ancient and modern, rest upon the same foundation. The gods of the ancient heathen nations were composed largely of the souls of their dead heroes, either real or fabled, which they believed to have passed on into a higher state of existence. The nations of Greece and Rome are well-known examples. Their worship could not have been carried on for a day without a belief in man's natural immortality. No more could the doctrine of purgatory and a present hell have existed in mediæval ages, to pave the way for the doctrine of popish pardons and indulgences, and furnish Romish monks an opportunity to rob their credulous subjects, without this same support.

What effect this doctrine of immortality has upon the doctrines of the resurrection, the Judgment, and the second coming of Christ, so prominent in the Scriptures, a moment's glance will show. The soul of man being immortal, of course all the righteous at death go immediately to heaven, and enter upon their reward. This being so, where is the necessity for a future general Judgment? The only purpose of such a Judgment would be to determine who among mankind are worthy of the reward of eternal life, and who are not. But this has been already determined; for are not the righteous dead already in heaven, and the wicked dead in hell? Why hold a Judgment to determine over again what is already determined and can never be reversed? Following out this train of reasoning, the conclusion is soon reached that there will be no future Judgment, that the Bible really does not mean what it says upon that subject. Nor is there any greater need of a general resurrection, or of a personal coming of Christ to earth. He need not come here to take his people; they will go to him at death; and as for a resurrection of the body, there is no particular need of such a thing. The souls of the righteous are enjoying bliss unspeakable in the realms above; what more could they enjoy if re-embodied? And why re-embody the souls of the damned? The absurdities which are involved here sooner or later have their effect. Unbelief creeps in, and eventually these grand themes for religious thought, made so prominent in the Scriptures, are dropped from the individual's belief altogether, taking with them a goodly portion of the sacred writings, or remain impenetrably shrouded in the mists of a darkened understanding.

One more doctrine which the immortality dogma upholds we cannot refrain from noticing, because it is one of the latest which have been built upon it,

and of all such doctrines is destined to be the most injurious; namely, Spiritualism. The deplorable effects of this doctrine are so manifest that even the orthodox churches denounced it unsparingly when it first appeared, and do so now to a considerable extent; but they are powerless to combat it successfully. Why?—Because its main prop and pillar is one of their own cherished doctrines—the immortality of the soul. If our friends are each possessed of an immortal spirit, which is really the essential part of each, and lives on after the death of the body, with greater powers and higher knowledge than it had before, why is it a strange thing that they should visit us at times after their decease, and communicate to us the things of the spirit world? Spiritualists affirm that they do, and the advantage is on their side; for while other advocates of natural immortality can bring no evidence at all against this alleged fact, they can produce in support of it what is apparently the very strongest of evidence, namely, the actual, visible appearance of those who claim to be their dead friends, with every characteristic of features, dress, voice, and manners corresponding with this claim to the minutest detail, and possessed of all the knowledge which their friends ever had in life. Upon this vantage ground, Spiritualism has everything its own way, and pursues its ravages almost unmolested, teaching its deluded victims to throw away the Bible, renounce the most sacred family ties, and commit other sins of the most revolting character. Swiftly and surely it is doing its terrible work of undermining Christian faith, while the churches look helplessly on, unable to strike an effective blow. But take away the idea of natural immortality, uproot the belief that man's spirit is immortal and self-conscious, a living, intelligent entity after the body dies, and the vital point is touched. Do this, and Spiritualism will have received its death blow, and Spiritualistic phenomena will stand revealed in their true light, as the working of Satan with power and signs and lying wonders.

We have not presented all the fruits of this great fundamental idea which upholds such a large portion of the superstructure of religious error; to do so would require the space of a volume. But we have presented enough to enable us to apply the principle: "Ye shall know them by their fruits." We have seen some of the fruits of this doctrine, and they are unquestionably evil. Good fruits it has none; we challenge its advocates to point to any. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In the light of this scripture and the foregoing illustrations, we ask the question, What is the character of the doctrine of the immortality of the soul? Is it good or evil, true or false? We leave the answer with the reader.

L. A. S.

### CHRIST AS A LAWGIVER.

THE question very naturally arises in the minds of thinking people, that if Christ was not a lawgiver, what is the significance of those passages in the New Testament that indicate that he was such? In John 14:15, 21, 23, we read as follows: "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Again, in chapter 15:10, 14, are these words: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "Ye are my friends, if ye do whatsoever I command you."

Here, says one, is the most indisputable evidence that Christ gave commandments, and he proclaims the obligation of his followers to observe those commandments. Was not Christ, then, a law or commandment giver? As still further proof, other passages are cited: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." 1 Cor. 9:21.

If one office of Christ was to be that of a lawgiver, there must of necessity exist a demand for the enactment of laws by him; there must be a want that needs supplying. This want could occur in only one of two ways: either existing laws must expire by

limitation, or new laws must be enacted. The former is not covered by the situation as there were two laws of ten commandments in types and perpetual obligation demonstrated. So magnify and make 42:21), consequently as a lawgiver, it is Father's law. So is concerned, no could arise that w ers all obligations Christ taught that the thoughts of the breadth of God's many years since law, who wrote of

"The law libraries, dialects, and ancient numerous reports, discussions by men of ing, do not give us or wrong, of the human life, beyond tables."

Truthful words! ments is stated in love to God, and t thirty years after characteristic of the second coming w mandments. Rev. commandments w trance into eternal

Thus it is plac

that so far as the moral law is con would create a dem by Christ.

But were none

ing in any manne

and it was very n

was to magnify an

Isa. 42:21. He d

explaining in det

conditions and ch

true design and

dwelt upon both t

the precepts defi

man. In no case

mandments be, co

not covered by t

cating a principl

So far as his ins

whatever he give

said to be a reite

of that moral law

mandment, That

it was equivalent

the last six prece

to show them to

other he added,

mandments with

to have been gi

the standard of o

An examination

that was in force

of action at his

expired by limit

and the query n

to be enacted th

dispensation, sin

ceremonial laws

penal laws with

for them to com

of the plan of

them. There ar

the people of th

trial in their n

those of the ol

looked forward

nances, are hap

of humility. T

his apostles are

nances of the c

From the for

the significance

beginning of th

port. The 'la



limitation, or new conditions and circumstances must arise, not covered by existing laws. An examination of the situation at that time, reveals the fact that there were two laws then in force; viz., God's moral law of ten commands, and the ceremonial law, comprised in types and shadows. That the former is of perpetual obligation is susceptible of the clearest demonstration. See Matt. 5:17, 18. Christ was to magnify and make honorable his Father's law (Isa. 42:21), consequently, whatever office he might fulfill as a lawgiver, it was not to militate against his Father's law. So far as the scope of this moral law is concerned, no new circumstances or conditions could arise that would not be covered by it. It covers all obligations of the human race. Eccl. 12:13. Christ taught that the moral law takes cognizance of the thoughts of the heart. Matt. 5:27, 28. The breadth of God's law was forcibly illustrated not many years since by John M. Stearns, counselor at law, who wrote of it as follows:—

"The law libraries of the world, with their mixed dialects, and ancient lore, and mammoth tomes, innumerable reports, and multitudinous variety of discussions by men of judicial acumen and giant learning, do not give us one idea of crime or virtue, right or wrong, of the propensities or delinquencies of human life, beyond what is embodied in these sacred tables."

Truthful words! The keeping of God's commandments is stated in 1 John 5:2, 3 as an evidence of love to God, and this epistle was written upwards of thirty years after Christ's ascension. One special characteristic of the people of God just before Christ's second coming will be the keeping of God's commandments. Rev. 14:12. The keeping of God's commandments will be a necessary condition of entrance into eternal life and paradise. Rev. 22:14.

Thus it is placed beyond the possibility of doubt that so far as the perpetuity and jurisdiction of the moral law is concerned, nothing could arise that would create a demand for the enactment of new laws by Christ.

But were none of Christ's commandments pertaining in any manner to this moral law?—They were; and it was very natural that they should be, for he was to magnify and make honorable his Father's law. Isa. 42:21. He did this by expounding the law, by explaining in detail its application to the different conditions and circumstances of life, by showing its true design and the extent of its jurisdiction. He dwelt upon both tables of the law, but especially upon the precepts defining man's relations to his fellow-man. In no case can any of his instructions or commandments be construed as covering any point that is not covered by the ten commandments, or as inculcating a principle that is not recognized by them. So far as his instructions relate to the moral law, whatever he gives by way of commandments, may be said to be a re-iteration of some feature or features of that moral law. When he said, "This is my commandment, That ye love one another" (John 15:12), it was equivalent to saying, "I command you to obey the last six precepts of my Father's law." In order to show them to what extent they should love one another he added, "As I have loved you." Christ's commandments with regard to the moral law may be said to have been given for the purpose of establishing the standard of obedience to that law.

An examination of the ceremonial system of laws that was in force when Christ came upon the stage of action at his first advent, reveals the fact that they expired by limitation at the time of his crucifixion; and the query naturally arises, Were any other laws to be enacted that should subserve a purpose in this dispensation, similar to the purpose served by those ceremonial laws in the old dispensation? Those ceremonial laws instructed the people of the old dispensation with regard to the outward forms necessary for them to comply with in fulfilling the conditions of the plan of salvation that were incumbent upon them. There are also outward forms incumbent upon the people of this dispensation, but they are memorial in their nature, looking back to Christ, while those of the old dispensation were figurative, and looked forward to Christ. These forms, or ordinances, are baptism, the eucharist, and the ordinance of humility. The precept and example of Christ and his apostles are the authority upon which these ordinances of the church rest.

From the foregoing, it is not difficult to understand the significance of the texts that are quoted at the beginning of this article, or any others of similar import. The "law of Christ," mentioned in Gal. 6:2,

is none other than the summing up of the last six precepts of the moral law, and as stated by Christ in Matt. 22:39. Being "under the law of Christ," as mentioned in 1 Cor. 9:21, seems to signify being under the law of God as interpreted by Christ, and under obligation to conform to the gospel ordinances of the new dispensation instead of the old.

Thus it appears that the office of Christ as a lawgiver was to expound, interpret, and make applications of his Father's moral law of ten precepts, and to establish the law of ordinances pertaining to this dispensation. His relation to the moral law, as its expounder, would in no way make it inconsistent for him to act as our Advocate with the Father, when our cases appear in the Judgment. So far as the law of ordinances is concerned, whether in the old or the new dispensation, there is no provision for an advocate in behalf of those who fail to comply with the same. In the very nature of things there could not be. Those laws, together with repentance, faith, prayer, and works, comprise the conditions of the plan of salvation necessary for man to fulfill in each dispensation, respectively, in order to obtain the benefits offered him by that plan. Failure on his part to comply with those conditions, results in irrecoverable loss of those benefits—there is absolutely no redress, no provision for a mediator to step in and retrieve that loss.

G. W. MORSE.

#### THE DANGERS OF IDOLATRY.

THAT man is naturally a religious being is too evident to need demonstrating here. Many, however, take it for granted that because of this natural tendency of mankind there is little danger but they will be sufficiently religious to meet the requirements of the case, without giving more than very casual, half-hearted attention to their worship. This undoubtedly accounts for a vast amount of the carelessness and indifference that is seen in the world, and for much of the coldness and unconcern among professors of religion. Men are prone to allow nature to take its course, erroneously concluding that in so doing they will not come very far amiss. In adopting this principle, one needs to be carefully guarded, in order that in following it he does not go downward instead of upward. It is sometimes true that to follow one's own nature is safe and correct, and sometimes true that it is the reverse of this. In Eph. 2:3 Paul speaks of some who were "by nature the children of wrath, even as others." James 3:6 points out the danger of having the "course of nature" set on fire by the tongue. In 1 Cor. 2:14 Paul states that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 2 Pet. 2:10, 12 indicates that to follow the course of nature after a certain manner will cause such to become "as natural brute beasts made to be taken and destroyed." In following the course of nature, then, one must needs be very wise and cautious lest he make a very grave mistake in the selection of instincts.

That we are to take nature as our guide and teacher in some things is conclusively shown. 1 Cor. 11:14 is a case in point. 2 Tim. 3:3 speaks of a "natural affection" that some wicked classes will be without in the last days.

There is another principle, or we may say a well proved and accepted fact, that is quite as important as the one first stated, and more to the purpose of this article. It is this: That man, in and by the process of his worshiping, becomes assimilated to the moral character of the object that he worships. The saying that "An honest man is the noblest work of God," has been changed by some philosophers so as to read, "An honest god is the noblest work of man." With idolaters the latter rendering is certainly the more appropriate, and those who prefer it thereby supply evidence that indicates a leaning toward idolatry. Certainly, if we are left to create, by imagination or otherwise, the objects that we will worship, no better principle could be enunciated. But are we idolaters? The question is easily answered. If we worship a god of our own choosing, a god whose attributes, even, are of our own choosing, we are idolaters.

