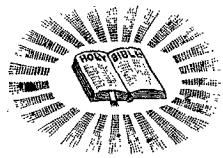
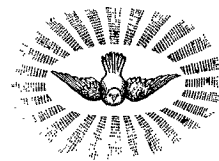


Adventist Review



AND SABBATH HERALD.



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

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THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again;
And yet in tenderest love our dear
And Heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ill and woes he may not cure,
He kindly trains us to endure.

Angel of patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make us own the Father's will!

O thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned;"
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

—J. G. Whittier.

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.

MAN'S WAY VS. GOD'S WAY.

BY ELD. E. P. DANIELS.

(Concluded.)

God's special manner of dealing with poor short-sighted, fallen man is better illustrated in the case of Jacob and Esau, perhaps, than in any other contained in the Bible. As we have already seen, men will act out under circumstances of want, that which in prosperity never appears. When conditions are favorable, men will tell a lie, swear, steal, commit adultery, show respect of persons, crave personal honor, be greedy of power, covet applause, and do a thousand other things of a similar character. God, knowing this before, so shapes matters with those who profess to love him, that no one of these ugly traits, if it lies hidden away in the heart, shall want any condition or circumstance whatever to bring it out and ripen it off in living words or deeds. The same is true of every good thing the heart may contain. All the seeds that lie germinant in the soul, will be watered in due time and yield their fruit. Thus it was in the cases of Jacob and Esau. Jacob he loved, and Esau he hated. His choice was not of will, but of necessity. Let us understand what is meant by these words, "love" and "hate," as they are used in relation to Jacob and Esau.

There are a great many scriptures which might be used to illustrate this, but I trust one will suffice. Heb. 12:6-8: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Then from this we must conclude that Jacob was to be chastened, since the Father loved him. But how about this "hate"? Paul foreseeing that such a question would be asked, forestalls it by asking the question, "Is there unrighteousness with God?" (Rom. 9:14) *i. e.*, Is this right that God should hate one and love the other of these two children before either of them had done good or evil? "God forbid," says Paul. Then he gives his reason by bringing up the case of Pharaoh, and quoting what God said to Moses—"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." He is here talking of the same thing spoken of in the 11th and 12th verses, the only difference in them consisting in the substitution of the word "mercy" for "love," and "compassion" for "hate." Here is brought in the case of Pharaoh to illustrate what is meant by mercy and compassion. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Verses 17, 18. There is no difficulty whatever in deciding which of these two terms applies to Pharaoh; for God said to Moses concerning Pharaoh, "I will harden Pharaoh's heart." Ex. 7:3. This he calls *compassion* and *hate*.

If we look at the way God dealt with Pharaoh, we shall see very plainly how this can be so. We read in Ex. 8:8, 13: "Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." "And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields." It was a merciful act that God did when he sent the plague of frogs, for it made Pharaoh see that there was but one God in the universe, and that he presided over the destiny of all creatures; and it also made his heart tender toward the Jews. Who will say that this was not a merciful act? But Pharaoh received no particular benefit from it, because he could think of nothing but those miserable, slimy frogs, himself, and his people. He would not learn the lesson which this act of Providence was designed to teach him. God saw that this affliction had not gone down deep into the soul, and that it would take other and more terrible judgments to accomplish much for Pharaoh and his people. So he gave ear to their entreaties, and took away the plague. Pharaoh's heart was at once set against Moses, and he refused to pay the price. It was the compassion which God felt for their miserable state which led him to take away this plague, and so it was God's compassion which hardened his heart.

Now, with these facts before us, we can better understand how God loved Jacob and hated Esau. Jacob he afflicted. When he fled from the face of

Esau, (though the act of defrauding his brother has never received the approval of either God or man) God met him in the way, and repeated his promise to him which he had made to Abraham and Isaac. But there was something in the character of Jacob which was not right, and which he must be entirely rid of before he could be fit to receive the name of Israel. We are all familiar with the history of Jacob's life. Who can read it without feelings of sympathy? Defrauded in the promise of his wife; defrauded in his dealings with Laban; pursued by his brother, who sought to kill him; pursued by Laban and accused of being a thief; left alone in a strange place, to encounter a powerful being whom he had reason to believe was trying to deprive him of existence, Jacob's life was one continual series of troubles from the time of his birth until his death.

Not so with Esau. He turned away from his father's house, and joined himself to the house of Ishmael; took to himself a plurality of wives, became a man of authority in the land, forsook the religion of his fathers for a second mess of pottage, and with his heart still filled with hatred toward Jacob, came out with three hundred horsemen to meet him on his way to the old homestead, determined to kill him.

How different these two brothers! One was a poor, despised pilgrim on his way to see his aged father before he died, all broken up in his feelings, but submissive to God. The other was a proud, haughty, aristocratic ruler, thinking of nothing but honor, wealth, and applause, without hope and without God in the world, out on a bitter crusade with an armed troop to kill his brother. Now, why did God love Jacob?—Because whatever Jacob had to suffer made no difference to him; he was not turned away from God whatever misfortune overtook him; he still clung to him, and let not go of him. In short, Jacob wanted God to have his own way. Not so with Esau. If you will carefully study his life, you will find that from his childhood he was carelessly indifferent to sacred things except when he thought it would make his father and mother feel sad. Esau wanted, would have, and God allowed him to have, his own way. There was a time when he sought for repentance and found it not, though he sought it with tears. To him apply the words of the proverb: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Balaam, Saul, Korah and his company, many of the kings of Israel, Judas Iscariot, and Ananias and Sapphira are all examples from which we might learn lessons of caution and prudence.

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. How many to-day are choosing their own way! Their name is legion. God is suffering them to have it just as they want it. They shall have just what they choose. A little ease; a little honor, wealth, and power; some small title; a moment or two of apparent security; a few words of applause; then the end. And what then?—No words of welcome, no immortality, no crown of burnished stars, no glad fruition, no halleluiahs before the throne, no harp, nor song, nor waving palm; no smile from the crucified Lord, no sup at the marriage feast; no mansion, no glory, no everlasting inheritance. All is lost, and lost forever. Cities, mansions, evergreen hills, golden fruits, and immortal flowers—lost! Not because not desired,

but because left to the blinding passion of personal ambition.

With the Bible full of illustrations of personal failures, men and women do not seem to learn very fast what it means to be left to their own ways. There are those among Seventh-day Adventists to-day, who are trying hard to have their own way; and that, too, in the face of some of the most signal consequences of rebellion that have ever occurred during the history of this people. After seventeen years' connection with Seventh-day Adventists, during which time sixteen years have been devoted to the ministry, I have yielded to the temptation to cast my eyes back over the line of march, that I might note the changes which have taken place among this people during these years. I see here and there along the way an honorable grave. I stop by the head-stone for a moment to read the few words which compose the epitaph. I reflect upon their unselfish, self-sacrificing, heroic deeds; and as if the very air were pregnant with their lives, I hear their voices in earnest prayer and exhortation, and see their tears, and I say to myself, They still live though they are dead. I pass from the silent tomb, and I see strangers occupying the houses and farms which were once occupied by these noble men and women, and the proceeds from them have disappeared. I next see living men, whose pale faces show the imprint of care; the frost of life has gathered o'er the brow; the form is stooped with the burden of days. I see them with heavy steps still pressing forward, but it is down the other side of the hill. I look to see how much they have laid by for old age, and I see nothing. I look at their faces, and I listen to their voices, and I see nothing and hear nothing that indicates the least regret; they are hopeful and happy.

I pass these men, and look at what the dead and the living have done. I see a people numbered by thousands, coming up to annual gatherings in every State of the Union, and bringing with them their annual contributions to support Conferences, to pay ministers, to help forward the work of tract societies and city missions, and to bless the hungry millions in foreign lands. I see publishing houses in different parts of the world; colleges and health institutions engaged in the work of spreading truth over the earth; canvassers sent out by hundreds with our denominational works, who have met with the most flattering success. I see young women by hundreds who have forsaken home comforts, father, mother, and friends, and have given themselves to the mission work, the results of which can never be fully appreciated in this life; young men leaving our colleges to enter upon the work of the ministry, and God signally blessing the feeblest of them. I see everything to inspire hope and encourage zeal. I see men and women here and there, who have become moldy by staying too long in damp places, sitting at one side, grumbling over some imaginary slight. I see others who are frost-bitten from staying too long in the cold; they are troubled about the mistakes that a brother or sister has made. I see others who made the fatal mistake of supposing themselves called of God to correct the false views of Seventh-day Adventists.

The work of God moves on; the world begins to feel that there is in it a definite message to give; and just as one went from this people to another church, I counted nine who came from that church into the full belief and observance of the Sabbath. Men and women may choose for themselves, and God will let them; but if any living soul thinks for a moment that there are enough men and women on earth to stop or even retard the work which is going forward to-day, that person is laboring under a great deception. There never was such a coming up to the help of God against the enemy as during the past year. California doubled her tithes last year, and paid a great many pledges made the year before. The tithes paid last year in this State amounted to over thirty thousand dollars. The same is being done in other States. Thus the work is going with power. Foes may spring up from without, and traitors may join them from within; one may mock, the other betray. They may enjoy their labor and their honor for a time, but it will be short; for the Judgment will conclude the farce, and the coming storm will sweep away the refuge of lies, and reveal the hiding-place. Masks of in-

nocence will fall from the faces of the hypocrites, and they of all sinners in Zion will be most afraid. What now seems to be all right, will then seem terribly wicked. The storm cloud which heralds the final catastrophe, when the light of day shall be turned into the darkness of night by the beams of pestilence and death, broods ready to burst upon a guilty world. The seven angels are soon to be girded for the harvest. The great crucible of justice is fast filling to the full the vials of desolation. Court day is nearly ended. The bell in the tower of the great cathedral in heaven will soon toll the signal of death! Then real estate will not be worth even one cent on the dollar, anywhere on the earth; but every dollar, invested in the heavenly inheritance will be eternal gain. Soon your eyes will see no more of your earthly possessions. The cities of earth will lie in heaps; high towers will be thrown down; mansions and huts will be on a level! Think of it, child of God, and talk of it. Let not the pomp and glory, the glitter and tinsel of earthly pride and show weaken you in the least. Remember you are not known in heaven as *dwellers* upon the earth, but only as pilgrims, journeying to another country. Do not seek to have your own way, but submit to every ordinance of God as dear children, and yours will be the victory, the crown, and the glory.

LAST-DAY TOKENS.—NO. 9.

BY A. SMITH.

GREAT WEALTH.

IN the last days gold and silver and other commodities representing great wealth were to be abundant, even among the professed people of God. See Isa. 2:7, 20; James 5:1-3; Rev. 18. It is true that there has been much gold and silver from time immemorial, and the splendor which only wealth could purchase has many illustrations in the courts of some of the absolute monarchies of the past, notably those of Solomon, Nebuchadnezzar, and Akbar. But it remains for later times of greater political freedom, and more abundant appliances of art and science, to divert the influx of wealth from the imperial throne, and distribute it more generally among the people. The discovery of America, and with it the wealth of Atahualpa and Montezuma, awakened a greed for gold at whose shrine it did not scruple to sacrifice blood and tears. At that time it is said there were only \$60,000,000 of gold in Europe. The discovery of mines in the New World, notably those of California, greatly increased the supply of the precious metal. It is said that California has several times produced \$90,000,000 of gold in a single year.

In the present generation, wealth approximating that of ancient monarchs has been acquired by many men who do not figure at all conspicuously in the political arena. The great number of modern millionaires has rendered the simile "As rich as Croesus" a stale proverb. Modern improvements enable the common people of this generation to live in better houses, and surround themselves with more comforts and luxuries than many ancient kings were able to command.

But the gift of wealth that might have been used to bless suffering humanity, has been greatly abused. While thousands are living in squalor and wretchedness, those who might be the almoners of heaven to them are lavishly spending their gold at the shrine of extravagant dress and equipage. The following instances are pertinent illustrations:—

Colonel Oliver Payne is said to have given his sister, Mrs. Secretary Whitney, a check for half a million dollars several months ago, with instructions that she was to spend it for the entertainment of her friends during her stay in Washington.—*Grand Rapids Telegram*.

A secular paper says:—

A Washington correspondent estimates that the funeral of Vice-President Hendricks cost the Government \$160,000.

DOG COFFINS.

Asked about the truth of the report that he had recently interred a dog in one of the public cemeteries, a Broadway undertaker said:—

I was consulted a week or so ago about burying a dog, but the party has not ordered a coffin yet. I have furnished coffins, however, for quite a number of dogs, and once a coffin for a parrot. The highest-priced casket I ever supplied for a dog cost \$160. A New York lady was the mourner. It was of solid rose-wood, carved, silver-plate, and everything first-class. I don't remember just what kind of a dog it was. Its name was on the plate. . . . The average price paid for a dog's casket is from \$50 to \$75, and the plates with the name are usually silver and some-

times plated. . . . The casket for the parrot of which I have spoken, was really an exquisite work of art, and the cost of manufacture alone was over \$200. It was 1 ft. 10 in. in length, of solid rose-wood, hand-carved and hand-polished, and the mountings of solid silver, while the linings were of the richest quality. Beneath the outer cover was a plate-glass covering, through which the dead bird, which had been carefully embalmed, could be gazed upon by its devoted mistress.—*N. Y. Sun*.

EXTRAVAGANCE IN DINNERS.

Not every one is aware of the extent to which extravagance in dinners is carried in New York. At a dinner given not long ago by Mr. P. —, a banker residing on Madison Square, what served as "dinner cards" for the ladies cost \$1,200. They consisted of the best quality of wide ribbons, each different in color, and each long enough for a sash. The ends were exquisitely painted, and edged with an elaborately made fringe. One end of each was drawn over a ring which was fastened below the chandelier, and carried to the lady's place for whom it was designed. These formed a tent over the table, which was very elegant in effect. Each lady, as she seated herself, drew her sash from the ring above, appropriating it as she pleased. . . . At another "simple meal," given on Fifth avenue, to a company of eleven, the large square dinner cards, painted for the occasion, cost \$100 each.

In the *Pacific Rural Press* of Feb. 14, 1886, we find the following editorial, which is a fair illustration of the condition of the two classes generally:—

TWO PICTURES.

It struck us as rather a forcible showing of the wide disparity between the rich and the poor, even in this age of progress and enlightenment, to read, as we did in adjoining columns of telegraphed news in an evening paper last week, as follows:—

THE BANQUET.

The dinner was splendid and beautiful in its appointments. Ten courses were served throughout; clusters of fresh fruits, bananas, and apples brightened the table here and there. The tea and coffee services were of solid gold, on massive golden trays; the forks and spoons were of hammered silver, of rich designs; the china was hand-painted Dresden, Vienna, and Paris ware, and each plate was distinct in itself, containing some historic portrait or scene, or some odd design. The table was spread in the finest of white damask, relieved in the center by a large basket of roses, flanked on each side by an oval plaque of Jacqueminots. The company were received in the long oriental parlors, where bright and beautifully blended colors presented an almost enchanting picture.

THE RIOT.

Fears are entertained that the riots of yesterday will be renewed to-day. This is what could naturally be expected when the immunity enjoyed by the mob in the work of destruction yesterday is considered. The police showed that they were entirely powerless. Trouble of serious proportions will ensue if the distress existing among the working people is not soon relieved. Men will not starve forever, and if the authorities refuse to help them, then they need not be surprised if force is resorted to, to procure bread. . . . A number of policemen for a moment stood in the way of the men, but were swept aside like chaff, and a host of desperate men rushed up, and the house was overrun despite frantic screams and protests. When the invaders went away, they left scarcely a sound pane of glass in the whole building.

COST OF THE CONFERENCE OF THE CZAR AND THE EMPEROR OF AUSTRIA.