Idol worship is, in the very nature of the case, debasing to the worshiper. It is utterly impossible for a nation of idolaters to rise in the scale of morality, I care not how sincerely or devotedly they perform their worship. A few considerations will show that this statement is correct. In idolatry, the object of worship is a creation of the worshiper. No human

being can create a god that is superior to himself; it must be inferior; for in this as in other matters, the principle holds good that a stream cannot, naturally, rise higher than its source of supply. The tendency is downward, and that continually. The idol worshiper, then, worships an object inferior to himself, and upon the principle before stated that the worshiper becomes assimilated to the moral character of the object that he worships, it is self-evident that the natural and unavoidable tendency of idolatry is downward.

In the light of the foregoing, it is very easy to understand why the world has been and still is growing worse instead of better. Satan taught the first lesson in idolatry in the garden of Eden, and the human race have been learning and practicing idolatry ever since. Just as true as that the practice of idolatry lowers the worshipers in the scale of morality, so true is it that if we see a people descending in the scale of morality we may know they are, to a certain extent, at least, idolaters. If one statement is true, the other is also. Carry the reasoning a little further. If a people are not actually rising in the scale of morality, there is occasion to be suspicious of their worship. Do you want to know whether or not you are an idolater? Do you want to know whether or not any given body of people are idolaters? We have indicated the rule by which the discovery may be made. Which way are you or they progressing as regards morality?

The conclusion has no doubt been reached ere this, in the mind of the reader, that in order for a people to ascend in the scale of morality, they must worship a god other than of their own creation; they must, in fact, worship the God of the Bible—the God of divine revelation. Herein we get a glimpse of how utterly lost and hopeless would be the human race without divine revelation. They could not by any possibility rise, but must continue descending until the lowest possible depths of degradation are reached, and they become, eventually, extinct. Let those who sneer at revelation as a myth, ponder upon this inevitable conclusion. Just as sure as there is not a God of revelation, just so sure is the human race doomed to final extinction by a natural downward process. The prospect would indeed be a gloomy one were such the case. In 2 Pet. 2:12 the case of those who worship other than the God of revelation is clearly stated: "These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

But a simple knowledge of the true God will profit nothing unless he be worshiped. It becomes evident that the worshiper must know something about the attributes of that God; he must know what his will is; he must know, in short, what constitutes acceptable worship. We are conscious of the immeasurable superiority of the Creator; evidences of his unlimited power are abundant. All nature, nay the entire universe, proclaims a Creator, but we must look elsewhere to find that Creator revealed. Nature intimates a Creator, but she does not reveal him nor his attributes as man requires that he should be revealed in order for him to render acceptable worship. His power, we say, is demonstrated in a manner at once stupendous and convincing. Discovering our own nothingness, our own weakness, our entire dependence upon a power higher than ourselves, how natural that we should endeavor to know what that Superior Being really is, what his attributes are, and by what means we may live and act so as to please him! We are in his hands; we are dependent upon him for the food we eat, the water we drink, and even the air we breathe. When we lie down at night to pass into a condition of unconsciousness—of absolute defenselessness, who will guard us but God? Who but he can cause our hearts to continue beating, our respiratory organs to continue acting?—None. Oh, it would seem as though we would leave no effort untried, no means unused, to know such a kind, merciful, powerful Father, and to conform our lives to his will!

Here, then, is presented the most powerful argument in favor of studying the Holy Scriptures; for they are the only source whereby we may learn what we need to learn of the only true Object of worship and his attributes. All study of nature should be in the light of divine revelation in order to be of greatest good to us. As we study the Bible and nature, our most earnest prayer should be, "O Lord, herein help us to learn of thee."

We should not forget that the worshiper will, in any event, become assimilated to the moral character of the object he worships. It is possible for one to know of the true God, and even to study the Bible, and yet stand low in the scale of morality. If one fails to comprehend God's true character and attributes, just to that extent will he fail of reaching the position that true worshipers of God should reach. Our worship of God will not be of any higher character than our estimate of him and his attributes. If we create in our own imagination certain attributes that we think God ought to possess, and gauge our worship of him by those attributes with which we have clothed him, that worship becomes a species of idolatry, and the result cannot be otherwise than disastrous upon ourselves and displeasing to God. In no case shall we receive a greater degree of benefit from our worship, or be made in any sense better by it than the standard we ourselves have fixed for the God we worship. What shall we say, then? That a man's standard or estimate of what God and his attributes are is shown by what the man himself is? The principle seems a sound one. Doubtless there are other considerations that should be taken into account, but on general principles this rule is a correct one. Even idolaters accept this principle. In China, the priests say, "Think of Buddha and you will be transformed into Buddha. If men pray to Buddha and do not become Buddha, it is because the mouth prays and not the mind." Worship is reflexive in its effects upon the worshiper.

Christ enunciated a principle when he healed the two blind men, that is more comprehensive than is generally realized. He said: "According to your faith be it unto you." By the term "faith" here is meant one's system of religious belief, his comprehension of God and his attributes, as well as faith in the abstract. We would not say that God does not give us more than we ask for, nor that the favors we receive from him are no greater in measure nor higher in standard than our comprehension of God; but we do say that the answers we receive vary according to our comprehension of God and his attributes. James says (chap. 4:3), "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." When men qualify their prayers with mental reservations in which is suggested the use the Lord will suffer them to make of the favors for which they pray, they are taking a great responsibility upon themselves, and the chances are that their prayers will not be answered in the direction desired.

On general principles, men will do about what they believe God will suffer them to do; and hereby is suggested a rule for determining man's estimate of God. See in what his life consists; what principles he exemplifies in his daily conduct and intercourse with his fellow-men; what his home relations are; how he is esteemed in his neighborhood; what his character is for faithfulness and trustworthiness. Examine yourself in these and other particulars, and thereby ascertain what your true estimate of God and his attributes is. We are all tinctured with idolatry; we all have something to do, more or less, by way of establishing, according to our own standard, the character of the God we worship. Just to the extent that we do this, are we idolaters; and idolatrous worship is lowering instead of elevating in its tendency. Herein may be discovered the secret of a vast amount of the stationary religion there is in the world,—the reason why so many professed Christians make no visible progress from year to year. Their worship is so largely tinctured with idolatry that they cannot progress. Their idolatrous tendencies counterbalance their true worship, and so they remain practically stationary.

The conclusion is irresistible and emphatic, that a continual, faithful, earnest, and devoted study of the Scriptures is of paramount importance if we would be kept from idolatrous tendencies. The God we should worship is therein revealed, and his attributes made known; and by no other means can we become familiar with the same. When a principle is found, it should be learned, and made a part of our very selves; and thus, by persistent attention, and by the aid of the Holy Spirit, which should be continually invoked, we may indeed follow the admonition of Paul in Rom. 12:2: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

We are constrained to add one thought more, by way of a practical suggestion as to how the foregoing principle may be applied; and that is this: Our Sab-

bath-schools afford one of the very best opportunities known for the successful study of the Scriptures; and it would seem that in the light of the foregoing, the obligation and necessity are imperative for all who possibly can do so, to attend and take part in the Sabbath-school. Viewed in this light, the Sabbath-school is an invaluable agency to prevent one from lapsing into idolatry. Those who, without sufficient cause, fail to embrace the privilege afforded by the Sabbath-school, will most certainly have a serious matter to answer for at the bar of God.

G. W. MORSE.

## The Commentary.

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

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

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

691.—"NEITHER ANGEL, NOR SPIRIT"—"IT IS A SPIRIT"—"A SPIRIT HATH NOT FLESH AND BONES."

1. What is meant by angels and spirits, as mentioned in Acts 23:8, 9?  
2. What is the meaning of the word "spirit" as used in Matt. 14:26?  
3. When Christ said "a spirit hath not flesh and bones" (Luke 24:39), did he mean that angels have not flesh and bones? J. K. S.

1. Intelligent beings of the unseen world. The Sadducees disbelieved in the resurrection, and in the existence of intelligent beings that could not be seen by their natural eye-sight.

2. Phantasm, or ghost. No reference is made to intelligent beings of the unseen world.

3. The "spirit" that the disciples thought they saw upon this occasion, was of the same nature as that which they took Jesus to be when he came to them walking on the water; viz., a ghost: "an image formed by the mind, and supposed to be real; an imaginary existence which seems to be real; a shadowy or airy appearance;—sometimes an optical illusion; a dream."—*Webster.* This it was that Christ told them did not possess flesh and bones; he did not have reference to the angels.

692.—ZECHARIAH 14:4.

When do you understand that Zech. 14:4 will have its fulfillment, and in what manner? R. E. T.

At the end of the thousand years' residence of the saints in heaven, when the New Jerusalem descends "from God out of heaven," and is located upon this earth (Rev. 21:2) to become the "camp of the saints." Rev. 20:9.

693.—ORIGIN OF SPRINKLING AND POURING—DATE OF RISE OF REFORM ON THE QUESTIONS OF BAPTISM AND NATURE OF MAN.

1. When did sprinkling and pouring begin to take the place of true baptism?  
2. Where and by whom was the true mode of baptism instilled into the church?  
3. When, and by what reformer, was the doctrine of the inherent immortality of the soul opposed? Wm. P.

1. Robinson's "History of Baptism," published in 1817, states that "the administration of baptism by sprinkling was first invented in Africa, in favor of clinics, or bed-ridden people; but even African Catholics, the least enlightened and most depraved of all Catholics, derided it and reputed it no baptism. . . . In the case of expiring babes, the pressing necessity of dispatch compelled the priests to omit most of the previous ceremonies; and some administrators, to make sure by one dextrous effort of both expelling Satan and remitting sin, baptized with lustral, or holy water; and as they had only small quantities of this, they were obliged to be sparing and only sprinkle. An express statute to prohibit this practice fully proves the existence of it." With regard to pouring, the same author says elsewhere: "The first appearance of baptism by pouring was in the eighth century, when Pope Stephen allowed the validity of such a baptism of infants in danger of death."

In volume one of the "Baptist Library," published in 1855, occurs this paragraph: "The first instance on ecclesiastical record, of pouring or sprinkling, is that of Novatian, in the year 251; which case is thus described in Eusebius; 'He [Novatian] fell into a grievous distemper, and it being supposed he would die immediately, he received baptism, being sprinkled with water on the bed whereon he lay, if that can be termed baptism.'"

The same authority states that pouring originated in Germany.

2. It does not appear that the true mode of baptism has ever been entirely lost sight of. There have al-

ways been Christian bodies that have practiced the rite as it was given and intended, viz., by immersion. The "Baptist Library," before referred to, quotes from a large number of authorities on this subject, showing that immersion was practiced for many centuries. Among others, the following are given:—

The Bishop of Meaux acknowledges "that it may be made to appear by the acts of councils, and by the ancient rituals that for thirteen hundred years baptism was administered by immersion throughout the whole church, as far as possible."

Whitby says: "Immersion was religiously observed by all Christians for thirteen centuries."

Robinson states that "Immersion in the Church of Rome stood by law established till the latter end of the eighth century. Then pouring was tolerated in case of necessity."

"In this country [England] sprinkling was never declared valid, ordinary baptism, till the assembly of divines, in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so." In a work entitled "History of all the Religious Denominations in the United States," page 43, occur the following statements, made by Rev. A. D. Gillette, A. M., pastor of a Baptist church in Philadelphia: "Church history shows us clearly that in every age since the Saviour's advent, there have been communities of Christians among whom were held most, and by some all, of the peculiar doctrines of the Baptists of the present day. Such were the Piedmontese, Waldenses, and disciples of Gundulphus."

It is evident that sprinkling gained in popularity in the Church of Rome from and after the thirteenth century, until it became universal.

Hayden's "Dictionary of Dates" says that the first Baptist church was formed at London in 1608. The reformation on the question of baptism may be said to have commenced with the rise of the Baptists.

3. With regard to the question of the inherent immortality of the soul, evidence is abundant to show that there have always been those who disbelieved that doctrine, and of course they opposed it more or less, according to their surroundings and their estimate of its importance. Martin Luther opposed it, though not very strongly. Very many of the early reformers embraced the doctrine of the non-immortality of man. In the sixteenth century the early Baptists in England held to that doctrine, also the Socinians. In the last half of the seventeenth century, John Locke, of England, was a strong advocate of the non-immortality of man. Among other staunch believers in and advocates of the doctrine may be mentioned John Milton, Bishop Jeremy Taylor, Archbishop Tillotson, F. W. Stosch, Dr. Isaac Watts, and many others.

In this country the doctrine of conditional immortality was first proclaimed with special force and power by George Storrs, in 1842.

694.—PLACE OF AARON'S DEATH.

Numbers 33:37, 38 states that Aaron died at or in Mount Hor, while Deut. 10:6 states that he died at Mosera. How do you harmonize these two statements? A. H. V.

Smith's Bible Dictionary, also that of Cassel, Petter, and Galpin, state that Mosera was the name given to the place of encampment of the Israelites, which was adjacent to Mount Hor. Dr. Adam Clarke gives the same explanation. Thus it would be proper to speak of Aaron's death as having occurred when they were encamped at Mosera, while the immediate locality was on Mount Hor, as definitely recorded in Num. 20:28. The expression, "and pitched in Mount Hor," as used in Num. 33:37, must be construed as meaning in the region or vicinity of Mount Hor. The 38th verse shows that this is the correct signification; for it says that "Aaron the priest went up into Mount Hor." It has always been the case that some localities have different names applied to them; and thus it occurs that different persons speak of the same locality by different names, and also that the same person, at different times, may use different names for the same locality.