As to the expense to the emperor of Austria of the imperial meeting with the czar at Krimsir [in 1885] it must have been something awful. It must, in fact, have been the most costly thirty hours in the whole history of the court of Vienna. The immense schloss was cleaned, redecorated as far as possible, and refurnished, while the grounds were put in order and the vast court-yard was transformed into a garden. There were sent from Vienna 500 beds with bedding, sixty court carriages, 150 horses, 1,000 pieces of carpet, 400 pairs of curtains, 300 complete breakfast services, 7,000 sets of silver forks and spoons, 400 coffee pots, 300 teapots, 10,000 wine glasses, 10,000 plates, 1,500 bottles of the finest Rhine wines, 2,500 bottles of claret, 3,000 bottles of champagne, 300 bottles of other liquors, 200 clocks, 200 pounds of coffee, fifty pounds of tea, three hundred-weight of sugar, and 800 pounds of wax candles, as well as scores of wagon loads of furniture, pictures, plate, and china. The suites and retinues numbered nearly 800 persons. A fire brigade was also dispatched from Vienna, as well as three military bands and the company of the Vienna imperial theater.—*London World*.

This list of items might be greatly increased, but enough is given to exemplify the subject. While great wealth has been accumulated by many individuals, and people generally have enjoyed the blessings of competence, there has also been individual poverty and wretchedness. But thousands might to-day be above what had they not in times of prosperity acted upon the proverb, "Easy come, easy go." Then, when stringent times come, they become jealous of capitalists, and communism, or anarchism becomes the visible outgrowth of their discontent. But these things were to be so in the last days, and their manifestation among us indicates that we are living just at the

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close of this dispensation, and the ushering in of the great day of the Lord.

TO WHICH CLASS DO WE BELONG?

BY JOHN F. JONES.

THERE is a present truth for this generation, contained in the threefold message of Rev. 14: 6-12. So believe several thousand people in our land to-day. There is a thoroughly organized corps of workers engaged in the circulation of reading matter pertaining to this present truth—reading matter which ought to be found in every house in the land, that the people may be without excuse for their ignorance when their cases are brought before the judgment-seat of Christ. Rom. 14: 10. There is a Conference in nearly every State in the Union, with a thoroughly organized corps of ministers, missionary workers, canvassers, colporters, and other helps, who have sacrificed the comforts of home and social ties to carry the present truth to the people, that there may be a company gathered together to welcome the Lord at his second coming. There is a General Conference having the supervision of the entire work in the United States, and it is rapidly extending its work into the nations of the earth, so that we may reasonably expect the whole world to be warned of the impending judgments of God in the very near future.

There is a plan approved of God for the support of his cause, and of those who are called to labor in it; and this plan forms a part and parcel of this great, grand, and glorious work, and is so understood by nearly every one who has embraced the message. There is a class who from their acceptance of the truth have willingly subscribed to the plan of God, and have faithfully brought into the store-house of the Lord all their tithes and offerings. They have proved the Lord, and been the recipients of many precious blessings, and are rejoicing in the hope of the Saviour's soon coming to crown them with immortal life for their faithfulness in the past and their continuance in well-doing.

There is another class who from their first hearing the present truth have connected themselves with it, but *only in part*, not having wholly submitted themselves to the plan of God. They are still striving to obtain the blessings of God, while they withhold from him that which is not theirs. To such the Lord says, "Ye have robbed me." But they say, "Wherein have we robbed thee?" He replies, "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3: 8, 9.

These two classes comprise the several thousand who have identified themselves with this, to them, Heaven-sent message. Together they mingle their prayers and tears; together they labor to enlighten the world and warn them against the worship of the beast and his image (Rev. 14: 9); together they will meet the Lord in the Judgment. Can we say, Together they will reap the same reward? Will the robber receive at the hands of the Judge of all the earth the precious boon of everlasting life with him who has done the will of the Master, and brought unto him the tithes that there might be meat in his house? Mal. 3: 10.

To one of these two classes, brethren and sisters, each one of us must certainly now belong. Which class is it? May God help us to connect ourselves with the right class.

Calverten, Md.

—Much of the beauty of obedience lies in its being rendered at once and without question. God's will is done in heaven immediately, because love is perfect there. The child is disobedient who is slow in obeying.

—The late Dr. Dulles, of Philadelphia, in speaking of his sufferings to a friend a few weeks before his death, said: "I have learned a new way to spell disappointments—beginning with an *h* instead of a *d*—His appointments."

—"If one sees faults in a neighbor, he should not waste his time in criticising the other, but just examine himself and see whether he has not the same faults; and if he has, let him correct them. We are responsible for our own faults, not those of others."

ROMANS 7 AND 8.

BY ELD. L. D. SANTEE.

"For the good that I would, I do not: but the evil which I would not, that I do." Rom. 7: 19.

I am not satisfied with the life I lead under the sun;
So many duties come with the morn that the evening sees undone;

So many good resolves are made in the early morning light,
That often fail to be carried out, and bring but regrets at night.

I hunger for a holy life that is full of content and deep,
Pure as an angel's visit and as calm as an infant's sleep,
But in viewing my "broken stairways," my life seems almost vain;

Laurels and joy are for others, for me the willow and pain.

There's a mournful chirp in the swallows' song as they circle around the eaves;

'Tis the sorrowful time of fading flowers, the season of falling leaves.

Sad is the moan of autumn winds and the drip of the rain and sleet,

But drearier and sadder far is a life that is incomplete.

The sea on which my vessel sails is by adverse breezes crossed.

I can only feel that I try and fail—I have run in the race and lost.

Only a soldier with broken blade that has fallen in the world's rude strife,

Sad, sad indeed if this is the end of my pitiful, wearisome life!

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1.

Out of the darkness below, with the sunshine around my head,

With the blessings of God around me and the shadows all of them fled,

Peace like a river has found me, my sorrows are o'er at length,

And I walk no more in the mortal, but I go in my Saviour's strength.

I was so very weary, and my life seemed all in vain,
Sinning and repenting, and so soon to be sinning again;
And a life of condemnation is, oh! so heavy to bear,
Filling the heart with sorrow and filling the mind with care.

But the Crucified beckoned to me, a pierced hand invited me home,

And I answered humbly and sadly, Jesus, Saviour, I come!

And I lowly knelt at his altar, till I heard a sweet voice say,

Thy sins are all forgiven, thine iniquities washed away.

MINISTERING SPIRITS.

BY ELD. F. PEABODY.

"ARE they not all ministering spirits?" Who are said to be ministering spirits "sent forth to minister for them who shall be heirs of salvation"? Are they the spirits of the dead?—No; Paul says they are the angels. Well, are not angels the spirits of the dead?—No; angels are not the same order of beings as men. Man was made lower than the angels. Ps. 8: 5. At the resurrection he is to be made equal to the angels in these respects; viz., they will die no more, and will be the children of God "being the children of the resurrection."

Here is where believers in natural immortality tie themselves to Spiritualism without remedy so long as they hold that view. First, they believe the spirits of the dead become angels, and then they must believe that angels are sent to minister to those "who shall be heirs of salvation;" for so Paul says. See Heb. 1: 14. This being so, the conclusion is easily reached that it is the dead or the spirits of the dead that are sent by God to help the needy ones of earth. No wonder Bishop Simpson knew his children who had long been dead, when they came and lulled him to sleep, sitting upon his pillow the while. No wonder Dr. Talmage proposes to come, after he is dead, and visit all his old friends. No, neither is it wonderful that he thinks that physicians will follow their old occupation here on the earth after they are dead.

The freedom allowed by this spiritualistic immortal soulism is almost unlimited. It has no death. We step out of the body and immediately become angels. We wing our way to heaven, and keep right on in our old occupations. Then, if we cannot find a place there, we are free to come back, and still carry it on here. We would be free also from all restraint imposed by human laws.

But, hold! We look for evidence that this is true; but we find none. First, we discover that

this ministration work is given to another order of beings, who are higher than man. Then, concerning the state of the sons of men, we find that when they are dead, they "know not anything" (Eccl. 9: 5); their breath goes forth, they return to earth, and in that very day their thoughts perish. Ps. 146: 4. Yes, and even the sons of the dead might come to honor, and it would not be known to them. Job 14: 20, 21. We might as well learn that man is lower than the angels, doomed to death and darkness, having one ray of light only. That one ray comes by the resurrection, and the precious gift of eternal life through Jesus Christ our Lord. Rom. 6: 23. And while here in this sorrowing world, we can rest upon the promise of One who is able to save us, that angels will be commissioned to encamp round about us, if we fear him, and deliver us.

PATIENCE.

BY FRANK M. WILCOX.

PATIENCE is necessary to the accomplishment of every difficult task. In every undertaking where there are trials to be met and opposing influences to hinder, patience must be united with tact and perseverance in carrying the work forward to a successful completion. It is necessary to man in every phase of life,—in every profession he may follow, in every avocation in which he may engage. He sees, by the eye of hope and faith, in the dim and distant future, the fruition of his aspirations. But the goal is not gained without effort. Long years of toil lie between him and the coveted reward. Only by earnestness and patience can he hope to succeed. If persistent and persevering in his efforts, success may crown his work.

The world honors and respects men who have energy and push, and the results of their arduous labors are everywhere visible. The political, scientific, and inventive worlds furnish apt illustrations of men who have manifested patient perseverance in the accomplishment of their work. It is true their reward was often but little more than a crown of laurel, a bubble of worldly fame or honor, which at best would last only a short lifetime. But it serves to show what man can do when he is whole-hearted in his work, and is willing to put forth all necessary pains to accomplish his object.

The same principle applies to those engaged in the work of God. And how much greater the need of patient perseverance in forming Christian character, and striving for heavenly riches! In this work he who builds, builds for eternity,—makes a record to meet God's approval, and so perfect in righteousness as to exemplify the divine nature.

Paul admonishes the Hebrews: "Run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Here the Christian race is compared to the foot-races so common in Paul's day. In the race the contestant must run with patience and earnestness. Without regard to surroundings, by casting aside every weight, and keeping his eye fixed on the mark, he must press on with patient endurance. So with him who runs in the Christian race. He must not falter or look back. He must pay no attention to the noisy applause or censorious ridicule along the way. He must keep his eye fixed on Jesus, and with patience and zeal engage in the battle against sin. His progress will be in proportion to his faith in God and his earnestness in the work; his reward will be marked by the excellence of Christian character to which he has attained.

It is not a spasmodic patience that is needed by the Christian,—one that comes with sunshine and disappears with the first cloud dimming the horizon. This is not true patience. The Christian needs that patience which is manifest "in tribulation" (Rom. 12: 12), "in afflictions, in necessities" (2 Cor. 6: 4), leading him to manifest it toward all men, and to suffer patiently persecution for the name of Christ. 1 Pet. 2: 20. It is this kind that comes into every-day life, tempering the spirits, gauging the actions, and bringing the thoughts and words into harmony with the gentle influence of the Spirit of Jesus.

Patience enters the household. It helps the wearied mother in her vexatious trials, aids the tired father, and secures to all the family an evenness

of disposition which gives to home life new beauty, and makes the home a center of attraction and happiness for the young, and a harbor of rest and refreshing for the aged.

It is oftentimes needful to exercise patience in waiting for an answer to our prayers. David says: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." Ps. 40:1. Daniel prayed three full weeks before his prayer was answered, and Cornelius sought the Lord much longer before Peter was sent to give him new light. We must prove our earnestness by our constant importuning, by praying always and not fainting or growing weary. Luke 18:1.

Those who sow the seeds of gospel truth require a large measure of patience. James says, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." So with him who labors in God's vineyard. The fruit may be long in maturing, but He who commands us to "cast our bread upon the water," and pronounces a blessing upon him who shall "sow beside all waters," says also: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Patience is a characteristic of God's people who live just prior to the second coming of Christ. "Here is the patience of the saints." It is a time, above all others, when the people of God need patience. They are beset on every hand by sin in its multitudinous forms. Calumny, ridicule, and scoffing are heaped upon them. Many shall depart from the faith, while the Lord delays to come, and it will seem at times that the cause and truth for which they have suffered is a vain hope after all. It is then that patience will sustain them in their fiery trials. They will wait for the "vision" although it tarry, and when the glory of the coming King shall pierce the gloom that enshrouds them, they will look up with joy, and exclaim: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. It is the privilege of each one to be among that triumphant company.

IS THE SABBATH A TYPE?

BY EUGENE LELAND.

WE have had the idea quite strongly suggested, if not positively affirmed, that the Sabbath is not only a memorial of creation, but it is a type as well. Without questioning this application of the passages used in support of this position, we would like to inquire concerning the Sabbath. If it is regarded as a type, where in the Bible is it ever so called? and further, What is it a type of?

A type which is observed or practiced for the purpose of keeping in mind some greater event to take place in the future, will continue to be observed or practiced until the greater event which it represents takes its place. Now, if the Sabbath is a type, we ask again, What is the greater event which it is intended to represent or keep in mind? and when did this event transpire? Or if it has not already taken place, when will it occur? Above all, where is the Scripture found that calls the Sabbath a type? In every instance where mention is made of the Sabbath in connection with the reason for its observance, it is distinctly pointed out as a memorial of creation; but nowhere is it ever called a type.

The following passage, however, is sometimes quoted to prove that the Sabbath is a type: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17. The sabbath days here mentioned, include the seventh-day Sabbaths, or they do not. If the weekly Sabbath is included with other sabbaths in this expression, then it is a type, and no one need question the matter further. But if the "sabbath days" of this passage do not include weekly Sabbaths, then the Sabbath is not a type. This point is so plain that a child can understand it, and it only remains to be determined whether or not the weekly Sabbath is one of the "sabbath days" of this passage. If the first position is correct, the seventh-day Sabbath was abolished at

the cross, and its antitype took its place at that time. But here we ask once more, What was the antitype that took the place of the Sabbath at the cross? Was it "the wild solar holiday of all pagan times"? Where is the scriptural evidence for such an occurrence? Or was it something else aside from a weekly day of rest? Then where is the sacredness of Sunday? In all the typical institutions of the Jewish people, the type very much resembled the antitype which it represented; and the reason for the institution of a type was always given at the time when the type was instituted. The same is true of the memorials of the Bible. Now, if the Sabbath were a type, we should have the reason given for its institution at the time when it was made. And further, the resemblance of the Sabbath to the thing which it represented would have been distinctly marked. As a memorial of creation, we find all these characteristics in the Sabbath plainly defined, but no mention whatever is made of it as a type.

When asked to point out the antitype of the Sabbath, those who regard it as a type sometimes refer to the rest of the people of God, spoken of in the fourth chapter of Hebrews, as furnishing the desired antitype. But if this position is true, we have not yet entered into that rest, and therefore are under obligations to keep the Sabbath until we do enter into it, whereas the "sabbath days" of Col. 2:16, 17, expired at the cross. We doubt very much, however, whether Heb. 4 points out the Sabbath as a type of the rest of the people of God, or of anything else. On the contrary, we think it is one of the strongest texts in the whole Bible to show that the Sabbath is a memorial of creation. In the third verse is a promise that we shall enter into rest, but the conditions are that we believe. "They to whom it was first preached entered not in because of unbelief." Verse 6. The apostle goes on to say in verse 3, "As I have sworn in my wrath, if they shall enter into my rest." That is, "They shall not enter into my rest." Chap. 3:11; see also margin.

The reason why they were not permitted to enter into rest is also stated in chap. 4:2: "The word preached did not profit them, not being mixed with faith in them that heard it." And God did not require them to exercise faith without evidence; for all about them they have the evidence that what God has promised he is able also to perform; and what is this evidence?—"The works were finished from the foundation of the world." Verse 3. Now, in order that they might keep in mind this evidence, and show their faith in it by an outward act, he gave them the Sabbath. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Verse 4. Why did Paul speak of the Sabbath in this chapter?—Simply to show that the people had no excuse for their unbelief; for God had provided them with the means whereby their faith could be shown; namely, in the observance of the Sabbath. This view agrees with the fourth commandment: "Remember the Sabbath day, to keep it holy." Why?—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." "Heaven and earth, the sea, and all that in them is," constitute the "works" which were "finished from the foundation of the world," to commemorate the creation of which the Sabbath was given.

So we see that from whatever stand-point we view it, or whatever passage of Scripture we examine concerning it, we are held to the one position that the Sabbath was given for the sole and only purpose of commemorating creation, and never as a type of anything.

Millington, Mich.

"IT MAKES NO DIFFERENCE."

BY S. J. G. THAYER.

IN our intercourse with our neighbors and friends, we are continually met with this—seemingly to them—final summing up of the whole matter, "It makes no difference." If the topic of conversation be the near coming of the Lord, and attention is called to the prophecies relating thereto, and to the present condition of things on the earth, showing an unmistakable fulfillment of those prophecies, being unable to gainsay the positions taken, they fall back upon this: "If we are

Christians, we are ready for the Lord to come at any time; and it doesn't make any difference when he comes." If the claims of the Sabbath are presented, the reply will be, "One esteems one day, and another esteems another day; and if the day is regarded to the Lord, it doesn't make any difference which day we keep." Then if it is suggested that we have our practice correspond with the plain letter of the commandment, and keep the seventh day, the answer is almost sure to come, "We ought to do as others do, so as to avoid confusion; and if we are only Christians, it really don't make any difference which day we keep."

The same conclusion is reached in reference to the state of the dead. Many things claimed as Bible on that point will be admitted, and the work of Spiritualism deplored; but they can't have that old idea of natural immortality disturbed. "If we are Christians, it don't make any difference what we believe."

And so through the whole catalogue of Scripture truths, belief and practice are set aside as things not necessary in the make-up of a Christian. Inquire who are Christians?—"Those who have given their hearts to the Lord;" "who have been converted," "have united with the church," and "have the witness of the Spirit." Certainly there is no mistaking these evidences. That so many ride on this "make-no-difference" hobby, is due partly to intellectual and moral laziness. It is easier to ride along in a broad, smooth highway, resting and enjoying one's self, than to go by a foot-path over steep and rocky hills. So it is easier to let some one else do our studying and thinking, while we merely follow along in the way they outline for us, than to exert ourselves to examine and decide for ourselves the way we ought to go. Then, again, "Make-no-difference" is a kind of an elastic robe, which will stretch so as to take in all denominations, and is sometimes defined as Christian charity, looking toward Christian unity and the final conversion of the world. When all can fellowship all, and all can work together for the upbuilding of Christ's kingdom, a great work will be done, and the world's conversion will be sure and soon. But suppose the world could be converted on this make-no-difference plan, what would be the result? Without God's law as a standard, and all hearts brought into harmony with that law, there could be nothing but confusion and sin; for sin is the transgression of God's law, and its long train of evil consequences are sure to follow. Then where is the improvement over the present state?

"But," says one, "don't you believe there are Christians in all denominations?"—Doubtless there are many who are following Christ according to the best light they have received, and the Lord owns and blesses them with a measure of his presence and Spirit. If new light comes to them, showing them they have been ignorantly living in transgression of one or more of God's commandments, what then?—The honest follower of Christ will accept the new light, bring himself up to the higher standard, and the result will be an increased measure of the Spirit of Christ. But if any reject the new light, saying, "It doesn't make any difference what we do or believe if we are Christians," what then?—By rejecting Bible truth they begin to bring darkness and leanness upon themselves. How long they can go on rejecting light and yet retain the Spirit of Christ in any measure, is not for mortals to tell. Instead of trying to see how much sin we can possibly indulge ourselves in, and yet have a particle of the Spirit by which we can claim relationship to Christ, and thus prove ourselves to be Christians, it would be better to try to bring ourselves up to the high standard of God's law, endeavoring to follow Christ fully with all our intellectual, moral, and physical powers. Then a fullness of this Spirit may be enjoyed, and with every new ray of light that comes we will be ready to take an advance step, and thus grow up into Christ, who is the Christian's living head.

What is a Christian?—A follower of Christ. What did Christ do?—He lived without transgressing God's law, setting us the example of obedience, and promising his Spirit to help us to be obedient, and thereby attain perfect Christian characters. "Light is sown for the righteous," and it will be springing up all along the way as

the Christian journeys. ways be the result of ac that light; therefore the ness for the upright in hea

The

"That our sons may be as plants daughters may be as corner-stones, palace."—Ps. 134:12.

ISAIAH

BY MARY I

As thou wilt, O God
In thy loving arm
Perfect rest and peace
Cometh to me
Thou hast shielded
Thou hast kept
And whate'er the
I can trust thy

Troubles dark may
Yet I know all
For I trust thy gra
Thou wilt make
When I come to
Then thy power
And thou never w
While I trust an

I will praise thee
For thy gracious
I will trust thee
In the road that
Thou wilt help me
Lest the enemy
Patiently to wait
When temptatio

Evart, Mich.

CONVERSION

THERE has been a gr possibility of the conver The fact is, there has been philosophy on the subject, children, if really converted, sedateness and all the ma They are looking for "incredible goodness." The higher standard than the Christians. If these p exhibit any of the buoy childhood, "Oh," they a parent seriousness of the pathy or excitement." withdrawn from them, a pose themselves deceived them so. After passing port and comfort of rel revived, and in nine of refer back to that very childhood when, if ever verted.

At the centenary S London, in 1880, one of "Some people make that Satan has a mortgage they are sixteen or seven we must not expect a church till, like the pro a far country and come

How reluctantly do children to membership. at our communion season a shepherd, . . . and gath and carry them in his bos If they are truly lambs they be, if not in the fol

A pastor asked me admit a child seven years My reply was, that "t with the subject, but on sion. Some children of all their intellectual, me ments than others of fif the child give of interes plied:—

"The other morning tears, and said that se was 'too young—too And I did n't know the bones and the flesh th thought it was the hear With that answer,

the Christian journeys. New gladness will always be the result of accepting and walking in that light; therefore the psalmist adds: "Gladness for the upright in heart."

The Home.

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

ISAIAH 42: 16.

BY MARY E. INMAN.

As thou wilt, O God, my Father,
In thy loving arms I lie.
Perfect rest and peace and safety
Cometh to me from on high.
Thou hast shielded me from danger,
Thou hast kept me from the snare,
And whate'er the future holdeth
I can trust thy loving care.

Troubles dark may thicken round me,
Yet I know all will be right;
For I trust thy gracious promise,
Thou wilt make the darkness light.
When I come to crooked places,
Then thy power shall make them straight;
And thou never wilt forsake me
While I trust and watch and wait.

I will praise thee, O my Father,
For thy gracious promise given.
I will trust thee e'er to keep me
In the road that leads to heaven.
Thou wilt help me to be watchful
Lest the enemy prevail,
Patiently to wait deliv'rance
When temptations fierce assail.

Evart, Mich.

CONVERSION OF CHILDREN.

THERE has been a great want of faith in the possibility of the conversion of young children. The fact is, there has been and now is a false philosophy on the subject. Many seem to think that children, if really converted, must exhibit all the sedateness and all the maturity of adult Christians. They are looking for "impossible children with incredible goodness." They judge them by a much higher standard than they would dare judge adult Christians. If these professedly pious children exhibit any of the buoyancy and merriment of childhood, "Oh," they are ready to say, "the apparent seriousness of these children is only sympathy or excitement." All watch and care are withdrawn from them, and they are left to suppose themselves deceived, because others think them so. After passing years without the support and comfort of religion, they may again be revived, and in nine cases out of ten they will refer back to that very period of interest in their childhood when, if ever, they were really converted.

At the centenary Sunday-school meeting in London, in 1880, one of the speakers said:—

"Some people make the mistake of supposing that Satan has a mortgage on all young lives till they are sixteen or seventeen years old, and that we must not expect children to come into the church till, like the prodigal, they have been into a far country and come back again."

How reluctantly do our churches admit young children to membership. When the Saviour comes, at our communion seasons, to "feed his flock like a shepherd, . . . and gather the lambs with his arm, and carry them in his bosom," where are the lambs? If they are truly lambs of his flock, where should they be, if not in the fold?

A pastor asked me if I thought it proper to admit a child seven years of age into the church. My reply was, that "the age had nothing to do with the subject, but only the evidence of conversion. Some children of seven are more mature in all their intellectual, moral, and religious developments than others of fifteen. What evidence does the child give of interest in the subject?" He replied:—

"The other morning she came into the house in tears, and said that some one had told her she was 'too young—too little—to join the church. And I did not know that it was the blood and the bones and the flesh that made the Christian; I thought it was the heart.'"

With that answer, which seemed to indicate

that she understood herself, this pastor, soon after, admitted her into the church. Two years after this he met me, and said:—

"No member of my church has walked more consistently, or made more progress in the Christian life than this little girl of seven."

The late Rev. Dr. Tyng stated, at a public meeting, that a little girl of eleven wanted to unite with his church. He told her she was very young to think of that.

"Well, Dr. Tyng," she said, "you have always told us children that we ought to love the Saviour."

"But you are very young to think of making a profession. Suppose you wait four or five years, and see if you continue to be interested."

And what would become of that child waiting four or five years? What become of adults who wait four or five years after they are converted? Do they ever come into the church? Is neglecting duty the way to get light?

"But, Dr. Tyng," continued the little girl, "you have always told us children that we ought not to be ashamed to confess Christ, and that means to make a profession."

"And she met me," said the doctor, "at every step with arguments I could not answer, and two years ago I opened the door of the church and admitted her, and now," said he, with the tears running down his cheeks, "I am able to refer to five cases of hopeful conversion directly through the influence of that little girl of eleven!"

A deacon in New Hampshire once told me that "many years before, a little girl of his, only five years old, just as truly became interested in the Saviour as any adult he ever knew. The next year, when only six years old, she came to her minister and wanted to unite with the church."

"But," said her minister, "you are very young to think of that yet."

"Mr. French," said she, "Jesus Christ says, 'Suffer the little children to come unto me, and forbid them not.'"

Her pastor waited a moment, and then said, "I have not a word more to say." And she was admitted to the church when only six years of age, and for years adorned her profession.

Oh, we are cruel to these little ones! What should we think of a father who, in order to test the strength and constitution in his little child, would cast a new-born babe into the street, there to be exposed for hours to every peril? Is that the way to treat a new-born child? And is this the way to treat these babes in Christ? Then let the wings of the church be over them, and her arms round about them, remembering the words of their Shepherd, "Of such is the kingdom of heaven," and we may bring multitudes of them very early into the kingdom.—*Rev. A. Bullard, in N. Y. Observer.*

DISSATISFIED WITH ONE'S LOT.

THE good things of this life are always a long way off. The ruminating cow or horse wanders around a rich pasture, feeding here and there and apparently seeking for something better. The unruly sheep hounds over the wall or through the fence to get a pasture that is vaguely supposed to lie a little beyond the known field. Men envy each other in their occupations. The blacksmith is sorry that he was not a carpenter; the carpenter is sorry that he was not a painter, and the painter is sorry that he was not a blacksmith.

By snapping at the piece of meat that is reflected in the water, the dog loses that which he already possesses. The railway conductor feels that he has a hard time in earning his bread, and envies his friend on having an occupation that seems to rest on him lightly, but which in reality is leading the latter into a wish that he might do something less exhausting.

Dissatisfaction with one's own lot and the bright prospect of an easier and more contented life in some one else's shoes, somehow or other seems to run through human nature and to be the *ignis fatuus* of a tiresome round of daily duties that are endeavoring to find relief.

The daily tread mill of work, no doubt, is wearying. An operation that is at first interesting, ceases to be so on the hundredth or thousandth repetition, and becomes a dead load upon endurance. The industrious housekeeper whose work is "never done," plods on in the unending cycle of details

that constitute her housework, and longs for a relief to come before death shall be the final relief.

The labor of maintaining existence is hard, of course, and its exactions are often burdensome to overworked humanity; but each one is in error in thinking that he is the only one that is overburdened and wearied, and that everybody else is carried along on the crest of the wave.

If Longfellow is right, if it is true that—

"Not enjoyment and not sorrow
Is our destined end and way,
But to act that each to-morrow
Find us farther than to-day,"

then it is the duty of life to work out the best results that we can, and to keep on working in patience, each at his own undertaking, striking out with manly strokes in obedience to duty, and remembering that, as irksome as the labor may be, millions of our fellow-beings are bearing the same load in another form, and many of them one that is vastly heavier.—*Good Housekeeping.*

FAITHFULNESS TO DETAILS.

"His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25: 21. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16: 10.

A year ago last summer I visited Yellowstone Park. I had read a great deal of the geysers, and seen pictures of them, but now it was my privilege to see them rise grandly and proudly to dizzy heights, then fall in graceful spray. They have great names given them. Some are called "The Wonderful," "The Monarch," others "The Lion," and "The Lioness"; but you never can depend on their regularity of action. A traveler may visit them and wait around four or five days without witnessing a performance, getting only labor for his pains, though you cannot tell when they will play. When they do, they are very beautiful. But there is one geyser, named the "Old Faithful," that is not so large and does not make such a grand display, but you can always depend on it. It plays at certain times, and never fails. If you are there at 1 o'clock, or five minutes before, you will see the water shoot up to a height of sixty or seventy feet. At 1:55 it will play again, not rising at such height as the other geysers, nor making such a roaring noise, but you can depend on it. It always comes to time, and never fails in a performance. I at once respected that geyser. It was faithful in its performance, and sure. That is the key to a successful life.

It is a hard lesson to learn—attention to details, faithfulness in the performance of what we have before us. Youth has special fascination for great deeds—a passion for sudden performance and praise. It is hard to plod along the lonesome road of constant endeavor. The student says, Why this declension? Why learn this rule or that exception? Why work so hard at this composition? Whether a student in the primary department, a freshman, or a senior, it is "line upon line: here a little, and there a little." It is difficult for the student to understand that he cannot leap into a whole or a part of knowledge. He climbs the rounds of progression to a knowledge. One of the most difficult lessons to learn is to stand bravely and cheerfully in our lot, however humble; to be faithful in our vocation—in the use of our time, talents, voices, hands, and hearts. The young student aspires to be a great scholar. The young business man desires to become rich and influential. We fall to saying, "If I were only rich and had a good education!"

The royal road to success is self-mastery brought down to purpose of fidelity in to-day's work—to-day's lesson—Line upon line, here a little, there a little. One of the first conditions of wealth is economy and frugality. Every young man wants a good position. It matters not so much the salary as that his expenses shall be less than his income. Fidelity in the humblest station means promotion. No one great thing makes or unmakes us. No single stroke of the loom weaves the fabric. The sculptor does not mold the countenance at a single blow. The little and continuous dropping wears the rock that laughs at the storm. The fall of a

man from rectitude and honesty is not as sudden as it seems. If you could read the history of that life, you would see a gradual decline of character—a slow poisoning. If you could read the history of the lives of the anarchists condemned to death, you would not find a sudden fall into crime, but a growth downward. It may have commenced ten, twenty, or thirty years back. This blossom of crime grew from seeds sown by bad education, fostered by infidelity, which grew with hate for both God and man.

The law of Christian service is not quantity, but quality. It is not the number of talents, but the faithful use of those we have, like the widow's mite or the alabaster box of ointment. No man is fit for a large trust who fails in a small, and one who succeeds in a small trust is true to a large one. Because you have "been faithful over a few things," you are capable and fitted to be "ruler over many things."—*Arthur D. Little, D. D.*

A FEW THINGS WHICH DIFFERENT PEOPLE EAT.