695.—WHY THE WOMEN WENT TO THE SEPULCHER TO EMBALM THE BODY OF JESUS.

Why did the women go to the sepulcher to anoint Christ's body, when Nicodemus had already done so? They saw him laid out (Luke 23:55), anointed after "the manner of the Jews" (John 19:40); hence I fail to see why it was necessary for the women to hasten to the sepulcher so early Sunday morning to embalm the body. R. F. B.

The first embalming must necessarily have been hastily and imperfectly performed, and the design of the women was to complete the preceding operation.

696.—A SABBATH FOR THE LAND.

Please explain Lev. 25:3, 4; why should not "a sabbath of rest unto the land" be observed now as well as anciently? H. L. H.

The sabbatical year thus provided for was one of the institutions that God chose to give especially to the Israelites; as a specific institution it was included in the list of types and shadows, all of which ceased by limitation at the opening of the new dispensation. The principle, however, upon which this year of rest for the land was founded, is as applicable now as anciently, and is recognized and followed by all intelligent agriculturists. In order that land that is cropped may not become worthless, it is necessary to apply fertilizers, or to occasionally let it rest.

## Progress

"He that goeth forth and  
less come again with rejoicing"

### BUGLE CALL

GATHER YOU,  
Bright is the  
Fair is the morn'  
Light that illu-  
In this day,  
Sound the loud  
Is stretching  
Sound the loud  
With sabers up  
We wait for  
Let the colors  
At the pale d'ye  
Peal forth the  
"The day of the"

SHORTLY after my  
chosen leader of the  
into the country fit  
who sent the \$250  
a minister in comin  
course lay through  
lady of the leading  
the Lord's Sabbath  
favorable to the tru  
coming, and had  
with seats, for mee  
main here for a fe  
the State church, w  
Dutch Reform, by  
ously, and assured  
thing, and if your  
surely ought to do

He did not atten  
of the Church of B  
of our last meeting  
me till nearly half  
the evening discou  
gospel, and wishe  
He said we were qu  
but thought it was  
church and the ex  
with a previous dis  
congregation rese  
ment of our conv  
attention till the d  
ister a copy of "M  
he said he would  
part, and shall pra  
ing light to the fi  
completed, and ed  
came to me the nex  
write to the bishop  
minister were the  
farther with them  
until twelve o'clo  
considerable influ  
tioned signed the  
tined interest in  
attend our closing

The young man  
my former report,  
so bitterly oppose  
wife, have taken  
baptized, and un  
ing quotations fr  
charge of the wor  
connected, are so

I am much surpr  
cepted the deadly  
ing party. I can  
with grief, that you  
confidence should  
your usefulness w  
the least doubt) y  
means of undoing a  
I say this after m  
this Sabbath quest  
vinced that the D  
the progress of G  
some places, and I  
never have gone t  
to split the church  
Has this movement  
him to Jesus?—  
Christ and him cr  
is sure to make str  
is now taking up y  
the spiritual wor  
tends to put Jesu  
and drive the con  
Therefore, though  
at your conduct,  
this subject entire

Last Sabbath  
ings. Parts of  
miles away. Th  
Six new memb

## Progress of the Cause.

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

### BUGLE CALL: "COLORS TO THE FRONT."

GATHER you, gather you, armies of God;  
Bright is the path where we stand;  
Fair is the morning now shedding abroad  
Light that illumines His mountains untrod,  
In this day of the Lord at hand.  
Sound the loud bugle! the long picket line  
Is stretching in splendor afar—  
Sound the loud bugle! with ardor divine,  
With sabers uplifted and banners that shine,  
We wait for the summons to war.  
Let the colors advance! our swift-moving band,  
At the pale drummer's signal, can hear the command,  
Peal forth the loud tidings o'er sea and o'er land:  
"The day of the Lord is at hand, at hand."  
—Toria A. Buck, in *Elmira Telegram*.

### SOUTH AFRICA.

SHORTLY after my last report, in company with the chosen leader of this newly organized church, I went into the country fifty miles distant, to visit the family who sent the \$250 to America to pay the expenses of a minister in coming to labor in South Africa. Our course lay through the village of Bashoff. The landlady of the leading hotel of this place is a believer in the Lord's Sabbath, and her husband is kind and favorable to the truth. They had heard that we were coming, and had prepared a room, nicely arranged with seats, for meetings. We were persuaded to remain here for a few days. I visited the minister of the State church, which here in the Free State is the Dutch Reform, by whom I was treated very courteously, and assured that "conscience is a very sacred thing, and if yours bids you keep the Sabbath, you surely ought to do it."

He did not attend our meetings, but the minister of the Church of England was present. At the close of our last meeting he came forward and talked with me till nearly half past ten o'clock. He agreed with the evening discourse, which was on the law and the gospel, and wished me blessings for preaching it. He said we were quite right on the Sabbath question, but thought it was safe to follow the precepts of the church and the example of holy men. He differed with a previous discourse on the nature of man. The congregation re-seated themselves at the commencement of our conversation, and listened with silent attention till the close. I promised to send this minister a copy of "Man's Nature and Destiny," which he said he would gladly read. I have fulfilled my part, and shall pray that he may walk in the advancing light to the fullness of truth. He is young, accomplished, and educated. A member of his church came to me the next morning, and said that he should write to the bishop, and if the positions taken by the minister were the faith of the church, he could go no farther with them. He had talked with his minister until twelve o'clock the night before. He is a man of considerable influence. He and the lady before mentioned signed the covenant. He has shown his continued interest in the truth by coming thirty miles to attend our closing meetings at this place.

The young man, home missionary, referred to in my former report, and the other man who was being so bitterly opposed by his friends, together with his wife, have taken a firm stand for the truth, been baptized, and united with the church. The following quotations from a letter from the minister in charge of the work with which this young man was connected, are somewhat indicative:—

I am much surprised and pained to find you have accepted the deadly, ruinous teachings of the Saturday-keeping party. I can scarcely write to-day, I am so overcome with grief, that you in whom I have always placed so much confidence should be so easily led astray into a path where your usefulness will be destroyed, and where (I have not the least doubt) you will be a curse to many souls and a means of undoing all the work you have done for God. . . . I say this after much thought. I have carefully studied this Sabbath question in every point, and am quite convinced that the Devil has brought this subject up to stop the progress of God's work. It has already done so in some places, and I am sure some will be in hell who would never have gone there only for this question's coming up to split the church and stop the progress of Jesus' work. Has this movement ever laid hold of a sinner and brought him to Jesus?—Never! . . . Our business is to preach Christ and him crucified, and not to preach the law, which is sure to make strife and divisions. This question which is now taking up your time and attention to the ruining of the spiritual work, cannot be allowed. No question that tends to put Jesus in the background, split up our corps, and drive the converts back to the Devil, can be allowed. Therefore, though I love you dearly and am heart-broken at your conduct, I am compelled to ask you to renounce this subject entirely, or to resign your position.

Last Sabbath and Sunday we had our closing meetings. Parts of three families were here from fifty miles away. The Lord was near and that to bless. Six new members united with the newly organized

tract and missionary society. It was unanimously voted to raise the membership fee from four shillings to a crown, which is about \$1.24. The matter of assisting in the purchase of a new tent to be used in South Africa was considered. The brethren thought that as the cost of shipping from the coast to the interior would be so great, it would be better to have a special tent for Central South Africa. To accomplish this and to purchase furniture, which is very high here, ninety-one pounds, nearly \$455, were subscribed. Besides this, one brother pledged three shillings, seventy-five cents, per week to meet tent expenses, as long as he lives. He is a man of both truth and business, and we hope he will live till the work of saving souls is completed.

Our meeting closed with the celebration of the Lord's supper, when the Saviour's promise was fulfilled: "If ye know these things, happy are ye if ye do them." Hearts which had been made sad by the alienation of friends, were here made happy in communion with Him who sticketh closer than a brother.

There is now established in this part of the Master's vineyard a church of twenty-six members, and a T. and M. society of twenty-five members; also three Sabbath schools and one family Sabbath-school. With feelings of mingled joy and sadness I now arrange to go to another part of the field to sow the precious seed. It is with gratitude to God that I find people in this new field who are so ready to follow Christ even over a thorny path, and that those who thus commence to follow him possess that true missionary spirit which is the characteristic of the gospel of Jesus Christ. Some are now beginning to talk of selling their farms to help spread the truth, and of devoting their time to the service of the Master.

There are difficulties to contend with here, which you, my brethren in America, do not have to meet. A farm here consists of a water privilege and usually of thousands of acres of land. Land without a water privilege is almost worthless. So you see a man cannot cut down on his farm and keep a little on which he can support his family. It must either all go or remain with his water privilege. A most decided opposition to the truth by those who reject it is likely to follow its presentation. The diamond mines are now operated almost exclusively by large companies. To keep the Sabbath excludes a man from any opportunity to work for these companies. One of our brethren has thus lost a position of trust and good pay. He was offered liberal wages if he would work on the Sabbath, but he replied that he would rather starve to death than do that, even for the sake of his wife and children. What poor people are to do who obey God, I do not know; but a kind Heavenly Father knows, and it is ours to obey his commands, not asking why.

I now see better than ever before, why the Lord did not make this message a testing truth ages in the past. We now know that though "the road may be rough, it cannot be long." How long? my heart sometimes inquires, and then comes the cheering response, "Behold, I come quickly." The signs which tell us that, are surely in the past, and our Lord is now "even at the doors." In my own mind, briefly expressed, I am fully satisfied that now, while the angels of heaven are holding grasping Russia and covetous England with their mighty power, is the only favorable time we shall ever have to work here in South Africa, at least. I want to assure those who have given their means to establish the truth in this distant land, that your contributions are truly appreciated by the converts here, and that a recital of your love and labor touches feeling hearts, and moves souls to work and give for the salvation of others. For the efforts you are making to spread the truth here, I trust your eyes will see souls rising up to call you blessed in the soon-coming kingdom.

The thought presents itself that this report savors of sadness. If so, I wish to correct the mistake by saying, that in my labors as an ambassador of Christ, I have never been so happy as since coming here. From my wife's letters from Wellington, where she is engaged in Bible work, I think it is the same with her. God is blessing her efforts there. It would seem needless to ask the twenty-five thousand who are sending their weekly donations to this mission, to "pray for us."  
CHAS. L. BOYD.

*Beaconsfield, South Africa, Sept. 27.*

### NEW ZEALAND.

AUCKLAND.—The Sabbath-keepers in this place have had much of God's blessing of late. A few weeks ago, at the close of a series of lectures in the church, in which we re-examined the principal points of our faith, we spent two weeks in earnestly seeking God. We met night after night for prayer and praise. The Lord came near and blessed us. The children and youth gave their hearts to the Lord, and the older ones consecrated themselves anew to his service, and received a fresh conversion. There has been a marked change in our services since then. We have been brought closer together, and the Third Angel's Message has been the burden of our hearts and the theme of our conversation. God's plan for supporting his ministers has been adopted by nearly all, and more earnest efforts have been put forth to get the truth before those who know it not. As

might be expected, many have become anxious to be baptized. Last night was the first time we have had water enough in our new baptistery for the ordinance, and at the close of the service fourteen precious souls were buried with their Lord in baptism. The Spirit of God rested upon us, and made the place solemn. A number of those immersed were elderly people, who have been Christians many years, but had only been sprinkled. One brother who has been a local preacher for years in the Methodist Church, experienced a great blessing in taking this step. Tomorrow night, Oct. 11, twenty or thirty more will go forward in this ordinance. Surely the Lord has done great things for us.

About twenty have united with us since the tent was taken down, making seventy-four in all, sixty-three of whom are still faithful. We have one case of much interest, that it will not be out of place to mention in this report. During the tent meetings a young man about twenty-eight years of age was thoroughly convinced of the truth, but as he was partner in a large grocery he thought he could not obey. His mother, a pious woman, the first lady who took hold of the Sabbath after I began the tent work, continually prayed to the Lord to bring her son into the truth. During the revival meetings to which reference has been made, he became so troubled and deeply convicted of sin that he could not rest. He struggled with the problem until he was well-nigh prostrated, and finally, a few days ago, he took a strong, bold stand for the truth. He and his partner expect to dissolve partnership, so that he can serve God as required by the law. I do not know as I have ever witnessed clearer evidence of the power and vitality of the truth of God. This young man is an energetic, self-made man. He is very anxious to take hold of our canvassing work. We long to see the truth thus working on the hearts of the people.

We now expect to begin tent meetings about the first of December, and we also expect to have the Lord's help; for many earnest prayers are being offered for our success. Last week was set apart by the brethren in Australia for fasting and prayer. The Auckland Sabbath-keepers joined in seeking the Lord. We are very anxious that the General Conference soon to meet shall send another minister to help us.

It was just one year ago to-day noon that my wife and I took the train at Des Moines, Iowa, for this distant field of labor. It has been a good year to us; for God has been with us. We still desire the prayers of God's people.  
A. G. DANIELLS.

*Oct. 10.*

### OHIO.

GENOA.—Bro. Iles and myself have held meetings here since the camp-meeting closed. Bro. Haughey was with me here before the camp-meeting. At times it looked very dark, but the Lord has blessed our efforts, and as the result we have organized a church of twenty adult members, a Sabbath-school of forty members, and a T. and M. society. We have secured a good place to meet for the year to come, and feel that the Lord has done a good work.  
D. E. LINDSEY.

### TEXAS.

BLACK JACK GROVE.—Eld. W. S. Greer visited this company Sabbath and Sunday, Oct. 22, 23. On Sunday he organized a church of nine members, and five souls followed their Lord in baptism. There are others obeying the truth who will unite with them soon. May this little company live to the glory of God. One sad thought is that they will soon be broken up by removals, as several cannot get lands to rent in this community, and obey God's commandments, they not being able to lose a day every week. One brother has sold his farm, and expects to attend the College at Battle Creek. May the Lord prepare him for work in his vineyard. Oct. 25, I commenced meetings in the Sodom school-house. On account of bad weather the congregations have been small, averaging about thirty. Quite a number at this place are much interested. I labor on in hope.  
Oct. 27. W. S. CRUZAN.

### INDIANA.

BUNKER HILL, MIAMI Co.—I held meetings at this place Oct. 25-30. The company at this place has been considerably reduced by removals, etc., and only a few remain to hold meetings; but these few seem firm in the truths of the Third Angel's Message. They were in need of help, and the meetings were a source of strength and courage to them. The preaching was of a practical nature. We tried to set before them the importance of living up to the light they have received, and to thus exert a good influence over others around them. They felt to renew their energies in the good work. On Sabbath, the Spirit of the Lord seemed very near in the social meeting. The attendance of those not of our faith was very small, yet a few came and apparently were very much interested in the word spoken. A good impression seemed to be left upon the minds of those who attended. I could not remain longer, having other meetings to attend; but I hope to return before

a great while and follow up the work at this place. I think good can be done. I expect to labor most of the time this fall and winter among the churches in the northern part of the State, and hope that the Lord will bless in the work. My permanent address will be Denver, Miami Co., Ind.

Nov. 1.

B. F. PURDHAM.

## MINNESOTA AND DAKOTA.

It was my privilege to attend the camp-meeting at Fergus Falls, Minn., Sept. 22-26. This was a good meeting. The Lord came near to his people. The people of the city gave a good hearing, and an excellent impression seemed to go out from the meeting. Our general meetings are growing more and more interesting and important, and those who are content to stay at home are meeting with an irreparable loss. An hour each day was allowed to the health and temperance work, which favor I trust was appreciated by all. Thirty-two were added to the association.

Oct. 3-7, I was at Wahpeton, Dakota, at the request of Bro. John McMillan, a resident of that county. The interest in the "local option" question is quite high in that Territory. I spoke three times in the court-house, on the subject of health and temperance. We did not see the interest in this work we had hoped, but we secured twelve orders for *Good Health*. I trust a good impression was left. Oct. 8, 9, I spent at Fargo, speaking each day to the friends who assembled in their comfortable hall. A good interest was manifested in the word spoken. I spoke once on Bible temperance. Oh that we could realize the importance of being "temperate in all things"!

H. F. PHELPS.

## NEW YORK.

AMONG THE CHURCHES.—Since our good camp-meeting at Utica I have labored in settling up camp-meeting matters, preparing mission records and blanks, and visiting churches. I have held meetings with the following churches: Rome, Williamstown, Pulaski, Adams Center, Watertown, and Lancaster. Most of these meetings were seasons of great profit and encouragement to the brethren and sisters. The good effects of our camp-meeting are very apparent in those churches that were well represented. Hope, courage, and faith were revived in the hearts of many who had become discouraged, and a spirit of devotion and labor is manifested to an extent that is indeed encouraging to the hearts of God's servants. Yet it is with sadness that we see some becoming affected by Satan's temptations, ensnared by his devices, and led away from their brethren in sympathy and in work. How strange it is that brethren who have been years in the truth should not discern the work of the enemy when they are tempted to think so much about the faults or supposed wrongs of others, and put forth so much effort in examining and criticising the course of others, and in drawing sympathy to themselves, that they overlook their own defects of character, and neglect that self-examination and humiliation necessary in the work of overcoming! When brethren become so much affected as to withdraw their interest and support from the cause of God, they stand in a critical place. Satan leads them to think that they are right in taking the position they do, and thus deceives people to the extent that they believe they are justified in rejecting the truth, and in separating from the cause and people of God. May the Lord help us that we may not be ignorant of Satan's devices.

M. H. BROWN.

## WISCONSIN.

PITTSVILLE.—We have just closed a three days' meeting with the Pittsville church. We found some discouragements existing when the meetings commenced, but the Lord helped all to see the mistakes they had made. Then a spirit of confession came in, followed by peace, harmony, and love. Courage in the good work of the Lord then came into all their hearts. Five young people made a start to serve the Lord, and were taken under the watchcare of the church. We sincerely hope that all the brethren and sisters will be so faithful to the Lord that he will delight to bless them with wisdom, so they can help those young people on in the narrow way of life. I am satisfied that many may be added to their number if they will only walk in the light as the Lord directs; and by so doing they will have fellowship one with another. 1 John 1:7.

Oct. 31.

I. SANBORN.  
H. H. FISHER.

GILMAN, RIVER FALLS, AND LUCAS.—About the first of September I united with Bro. H. R. Johnson's company, and for some time labored with them among the Scandinavians at Gilman, Pierce Co. We had meetings in a school-house, with good attendance from the first. One minister of the place, although friendly at first, and seemingly pleased that we had come, as our meetings advanced and many of his people became convinced of the truth, was alarmed, and commenced to oppose us both publicly and privately, making many bold assertions but producing no proofs. When speaking on the Sabbath question,

he used but one verse from the Bible—Mark 2:27. The majority of the school Board being of his people, were prevailed upon to close the school-house against us, but keep it open for him. There are some, however, who take the testimony of the Bible in preference to the doctrines of men, and we hope that they will not only be hearers but doers of the word.

Oct. 1, I attended the quarterly meeting at River Falls. Arrangements were made to have a distributor placed in a conspicuous place, and clubs were raised for the *Signs, Sickle, and Sentinel*, to be used in the rack.

The district meeting at Lucas, Oct. 15, 16, was well attended, all our societies except one being represented. Bro. Chas. Smith was present and preached to us, showing the necessity of making a thorough preparation for the coming of the Lord, and of consecrating ourselves more fully to him. The business sessions were seasons of special interest, and calls for help were made from several places where parties are interested. The harvest is great but the laborers are few.

B. M. SHULL.

## MICHIGAN.

HOWELL, WEBBERVILLE, AND LAPEER.—Bro. T. M. Lane and myself held meetings with the Howell church, Oct. 15, 16. There was a general attendance, and the occasion was one of spiritual enjoyment and profit. On Sabbath five were baptized and received into the church. Some of these were youth whose powers, if consecrated to God, may be a help in his cause.

Oct. 19-24, I was with the friends at Webberville. Bro. C. B. Childs and L. N. Lane were also present. Several embraced present truth at this place the past summer, and arrangements have been made to keep up regular Sabbath meetings. Monday morning two were baptized here. We also visited some at Fowlerville who have commenced to keep all the commandments the past season.

Sabbath, Oct. 28, in company with Bro. T. M. Lane I met with the church at Lapeer. At this place baptism was administered to three whose cases had been considered by the church one week previous. I am now at Battle Creek College, to remain perhaps through the winter.

F. D. STARR.

Nov. 2.

OTSEGO AND BEDFORD.—After my return from the Indiana camp-meeting, I spent two Sabbaths and Sundays with the church at Otsego, holding meetings each evening during my stay, with the exception of two evenings. Meetings began Sabbath, Oct. 15, and closed Sunday evening, Oct. 23. A profitable season was enjoyed with the church there. The Spirit of the Lord seemed to come in, in an abundant measure. The interest to hear among those not of our faith was good, as every service was well attended by this class. Several of the services were conducted in the form of a regular class drill upon some of the points of our faith, giving all an opportunity to take part and to ask questions. Sabbath afternoon was devoted to a Scriptural investigation of the doctrine of Spiritual gifts, and the reasons for our faith in their manifestations. Quite a number not of our faith were present. We feel that the meetings were productive of good, and thank our Heavenly Father for such a precious truth.

Sabbath, Oct. 29, I spent with the church at Bedford. We enjoyed the presence and blessing of the Spirit of the Lord. This company, though new, is composed mostly of those who have kept the Sabbath for years. I feel thankful for the privilege of meeting with those who love the present truth.

Oct. 31.

O. C. GODSMARK.

## OREGON.

MARSHFIELD.—Commenced tent labor in this place July 24, with an average attendance of about seventy-five. For three or four weeks there was a very good interest. When the close, practical, testing points were presented, the congregation decreased in number, yet a few were attentive till the close of the meetings. When the weather became cool and damp, we took down the tent but continued our meetings in the Baptist church for a time, holding two or three meetings a week. By invitation of some who were interested at a large saw-mill, about two miles away, we held fourteen meetings with some success. Six persons embraced the truth, one old gentleman and his wife, about seventy years of age, formerly from Scotland, being among the number. The lady once belonged to a company of Sabbath-keepers in her native land. They accept the faith heartily. The brother has used tobacco for fifty years, but has cheerfully laid it aside, and is now rejoicing in the truth. The foreman in the saw-mill, where they employ about fifty men, has, with his family, accepted the truth. This has caused some excitement. The proprietor said that kind of religion and the mill could not run together. The brother offered to deduct \$25 per month if he would permit him to rest on the Sabbath, but he refused. He then said that to him it was life or death, and he could employ another man. This was a trying time for him, for he has a large family and no means of support but his day labor. He attended the Sabbath meeting rejoicing

in the truth, not expecting another day's work in that place. On the evening after the Sabbath he was sent for to come to the office, and was told that he could remain and work by the day at the same wages, but not as foreman.

I have been here about thirteen weeks, and have held seventy meetings. Twenty persons have signed the covenant. A tract society and a Sabbath-school have been organized. Bro. J. A. Burden has been with me the past week, and assisted in the organization. Eld. Fulton spent one week with me here, holding two meetings and visiting. Bro. J. C. Bunch was with me several weeks, and helped much by good counsel and earnest prayer. I received four subscriptions for the REVIEW, one for the *Good Health*, one for the *Stimme*, and twelve for the *American Sentinel*. Book sales amounted to \$47.; sale of tracts, \$10 80. I close the season's labor with good courage, hoping, if faithful, to meet some of these precious souls in the kingdom.

WM. POTTER.

Oct. 24.

## VIRGINIA.

PORT REPUBLIC, MARKSVILLE, QUICKSBURG, ETC.—According to appointment I met with the church at Port Republic. Began meetings Monday night, Oct. 3, and continued one week. This was my first visit to this place. This little company was brought out under the labors of Bro. Purdham, Stillwell, and others. They are but few in number, yet the most of them seem to love the truth and have a mind to do what they can for its advancement. I was sorry that there were a few who seemed to be so taken up with the cares of this life that they did not get to the meeting at all. We would say to these that they missed a great blessing by not attending. The outside interest was good throughout. We found many who are almost persuaded to step out and obey the Lord, and we believe that if there can be more labor bestowed at that place before long, several more will be added to the number already there. On first-day we had a business meeting, and tried to set before the brethren the character of the great sin of robbing God of that which justly belongs to him. An expression was taken to ascertain how many thought it right to pay tithes, and all acknowledged that it was right, and there resolved to pay a conscientious tithe for one year, and prove the Lord as he asks them to do in Mal. 3:10. And if they do this, we have no doubt that they will receive the blessing promised.

Bro. Hottel was with me, laboring in the interest of the T. and M. work. After setting before the brethren and sisters the importance of engaging in this great work, that they may get before their friends and neighbors the truth now due this generation, he was enabled to effect an organization. We trust they will be a power in the hands of God in helping to disseminate the truth throughout this great State. We enjoyed ourselves during our short stay with these brethren and friends, and hope to be able to return ere long to follow up the interest already awakened in this place.

Began meetings at Marksville Monday, Oct. 10, and continued till the following Sunday night. The outside interest was excellent, especially after we began to hold meetings in the new church house. The brethren and sisters here came to the conclusion some time ago, that they must have a new meeting-house, and last July they began to lay the foundation for the same. They now have a beautiful edifice, 30 x 40 ft., in which to worship God. This church house is a credit to any community, and doubtless will prove a great blessing to the truth in this vicinity. The church was dedicated on Sunday, Oct. 16. The people gathered from all directions until the house was filled and between seventy-five and one hundred were on the outside. All seemed to listen with deep interest while the difference between the views held by us as a people and those of other denominations was set before them. After the meeting many remarked that we had been badly misrepresented. This is the first Seventh-day Adventist church house ever erected in Virginia. The net cost was between \$800 and \$900. The brethren and sisters all did nobly in helping defray the expense, and the church now stands completed, free from debt. We trust the brethren and sisters here will live humbly before God, and that many others ere long will be added to their number. The meetings closed on Sunday night, with a crowded house. One united with the church. If a series of meetings could be held here ere long, doubtless others who are on the point of deciding could be gathered into the fold. May God bless this church.