THE old saying that what is one man's meat is another man's poison is realized in the opposite tastes of people.

The Turks shudder at the thought of eating oysters. (So also, it might be added, do some people who are not Turks.)

The Digger Indians of the Pacific slope rejoiced in the great locust swarms of 1875 as a dispensation of the Great Spirit, and laid in a store of dried locusts' powder sufficient to last them for several years.

The French will eat frogs, snails, and the diseased liver of geese, but draw the line at alligators.

Buckland declares the taste of boa-constrictor good, and much like veal.

Quass, the fermented cabbage water of the Russians, is their popular tippie. It is described as resembling a mixture of stale fish and soap-suds in taste, yet, next to beer, it has more votaries than any other fermented beverage. A tallow candle washed down with quass forms a meal that it would be hard to be thankful for.

In Canton and other Chinese cities rats are sold at the rate of \$2 per dozen, and the hind quarters of dogs are hung up in the butchers' shops alongside of mutton and lamb, but command a higher price. The edible birds' nests of the Chinese are worth twice their weight in silver, the finest variety selling for as much as \$30 per pound.

The negroes of the West Indies eat baked snakes and palm worms fried in their own fat, but they cannot be induced to eat stewed rabbits.

In Mexico parrots are eaten, but they are rather tough.

The Guachos of the Badda Oriental are in the habit of hunting skunks for the sake of their flesh.

The octopus, or devil fish, when boiled and then roasted, is eaten in Corsica and esteemed a delicacy.

In the Pacific Islands and West Indies lizards' eggs are eaten with gusto. The natives of the Antilles eat alligators' eggs; and the eggs of the turtle are popular everywhere, though up to the commencement of the last century turtle was eaten only by the poor of Jamaica.

Ants are eaten by various nations. In Brazil they are served with a resinous sauce, and in Africa they are stewed with grease or butter. The East Indians catch them in pits and carefully wash them in handfuls like raisins. In Siam a curry of ants' eggs is a costly luxury.

The Ceylonees eat the bees after robbing them of their honey.

Caterpillars and spiders are dainties to the African bushmen.

After they have wound the silk from the cocoon, the Chinese eat the chrysalis of the silk-worm.

Spiders roasted are a sort of dessert with the New Caledonians.

Moral: Never consider anything fit for food simply because it is fashionable to eat it.

—Home is the residence not merely of the body, but of the heart; it is a place for the affections to unfold and develop themselves; . . . for all to toil smilingly together and make life a blessing. The object of all ambition should be to be happy at home; if we are not happy there, we cannot be happy elsewhere. It is the best proof of the virtues of a family circle to see a happy fireside.—*Indianapolis Sentinel.*

Special Attention.

PROGRESS OF THE SUNDAY MOVEMENT.

PUBLIC agitation in behalf of Sunday is going on all over the world as never known before. It is noticeable that the adherents of this movement have taken a novel position regarding the nature of the Sunday that they are aiming to have enforced by civil law. They maintain that Sunday as the Sabbath is a sacred institution, enforced by God's moral law; but when they make appeals for the enactment and enforcement of human laws in behalf of Sunday, it changes its character and becomes a civil institution! Thus they try to make it appear that there are two distinct institutions—one sacred, and the other civil. This is an artful dodge, and well calculated to deceive the unwary. The question is put in this light in order to present the appearance of freedom from a religious bearing. They do not call the Sabbath that they want enforced by human laws a religious institution, oh no; but it is a *civil* institution! They well know that some such dodge as this must be contrived in order to scare away the bugbear of "Church and State" that so many people are suspicious of. But what constitutes a union of Church and State? Is not such a union accomplished when the State enacts and enforces laws at the dictation of the Church?—Most certainly. Here we have the spectacle of the Church uniting in a most earnest and persistent appeal to the law-making power of the land to enact and enforce statutes for the observance of a civil Sabbath; and the day selected as this civil Sabbath is the same that they claim is the sacred or divinely appointed Sabbath. To show that the two institutions are really identical, even in the estimation of those who are clamoring for a "civil Sabbath," let it be suggested that some other day of the week, Thursday, for instance, be selected as the civil Sabbath; would they accept of such a suggestion?—Not by any means. Why not?—Because Thursday is a secular day. Thus, according to their own logic, it is really a religious institution they seek to enforce by human enactments, say what they will to the contrary. We affirm that it is not within the province of human law to enforce religious practices, and that when such enforcement is attempted, religious-persecution must result.

As indicative of the manner and extent of developing public sentiment, we give herewith the resolutions adopted by a late convention at Elgin, Ill. The reports state that the convention, which met Nov. 8 and 9, was a success in every way. The attendance was large and enthusiastic, about 300 persons being enrolled. It was made up of practical, able men of every denomination, and its action did not end in resolutions, but in an organization calculated to do effective service. The following resolutions were unanimously adopted:—

Resolved, That we recognize the Sabbath as an institution of God, revealed in nature and the Bible, and of perpetual obligation on all men; and also as a civil and religious institution, bound up in vital and historical connection with the origin and foundation of our Government, the growth of our polity, and necessary to be maintained in order to the preservation and integrity of our national system, and, therefore, as having a sacred claim on all patriotic American citizens.

Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside, by neglect and indifference, the great duties and privileges which God's day brings them.

Resolved, That we give our votes and support to those candidates for political offices who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sunday.

Resolved, That we give our patronage to such business men, manufacturers, and laborers as observe the Sabbath.

Resolved, That we favor a permanent Sabbath organization for the State of Illinois, the object of which will be the creation of public sentiment, and to secure the enactment and enforcement of necessary laws for the protection of the Sabbath.

Resolved, That we favor the organization of auxiliary societies to accomplish the above object.

Resolved, That four committees be appointed by this convention, consisting of two persons each, a minister and a layman, one committee carefully and accurately to investigate and report to the next convention all the facts obtainable concerning Sunday business; one to investigate and report concerning Sunday newspapers; one, concerning

Sunday pleasuring; one, concerning Sunday transportation and travel.

Thus we see that advance steps are continually being taken, and more and more distinctly do we hear the voice "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." G. W. MORSE.

SUNDAY ENFORCEMENT IN PENNSYLVANIA.

THE following items are clipped from the editorial columns of the *Pittsburg Times*, a sheet run by one of Pennsylvania's ring politicians.

To-morrow is election day. In one respect, at least, it transcends in importance any that the present generation has seen, for the issue for the first time is the American Sabbath.

The pulpit of the two cities spoke in no uncertain tones yesterday. The great body of the voters will to-morrow deal with the Sunday issues with equal directness.

It is alleged that the chairman of the Republican party in this county called upon some of the prominent popular ministers, and as a result six different ministers spoke on the Sunday enforcement question, and their remarks were mostly published in the press of the city. It can be truly said that the issue of this last election has been the Sunday question.

An organization known as the "Personal Liberty League" have put up large posters throughout the city, with the following heading:—

All citizens who are opposed to the puritanical and tyrannical enforcement of the odious Sunday blue laws should support the Personal Liberty League, etc.

Then follows a list of the Democratic candidates which this League has indorsed. To counteract these posters, etc., the Republican press are publishing these sermons on the Sunday question; also such items as the following:—

WHAT FATHER WALWORTH SAYS.

Father Walworth, the renowned Catholic, of Albany, New York, speaking of the attempt to destroy the American Sabbath, says: "I trust that this thing has now come to an end. The Personal Liberty party (God be thanked for their folly!) have now forced us into a position where we must either renounce all hope of law and order, and prove traitors to our faith in God, or else crush these slaves of the liquor traffic beneath our ballots. We must now either yield up the great day of Christian worship to the demands of lawless greed, or vote down the men who would by their votes destroy it. The motto of all true men at this critical time should be, 'The Lord's day—it must and shall be preserved!'"

STAND BY THE AMERICAN SUNDAY.

The people are becoming aroused. The secular press is speaking out. The pulpit and ministerial associations are making themselves heard. And every good man should do his whole duty. Now is the time to act.—*Methodist Christian Advocate.*

We could give more if it were necessary, but the above will suffice. As these Catholic and Protestant quotations are both in the same editorial column of a political paper (the *Pittsburg Times*), is there not something in this which we as a people have been expecting; namely, the unity of Catholics, Protestants, politicians, etc., on one issue, and that the "Sabbath question"?

True, indeed, was the assertion in the *Christian Statesman* of Dec. 11, 1884, that "when they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

We have a "Law and Order" society here, with secret spies, which makes us think of the inquisition of Catholicism. The object of this society is the enforcement of Sunday. They have even spied out a druggist who was so unholy (?) as to sell a glass of soda-water on this venerable day. The law imposed a fine, and not being satisfied he appealed to court. The judge filed the following opinion, which I clip from a local paper, under the heading "Splane's Sunday Soda is again Decided to be an Unholy and Unnecessary Beverage for Rest Days:—"

Judge Stowe filed an opinion yesterday, confirming the conviction of George R. Splane for selling soda-water on Sunday. The Judge says that the act of 1794, under which the conviction was obtained, forbids all worldly employment or business whatever, not works of charity or necessity, except furnishing victuals to sojourners, travelers, and strangers.

"Thus the law stands in Pennsylvania to-day," continues Judge Stowe, "and thus in substance it has stood since the establishment of the Provincial Government of William Penn in 1683; and I must confess that it is somewhat startling to hear it solemnly argued at this day that people

may carry on worldly business in something which is the policy of the law or the policy to be enforced, we have

"It is very clear to us that the age on Sunday, in connection with a violation of the act, the punishment must be affirmed."

Long ago we could testify in "Great C

In the last conflict of controversy through and religious leaders of Sunday, and as mild laws will be enacted.

It was faith which now. We can see us are going to be shall be said, "Her mandments of God, member the Sabbath

Pittsburg, Pa.

ROMANISM

IN the missionar Baptist Publication D. D., sets forth s ents of American s from his remarks, facts given will re of lovers of civil a the prayer that may be averted, of the conserving

Romanists are p erylthing distinctiv "Protestantism of can have, any rig ant." "Religious delusions ever fo of all deceit." "T is not intolerant b

Within fifteen ye cial anathema ag erty of the press of speech." The hostility to our t will be a glorious country, when un rality our school Every subject of giance to a man bishop is bound tion to the Rom

well as ecclesiasti have no rights, ex and to her, alway foe of free institu ern civilization, of this land, the globe. Already now living will State, the variou tory over Protest in wealth and n years ago priests 000; twenty-five

years ago, \$60,0 000,000. Since have run up fro ecrease in popula estantism, twenty three-fold. Sing ecreased 116 per o Romanism; 294 have increased 1 per cent; Prote per cent; Romi the increase of R Republic? The ecrease comes la flow from Europ furnishes one f fourths of the o keepers were, bo of our wholesa per cent of our that of natives, half are of fore

These are son and poison the remedy is to be truth, diffused evangelization.

may carry on worldly business of all kinds, provided they deal in something which may be used for food. With the policy of the law or the purposes for which it is now sought to be enforced, we have nothing to do.

"It is very clear to us that selling soda-water as a beverage on Sunday, in connection with drugs or other goods, is a violation of the act of 1794, and, therefore, this judgment must be affirmed."

Long ago we could have read the following testimony in "Great Controversy, Vol. IV.":—

In the last conflict the Sabbath will be the special point of controversy throughout all Christendom. Secular rulers and religious leaders will unite to enforce the observance of Sunday, and as milder measures fail the most oppressive laws will be enacted.

It was faith when this was written; it is sight now. We can see the tide approaching. Who of us are going to be with that number of whom it shall be said, "Here are they that keep the commandments of God, and the faith of Jesus"? "Remember the Sabbath day, to keep it holy."

ELMER E. FRANKE.

Pittsburg, Pa.

ROMANISTS IN THE REPUBLIC.

In the missionary sermon before the American Baptist Publication Society, Prof. E. B. Hulbert, D. D., sets forth some of the dangerous constituents of American society. The following is gleaned from his remarks, as worthy of reproduction. The facts given will receive the earnest consideration of lovers of civil and religious liberty, and inspire the prayer that national decline and downfall may be averted, as alone it can be, by the growth of the conserving power of true Christianity.

Romanists are pledged to the destruction of everything distinctively American. They affirm that "Protestantism of every form has not, and never can have, any right when Catholicity is triumphant." "Religious liberty is one of the most wicked delusions ever foisted upon this age by the father of all deceit." "The Catholic who says the Church is not intolerant belies the sacred spouse of Christ." Within fifteen years the pope has hurled his special anathema against "all who maintain the liberty of the press" and "all advocates of the liberty of speech." The Romish officials stand in avowed hostility to our free education, declaring that "it will be a glorious day for the Catholics of this country, when under the blows of justice and morality our school system is shivered to pieces." Every subject of this faith owes a primary allegiance to a man in Italy; and every priest and bishop is bound by oath to be in absolute subjection to the Roman pontiff in things political, as well as ecclesiastical. "Men and governments can have no rights, except such as the Church bestows; and to her, always alone, allegiance is due." This foe of free institutions, of human progress, of modern civilization, is more intent upon the conquest of this land, than of any other country on the globe. Already her prophets predict that men now living will see Romanism the religion of the State, the various heresies at an end, and the victory over Protestantism made complete. Her gain in wealth and numbers is alarming. Thirty-five years ago priests held a church property of \$9,000,000; twenty-five years ago, \$26,000,000; fifteen years ago, \$60,000,000; to-day, more than \$150,000,000. Since 1800, the Roman Catholic numbers have run up from 100,000 to 7,000,000. The increase in population has been ninefold; in Protestantism, twenty-seven fold; in Romanism, sixty-three-fold. Since 1850, the population has increased 116 per cent; Protestantism, 185 per cent; Romanism, 294 per cent. Protestant ministers have increased 173 per cent; Roman priests, 391 per cent. Protestant churches have increased 125 per cent; Romish churches, 447 per cent. Does the increase of Romanism threaten the life of the Republic? Then take into account that this increase comes largely from an ever augmenting flow from Europe, which in Puritan New England furnishes one fifth of the population and three fourths of the crime. Sixty per cent of the saloon-keepers were born in Europe; sixty-three per cent of our wholesale liquor dealers, and seventy-five per cent of our brewers; and it is safely estimated that of natives engaged in the traffic, at least one half are of foreign parentage.

These are some of the elements that foment evil, and poison the life-blood of the nation. The only remedy is to be found in the vital forces of God's truth, diffused through a wide-spread and untiring evangelization.—J. B. C., in Sabbath Recorder.

Our Tract Societies.

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

REFLECTIONS.

BY FANNIE BOLTON.

The sky that seeks the ocean
Is the sky that seeks the skies.
The wind that seeks the roses
Carries perfume as it flies.
The heart that seeks for beauty
Will give it out again;
And we'll know the things you quest for
By the things you deal to men.

The shadow haunts the shadow,
Growing denser through the haze;
The light will gather radiance
From its own efficient rays.
The rill will seek the river,
And the river seek the sea,
And the sea return in rivers
In its round, continually.

The linnet seeks the forest,
And rings out its fuller notes.
The vulture seeks for carrion,
And its stench about it floats;
And love will know its lover,
And love be manifest;
And hate will find its levels,
Through the snake-holes of the breast.

The artist seeks the picture,
And the picture waits for him.
A thousand may tread by it
With no eyes for flower or limb.
The poet seeks the poem,
And the poem waiteth, dumb,
Till the heart that loves it, greets it,
And the happy numbers come.

The soul that longs for heaven,
Celestial calm shall share;
The spirit learns sweet secrets
In the holiness of prayer.
The heart that weeps for Jesus
Shall find his love and rest,
And the meekness of his beauty
Make his image in thy breast.

The brow that's lifted upward
Shall bear a crown of light.
The more the gaze is widened,
The more will fill the sight;
The more faith reaches, yearning
To know the Father's might,
The more the power will strengthen
To grasp the Infinite.

O seekers, seekers, seekers,
Spending all for things of naught,
Men can read the meager treasure
Which your costly seeking sought!
You reveal it in your forehead,
Grown so narrow and so old;
You reveal it in your glances,
Grown so cynical and cold.

O seekers, seekers, seekers,
My heart is full of pain;
For, the very world is famished
By the things we give again.
Oh! our souls are frail and fainting,
While there waits the Living Bread;
Like the man that grasped the muck-rake
With the crown above his head.

Come, and spend your costly treasure,
Your redeemed and ransomed days,
For the thoughts that reach the sunshine,
And the vast eternal ways.
Seek for beauty, seek for goodness,
He that hath shall give again.
We will know the things you quest for,
By the things you deal to men.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1887.

No. of members	561
" reports returned	495
" members added	12
" " dismissed	13
" letters written	395
" " received	130
" missionary visits	1,087
" Bible readings held	591
" attendance at readings	1,811
" subscriptions obtained	153
" pp. books, tracts, etc., distributed	262,247
" periodicals distributed	6,743

Cash received on tract fund, \$158.03; on periodicals, \$18.83. L. C. CHADWICK, Sec.

—One good act done to-day is worth a thousand in contemplation for some future time.

NEBRASKA TRACT SOCIETY PROCEEDINGS.

THE first meeting of the ninth annual session of the Nebraska T. and M. Society was held at Grand Island, Sept. 9, 1887. President in the chair. Prayer by Eld. Hoopes. Secretary being absent, the minutes of the last session were not read. Sr. N. H. Druillard was elected secretary *pro tem*. All members of any local society in the State were invited to participate in the meeting.

A call was made for new members, and two responded. The President spoke of the advancement and encouraging features of the work. The Chair was empowered to appoint the usual committees.

Adjourned to call of Chair.
SECOND MEETING, AT 9 A. M., SEPT. 16.—The annual reports were as follows:—

REPORT OF LABOR.	
No. of members	424
" reports returned	745
" members added	40
" " dismissed	25
" missionary visits	3 391
" letters written	901
" letters received	90
" Bible readings held	935
" persons attending readings	300
" Signs taken in clubs	75
" American Sentinels taken in clubs	195
" subscriptions obtained for periodicals	700
" pp. tracts and pamphlets distributed	607,061
" periodicals distributed	25,045

TREASURER'S REPORT.	
Cash on hand Sept. 1, 1886,	\$ 646 00
" received during year,	11,486 64
Total,	\$12,132 64
Paid out during year,	11,906 55
Cash on hand Sept. 9, 1887,	\$226 09

FINANCIAL STANDING.	
Assets (including cash on hand),	\$13,313 30
Liabilities,	8,679 32
Net value of Society,	\$4,633 98

The following partial report was presented by the Committee on Resolutions:—

Whereas, In the past we have been reproved by the "Testimonies" for not doing *one twentieth* part that we should do; and—

Whereas, We believe the difficulty lies in the lack of proper encouragement and instruction upon the part of the leading officers; therefore—

Resolved, That we believe it is the duty of our ministers and directors and tract society officers to examine the church and T. and M. books wherever they have the opportunity of doing so.

Whereas, We believe that the tract society racks are one means of gaining access to a certain class of people that might not otherwise be reached; therefore—

Resolved, That we invite our local societies to purchase racks, put them up in proper places, and keep them well filled.

Meeting adjourned.
THIRD MEETING, AT 4:30 A. M., SEPT. 16.—The resolutions were taken up, and, after interesting remarks by Elds. Olsen and Kilgore and Bro. Belden, were adopted.

Meeting adjourned.
FOURTH MEETING, AT 11 A. M., SEPT. 20.—The Committee on Nominations presented the following report: For President, A. J. Cudney; Vice-President, J. P. Gardiner; Secretary, Mrs. N. H. Druillard; Directors: Dist. No. 1, E. A. Blodgett; No. 2, R. Fairbanks; No. 3, Paul Nelson; No. 4, W. J. Wilson; No. 5, John Clark; No. 6, Chas. Blair; No. 7, J. R. Hobson.

The report was amended by placing J. P. Gardiner's name for President and A. J. Cudney's name for Vice-President, and as amended was accepted and the persons unanimously elected.

The Committee on Resolutions presented as a further report the "resolutions being adopted by other State T. and M. societies," as found in REVIEW of Oct. 11, in the Ohio Tract Society Proceedings; also the following:—

Whereas, In the providence of God we see encouraging features in the German and Scandinavian work; therefore—

Resolved, That our workers in these languages put forth still greater efforts to encourage suitable persons to enter the canvassing and Bible work.

After earnest and interesting remarks, the resolutions were adopted. A. J. CUDNEY, Pres.

S. E. WHITEIS, Sec.
—Take all thy vessels, O glorious Finer,
Purge all the dross, that each chalice may be
Pure in thy pattern, completer, diviner,
Filled with thy glory, and shining for thee.
—Frances Ridley Havergal.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 22, 1887

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

TRIP TO CALIFORNIA.

THE company, consisting of delegates to the General Conference to be held in California, and others, left Battle Creek at the time appointed, 5:30 P. M., Nov. 5. The company from Battle Creek consisted of forty-three persons; twenty-six joined us at Chicago, another company at Council Bluffs, and an additional car load at Cheyenne. There are forty-three delegates and ninety-one visitors in the company, one hundred and thirty-four in all, occupying six cars. Worship is conducted morning and evening in each car. The weather has been favorable, and the journey thus far has been very successful.

At this writing we are at that wonder of the desert, Salt Lake City. The chief objects of interest to us were, of course, the monuments of Mormon worship—the Tabernacle and the Temple adjoining. The former is an oblong oval building one story in height with a roof something like the half of an egg-shell, the egg being cut in equal parts lengthwise. It is 250 feet in length, 150 feet in width, and to the top of the oval roof 70 feet in height. The entire roof is festooned with evergreens and artificial flowers, put up eleven years ago to improve the acoustic properties of the building. These are now very perfect. Our party took seats in the choir immediately in front of the organ in one end of the building, and heard a pin drop in the extreme other end. The gentleman who showed us about was one of the Council of Elders, who seated the company in the Assembly Hall, a building standing within the same ten-acre enclosure, and gave us a lively little sermon on the rise and nature of Mormonism. To this he applies the first message of Rev. 14. The angel with the everlasting gospel began his work and the fulfillment of that scripture by coming to Joseph Smith, when fifteen years of age, and revealing to him where the golden plates could be found, the translation of which furnishes the foundation of the Mormon system. What the second and third messages are, or would be, he did not tell us, and would allow no questions.

The Temple was commenced in 1853, and the exterior walls are now completed; but this is all. As yet there is nothing inside the bare walls, and no roof. There are fine architectural designs on the exterior, and an immense amount of labor has been expended upon it. It is built of the finest granite, found in the mountains eighteen miles distant. Up to the present time it is said that \$3,500,000 have been expended upon it. But the Gentiles hereabouts laugh at these figures, and say that if this is so, a large proportion of it has gone into the pockets of Mormon officials.

This Temple they call the "Temple of the Lord," and claim that when it is finished the Lord will come; for he has promised to come suddenly to his temple. Reasoning from the basis of this expectation, we could but conclude that they were not in much of a hurry for the Lord to come; for there are but few men at work upon the Temple, and even they seem to take it very leisurely.

One can but be impressed with the marvel of what this people have done in coming into this region when it was a barren desert, bringing down the beautiful mountain streams and watering the plain till it blossoms as the rose. The projects they formed, the hardships they endured, the success they have achieved furnish a striking monument to what a fanatical faith is able to do. It should be a lesson to every one who is called to labor in behalf of a faith which has a sure foundation in the word of God; and such is every one to whom the light of the present truth has come.

In their controversy with the Government, the Mormons maintain a self-reliant and defiant attitude. They are confident that the Government is going down, and they will triumph. The Government, to be sure, is destined to destruction in the near future, but that is not the triumph of the Mormons; it is their destruction too.

We expect to reach Oakland by Friday next, and all hearts seem to be full of interest in reference to the coming meeting.

THE GENERAL CONFERENCE.

THE delegates to the General Conference at Oakland, Cal., successfully completed their trip overland, at a little past noon, Friday, the 11th inst. They received a most cordial greeting from the California brethren, some of whom came out as far as Benicia to meet the company. Although it was so late in the week, the arrangements for the entertainment of the delegates and others were so complete that all were comfortably located in their respective quarters, and the baggage distributed, before the Sabbath.

The new church not being quite in readiness for use, a church building, known as Hamilton Hall, near our former house of worship, was secured for Sabbath services. The brethren and sisters came together for Sabbath-school at 9:30 A. M. The school numbered on this occasion 500, and the exercises were interesting and profitable.

After the Sabbath-school, Eld. Butler gave a most timely and stirring discourse on the true secret of success in the work of the Lord, based on the words of Hanani to Asa, king of Judah, as found in 2 Chron. 16:9: "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." The lesson of what it is, and what it involves, to have a heart perfect toward God, was emphasized and impressed upon the congregation.

Following the sermon, a season was spent in social meeting, in which many responded earnestly and feelingly to the sentiments advanced in the discourse. There was an excellent spirit in the meeting, and it was good to be there.

The enlargement of the Signs office is an improvement far exceeding our anticipations. The new building contains a basement, in which are the presses, and three stories above that, furnishing large, airy rooms for the various departments of the work. The building makes a very fine appearance from the street. It is now all finished and occupied. While some wondered what would be done with so much room, the space is now all occupied to good advantage in the work. It was an improvement much needed, and the brethren are to be congratulated that they have secured it.

The church, which stands on the same block, separated from the office only by a lot and dwelling-house, is a noble structure 68 by 100 feet. The lower story is adapted for Sabbath-school purposes, while the main auditorium above has a large gallery running around three sides, and will seat comfortably from 1,000 to 1,200 people. This is still unfinished, owing to the tyranny of the Labor Union in forbidding men to work, if any of the conditions do not suit them. But the first story, by extra work on the part of the brethren, has been made ready for use, lighted, and heated; and there the Conference opened this morning, Nov. 13, at 9 o'clock.

There are at the Conference fifty-nine delegates, representing twenty-seven Conferences. Two new Conferences have been added at this meeting: Norway and West Virginia. The meeting has opened favorably, and bids fair to be an interesting and profitable one. The delegates are strong and of good courage in the work. We shall have more to say of the meeting in our next.

"THE JEWISH SABBATH."

THE Chicago *Inter Ocean*, of Nov. 16, devotes a column and a half to a discussion of the above subject. The heading in this case is not inappropriate, as the discussion does not relate to the fixed seventh day, but to a period of weekly rest from labor on the part of the Jews, and them alone, which of course might be on the seventh day or any other day. The question of when this shall be, has been agitating Jewish circles in all parts of the land for a long time, and the present discussion consists of the opinions of the leading rabbis of Chicago, and some other Jewish leaders, upon the subject. For several years past there has been a growing tendency on the part of Jewish worshippers toward Sunday services, to the great detriment of Jewish regard for Saturday, until at the present time a large number, probably the majority, are openly in favor of transferring their period of weekly rest and worship to the first day of

the week. As might be expected, however, this proposal meets with bitter opposition on the part of some, who realize that such a step will be nothing less than an open violation of the fourth precept of that law for which the Jews profess so great reverence. Among this number is Rabbi Sonneschein, of St. Louis, one of the most noted rabbis of that city. The rapidly increasing tendency of the evil, it appears, has finally resulted in a formal challenge from Dr. Sonneschein to Rabbi Hirsch, of Chicago, a leading advocate of Sunday worship, to discuss the question of the advisability of substituting that day in place of Saturday as the Jews' rest-day. The terms of the challenge provide that if Dr. Hirsch shall convince the St. Louis rabbi, the latter shall declare himself in favor of the new movement; but if not, then the former shall cease to agitate the question further. The announcement has created a sensation in Jewish circles, and the discussion, if it takes place, will doubtless mark an era in the history of the new movement.

The preliminary discussion of the question, given in the *Inter Ocean*, is interesting to us as showing the extent to which the Sunday-Sabbath idea has already worked its way into the favor of leading men among the Jews, and forecasting the position which they as a body will occupy in reference to the proposed national Sunday Sabbath. The following are a few extracts showing the opinion of leading Jews in Chicago, as mentioned above. First is that of Mr. Julius Silversmith, editor of the *Occident*:

The tendency of the reform movement in the United States is not particularly to translocate the Sabbath, but to bring about a day of rest, a day of worship, so that the younger generation may have the facilities for attending divine worship, and listening to a lecture, discourse, or sermon, and at the same time participate in the charitable work of the Jewish institutions as they exist to-day; receiving that natural training which is an inherent part of Judaism, and has been practiced by all our people from time immemorial. With regard to the keeping of the Sabbath day, the orthodox Jews will brook no abatement from it, because they believe that it is transmitted through revelation, and that that seventh day which they recognize as the Sabbath is holy to them, and that it is sacrilegious to celebrate on any other day. The time was when they thought that to transpose that day would be to acknowledge the supremacy of the Christian religion, to imitate the Unitarians and other sectarian beliefs; and Judaism, according to their beliefs, would not tolerate that. The modern idea of the Jews is one of unity with this nation, and, if possible, to conform to the national day of rest; to make all the younger Jewish people prefer to go on Sunday to divine services, like their neighbors of other creeds, who go to the Catholic, Presbyterian, and Baptist churches, in their temples, and listen to the expounding, and be taught in the principles, of their religion.

In Chicago there are three temples where Sunday lectures and services are held: Sinai Congregation, Zion Congregation, and North Side Hebrew Congregation. In Cleveland there is the Difereth Israel Congregation; in St. Louis there is the Shaare Emeth, and the Temple Israel; Baltimore has the Har Sinai; Philadelphia, the Keneseth Israel; New York, its Temple Bethel; and San Francisco, the Emmanuel Temple. All these places hold services or lectures on Sunday. In the Chicago Sinai Congregation they have worshiped for sixteen years, and they have full houses. It is no renunciation of our faith, or detraction from our veneration for the Bible, that we keep holy the Sunday. It is because it is impracticable to worship on Saturday. Here I am, a business man. I have certain indebtednesses to pay, certain drafts to meet, railroad matters to look after. I am not dealing exclusively with Jews, and they can come in only on Saturday. I am compelled to deal with them, and, in consequence, it is impracticable to keep the Sabbath, because my business encroaches upon it. The Government says Sunday shall be the national day of rest. Now, as a class, we Jews claim that we can keep that national day just as well as any other day. There is nothing in the Jewish law—the decalogue—that prevents us from doing so. The intelligent masses of the Jews are willing to accept the national day of rest as a day of rest, to recognize it as a day set apart for religious devotion. Such is the modern tendency of the Jewish race in this country.