We next visited the Quicksburg church, and enjoyed some excellent meetings with them. The last few evenings of our meetings the outside interest was excellent, and many expressed their desire to have the meetings continue. Four were added to the church at this place, and doubtless others will soon join. The brethren and sisters are talking of erecting a church here, which is greatly needed, and doubtless it would be a great blessing to the truth.

We began meetings with the Mt. Williams church on Monday night, Oct. 24, and continued until Sunday night. Owing to the inclemency of the weather, the attendance was small, but the Lord blessed in the presentation of his word, and those who did at-

tend seemed deeply benefited by the labors of the REVIEW. Near the churches year. We hope will yet see the he says is holy the blessings w these meetings weeks, follow ened at Bridgew to go to aid Bro for the present v Oct. 31.

OUR recent great help and sisters who after our laborers an Earnest effort missions upon a their support, blanks by mean before all our c It may be a n REVIEW, especo know the natu brief statement

1. Careful, churches, to pl their section t them to assist. 2. Each soli manager of the church in the y 3. Each miss tract society, a of the donation 4. The State various statem statement of c New York C church with t the fourth Sab fore all our c this direction.

5. At the cl each mission t tary a report mission, show amount of wor of the mission throughout th an intelligent their expenses 6. These qu report by the church with t fourth Sabbath Blanks hav this work, an kept with di blanks call, s ing out these and satisfact been adopted to our solicit secretary, J.

The missio ing school; u and wife, wh receive speci engage in B desire to prep ing-school, o Rhode Island Eld. A. E. The interest what increa against the S workers wer to look after interest had They report made, and every day as Science Lea Purity." In vass of the c ones are loc them.

Eld. H. B meetings at S where an inf has moved t has been at will then go ern New Yo work at Alb Eld. M. C and wife w terest of the At a rece

tend seemed deeply interested, and we trust all were benefited by the meetings. The ordinances were celebrated in all the churches, and the Lord drew near by his Spirit, and many hearts were softened by its influence. We obtained eight subscriptions for the REVIEW. Nearly all the brethren and sisters in all the churches vowed to pay a conscientious tithe this year. We hope that those who are not paying tithes will yet see the danger in robbing God of that which he says is holy unto himself. We thank the Lord for the blessings we have received individually during these meetings. Bro. Hottel will, for the next few weeks, follow up the interest that has been awakened at Bridgewater and Mt. Crawford, and I expect to go to aid Bro. Stillwell at Mt. Gilead. My address for the present will be Mt. Gilead, Loudoun county, Va.  
Oct. 31. M. G. HUFFMAN.

#### THE WORK IN NEW YORK.

OUR recent camp-meeting at Utica was a source of great help and encouragement to the brethren and sisters who attended. The fruit is being seen among our laborers and in our churches.

Earnest efforts have been made to place our city missions upon a good basis, with a systematic plan for their support, and carefully prepared records and blanks by means of which their workings are placed before all our churches at brief and regular intervals.

It may be a matter of interest to the readers of the REVIEW, especially to those located in New York, to know the nature of these plans; hence we make a brief statement of them:—

1. Careful, judicious persons are selected in all our churches, to place before the friends of the cause in their section the wants of the mission assigned to them to assist.

2. Each solicitor is informed every month, by the manager of the mission, what help is needed from his church in the way of provisions and cash.

3. Each mission sends to the State secretary of the tract society, at the close of each month, a statement of the donations made to the mission by each church.

4. The State secretary each month compiles these various statements into one, known as the "monthly statement of donations to the home missions of the New York Conference." This is sent out to each church with the Missionary Reading, and is read on the fourth Sabbath of every month. This places before all our churches what each church is doing in this direction, and what all together are doing.

5. At the close of every quarter the manager of each mission makes out and sends to the State secretary a report of labor, and a financial report of his mission, showing the number employed, the kind and amount of work performed, the receipts and expenses of the mission, and such data as will give our people throughout the State, and those in charge of the work, an intelligent understanding of their management, their expenses, and their workings.

6. These quarterly reports are compiled into one report by the secretary, and are sent out to each church with the Missionary Reading, and read on the fourth Sabbath of January, April, July, and October.

Blanks have been prepared which greatly facilitate this work, and the records in the city missions are kept with direct reference to the data for which the blanks call, so that the labor is small indeed in carrying out these plans which are proving so successful and satisfactory in all our churches where they have been adopted. Those living in places not accessible to our solicitors can send their donations to our State secretary, J. V. Willson, Rome, New York.

The mission in Buffalo has the advantage of a training school, under the management of Eld. J. E. Swift and wife, where young and middle-aged people can receive special instruction which will prepare them to engage in Bible or canvassing work. Let all who desire to prepare for the work by attending our training-school, correspond with Bro. J. E. Swift, at 128 Rhode Island St., Buffalo, N. Y.

Eld. A. E. Place has charge of the work in Syracuse. The interest still remains good, and is at present somewhat increased by the active efforts of the ministry against the Sabbath and our work. Two good Bible workers were sent to Utica after the camp-meeting, to look after the work there, and ascertain how much interest had been awakened by the camp-meeting. They report that a very favorable impression was made, and that they find interested parties almost every day as they visit the people and sell the "Health Science Leaflets" and the pamphlet on "Social Purity." In selling these they can make a rapid canvass of the city, and soon learn where the interested ones are located, and thus be enabled to labor for them.

Eld. H. E. Robinson will soon begin a series of meetings at St. Johnsville, thirty-two miles from Utica, where an interest has been awakened by a sister who has moved there, and by one of our canvassers who has been at work there since the camp-meeting. He will then go to Albany, and labor for a time in Eastern New York, visiting churches and helping in the work at Albany.

Eld. M. C. Wilcox and his brother, F. M. Wilcox, and wife will labor in Northern New York, in the interest of the churches and the work in Watertown.

At a recent meeting of the Conference committee,

plans were laid by which all our churches, or at least most of them, will be visited by one or more of our ministers before the holidays. We trust that an earnest effort will be made by the officers of our churches, to secure a full attendance of all the brethren and sisters when a minister is expected to be present to help in building up the cause and to encourage our people. This is a matter of great importance to the work of God, and we exhort all our people to attend these special meetings.

We wish to call attention also to the canvassing work, which we are earnestly laboring to place on a firm and substantial basis. For various reasons it has been thought best to select Bro. J. V. Willson, of Rome, for our State agent. All our canvassers will hereafter please correspond with him. This change has been made with the hearty approval of Eld. H. E. Robinson, our former State agent, who is now left free to engage in ministerial labor, which is greatly needed throughout the Conference. Urgent calls for labor in proximity to our churches and in other places are coming in upon us all the time. These calls are so numerous that it is impossible to fill them all or even half of them. Truly the fields are all white, ready to harvest, but the laborers are few. May the Lord help us to realize our obligations, and discharge them with fidelity, in view of the shortness of time and the fact that we must soon render unto the Lord an account of our stewardship and the talents he has given us.  
M. H. BROWN.

#### HUTCHINSON, KAN., CAMP-MEETING.

THE camp-meeting appointed at this place was looked forward to with considerable anxiety by both the laborers and many of the brethren. The workers' meeting appointed for the week preceding the camp-meeting, was well attended, and a good degree of the Spirit of the Lord was enjoyed by those in attendance. Expressions such as, "It is the best workers' meeting we have yet held," were heard. This camp-meeting was attended by more of our people than either of our other local camp-meetings. As the searching truths connected with the Third Angel's Message were proclaimed, a deep feeling pervaded the entire congregation. Whenever an opportunity was offered for persons to come forward to engage in seeking God, a ready response was made. Especially was this so on the last Sabbath of the meeting, when nearly one half of the congregation came forward at one time. Many confessions were made, and we feel satisfied that many returned home better prepared to perform their duties as Christians than when they came. Baptism was administered on the last day of the meeting. Bro. Rupert was with us the last four days, and his assistance was much appreciated.

The outside attendance was good, but the interest was not so great as at either of the other meetings, probably because of the inclemency of the weather at the beginning of the meeting. A company of ministers and workers were left to develop the interest. We are now attending the first German camp-meeting ever held by our people, at Hillsboro, Kan. The number of Germans in attendance has been estimated at 350. Brn. Shultz, Shrock, Jörge, and Schneppe are here helping in the work.  
OSCAR HILL.

#### MISSOURI H. AND T. SOCIETY PROCEEDINGS.

This important work was not forgotten at the Nevada camp-meeting, although we were not favored with Dr. Kellogg's presence and instructions as we had anticipated. Our Association had no record since September, 1882. We met Sept. 20, 1887, and had a health and temperance social meeting. Many bore testimony as to how they had been benefited by healthful living. Held three meetings. Interesting remarks were made by Elds. R. A. Underwood and E. W. Farnsworth, Bro. C. Eldridge, and others. Several persons were appointed to circulate the teetotal pledge, and to solicit signers to the same. One hundred and eighty-one names were obtained.

The Committee on Resolutions presented the following report:—

Whereas, Christian temperance is enjoined by both the Scriptures and the "Testimonies," and we believe it to be an important part of the message; therefore—

Resolved, That we reorganize the H. and T. Association of Missouri, by the election of a President and Secretary for the ensuing year.

Resolved, That the President of this Association send the pledge to the elder or leader of each church in the Conference, and try to have the subject brought before the churches, and urge every Adventist to sign the pledge.

Resolved, That the pledge be presented to those outside the church, and that they may become members by signing the same.

These resolutions were adopted. A resolution that the expense of this Association be met by a contribution at each annual meeting was tabled.

Committee on Nominations submitted the following report: For President, H. D. Clarke; Vice-President, N. W. Allee; Secretary and Treasurer, Florence Watts. The report was adopted.

Meeting adjourned *sine die*.  
FLORENCE WATTS, Sec.

#### GENERAL MEETING AT SOUTH STUKELY, P. Q.

THIS meeting was held Oct. 6-10, and was designed to take the place of a camp-meeting. The So. Stukely church was pretty well filled with brethren and sisters who had come from different parts of the field, among whom were several new Sabbath-keepers. These added to the strength and influence of the Conference by their intelligence, their spirit of sacrifice, and their interest in all the branches of the work. It was also cheering and soul-reviving to meet old believers, whose spiritual standing was indicated by words and works of love, union, courage, and hope. This uniting of old and new elements gives life and prosperity to a Conference. The preaching related to the solemn and soul-trying events of the near future, and was of a practical nature. The social meetings were good, and the business sessions compared well with those of larger and older Conferences.

The good laws of Canada, the make-up, hardiness, economy, and enterprise of its population, and the relation it sustains to England, France, and the States, make it a good field. One interesting feature of the business sessions was the encouragement given to young men to enter the gospel field as laborers. Our interviews with Eld. R. S. Owen, president of the Conference, and with many others left most pleasant traces in our memory, and we left Stukely with high hopes for Canada.

Oct. 19.

D. T. BOURDEAU.

#### CANADA CONFERENCE PROCEEDINGS.

THE eighth annual session of the Canada Conference was held at South Stukely, P. Q., Oct. 7-10.

FIRST MEETING, AT 2:30 P. M., OCT. 7.—President, Eld. R. S. Owen, in the chair. Prayer by Eld. D. T. Bourdeau. The delegates were then called forward.

Voted, That Eld. D. T. Bourdeau and others from abroad participate in the deliberations of this Conference. Minutes of the last session were read and approved. On motion, the Chair was empowered to appoint the usual committees. They were as follows: On Nominations, A. Blake, J. N. Luther, and John Hammond; on Credentials and Licenses, J. L. Martin, A. F. Gustin, and A. Blake; on Resolutions, Eld. D. T. Bourdeau, H. E. Rickard, and M. O. Cross; on Auditing, A. Blake, H. E. Rickard, J. L. Martin, Geo. D. Taylor, and Myron Kirby. Eld. D. T. Bourdeau then addressed the Conference. He spoke of Canada as a promising field of labor, contrasting our religious liberty with some of the difficulties of foreign countries where he has been laboring. He made very encouraging remarks, and urged upon all the necessity of being more thorough in the work.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., OCT. 9.—The Committee on Resolutions submitted the following:—

Resolved, That we express our gratitude to God for the degree of prosperity that has attended this Conference during the past year.

Whereas, The relation that Canada sustains to England and to her other colonies, where present truth is being planted, and the influence of the work in the United States, together with our liberal laws and combination of English and French elements are of a most encouraging character; therefore—

Resolved, That we express our appreciation of the responsible position that Providence has assigned us, and determine, by the grace of God, to better discharge the important duties it imposes, by greater efforts to spread the truth at home and abroad.

Whereas, The shortness of time, and impending wars with their excitement and attending evils predicted in the Scriptures, making the work of publishing the truth more difficult, are voices of God to us, to stimulate us to greater zeal and activity; therefore—

Resolved, That we improve upon the brief period of peace that is left us, in laboring more earnestly for the advancement of the work which God has intrusted to us.