Mr. Julius Rosenthal, a well-known lawyer, said:—

I have read the special telegram from St. Louis concerning Rabbi Sonneschein's challenge in regard to the Hebrew Sabbath, which you just show me, and also read the long extract of Sonneschein's sermon in the *St. Louis Globe Democrat* of yesterday. Dr. Sonneschein is nothing if not sensational. This time he is mistaken when he says "that he knew that he was about to utter things that would create a sensation." These things are old, and the sensation is over long ago. Chicago has acted and solved the problem. Our true orthodox Jews of this city conscientiously keep and enjoy their Sabbath as a day of rest as of old, on Saturday, and nobody interferes with them. Of the non-orthodox Jews, a very, very large number conscientiously keep and enjoy their Sabbath, in the true Jewish sense, as a day of rest from business, on the day on which they can keep it, to wit, on Sunday; and they are not interfered with. They act upon the principle that the Sabbath was made for man, and not man for the Sabbath, and that the day is not of the essence. There are three congregations in this city, those of Dr. Hirsch, Dr. Norden,

and Dr. Stolz (Congregation); a Sunday service. Jews have not rejecting Sunday Saturday on a class. They put as a Sabbath for true Sabbath education, or themselves. Chicago principle Chicago Jews have no place. The is not whether Sunday Sabbath on Saturday or the evil I have The Jewish Sabbath will decide, and

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and Dr. Stolz (Sinai Congregation, the North Side Hebrew Congregation, and Zion Congregation), who have regular Sunday services. Another portion of the non-orthodox Jews have not found their Sabbath, or day of rest, as yet, rejecting Sunday because it is Christian, and disregarding Saturday on account of business. This is the Sonnenschein class. They pretend a kind of Platonic love for Saturday as a Sabbath for others to keep, or cling to Saturday as the true Sabbath day by romanticism, or superstition, or early education, or hypocrisy; but never go so far as to keep it themselves. But they are not interfered with. Our Chicago principle is, "Fair play for everybody." Among the Chicago Jews a sensation-monger in the pulpit would find no place. The burning question among the modern Jews is not whether they should have a Saturday Sabbath or a Sunday Sabbath, but how to have a Sabbath at all, be it on Saturday or Sunday. Uniformity is immaterial, and of the evil I have no doubt as to the outcome in America. The Jewish Sabbath will be observed on Sunday. True life will decide, and not dusty theology or scholasticism.

Mr. Godfrey Suydacker, of Sinai Congregation, gave his opinion very emphatically, as follows:—

There will never be a reversion to the Saturday as a day of Jewish worship. I belong to the Sinai Congregation, and I know there is a unanimity that is very decided amongst the members. Practically we are holding divine service every day. After the experience we have had, no one would like to return to the Saturday. I believe the Bible to be a historical book, compiled by the men who reflected the spirit of the times in which they lived, and it does not smack of sacrilege, nor is it any departure from its truths, to hold religious Jewish services on Sunday.

Mr. Lazarus Silverman represented the minority, who look upon the Sunday innovation more nearly as their forefathers would have viewed it. He said:—

All the people that divert the Jewish Sabbath to Sunday are not Jews any longer. According to the Bible, the Mosaic law, the seventh day is the day designated as the Sabbath. It has been kept up from the time it was commanded until this day by the Jewish nation. The heathen kept it, and the Christians kept it for 800 years, until finally it was changed by the Catholic Church for Sunday. Now there is no question about it that the Sabbath to be kept holy on Saturday is the true meaning of the Bible; and the people that pretend to be Jews must believe in the Mosaic law as the fundamental principle of Judaism, and in consequence they that divert the Sabbath are not Jews any longer. They may be just as good as other people, — there are just as good Unitarians as Protestants, — but as far as the Sabbath is concerned it is Saturday, not Sunday. The question of business cuts no figure whatever, but whenever a man weighs dollars and cents against religion, then it is a matter of conscience, and will have the first weight with him. It is immaterial what the opinion of Dr. Hirsch or Dr. Sonnenschein may be. Dr. Hirsch would like to keep up the Sabbath on Saturday; but his congregation would rather do business on Saturday, and observe Sunday because they do no business on that day.

It will be evident to the reader, from these extracts, that the National Reform party, in enforcing upon the country their universal Sunday Sabbath, are likely to meet with but little opposition from the Jews. The latter, so far as religious scruples are concerned, can keep the first-day Sabbath without any difficulty. Already many congregations hold regular Sunday services, and devote the seventh day to business, and it is not unlikely that by the time this proposed "reform" is ready to be enforced, the great majority of them will be in respect to Sunday worship just like the orthodox world around them. This will take away one of the strongest arguments now used by opposers of the Bible Sabbath, since the first day of the week, and not the seventh, will then have pre-eminent claim to the title of "the Jewish Sabbath." For our part, if the Jews are determined to give up the seventh day, we think it would be no more than proper compensation that the Jewish Sabbath should hereafter fall on the first day of the week.

It seems to us not unlikely that this giving way on the part of the Jews to the innovations of a false Christianity, will be made to operate against those who cannot so easily accommodate their conscience to the demands of the pagan day of worship. In the minds of such men as are now pushing the National Reform scheme, observers of the seventh day, whether Jews, Baptists, or Adventists, are all in the same class, and they will not be likely to allow that one of these has any better conscience than another; and, the Jews having come into harmony with their plans, they will point to them and say, Why can you not do the same? The standard of the Jews will be made the standard for all. Thus the great enemy of the truth is preparing the way for his final attack upon those whom his artful delusions have failed to turn from their allegiance to the Most High. L. A. S.

THE GOD OF THE LIVING. MATT. 22 : 32.

AMONG the numerous Scripture passages which are popularly supposed to prove that the souls of the

righteous dead continue to exist as living intelligences in paradise, none perhaps is quoted oftener or with greater assurance than Matt. 22 : 32 : "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." The last clause of this verse is seized upon, independent of the connection in which it occurs, and people reason that if God is the God of Abraham, Isaac, and Jacob, and is God only of the living, these three ancient worthies must be in the land of the living. Let us see, by a brief examination, if the text proves this.

The words here used are the words of Christ, spoken to the Sadducees on a certain occasion when they had attempted to entangle him concerning one of the doctrines which he preached—that of the resurrection. A step which very many persons seem to overlook, in searching for the meaning of a particular portion of Scripture, is to first clearly settle the question, What is the writer trying to prove? Who is he talking to? and what is he talking about? From the reasoning of our orthodox friends the natural conclusion would be that the subject under discussion was whether or not the soul continued its conscious existence after death. This point did not enter into the discussion at all. The preceding verse shows that this language is spoken, not as touching the present nature of man, but "as touching the resurrection of the dead." The Sadducees did not believe there was to be any resurrection, and Christ was trying to prove to them that there would be a resurrection. Did he then start out to prove this, and, forgetting all about the point in question, go to work to prove something entirely different? He did, according to the popular orthodox view. He set out to convince the Sadducees of the resurrection, and immediately proceeded to show that the dead are already alive in heaven! Very remarkable proof they would have thought it. If the Sadducees had understood the language of Christ to mean what our orthodox friends now say it means, the Pharisees would never have heard that he had put the Sadducees to silence.

The popular style of reasoning on this subject, in condensed form amounts to this:—

God is not the God of the dead, but of the living; Abraham, Isaac, and Jacob (*i. e.*, their souls) are now living;

Therefore there is to be a resurrection of the dead!

This is too absurd to need any comment, yet we challenge any one to put Christ's reasoning into a different form, consistent with the popular view, or to show how, according to this view, Christ proved to the Sadducees what he sought to prove.

According to the other view, however, that the dead simply sleep unconscious in their graves, the reasoning of Christ to the Sadducees is condensed as follows:—

God is not the God of the dead, but of the living; Abraham, Isaac, and Jacob are now dead;

Therefore Abraham, Isaac, and Jacob are to live again; *i. e.*, there will be a resurrection.

This is logical and consistent, and the Sadducees so understood it, as is evidenced by the fact that they were put to silence. L. A. S.

"WHATSOEVER HE SAITH UNTO YOU, DO IT."

WE do not remember an instance where these words have been taken as the text of a sermon, or as the foundation of an article; and yet they seem eminently fitted for either. They are recorded in John 2 : 5, and were spoken by the mother of Jesus. The occasion was the marriage at Cana, when the supply of wine had become exhausted, and more was wanted. It is hardly admissible that the speaker knew by what means her son would supply more wine, but it is safe to conclude that she had an abiding faith in his ability to do so by some means, miraculous or otherwise. Two points are particularly noticeable: she comprehended that the co-operation of the servants would be needed, and that implicit obedience must be given to Christ's directions.

By the first of these points we may learn that God designs to use human agencies in performing much of his work upon earth. Here, at this first miracle performed by Jesus, is forcibly and beautifully illustrated the principle of being co-laborers with Christ. In order to do so, however, one very necessary condition is this: to closely observe with a view of comprehending the will and directions of our Saviour. This emphasizes the necessity of careful and constant

study of the Scriptures, of much earnest prayer and serious reflection, and of a keen and lively observance of our situation, the circumstances surrounding us, the wants of our fellow-beings, and the demands of the world generally.

But the second point had in view by the mother of our Lord, viz., the necessity of implicit obedience, is the one upon which we purpose to offer a few thoughts. A remarkable co-incidence is called to mind, when the famine came upon Egypt. "And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, Go unto Joseph; what *he saith to you, do.*" Gen. 41 : 55. This will help us to realize the imperative necessity of obedience. There was the famine all over Egypt; sure starvation was staring the people in the face, and there was only one way of escape from the terrible fate, and that was through the intervention of Joseph. He had the possession and disposal of all the corn there was in the land. But in order for the starving multitudes to get any of that corn, there were conditions for them to meet; they were to comply with the directions that Joseph might give them. Obedience to Joseph was the rule laid down by the king himself, for those to follow who desired food. It is just so in our case. We want, we must have, the Bread of Life, or perish with an eternal starvation. Obedience is the condition—obedience to all the requirements of the gospel plan of salvation. "Whatsoever he saith unto you, do it." And here it may be observed that the principle of obedience is esteemed more highly by God than that of sacrifice. "To obey is *better* than sacrifice," said the Lord by the mouth of Samuel. 1 Sam. 15 : 22. This is reasonable, for sacrifice follows as a necessary sequence to obedience. One may offer sacrifices and yet be devoid of the true principle of obedience; and in that case his sacrifices are of no avail. But one cannot have the true principle of obedience without being led to sacrifice with the true spirit of sacrifice, which will also be esteemed by the Lord.

It is well for us to bear in mind that God has a will and purpose concerning each of us, and that we may so live and walk as to fulfill that will and purpose. Obedience to the Lord may as truly be exemplified in one vocation of life as in another, if we are but fulfilling God's purpose concerning us. But a fixed principle is necessary in order to find and continue in the way that is in accordance with God's will. We cannot follow our inclinations. Inclination is more apt to be a hinderance than a help to success. It quite frequently occurs that one will more nearly follow in the path of duty by resisting his inclinations than by following them. A soldier coming under fire may be inclined to turn and flee; but as a soldier he prefers to stand at his post of duty. Inclination tends to carry one in the direction of the swift-flowing current, and he may by and by be engulfed in the whirlpool of destruction. Preference is a safer guide than inclination in deciding what constitutes the path of duty. Inclination consults the present; preference looks ahead, considers ultimate consequences, and decides accordingly. Inclination is a matter of tendency; preference, of choice. Inclination will frequently suggest and argue for disobedience, when, if a few moments be given to a candid consideration of final consequences, preference will decide in favor of obedience. It is possible to have our inclinations and preferences so sanctified by the Lord that it will be very easy, and a delight, to walk in the path of obedience.

The motive power needs to be made right first; hence one of our most earnest petitions to God should be that our motives may be pure and acceptable. All words and actions really spring from some motive, and if the motive be right and pure, the word and act will be correspondingly correct, unless the man at the wheel is derelict. It may occur that the faithful, honest efforts of the engineer of an ocean steamer are turned to a bad account by the carelessness or inefficiency of the man whose duty it is to guide the vessel. Hence we must not depend alone upon good motives. Good motives need to be seconded by intelligent action. To fulfill the will and purpose of God concerning us, calls into exercise the highest degree of common sense, as well as zeal, energy, and sincerity of purpose.

The Lord watches us to see how nearly we come to his purpose concerning us; and if we could always bear in mind that we are either meeting that standard, or varying from it, we should be kept back from

a great amount of disobedience. Really, it is not a difficult matter to walk in the way of the Lord. We never have committed to us more than one moment of time at once, and if each of those moments be properly employed, our whole lives will be in accordance with God's will. If one knows what to do the next moment of his life, and does it faithfully and well, to the best of his ability, and so continues to use his time, that is all he can do—that is obedience.

We are all in God's crucible as crude ore. We shall come out of the crucible either as pure metal or worthless slag. We may say that we shall come out as both—the pure metal for one purpose, and the slag for another. The proportion of pure metal to worthless slag is entirely dependent upon ourselves. The more pure, unadulterated obedience we mix with our lives, the larger will be the proportion of pure metal and the choicer its quality. Thousands come out of God's crucible nothing but slag—they utterly fail to meet the divine purpose concerning them.

It is related of two sovereigns that they were one day disputing as to which had the more obedient servants. In order to decide the question, they agreed that each should call in a number of servants, and order them to jump from the window into the street below. One was called, and ordered to jump. He looked in surprise, and objected, saying that it would surely kill him. He was dismissed, and another servant was called in and given the same order. He said that he would do so, if his master really meant what he said. He was likewise dismissed, and a third was called in. Immediately upon being told what to do, he started to make the fatal leap, but was as promptly called back, and informed that the order was given only to test his loyalty to his master; and thus he retained his position, and stood exalted in the estimation of his master.

Every incident and opportunity that comes to us in this life—and our opportunities are as numerous as our moments—tests our loyalty to God, demonstrates our obedience or disobedience. The manner in which we improve these opportunities decides the proportions of pure metal and dross that we shall furnish from the crucible. G. W. MORSE.

COMFORT IN BEREAVEMENT: TRUE AND FALSE.

In the fourth chapter of First Thessalonians the apostle Paul addresses to the Thessalonian brethren some words of instruction and consolation concerning some of their number whom they mourned as dead. In that age of the Christian dispensation, it seems evident that believers had but a feeble comprehension of the future of the righteous who are laid away in the grave, compared with the flood of light which illuminates the subject in this day from the sacred page. In any case, the loss of friends and relatives by death is an occasion of the deepest sorrow; but it would be doubly so if no ray from the throne of Omniscience had penetrated the dismal blank of the future, dark with uncertainty, to light it up with the bright promise of the resurrection of the just. Hence Paul addresses to them words of instruction on the subject, that they might not sorrow as others which had no hope. He presents before them the great future event which in that day constituted the hope of the church, and to which they earnestly looked forward,—the glorious appearing of Christ in the clouds of heaven, with the divine assurance that the dead in Christ should then be raised to appear with him, and together with the living saints be caught up to meet their Saviour in the air, ever to remain with him. "Wherefore," he concludes, "comfort one another with these words."

But how vastly things have changed since the time of Paul! What different conceptions people now have of what should be spoken to the mourner to comfort him concerning the loss of those whom he has laid in the grave! Go into any of our church edifices when a funeral is being conducted in the modern orthodox style, and you will be given a specimen of the words which are now thought to be most suited to comfort the mourning heart. You will hear the minister tell the sorrowing friends and relatives that the deceased is "not dead, but gone before," and that "there is no death; what seems so is transition," etc. Unmindful of the fact that death is in the Scriptures termed the "king of terrors," he will speak of it as "the gate to endless joy." He will dwell in glowing terms upon the advantages which the deceased has reaped by dying,—his blissful

state in paradise, the higher wisdom and knowledge of which death has made him the possessor, and the wonderful expansion of all his faculties in the spirit world; he will present these as the thoughts which are to comfort those whom this happy change has left in bereavement, and in all probability the resurrection will never be once alluded to.

Paul evidently did not have such a knowledge of the *post-mortem* condition of man as is possessed by the apostles of modern orthodoxy. If he had, he would not have spoken as he did to the Thessalonian brethren. Paul was an eloquent writer; how is it, then, that he failed to even allude here to a subject over which pulpit oratory nowadays waxes so eloquent? It strikes us as a most singular thing indeed. We can think of just three ways in which it might be accounted for: (1.) Human nature might have so changed since the time this was written that what was a comfort to bereaved persons in Paul's day would not be a comfort to people in similar circumstances now, and *vice versa*; or (2.) Paul mentioned only some of the least of the consolations of the Christian's hope, and cruelly withheld from his Thessalonian brethren those which we recognize as pre-eminently the most comforting; or (3.) Paul was altogether ignorant of the doctrine of the soul's conscious existence after death, with all that modern theology has appended to it. Which of the three is the correct hypothesis? We will let the reader judge for himself. L. A. S.

THE DUTIES OF LOCAL CHURCH OFFICERS.

(Concluded.)

2. Deacons.

THE Greek word which is translated "deacon" in our version is *diakonos* (*διακονος*). It signifies "one dusty from running," also "an attendant," "assistant," "helper." It is sometimes translated "minister," that is, servant, as in Matt. 20:26; 2 Cor. 6:4; Eph. 3:7.

Some have supposed that the office of deacon originated in Jerusalem, at the time when the difficulty arose out of the neglect of the widows of the Greeks in the daily ministrations, spoken of in the sixth chapter of Acts. At that time, Stephen and six others were chosen and charged with the duty of seeing to it that no partiality should be shown to any, but that provision should be regularly made for all. Others again have argued that the deacons of the early church were a class of men not equal in point of dignity to the seven mentioned above. But rather that they were the assistants of Stephen and his associates. They think that they find in the "young men" mentioned in Acts 5:6, an order who answer to the deacons of Phil. 1:1; 1 Tim. 3:8. It is not material to our present purpose to decide which of these theories is correct.

The duties of the deacons would be similar, whether we understand them as answering to the "young men" spoken of in Acts, chapter 5, or the "seven" mentioned in Acts, chapter 6, since both of those classes were occupied with what seemed to have been the semi-secular affairs of the church.

From all that can be gathered from the meager references to the deacons which are found in the New Testament, we should conclude that their position is subordinate to that of the church elder. It does not appear that their office devolved upon them the duty of publicly instructing the people. It is not said of them, as it was of the elders, that they should be "apt to teach." No doubt some of them, as the result of the faithful discharge of their duties, developed at last into public teachers, and finally became elders in the church. 1 Tim. 3:13.

From the very definition of the term "deacon," it might be inferred that he is to sustain to the church a relation similar to that which an honorable and faithful servant sustains to his master. He is ever to be ready to make himself useful by cheerfully attending to those matters which are committed to his charge, thereby relieving the elder somewhat of his burden of labor. As a sample of the duties which would naturally devolve upon him, the following may be mentioned: 1. In the absence of a sexton or other person whose duty it is to attend to that matter, he should see to it that the place of meeting is kept in a suitable condition for public services. 2. He should take charge of the articles employed in the communion service, see that the bread and wine are provided for the same, and that the table

employed at the communion is properly spread in every respect. 3. He should make all the necessary preparations for the administration of the ordinance of feet-washing. 4. He should carefully look after the poor, in order to ascertain their needs, reporting the same to the church. 5. He should distribute among the poor the contributions raised for them by the church, under the direction of the latter, unless some other person has been appointed to that work. 6. He should visit the sick and the afflicted, praying with them, and offering such consolation as the Scriptures afford. 7. He should take the bread and the wine from the hands of the elder on the occasion of the communion, and pass them to the members of the church. 8. In case it should be necessary to take up a collection in the church at any time, it would be the deacon's duty to attend to the same, unless some one else had been designated for that purpose. 9. He should attend to the selection of a place for baptism, the providing of the robes necessary in the administration of that ordinance, and see to it that the candidates are assisted to and from the water, etc., etc. 10. In the absence of the elder, the deacon should either take the charge of the meeting himself, or request the church to select some one for that purpose, unless the elder before his departure had designated some one to lead in his absence.

The qualifications of a deacon are enumerated in 1 Tim. 3:8-13. They are, 1. Gravity; 2. Freedom from dissimulation; 3. Temperance; 4. Freedom from avarice; 5. Purity of conscience; 6. Experience in the work of God; 7. The husband of one wife; 8. Ability to govern well his children and his household.

3. Deaconesses.

In Rom. 16:1 the apostle Paul commends Phebe to the church which he was addressing, styling her a "servant" of the church at Cenchrea. The word which is translated "servant" in the accepted version, in the original is *diakonos* (*διακονος*), and is the feminine as well as masculine form of the word which is rendered "deacon" in the New Testament. It might with propriety therefore be translated "deaconess." From this circumstance it has been inferred that there existed in the early church an order of females who sustained to the members of their own sex a relation similar to that which the deacons held to the male members of their respective churches. Some have supposed that the women mentioned in Rom. 16:6, 12, belonged to that order. Others, again, have tried to identify them with the "widows" spoken of in 1 Tim. 5:3-10.

While the existence of deaconesses in the early church cannot be proved as satisfactorily as that of elders and deacons, it is, to say the least, highly probable that there was such a class of women in the apostolic days. It has been the custom, therefore, of some of our churches to elect one or more women to fill a position similar to that which it is supposed that Phebe and others occupied in her day. It has not, however, been the custom with us to ordain such women.

The duties of these women are not, therefore, such that it would be proper for them to assist in the communion service. They should ever hold themselves in readiness to render such aid to the elders and deacons in matters of church trial where members of their own sex are involved, as might be thought advisable. They should visit the sick and the poor, and interest themselves generally in works of charity. In fine, they should act the part of mothers in Israel, lending a helping hand to all who need their assistance, and striving in every way to promote the peace and prosperity of the church.

The qualifications of deaconesses should of course be such as will enable them to discharge the responsibilities of their position faithfully and well. They should be in every sense of the word women of God, and ensamples in every particular to the female members of the church to which they belong. Like the wives of the deacons spoken of in 1 Tim. 3:11, they should "be grave, not slanderers, sober, faithful in all things."

4. The Church Clerk.

The duties of church clerk relate exclusively to the keeping of the church books, and such other clerical work as corresponding with different individuals at the request of the church, or assisting in the drafting of such papers or resolutions as may be referred to him by the latter. A partial summary of what he ought to record would run as follows: 1. He should

enter upon the church business transactions. 2. He should see that the church of every trial, the exact which members member either by statement of the have been expelled done, an account deacon, every by the administrators tized, a record of give in the church brief a manner as of business transac a nature that it n any future time.

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THE UNS

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enter upon the church books a full account of all the business transacted at the business meetings of the church. 2. He should record the admission into the church of every member, an account of all church trials, the exact wording of every censure under which members may be placed, the dismissal of any member either by death, letter, or expulsion, a full statement of the causes for which any member may have been expelled, and the vote by which this was done, an account of every ordination of an elder or a deacon, every baptism, together with the names of the administrators of the same, and the persons baptized, a record of all elections; in short, he should give in the church books, in as clear and yet as brief a manner as possible, the history of every item of business transacted by the church which is of such a nature that it might be necessary to refer to it at any future time.

At each quarterly meeting he should be present and perform such duties as are specified in the section devoted to "Quarterly Meetings."

As soon as the church quarterly meeting is passed, he should fill out the blank report of the same provided by the State Conference, and send it immediately to the secretary of that Conference, or such other person as it may be his duty to report to, according to the rules of the Conference in which he resides.

At the time of the annual Conference, it will be his duty to make out and sign in behalf of his church, credentials for such persons as that church may elect to represent them in the said Conference.

From the above it will be observed that the church clerk, as such, has no duties to perform in connection with the legal society, the Sabbath-school, or the tract society. Each of these has a corps of officers which it elects for itself.

The qualifications of a clerk should be such as will enable him to perform successfully the duties mentioned above. First, he should be able to write a legible hand; secondly, he should be able to keep the books with neatness and taste, and as free as possible from blots and blurs; and, thirdly, he should be familiar with the usual forms employed in keeping the records of deliberative bodies.

W. H. LITTLEJOHN.

THE UNSOLVED SOCIAL PROBLEM.

ON Sunday, the 18th inst., in the city of London, occurred the most serious riot, it is said, that has disturbed the peace of the English metropolis for the space of twenty years. Had not darkness put an end to the scene, it would probably have been much more serious. The occasion was an attempted meeting in Trafalgar Square, of various Socialistic, Radical, and Irish societies, to protest against the imprisonment of Editor O'Brien, a leading advocate of Irish home rule. The meeting had been prohibited by the government, but nevertheless the people continued to come, until the crowd in the vicinity of the Square numbered nearly 100,000. Four thousand police guarded the various entrances, and as the head of each procession appeared, it was attacked and dispersed; not, however, without prolonged resistance. Fierce fights took place on several streets, and 250 persons were more or less injured.

While this attempted meeting was ostensibly for the purpose above stated, it is probable that the demonstration represented the cause of oppressed or unemployed labor fully as much as it did that of Irish home rule. Considering the large processions of unemployed workmen which but a few days previous had been wont to assemble there, after parading the streets of London, it would be hard to discriminate between this demonstration and those which have so numerous attended the evolution of the labor problem for the past few years. The same trouble is at the bottom of both.

However this subject may be glossed over, it is a fact to which all the testimony of circumstances points, that this question of honest idleness is every year becoming more and more serious. London is not the only city in the Old World from the citizens of which there could be formed a procession numbering thousands of unemployed poor, who should march through the streets with banners bearing the inscription, "Bread or Blood." Hitherto America has opened to these unfortunate classes a door of escape from the horrors of grinding poverty with which a longer sojourn in their native land threatened them; but this door is now closed, or so nearly so as to offer but

small hope of escape. Hundreds of thousands in our own country are in nearly the same condition, and initiatory steps are being taken toward the restriction of further immigration from the shores of Europe. There are no new continents to be discovered, and no inviting lands already known which are not well supplied with inhabitants. It would seem that the limit to the expansion of the human race, which has continued without interruption since the time of the flood, has been nearly reached, and the social evils which necessarily follow an overplus of population cannot much longer be warded off by emigration. To deal with these outbreaks by a policy of repression alone will accomplish nothing. The pages of history do not show, and common sense does not teach, that evils of this nature can be cured without removing the cause. They may be temporarily suppressed, and violent outbreaks may be followed by periods of comparative quiet; but, like the malady in the throat of the German Crown Prince, the disease is still there, and is all the while steadily doing its appointed work. So will it be, if we are not mistaken, in the great social problem which confronts nearly every civilized government in the world to-day. If the causes are not removed, and there seems to be little prospect that they will be, history will repeat itself in this country and in Europe at no distant day, and riot and bloodshed will be the outcome.

L. A. S.

The Commentary.

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

699.—RULE FOR PAYMENT OF TITHES.

Should tithes be paid on our entire income, or only upon what is left after deducting current living expenses? T. W.

Upon one's entire income.

700.—"MINES OF BRASS."

What explanation can you give of the apparent absurdity in Deut. 8:9, where the digging of brass from the hills is spoken of, brass not being a natural metal, but an alloy of copper and zinc? W. S. C.

Commentators agree that the Hebrew word *nechos-heth*, here translated "brass," should be rendered "copper."

701.—THE STONE BECOMING A MOUNTAIN.

In "Thoughts on Daniel" (second edition, 1881), page 78, we are told that the stone that is to smite the image on the feet is the Lord Jesus Christ; and in Dan. 2:35, last clause, we read: "And the stone that smote the image became a great mountain and filled the whole earth." If the stone is Christ, in what sense and in what manner is he to become a great mountain and fill the whole earth? C. H. K.

In the sense implied by Rev. 5:13. This will be a time when the will of God and of Christ will be the one universal, accepted rule of action.

702.—OPEN OR CLOSE COMMUNION.

Do S. D. Adventists believe and practice open or close communion? W. T. D.

S. D. Adventists are what are termed "close communion"; that is, they restrict the privileges of the Lord's supper to baptized believers who are in good standing in any church of the denomination. The terms "open" and "close" have been adopted as a matter of convenience, to designate the two practices of celebrating the eucharist.

703.—MINISTRATION OF DEATH, WRITTEN AND ENGRAVEN IN STONES.

Does Paul, in 2 Cor. 3:7, have reference to Deut. 27:1-8 and Josh. 8:30-32? If not, why not? W. T. D.

A few considerations will show that he does not. We will quote the first text named: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." The ministration to which Paul refers was one that was accompanied with a remarkable manifestation; viz., the face of Moses was lighted up with a glory that prevented the people from steadfastly beholding it. By reading Ex. 34 it will be seen that this manifestation occurred when Moses returned from Mount Sinai, where the Lord had committed into his hands the tables of the law, and the system of ministration of the same that was from thenceforward enjoined

upon the people. As there is no other instance recorded where this peculiar manifestation was visible, we are warranted in concluding that this is what Paul referred to. But in order to demonstrate beyond the possibility of doubt that Paul did not refer to the incidents recorded in Josh. 8:30-32 (which were but the fulfillment of instructions given in Deut. 27:1-8), it is only necessary to note that Moses was dead when that transaction took place. This leaves no room for doubt in the matter.

704.—MATT. 15:15-20 AND THE QUESTION OF DIET.

In what way is Matt. 15:15-20 related to the diet question? C. P. W.

The text referred to proves nothing, either *pro* or *con*, as regards the question of what is fit or unfit for food. Christ was not discussing that question, nor did he lay down any governing principle relative thereto. He simply recognized the laws of our physical system, whereby unappropriated portions of food substances are disposed of. He was not discussing the relation that the food question sustains to the mental and moral natures—a relation that no person of even ordinary intelligence can deny exists. The individual who would attempt to maintain from these texts that certain articles are suitable for food, is confronted with the fact that upon the same grounds everything that can be eaten may be included in an approved dietary. This proves too much, and hence proves nothing at all.

In appealing to the Bible with a view to establishing a code of ethics upon the question of dietetics, we must ascertain first the teaching of Inspiration as regards the care and preservation of human life. Finding that the destruction of human life, or willful and needless injury to the same, are expressly forbidden, and placed in the catalogue of crimes against God and mankind, we must next appeal to the laws governing our physical systems and the effects produced by conditions and circumstances that may be under consideration. In this way we may arrive at correct conclusions regarding the right or wrong of those conditions and circumstances.

Our Basket.

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

—In His hands we are safe; we falter on
Through storm and mire;
Above, beside, around us, there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust?
God's arm shall lift us up to victory;
In him we trust.

For neither life, nor death, nor things below,
Nor things above,
Shall sever us that we should ever go
From this great love.

—Selected.

—Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, his have bled;
He had no place wherein to lay his head;
If I am burdened, he was burdened more.
The cup I drink, he drank of long before;
He felt the unuttered anguish which I dread;
He hungered who the hungry thousands fed,
And thirsted, who the world's refreshment bore.
If grief be such a looking-glass as shows
Christ's face and man's in some sort made alike,
Then grief is pleasure with a subtle taste;
Wherefore should any fret, or faint, or haste?
Grief is not grievous to a soul that knows
Christ comes, and listens for that hour to strike.

—Christina G. Rossetti.

—The life ideal is the only real;
For outward forms decay.
The higher purpose makes the true ideal,
By living as we pray.

Our human wills may every day grow stronger,
Obeying the Divine;
Then, as without life's shadows grow the longer,
The soul within shall shine.

Whatever now is dark, O Christ! enlighten,
And take away our night;
May more and more our earthly pathway brighten
Into the endless light.

—Prof. T. Whiting Bancroft.

—It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—George Macdonald.

—As the earth sometimes, because of its proximity, deprives the moon of the light from the sun, leaving it in darkness, so for us it sometimes eclipses the divine rays from heaven, when it is so much nearer to us that we see no light beyond.