Whereas, The Lord has, in his great love and mercy, condescended to associate the gift of prophecy with this work, to lead us to greater consecration and to more complete conformity to the word of God; therefore—

Resolved, That we will show our appreciation of this gift by supplying ourselves with its productions, reading them, and earnestly endeavoring to practice them in our lives; and that we recommend that our brethren and sisters who are not here at this meeting do likewise.

Whereas, An altogether too heavy burden is resting on the President of this Conference, in carrying forward the work on new ground and in the churches; and—

Whereas, New openings for public efforts are multiplying in our extensive field, in which but little, comparatively, has been done; and—

Whereas, Experience has taught that the prosperity of a Conference depends largely in using its gifts and in continually developing new laborers; therefore—

Resolved, That we invite our young men of culture and experience to consecrate themselves to the work of laboring directly for the salvation of souls; and that we especially urge Brn. J. L. Martin, H. E. Rickard, and Darwin Dingman to engage in this work.

After the resolutions were earnestly discussed by Eld. D. T. Bourdeau and others, they were unanimously adopted.

The Committee on Nominations reported as follows: For President, Eld. R. S. Owen; Secretary and Treasurer, H. E. Rickard; Executive Committee, J. L. Martin and A. Blake; Camp-meeting Committee, M. D. Cross, Harvey McClary, J. L. Martin. On motion, the names were acted upon separately, and the nominees were elected.

Adjourned to call of Chair.

THIRD MEETING, AT 6 P. M., OCT. 9.—The Committee on Resolutions further reported the following:—

Resolved, That we express our gratitude to God for the partial restoration to health of our beloved brother, Eld. A. C. Bourdeau, and that we pledge to him our sympathies and earnest prayers, extending to him a cordial invitation to visit us and labor among us at his earliest convenience.

Resolved, That we recommend our brethren and sisters to patronize the South Stukely select school.

After the resolutions were explained and their objects duly presented by Elds. D. T. Bourdeau and R. S. Owen, they were adopted. The Committee on Credentials and Licenses reported as follows: For credentials, Eld. R. S. Owen; for colporteur's license, H. E. Rickard, N. Paquette, Darwin Dingman, J. N. Luther, and J. L. Martin. The report was adopted, the names being acted upon separately. The President then introduced the questions, Shall we hold a camp-meeting next year? or shall we unite with Vermont in holding a union camp-meeting? This called up a lively discussion, after which the following resolution was unanimously adopted:—

Resolved, That we hold a camp-meeting in Canada next year, and cordially invite our Vermont brethren to meet with us; and that we also recommend that our brethren in Canada attend the Vermont camp-meeting.

The Treasurer's report was as follows:—

Table with 2 columns: Description and Amount. Cash rec'd during year, \$873 67; "paid out", 864 57; Balance on hand Oct. 9, 1887, \$9 10; The Conference then adjourned sine die. R. S. OWEN, Pres.

H. E. RICKARD, Sec.

News of the Week.

FOR WEEK ENDING NOV. 4. DOMESTIC.

—The union job printers of St. Louis, Mo., inaugurated a strike, Wednesday, for an advance of \$1 per week.

—The village of Shady Grove, Livingston county, Ky., was totally destroyed by fire Thursday. Loss, \$40,000, with very little insurance.

—A gang of ruffians, said to be as bad as the bald knobbers of Missouri, are terrorizing the people of Crawford and Harrison counties, Indiana.

—The report has been received at Norfolk, Va., that the schooner "Ocean Bird" sank in Pasquotank River during a severe storm Monday night. Twenty lives are supposed to have been lost thereby.

—Cholera patients continue to be removed from the steamships "Alesia" and "Britannia," in New York harbor. It is asserted that the quarantine officers at New York bulletin the cases as "measles."

—Four men were instantly killed at McCainsville, N. J., on the morning of Oct. 31, by an explosion of dynamite in one of the packing houses of the Atlantic dynamite works. Three men who were supposed to be in the building at the time are now missing.

—The Niagara Falls Hydraulic Motor and Power Company of Chicago and New York, was incorporated at Springfield, Ill., Wednesday, with a capital of \$15,000,000. The object is to build a plant on Niagara Falls to convert the falling water into motive power.

—A terrible explosion of gas occurred Tuesday morning, in a cellar adjoining the Newman building, in St. Louis, which wrecked three buildings on Market street, and several others on Fourteenth street, killing nine persons and injuring others.

—A train on the Denver & Rio Grande Railway was stopped near Grand Junction, Col., a little after midnight, Thursday morning, and detained over an hour, while a band of masked men robbed the passengers and rifled the mail pouches of registered packages. The bandits then escaped to the mountains.

—A conference of leading stove manufacturers was held, Wednesday, at Cleveland, O., to consider the subject of making stoves adapted to the burning of natural gas, which they considered one of the prominent fuels of the future. A prominent member of the conference stated that the manufacture of stoves was at a stand-still, and that the market was supplied a season in advance.

—The last report of Commissioner Sparks shows that in the last two years and a half the general land office has recovered from public thieves more acres of land than there are in the State of New York. The report says that "men of intelligence and high standing in the community, in many instances millionaires, were the leaders in these unlawful transactions." Over 5,000 cases have been discovered where either perjury or subornation of perjury was committed.

—The decision of the United States Supreme Court in the anarchist cases has been made known, and as nearly

everybody expected, they decline to interfere. The language of their decision is to the effect that the case presented no federal question warranting the action of that court. This decision seals the doom of the anarchists, unless Governor Oglesby can be induced to exercise his official prerogative and commute the death sentence.

—The Crow Indians, in Montana Territory, do not take readily to the Government's plan of allotting lands to the Indians in severalty, and there is prospect of trouble. The Crows have tried to induce the Sioux to join them on the war-path, and a council of Sioux chiefs was held, Wednesday, at Standing Rock, Dak., to consider the question. All professed to be in favor of joining with the whites. It is reported that two white men were killed on Reno Creek, Montana, Tuesday.

—Chief Justice Waite, of the United States Supreme Court, who rendered the decision of the court denying the writ of error to the anarchists, received a package through the mail, Thursday night, which upon being opened closely resembled an infernal machine. It had apparently been arranged to explode in the act of opening, but had been disarranged by the stamp received at the post-office, so that no explosion occurred. Opinion is divided as to whether it was an attempt upon the life of the Chief Justice, proceeding from some anarchist, or whether it is only a hoax. Later developments confirm the latter supposition.

—Early Saturday morning the propeller "Vernon," from Sheboygan, Mich., bound for Milwaukee, became disabled and foundered off Two Rivers Point, on the Wisconsin coast, in the terrible gale which swept over the lakes during Friday night and Saturday. The vessel had fifty souls on board at the time, all of whom were supposed to be lost until Tuesday, when it was learned that one survivor, a fireman, had been picked up by a schooner Monday morning. He attributes the catastrophe to the carelessness of the captain in refusing to close the gangways, which allowed the water to sweep in and put out the fires. Nineteen bodies were recovered later.

FOREIGN.

—Emperor William, of Germany, is not able to leave his bed.

—Jenny Lind, the world-renowned "Swedish nightingale," died peacefully in London, Wednesday, at the age of 66 years.

—There is good evidence for believing that the czar has succeeded in forming an anti-German alliance between Russia, Holland, Belgium, Denmark, and Sweden.

—An explosion of fire damp occurred in a lead mine at Matlock, England, Thursday morning. Twenty-five men were in the pit at the time, and five bodies were recovered soon after.

—A terrific gale raged in the south of England Saturday night, Oct. 29, causing much damage to property and shipping. A small boat was capsized off Weymouth, and a sloop was wrecked off Dunkirk, causing the loss of fourteen lives.

—The Nicaragua canal project has at last assumed definite shape. An expedition will leave New York Nov. 26, to complete the location of the canal route and prepare for the work of construction, which will be begun during the winter.

—The Hawaiian government has stipulated to cede Beard River harbor, near Honolulu, to the United States as a coaling station, with the proviso that it shall be relinquished if the American Government abrogates the present reciprocity treaty. The harbor is said to be the finest in the Hawaiian group.

—The Toronto Globe, in a recent editorial, demands the recall of Mr. Joseph Chamberlain, the prominent opponent of Irish home rule, as fisheries commissioner to the United States, on the ground that he had made himself obnoxious to the people of this Continent, and was otherwise unfitted to attempt a settlement of the fisheries question. It is the opinion of the Globe that unless a settlement is reached, England can only avoid war by abandoning Canada to her own resources.

RELIGIOUS.

—There are two thousand Protestant girls in convent schools in the Canadian Province of Ontario.

—Eight hundred and seventy thousand adult converts from the heathen world, it is said, are at this time in full communion with the church of Christ, as the result of Protestant missionary labor.

—State conventions of Christian Endeavor Societies are soon to be held in most of the principal States of the Union, and the work of organizing these societies has spread to England and Scotland.

—A recent dispatch received from Constantinople states that the Mormons have applied to the Porte for permission to establish a community in Turkey, and it is expected that the request will be granted. Polygamy would certainly not be an obnoxious feature in that country.

—According to the Tucson (Arizona) Star, that territory is seriously threatened with Mormon rule. It is stated that the "Saints" already hold the balance of power there, and that the present governor is so friendly to them that no anti-Mormon legislation is possible.

—The case of Prof. Egbert C. Smyth, the apostle of future probation, has worried along until it has found its way into the Massachusetts Supreme Court. He appeals

from the decision of the Board of Visitors of Andover, which removed him from the professorship in Andover seminary.

—It is rather strange that in this age of the world a church of one of the popular denominations should be arraigned for holding the doctrine of instantaneous sanctification, but such a thing is said to have befallen the Main-street Church at Woodstock, New Hampshire. It belonged to the New Hampshire Baptist Association, and was expelled from that body for holding the above view.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. A: 18.

PIPER.—Died of consumption, at Sheldon, Iowa, Aug. 8, 1887, Villa Piper, aged nearly ten years. A father, mother, and younger brother mourn the loss of an affectionate one. Villa had kept the Sabbath with her mother, and seemed to understand and love the truth. She often talked with her father about the new earth, and pleaded with him to study the Bible to see if what she and her mother believed was not true, telling him how anxious she was to meet all the loved ones in the new earth. When she knew she soon must die, she prayed earnestly that she might not choke to death. The dear child's prayer was answered, and she quietly fell asleep, with a firm belief that she would be remembered in the first resurrection. Words of comfort were spoken by the writer. IRA J. HANKINS.

TUFTS.—Died of dysentery, Tuesday, Oct. 25, 1887, at Goldwater, Mich., Glenn William, eldest child of Bro. and Sr. Perry J. Tufts, aged three years and seven months. The funeral service was held at the house, Thursday afternoon, Oct. 27. The grandfather of the child, Bro. I. V. Canright, and another of the children were suffering with the same disease at the time of the service, which made the circumstances the more painful. Little Glenn was the joy of the household; but his baby voice and busy feet are stilled in the forever of this world. To the young parents there was some joy in the parting, some sweetness in its pain—the hope of meeting again and of enjoying the bliss of eternity in the mansions which Jesus is preparing. "Weeping may endure for a night, but joy cometh in the morning." Thoughts were drawn for the occasion, from Jer. 31: 16, 17. Many friends listened with the deepest attention and sympathy. D. H. LAMSON.

McCANNEL.—Fell asleep in Jesus at Memphis, Macomb Co., Mich., Wednesday, Oct. 19, 1887, our much-esteemed brother, Michell McCannel, aged seventy years. Bro. McCannel was born in County Derry, Ireland, July 12, 1817. His mother was a most devoted woman, and lived and died an honored member of the Presbyterian Church. In this church Bro. McCannel was trained, the stable characteristics of which marked his whole life. He came with his parents to Quebec at the age of ten years. Here his mother died. The family then moved to Malone, N. Y., where his father died at the age of ninety-five years. From thence the family came to Ohio, where at the age of twenty-one he married Miss Almira Brown. They came to Michigan in 1842, and have since lived near the place of his death. At the age of thirty years Bro. McCannel united with the M. E. Church, with whom he walked, honored and respected, for seventeen years. At the tent meeting held by Elds. Cornell and Lawrence, at Memphis, now twenty-four years ago, he embraced the faith of the Seventh-day Adventists, and ever after walked with this people. He was a great sufferer from cancerous tumors and diabetes, as was supposed, but was uncomplaining to the last. His bedside was a lesson of Christian patience and fortitude. His faith at all times was his strength, his hope, and his joy. His last moments were blessed, his last words a benediction, and even in death a smile of peace rested upon his countenance and charmed all beholders. He leaves a widow, who has for eighteen years been confined to her bed, six children grown to manhood, twenty-seven grandchildren, and two great grandchildren. The living mourn his loss; the church is bereaved; and the poor who have had his care, and whom he sought out with liberal hand, will hold him in honored memory. The whole community showed their appreciation of his virtues by filling completely the body of our large house of worship on the occasion of his funeral, Friday, Oct. 21. Tears of sympathy and condolence were everywhere visible in the large audience. The topic considered was the resurrection, thoughts being drawn from words found in Mark 9: 9, 10. "Let me die the death of the righteous, and let my last end be like his!" Num. 23: 10. D. H. LAMSON.

Appointments.

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

ANNUAL MEETING FOR THE WINTER. T. AND M. SOCIETY.

THE twelfth annual session of the International Tract and Missionary Society will be held in connection with the next General Conference of S. D. Adventists, to convene at Oakland, Cal., Nov. 13, 1887. M. L. HUNTLEY, Sec.

S. D. A. EDUCATIONAL SOCIETY.

THE thirteenth annual session of the stockholders of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Dec. 12, 1887, at 8 A. M., for the purpose of electing a Board of Trustees and transacting such other business pertaining to the interests of the Society as may come before the body. Stockholders not able to be present, but wishing to be represented, should designate persons to act for them as proxies.

- Trustees. GEO. I. BUTLER, W. W. PRESCOTT, J. H. KELLOGG, WM. C. SISLEY, W. S. NELSON, A. R. HENRY, U. SMITH.

No providence preventing, I will hold a series of meetings with the Pine Island church, commencing Tuesday evening, Nov. 8, and continuing over Sabbath and Sunday. I also expect to meet with the Pleasant Grove church, Sabbath and Sunday, Nov. 19, 20. Meetings will commence Thursday evening, and continue as long as the interest may demand. H. F. PHELPS.

S. D. A. PUBLISHING

THE Seventh-day Adventist Publishing House hold its twenty-eighth annual meeting Dec. 12, 1887, at 10 o'clock, the ensuing year, and it is hoped that many who cannot be present will be able to attend.

AMERICAN HEALTH

THE tenth annual Temperance Association connection with the place, beginning Nov. 12.

No providence preventing, I will hold a series of meetings with the Pine Island church, commencing Tuesday evening, Nov. 8, and continuing over Sabbath and Sunday. I also expect to meet with the Pleasant Grove church, Sabbath and Sunday, Nov. 19, 20. Meetings will commence Thursday evening, and continue as long as the interest may demand. H. F. PHELPS.

No providence preventing, I will hold a series of meetings with the Pine Island church, commencing Tuesday evening, Nov. 8, and continuing over Sabbath and Sunday. I also expect to meet with the Pleasant Grove church, Sabbath and Sunday, Nov. 19, 20. Meetings will commence Thursday evening, and continue as long as the interest may demand. H. F. PHELPS.

HEALTH

THE next annual meeting of the S. D. A. Publishing House will be held at Battle Creek, Mich., for the purpose of electing officers, directors, and trustees, and transacting such other business as may come before the meeting.

Publis

This post-office address: Oregon, Box 18, until further notice.

BRO. JOHN F. JONES, would like to have S. D. A. that place.

WILL Eld. H. W. Phelps give me their permanent address?

Notice of expiration of subscription on the margin, your renewal at once.

NOTICE.—The change of cases a sufficient reason for not receiving notice should be given.

Books Sent by King, Isaac Olsen; M. King, Charles H. Schmidt, E. Chambers, R. F. Barton, M. Forsman, Flora T. King.

Books Sent by King, Isaac Olsen; M. King, Charles H. Schmidt, E. Chambers, R. F. Barton, M. Forsman, Flora T. King.

Cash Rec'd on A. \$1.16; N. Y. Conf. per O. 1,000; Iowa T. and M. Soc 580; Ill. Ed. and M. Soc 55; Ohio T. and M. Soc 170; Ohio Ind. T. and M. Soc 68; Mich. T. and M. Soc 830.

S. D. A. E. Soc. Ill. T. and M. Soc 159.50. General Conference Conf 100; Fla. Conf 10; Conf 100; Canada Conf 10.

O. H. T. D. Soc 101; Lizzie Park; Foreign Mission 36.

English Mission 65; L. McCoy 1.50; Mo. T. and M. Soc 10.

European Mission 10; N. Y. T. and M. Soc 18.

S. L. Academy. International Soc 1.50; Mich. T. and M. Soc 1.50.

South African 27.50; Mo. T. and M. Soc 10.

S. D. A. PUBLISHING ASSOCIATION ANNUAL MEETING.

The Seventh-day Adventist Publishing Association will hold its twenty-eighth annual session in Battle Creek, Mich., Dec. 12, 1887, at 10 A. M., for the election of Trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

- Trustees: GEO. I. BUTLER, A. R. HENRY, U. SMITH, C. ELDRIDGE, A. B. OYEN, H. W. KELLOGG, R. A. HART.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

The tenth annual meeting of the American Health and Temperance Association, will be held at Oakland, Cal., in connection with the General Conference to be held at that place, beginning November 13, 1887.

J. H. KELLOGG, Pres.

No providence preventing, I will meet with the churches in New York as follows:—

- North Parma, Nov. 12, 13
Ridgeway, " 19, 20
Newfane, " 26, 27
J. E. SWIFT.

No providence preventing, there will be a general meeting at Sand Prairie, Wis., Dec. 1-4. We hope for a good attendance of our brethren from the surrounding churches.

W. S. HYATT.

HEALTH REFORM INSTITUTE.

The next annual meeting of the Health Reform Institute will be held at Battle Creek, Mich., December 12, at 3 P. M., for the purpose of receiving the report of the Board of Directors, electing officers for the ensuing year, and transacting such other business as may properly come before the meeting.

- Directors: J. FARGO, I. D. VAN HORN, W. H. HALL, A. R. HENRY, G. H. MURPHY, L. M. HALL, J. H. KELLOGG.

Publishers' Department.

"Not slothful in business."—Rom. 12. 11.

This post-office address of Eld. Wm. Potter will be East Portland Oregon, Box 18, until further notice.

Bro. JOHN F. JONES, of 750 West Lanvale Extension, Calverton, Md., would like to have S. D. Adventists call on him when passing through that place.

Will Eld. H. W. Pierce and Bro. P. F. Bicknell, of Vermont, please give me their permanent P. O. address, and oblige? A. S. HUTCHINS.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

Notice.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged.

Books Sent by Express.—Asabel Blake, Fred Snide, Geo A King, Isaac Olsen, Mrs L A Sawyer, Minnie Russell, Geo Johnson, Charles H Schmidt, E H Gates, Mrs Maria Hook, Emma Green, L Dyo Chambers, R F Barton, J O Beard, Mrs G W Green, A P Heacock M Forsman, Flora T Kenastor.

Books Sent by Freight.—Pacific Press, J B Forrest, M E Hastings, A L Hollenbeck, H P Holsler, Norry Loop, F T Poole.

Cash Rec'd on Account.—Ill T and M Soc per Addie F Biglow \$1.16, N Y Conf per C E Fairman 2.50, Iowa Conf per C F Stevens 1.00, Iowa T and M Soc 11.16, Ky T and M Soc 294., Tex T and M Soc 530., Ill Ed fund 478.50, Dak Conf per Pauline Marshall 10., Canada T and M Soc 55., Ohio T and M Soc 148., Tenn relief fund 250.90, Tenn T and M Soc 170., Ohio T and M Soc 51.16, Canada T and M Soc 18 cts, Ind T and M Soc 68., N Y T and M Soc 118.18, Tex T and M Soc 180., Mich T and M Soc 336.84, Mo T and M Soc 500.

S. D. A. E. Soc.—F J Southerland, \$10., Bessie M Hibbard 5., Ill T and M Soc 159.50, Mich T and M Soc 100.

General Conference.—Iowa Conf \$400., Ill Conf 109.30, Tenn Conf 100., Fla Conf 138.75, Ill Conf 172.89, N Pacific Conf 61.35, N Y Conf 100., Canada Conf 50.82.

O. H. T. D. Fund.—Ill T and M Soc \$35.

Scandinavian Mission.—Peder Gunderson \$29.80, Ill T and M Soc 101., Lizzie Farber 25 cts., Mo T and M Soc 10.

Foreign Missions.—Ill T and M Soc \$269.50, Mich T and M Soc 36.

English Mission.—Ill T and M Soc \$371.06, N Y T and M Soc 103.65, L Mc Coy 1.50, Mo T and M Soc 378.

European Mission.—Ill T and M Soc \$36., Lizzie Farber 25 cts., Mo, T and M Soc 10.

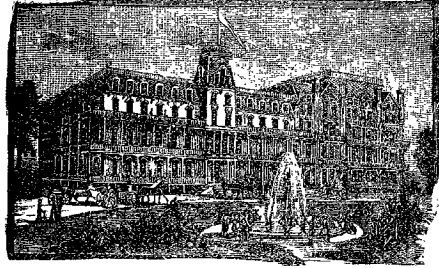
Australian Mission.—Ill T and M Soc \$5., Lizzie Farber 25 cts, N Y T and M Soc 18.50, Mo T and M Soc 5.

S. L. Academy.—Ill T and M Soc \$11.50, Mo T and M Soc 5.

International T. & M. Soc.—W D Dorch \$7.50, N Y T and M Soc 1.50, Mich T and M Soc 29.04, Mo T and M Soc 10.

South African Mission.—Lizzie Farber \$25, N Y T and M Soc 27.50, Mo, T and M Soc 18.81.

Medical and Surgical Sanitarium.



THE LARGEST SANITARIUM IN THE WORLD.

This Institution, one of the buildings of which is shown in the cut, stands without a rival in the perfection and completeness of its appointments. The following are a few of the special methods employed:

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

All other remedial agents of known curative value employed.

Good Water, Good Ventilation, Steam Heating, Perfect Sewerage. For circulars with particulars, address, SANITARIUM, Battle Creek, Mich.

HEALTH PUBLICATIONS.

Plain Facts About Sexual Life. A wise book, treating on delicate topics, for all ages, married or single. This is a Christian book, highly commended by the press and clergymen. 256 pp. 75 cts.

Manual of Health and Temperance. A book brimful of information on a hundred useful topics. Also treatise on Healthful Cooking. Thirty-fifth thousand. Cloth, 300 pp. 75 cts.

Digestion and Dyspepsia. By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all of its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75 cts. Paper covers, 25 cts.

Uses of Water in Health and Disease, giving careful and thorough instruction respecting the uses of water as a preventive of disease, and as a valuable remedy. In cloth, 166 pp., 60 cts. Paper covers, 136 pp., 25 cts.

Lectures on the Science of Human Life. By Sylvester Graham. Three lectures of great value, which should be in the hands of every individual. 174 pp. 30 cts.

Diphtheria. A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal disease. Paper covers, with 4 colored plates, 64 pp., 25 cts.

Alcoholic Poison; or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. The best compendium of the temperance question published. Its statements are brief, concise, and to the point. Paper covers, 128 pp., 25 cts.

Evils of Fashionable Dress, and How to Dress Healthfully. This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy. Enamel covers, 40 pp., 10 cts.

Bound Volumes of Health Reformer, and Good Health. These valuable volumes contain more practical information of a vital character than any other of their size. Each volume contains 360 pages of reading matter, well bound. Price, \$1.25.

Proper Diet for Man. A scientific discussion of vegetable versus animal food. Ultra notions are avoided, and the subjects treated are handled with candor. Paper covers, 15 cts.

Health and Diseases of American Women. 60 pp. 15 cts.

The Hygienic System. Full of good things. 15 cts.

HEALTH TRACTS.

3 Cents Each. Wine and the Bible. Startling Facts about Tobacco.

2 Cents Each. Pork. The Drunkard's Arguments Answered. Alcoholic Medication. Twenty-five Arguments on Tobacco-Using briefly Answered.

1 Cent Each. Causes and Cure of Intemperance. Moral and Social Effects of Intemperance. Tobacco-Using—Cause of Disease. Tobacco-Poisoning—Nicotiana Tobacco. Effects of Tea and Coffee. Ten Arguments on Tea and Coffee.

1/2 Cent Each. Alcoholic Poison. Tobacco-Using a Redic of Barbarism. True Temperance. Alcohol, What Is It? Our Nation's Curse. Any book in this list sent post-paid on receipt of price. Address, REVIEW & HERALD, Battle Creek, Mich.

THOUGHTS on the BOOK of REVELATION.

By ELD. URIAH SMITH.

A CRITICAL and practical exposition of the book of the apocalypse, verse by verse. A harmonious explanation of this wonderful book. It is a companion volume to "Thoughts on Daniel," and cannot be read without interest and profit. In muslin covers, 420 pp., sent post-paid for \$1.25.

Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.

HELPS TO BIBLE STUDY.

CONTAINING a series of Bible Readings, adapted to Bible work with individuals or families, or

A PERSONAL STUDY OF THE SCRIPTURES.

Pamphlet form, 108 pages. This valuable work, together with a tract entitled, "HINTS TO BIBLE WORKERS," sent post-paid for 25 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN.

During the Christian Dispensation.

By MRS. E. G. WHITE.

Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and Other Popular Works.

THIS volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other.

Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the first Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and his Work; The First, Second, and Third Angel's Message; The Tarrying Time; The Midnight Cry; The Sanctuary and 2,300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; Ancient and Modern Spiritualism; Character and Aims of the Papacy; The Coming Conflict; The Scriptures a Safeguard; The Loud Cry of Rev. 18; The Time of Trouble; God's People Delivered; Desolation of the Earth; The Controversy Ended.

The period of history covered by this volume, is one of the deepest interest to all classes of readers. The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

The demand for this popular book is so great that we have had to print eight editions of it, and as we have hundreds of agents in the field canvassing, we expect to sell many thousand copies of this valuable book during the next few months. If there is no agent in your town, please send us your address and we will send you descriptive circulars or have an agent call upon you.

The "Great Controversy" contains over 500 pages; 21 full-page illustrations and Steel Portrait of the Author; printed and bound in the very best style.

Active Agents Wanted in Every Town and County in the United States.

For Terms and Territory, address,

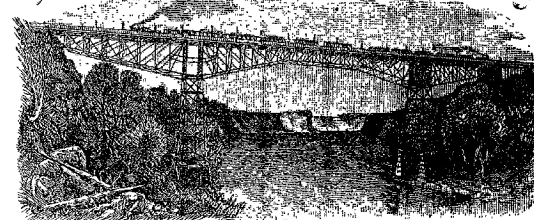
PACIFIC PRESS, Publishers, 12th and Castro Sts., Oakland, Cal.

THE LOST TIME QUESTION.

A TRACT of 24 pages, giving a clear and comprehensive statement of this question, which perplexes the minds of many. Send for it. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS, C.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and arrival/departure times.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.30, ar. Detroit 11.50 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST and GOING EAST, listing stations and arrival/departure times.

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

Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPIKER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 8, 1887.

CONTENTS OF THIS NUMBER.

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

**Poetry.**  
 Praise Him with Songs, MARY E. INMAN..... 689  
 The Ruined City, FANNIE BOLTON..... 690  
 The Loom of Life, Selected..... 694  
 The Bugle Call: "Colors to the Front, *Toria A. Back*..... 690

**Our Contributors.**  
 Humility before Honor, MRS. E. G. WHITE..... 689  
 Last-day Tokens.—No. 7, A. SMITH..... 690  
 Rain, JOSEPH CLARKE..... 691  
 Satisfied, MRS. ADA D. WELLMAN..... 691

**Choice Selections.**  
 The Book of Books, *National Educator*..... 692  
 The Theater from a Christian Stand-point, *Sel.*..... 692  
 The Resurrection not Incredible, *Talmage*..... 692  
 The Lord's Jewels, *Guinness*..... 693  
 Slander, *Sel.*..... 693  
 Two Kinds of Christians, *C. E. Penney, D. D.*..... 693  
 Excuses will not Answer, *Sel.*..... 693  
 Cold or Hot, *Christian at Work*..... 693  
 Pleasures Which a Christian should Forego, *American*..... 693

**The Home.**  
 Forbearing One Another in Love, *Sydney Dayre*..... 694  
 Easy Places, *Scientific American*..... 694  
 Lend a Hand, *S. S. Advocate*..... 694  
 Not Great, *Sel.*..... 694

**Special Mention.**  
 Good Testimony for the Sabbath, *G. S. Mott, D. D.*..... 695  
 A Powerful Aid to the Sunday Movement, *L. A. S.*..... 695

**Editorial.**  
 Known by Its Fruits, *L. A. S.*..... 696  
 Christ as a Lawgiver, *G. W. MORSE*..... 696  
 The Dangers of Idolatry, *G. W. MORSE*..... 697

**The Commentary.**  
 Scripture Questions: Answers by G. W. MORSE..... 698

**Progress of the Cause.**  
 Reports from Africa—New Zealand—Ohio—Texas—Indiana—Minnesota—Dakota—New York—Wisconsin—Michigan—Oregon—Virginia..... 699, 700  
 The Work in New York, *M. H. BROWN*..... 701  
 Hutchinson, Kan., Camp-meeting, *OSCAR HILL*..... 701  
 Missouri H. and T. Society Proceedings, *FLORENCE WATTS, Sec.*..... 701  
 General Meeting at South Stukely, *P. Q., D. T. BOURDEAU*..... 701  
 Canada Conference Proceedings, *H. E. RICKARD, Sec.*..... 701

**News**..... 702  
**Obituaries**..... 702  
**Appointments**..... 702  
**Publishers' Department**..... 703  
**Travelers' Guide**..... 703  
**Editorial Notes**..... 704

A company of delegates sufficient to comfortably fill two cars, among whom were Elds. G. I. Butler, U. Smith, and other prominent laborers from various States, left Battle Creek at an early hour Saturday evening via the Chicago & Grand Trunk Railway, en route for the Pacific Coast, to attend the coming General Conference. The train, which consisted of two coaches and a baggage car, proceeds to Chicago, where it is attached to the regular train on the Rock Island Road, which takes them to Omaha without change of cars. Thence the party proceed to Denver, and from that place over the Union and Central Pacific Railways to Oakland, which place they expect to reach before next Sabbath.

DISTRICT NO. 6, MICHIGAN.

BRO. LAWRENCE, the director of this district, has, for reasons satisfactory to himself, resigned his position. The Board of Directors have the sole authority of electing to fill a vacancy. But the Board will not be together till the next quarterly meeting, and the State Conference committee being anxious lest an unfilled vacancy will hinder the work in that district, have taken the liberty to advise Bro. G. H. Randall, of Flint, to act as director till the Board can come together and legally elect some one to that office. Let all communications be sent to him during the interval.

GEO. I. BUTLER, Pres. Mich. T. and M. Soc.

SUSTAINED BY FACTS.

THE writer of "Great Controversy, Vol. IV.," speaking of Romanism in this country, says:—

"Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated." Page 397.

There are very few people in the United States to-day who would not laugh at such a statement as the above, as one of the most foolish and improbable that could be uttered; but already this strange statement is being corroborated by facts. If not, what means the following testimony from the Rev. Dr.

Miner, given at a meeting of Universalist ministers in Boston, Oct. 30:—

"There are things going on in Boston to-day in that church [Catholic] which, if known to the public and understood, would make them horror-stricken. What is the meaning of cells under our own cathedral here in Boston? Not many of the Catholics themselves know."

Whatever it may mean to others, it means to us that the statements made in "Great Controversy" are correct, and their fulfillment will not be long delayed.

L. A. S.

THE WITHDRAWAL OF MR. SPURGEON.

IN our news column last week, we noticed the fact that Mr. Charles H. Spurgeon, the great English divine, had announced his withdrawal from the English Baptist Union. He did not do this without giving to the Union his reasons. As they appear in an American religious journal, they are as follows:—

"A new religion has been initiated (in the Baptist churches), which is no more Christianity than chalk is cheese. And this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The atonement is scouted, the inspiration of Scripture is derided, . . . the punishment of sin is turned into fiction, and the resurrection into a myth; and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them!

"At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements, and a weariness of devotional meetings. . . .

"The case is mournful. Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman be-moaned in my presence that a precious promise in Isaiah which had comforted her had been declared by her minister to be uninspired. It is a common thing to hear working-men excuse their wickedness by the statement that there is no hell—the parson says so."

These are a few of Mr. Spurgeon's statements to the Union on the occasion of his withdrawal. He is a conscientious Christian minister, and if his statements are true it is no wonder that he withdrew. The Baptist Union and other popular religious bodies are not ready to admit that they are. Mr. Spurgeon is a prominent figure in the religious world, and the Union is very loth to have him leave; and other prominent bodies are well aware that these same charges could be made against them with as much propriety as against the churches of the Union. Thus they try to excuse his action on the ground that he is hot-headed and impulsive, and has taken this step in a fit of impatience. His charges are the same which Seventh-day Adventists have published against the popular churches in this country, and are met in the same manner,— "His statements are too sweeping," "they apply only to isolated cases;" "The churches as a body are all right;" "they contain as good men now as they ever did," etc.

What the condition of the churches composing the English Baptist Union is we have no very direct means of knowing; but it is reasonable to presume that Mr. Spurgeon has had ample opportunity for observation, and in making these charges knows what he is talking about. Perhaps Mr. Spurgeon's zeal is rather hot in religious matters (it could not have been hotter than Paul's), and the charges which he makes not true of the Baptist's Union as a whole; but a person wait until the corruption has extended to the entire body before proceeding to separation? That there are such persons in the body as those mentioned in the above charges, no one has denied; and when the Baptist Union, at its late session at Sheffield, having their attention called to the work of these men, virtually indorsed it by refusing to take any action in the matter, no conscientious Christian with his eyes open could have done otherwise than as the great evangelist did.

Were these charges made against the leading denominations of America, who would dare deny them? Who that has been observing in the matter could fail to see in it marked tendencies toward these very things? Is it an uncommon thing to hear language from the pulpit which scouts the atonement, or which derides the inspiration of the Scriptures? Is not the punishment of sin turned into a fiction, and the resurrection into a myth, by the utter ignoring which they receive in the world of religious thought and

utterance to-day? And is any one so stupid as not to have observed that the worldliness of the church and the unscriptural teachings of popular ministers are making infidels on every hand? Ministers may deny these things, but the common people know that they are true. We believe Mr. Spurgeon's arraignment of the churches is none too severe. We believe he was not so desirous of parting with his co-laborers in the work of the Baptist Union as to leave them for other than valid reasons. In doing this he has but added his voice to the cry already sounding to the honest in heart throughout Christendom, "Come out of her, my people; that ye be not partakers of her sins, and receive not of her plagues."

L. A. S.

MISSOURI, ATTENTION!

THE St. Louis mission has been moved from 2339 Chestnut St., to 3625 Finney Ave. Therefore all communications to our Conference treasurer, Wm. Evans, and to our Conference and tract society secretary, Clara E. Low, should be sent to them at 3625 Finney Ave., St. Louis, Mo. DAN T. JONES.

ARKANSAS, NOTICE.

THE pledges made at the general meeting at Springdale, last April, to defray the expenses of a tent meeting at Little Rock, are now past due and the funds are badly needed. The Conference advanced the money for the expenses of the above meeting, with the expectation that it would be refunded in time to use in paying our tithes to the General Conference. P. M. Ownbey and Wm. Martin, both of Springdale, Ark., will receive money on the pledges made at Springdale last April, and also on the pledges made at the camp-meeting in August, 1886, and will receipt for the same. Please make an effort at once to pay your pledges. If you cannot pay all at once, pay what you can now, and the remainder as soon as you can arrange to do so. Send money by draft, postal money order, or in a registered letter, to the parties above named, if you cannot see them personally. DAN T. JONES.

"SUNBEAMS OF HEALTH AND TEMPERANCE."

WE are glad to announce that the work entitled "Sunbeams of Health and Temperance," prepared by request of the General T. and M. Society, is now in readiness for agents. The entire work is in plates. It is now in press, and the prospectus book, comprising about one half of the entire book and including its leading features, is now in readiness.

The work is divided into ten chapters, as follows: The House We Live In; The Habitations of Men; Some Strange People; The Bills of Fare of All Nations; Dame Fashion and Her Slaves; Health and Temperance Miscellany; Hygiene for Young Folks; Some Little-known Reformers; Social Purity; Some Medical Suggestions.

This book has been prepared with great care, and contains the result of many years' research and careful selection of facts. It is a most entertaining, interesting, and attractive work. Every page teaches some useful lesson in relation to health and temperance, and that in a new and attractive manner.

The work contains over 220 quarto pages; eighteen full-page plates, five of which are beautifully colored, and 250 engravings, a large number of which have been made expressly for this work.

No better book could be found for the holiday trade. This work will be ready in time to reach any part of the country in time for Christmas delivery. Terms are the same as given on other books. We shall be glad to hear from general agents at once.

HEALTH PUB. CO.,

Battle Creek, Mich.

CANVASSING FOR THE "SIGNS."

MANY agents are selling the "Sunshine at Home" for holiday deliveries, and clubbing the Signs with it for three or six months; other canvassers are combining the Signs six months or a year with the "Great Controversy"—popular edition. We hope to receive several thousand new subscribers to the Signs during the next two months.

PUBLISHERS.

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50

THE REVIEW AND HERALD  
 VOL. 64,  
 The  
 Seventh-day  
 TWO DOLLARS  
 Address all com  
 Orders payable to  
 REVUE  
 O FATHER  
 That  
 The last  
 I do ent  
 That  
 And let  
 Until the  
 O Father  
 I have  
 When g  
 An ache  
 May I  
 Yea, livi  
 To all bu  
 O Father  
 Trembl  
 When a  
 While ke  
 Can su  
 Oh! if a  
 From eve  
 O Father  
 Have s  
 The Brid  
 Shall wa  
 While  
 Oh! the  
 If I may  
 "Then they that  
 Lord hearken  
 before him for  
 name."—Mal. 3:10  
 THE  
 MANY who  
 heart and p  
 couraged. T  
 selves, and  
 because they  
 cannot claim  
 mistake feel  
 simplicity of  
 ness upon the  
 from self, to  
 of God and  
 simply belie  
 are not to  
 of God. Wh  
 sions of his  
 in the futur  
 Christ's sake  
 Darkness  
 come upon  
 us; but we