Progress of the Cause.

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

"YE HAVE DONE IT UNTO ME."

BY T. E. BOWEN.

"AND the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Do we see in those around us
Our Redeemer still below?
Are we longing for his service?
Are our hearts with love aglow?
Raise the fallen, help the needy,
Friend to friendless ever be;
Jesus' eye is still upon you—
"Ye have done it unto me."

Some are sick, and some in prison,
Waiting for thy helping hand;
'Tis the Saviour still among us
In our dark and dreary land.
Though we could not be beside him
As he taught by Galilee,
If we help his suffering children,
"Ye have done it unto me."

Seek not ease or worldly pleasure;
Falter not though others frown;
Labor on through storm and sunshine,
Dropping not thy burden down.
Neither mind the jeers and mockings
Which the world would heap on thee,
But in patience still remember
They "have done it unto me."

Some before the King will gather
In the final Judgment day
Saying, we have wrought great wonders,
And he'll turn us not away.
But ye failed to help my children,
Nor their suffering did ye see,
Now "Depart" will be their sentence;
For "ye did it not to me."

THE PRESENT STANDING OF THE WORK IN NORTHERN EUROPE.

In Sweden we have the most Sabbath-keepers of any one country in Europe, there being at the last Conference ten churches and 384 Sabbath-keepers. Since then we learn of the organization of another church, with a membership of sixteen. The tent meetings held at Stockholm and Gefle have been attended by a large number of people, and we expect much good to result. The success of the canvassers has been very encouraging considering the circumstances.

In Denmark we have a Conference of nine churches, with 332 Sabbath-keepers at the time of the last Conference. During the past summer the first tent meeting has been held in Denmark, at Fredrikshavn. At the last report, this had resulted in twenty persons signing the covenant, and a goodly number of others becoming interested. We have not as many canvassers there as in Sweden. Our most efficient worker there has been blessed with encouraging success. We find difficulties in the way of the work in Denmark that we do not find in Norway and Sweden; but notwithstanding all this, we have no discouraging word to say in reference to Denmark.

In Norway a Conference was organized during the time of the European Council and the first camp-meeting ever held in Europe, June 8-21. This camp-meeting resulted much more favorably than we had expected. The people took it most kindly, and it made a very deep impression in favor of the truth of God. We have only four organized churches in Norway, with a membership of about 200. During the past summer two of our colporters have been working in Thronhjelm, the second city of importance in the kingdom, and they have met with very encouraging success. We are preparing to start a series of meetings there. We may decide to go there with a tent next season, if the way seems favorable. Our publishing house at Christiania is destined to be a very important means in bringing out the light and truth in these Scandinavian countries. The efforts that have been made in the canvassing work, and the success that has attended them, fully prove to us the utility of this branch of the work; but at present the publishing house there is laboring under great embarrassment. As we have said before, we have made purchases of paper and machinery on time, trusting that the liberality of our people would replenish the mission funds so that these demands could be met and the work not be hindered.

Our brethren have heard from time to time of the situation of the cause there and its needs, and we hope and pray that God will give them liberal hearts to help now while help is needed. It seems as if we could not think of doing less than we are doing. We see the need of doing a great deal more, but we have to be content, under the circumstances, to do just as little as the urgency of the case will permit. Some-

times as I think over these things, realizing the shortness of time and how near we are to the end, when probation will close, my soul is deeply stirred, and I wish that all our dear people were fully aroused to a sense of the importance of our time and the great work of God with which we are connected!

I have not one discouraging word to offer in reference to the work in Europe. The providence of God has opened the way before us in a wonderful manner, and I believe that God has many souls there who will be brought out by the truth, and be fitted for translation at the coming of the Saviour. I am so anxious that we to whom God has committed this great trust shall be faithful and do our duty in every matter. I would entreat our brethren everywhere to pray over this subject; to remember the work in all its branches and phases, and learn individually what God would have them to do, that each one may at last receive the welcome, "Well done, thou good and faithful servant."

O. A. OLSEN.

OHIO.

GRAPE GROVE, GREENE CO.—We commenced meetings at this place Sept. 3. Prejudice was very strong at first, but this was largely removed. Our congregations ranged from one hundred to five hundred. Good attention was given, and the best of order was maintained. Our entire expenses were met by the public. Tent collections amounted to \$19.46, besides provisions, etc.; book sales, \$30.13. After continuing our public services about seven weeks, we closed with still a good interest to hear, urgent requests for meetings having come from three neighboring towns.

We organized a Sabbath-school of eighteen members, also a tract society. The society ordered \$23 worth of periodicals for missionary use. We appointed a leader for the company, instructed them on all points of the faith, and left them in perfect harmony, awaiting some one who is authorized to complete the organization.

H. W. COTTRELL.
L. B. HAUGHEY.

WISCONSIN.

NORTH LAKE.—As much of our interest was near the village of North Lake, about four miles from Merton, and as we failed to get the town hall there, we decided to take down our large tent at Merton, and pitch a smaller one at North Lake. We pitched two wall tents together, and began meetings Oct. 13. The attendance increased till last week, and averaged about seventy. We had a good meeting last Sabbath; the Spirit of the Lord came near. There were five present who were keeping their first Sabbath, and others who are deeply convicted. The public sentiment has so changed that we hope soon to have the use of the town hall. With a stove in each tent, we have been comfortable; but as it is snowing today, we fear we cannot use our tents much longer. Bro. Swinson has gone home, and Bro. Webster is my only helper. We expect to spend most of the winter in this vicinity, and hope to establish a work here that will be accepted of God.

Nov. 9. W. W. SHARP.

MINNESOTA.

WADENA.—Nov. 4, I came to attend our district quarterly meeting which commenced Friday evening with quite a good attendance, and increased in importance till the close. The melting Spirit of the Lord came in, and many resolutions were formed, which, if carried into effect, will bring us into a closer connection with God, and make us more efficient in his work. The work of the message was dwelt upon at considerable length, and a vivid sense of the times in which we live seemed to rest upon all. Taking all things into consideration, we regard it the best district meeting we ever attended. The book sales were good. The money received from this source and the amount received on account and donations aggregated about \$60. We feel greatly encouraged, and will try to be more faithful to the Lord's cause. I am now at Amor, where I expect to remain over the Sabbath.

BYRON TRIPP.

VIRGINIA.

MT. GILMEAD, LOUDOUN CO.—In company with Bro. Neff, I came to this place two weeks before the Page quarterly meeting. But owing to a severe cold which I had contracted, we thought best to postpone the meeting till after the meeting at Page. Oct. 21, I came back and resumed meetings again. The interest has been on the increase from the first. Some have already commenced to observe the Sabbath, and others will do so soon. We expect to organize a church here. We are holding meetings in a nice hall, which is for sale, and which we can buy, if we so conclude, for a meeting-house. There are two families here who embraced the truth under the tent labor at Fairfax, C. H., four years ago. Bro. Huffman will be here to-day, and will help me for a few weeks. I have sold quite a number of tracts and pamphlets, and will do all I can for our papers. We are meeting some opposition; but it has served only to strengthen the truth. May the Lord add his blessing to the effort put forth here.

G. A. STILLWELL.

TEXAS.

EGYPT.—Owing to poor health I have not been able to do much for some time in the past, though something, I trust, has been accomplished for the truth. The failure of my health prevented us from completing the course of lectures at Scurry, and from giving a course which we had promised at another place. But I have been holding some meetings with the friends at Wilson's chapel and the church here, which I trust will result in some good. Some of the friends at the former place have just united with the church here, and we expect others to do so sometime in the future. The membership of this church has been increased from six (at the time of its organization, in June) to thirteen, and we have hopes that still others will soon swell the numbers. As the cool weather returns, the health of myself and wife is improving. We have both been sick much of the time for nearly two months; but we expect to start out in a few days to canvass till the holidays, by which time I hope to be able to do steady work. My throat, however, has troubled me considerably of late. I desire the prayers of God's people.

Nov. 14. W. A. McCUTCHEN.

IOWA.

ALBIA, CONFIDENCE, BETHLEHEM, ETC.—Aug. 19, we pitched our tent in Albia, in the court-house park, and commenced meetings. We were kindly received by the county and city officials. We found many good people there, but the opposition from some of the ministers and church-members was very bitter. The second Sunday we were there one minister preached against us on the law and the Sabbath, and closed with a sweeping challenge for a discussion, and branded us with being cowards if we did not take it up. We accepted the challenge, but deferred the discussion until we had time to get our teaching before the people. At the close of our discourse Sunday night, Sept. 11, we arranged the propositions in public, and engaged in a six days' discussion, which we believe by the blessing of God resulted favorably for the cause of truth. We remained two weeks longer, and as a result of the work about twenty commenced the observance of all God's commandments with the faith of Jesus. A Sabbath-school of thirty members was organized. Our book sales amounted to \$11.54, and contributions, to \$6.13.

Bro. Judson Washburn was with me in the tent meetings. After taking down the tent, he went to Fairfield and I returned to spend a few days at Moravia, Walnut City, and Iconium. Sabbath and Sunday, Oct. 14, 15, I spent at Confidence, where I baptized three persons and organized a church of nineteen members. Nov. 6, I baptized three young ladies at Bethlehem, who with others will unite with this company, increasing the number to about thirty. They are building a church there this fall.

I attended quarterly meeting at Eddyville Sabbath and Sunday, Oct. 22, 23. Two were baptized here and joined the church. Since then I have spent most of my time in the vicinity of Moravia, near which place we are commencing to build a house of worship. I feel of good courage in the Lord. He has said that this message shall go, and by his grace it is onward in this part of the State.

Nov. 13. A. P. HEACOCK.

VERMONT.

AMONG THE CHURCHES.—I spent the last part of September and the early part of October in visiting Sabbath-keepers in Cambridge, Johnson, Eden, and Hyde Park. Among the precious seasons on this trip were those spent with Bro. and Sr. Loveland and family and our beloved Eld. Albert Stone and his companion. Bro. Stone and Bro. and Sr. Loveland were among the first who received the Sabbath and kindred truths in Vermont. The way of present truth and the blessed hope still seem precious to them. As their sun is setting and they look back over nearly half a century spent in connection with, and in vindication of, the advent movement, they seem to be buoyed up by the glowing anticipation of soon seeing the glorious result of standing by the last gospel messages. At the close of an interesting interview and season of prayer with Bro. Stone, he exclaimed, "I shall remember this precious season as long as I live."

On the Sabbath I spoke twice to the Johnson church, and waited on them in the celebration of the ordinances. A brother who had been on the background returned to the Lord in brokenness of heart, the Spirit of God indorsing his move and affecting the entire audience; and he was invited by a unanimous vote to take immediate measures to unite with the church.

Oct. 20-24, in company with Bro. Amos Cross, I visited the scattered brethren and sisters and old acquaintances in Montgomery, endeavoring to dispense unto them counsels and instructions adapted to their several circumstances. I also attended a district missionary meeting at Brownington, where I gave two discourses, which were responded to by prompt and pointed testimonies, evincing a deep interest in

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the truth and work for these times, and a determination to persevere till the end. At Montgomery it was touching to see the anxiety of young converts and of old friends not in the truth, to hear further on our views. I hope they will soon be gratified.

Oct. 24-29, I had the pleasure of seeing a reunion of my family by the arrival of Mrs. Bourdeau and my daughter from Europe, and of learning that my dear brother, Eld. A. C. Bourdeau, who had been dangerously sick, was well enough to endure the journey to America. I made profitable visits at and near St. Albans; spoke twice to the Bordoville church, with whom I enjoyed a precious season in the celebration of the ordinances. A young man was received as candidate for baptism. For the past two weeks I have been occupied in laboring for the churches at Jericho and Burlington, and in visiting relatives whom I had not seen for many years, some of whom have embraced present truth. I spoke twice at Jericho and five times at Burlington, where I enjoyed sweet counsel with Eld. T. Purdon, the president of the Conference, and Brn. Bicknell, Porter, and Barton. Here we also had the privilege of meeting some who had embraced the truth under our labors soon after our return from California.

The Burlington mission has done a good work. Burlington is an important point for the cause in Vermont, being a place of resort for strangers because of its beautiful scenery. Again, nearly one third of its population are French; also there are villages near by whose population is largely made up of French. Certainly such fields give us grounds to hope for a more extensive work to be done for the French-speaking people of America.

Nov. 17. D. T. BOURDEAU.

MINNESOTA STATE MEETING.

MANY are looking forward, we trust, to this meeting, expecting to attend it. It will be a meeting of interest and importance, and we expect to have the privilege of seeing many of our people from different parts of the State. The meeting will be held at Minneapolis, in the church built a year ago. The plan of entertainment is, to provide sleeping apartments and bedsteads, uncooked food and cooking facilities, for all who come. Those coming should bring bedding and such cooked food as is convenient. Those unable to do so from any cause, will be freely cared for.

The meeting will open Wednesday evening and close Monday evening. The date will probably be Dec. 7-12. Should the General Conference continue longer than is now expected, it may be necessary to postpone the meeting one week, but this is not probable, and the date will remain as above if no further notice is given in time. To reach the church, take the Fourth Ave. street-cars on Washington Ave., and go out to Lake St. The church is at the corner of Lake St. and Fourth Ave. Should any request it, we will meet them at the depot. Baggage will be brought out free. We request especially that each one who is coming will send his or her name about one week before the meeting, to G. C. Tenney, Box 1058, Minneapolis, Minn., and places for all such will be provided beforehand. We hope to meet all our laborers who are not at that time engaged in important interests elsewhere, and we cordially invite any and all to meet with us. Bro. Olsen expects to attend this meeting, and particularly desires to meet as many of our Scandinavian people as possible. Special meetings will be held for them. We confidently expect God will meet with his people. The General Conference will provide good help.

MINN. CONF. COM.

GENERAL MEETING IN NORTH CAROLINA.

A GENERAL meeting of S. D. Adventists was held in Lenoir, N. C., Oct. 21-24. A goodly number of the brethren in the State were present. The business proceedings of said meeting were as follows:—

FIRST MEETING, AT 10 A. M., OCT. 23.—Prayer was offered by Eld. S. H. Kime. N. B. England was chosen Chairman, and F. C. Triplett Secretary. The Chair appointed the following committees: On Resolutions, S. H. Kime, C. F. Fox, and William Miller; on Nominations, Wm. M. Baird, W. S. Norwood, and P. A. Cline.

Adjourned to call of Chair.

SECOND MEETING, AT 3 P. M., OCT. 23.—The Committee on Resolutions offered the following:—

Whereas, We have had the light of the Third Angel's Message for a number of years in this State, and have had two ordained ministers besides other licentiates, and have done comparatively little for the advancement of the truth; therefore—

Resolved, That we confess and deplore our want of faith and energy in the past, and go to work as we never have heretofore.

Whereas, The General Conference has from time to time assisted us in the work here, by sending ministers to help plant the truth in this State; therefore—

Resolved, That we return our sincere thanks to the General Conference for past favors, and promise to work in harmony with any efforts that body may feel able to make for our assistance in the future.

Whereas, We are informed that the General Conference

is heavily taxed to supply laborers for destitute fields; therefore—

Resolved, That we appoint two of our number to devote at least the greater part of their time to the work in its various needs, and that they be required to keep a correct account of all labor done, donations received, books sold, etc., and render the same to our State treasurer quarterly.

Resolved, That a committee of three be chosen to take general supervision of the work, investigate the claims of our workers, and approve all orders on the treasurer for the same before they can be paid by him.

Whereas, It will be impossible to carry on the work without means; therefore—

Resolved, That we earnestly request all our brethren and sisters to pay an honest tithe of all their increase, and make donations to the cause as the Lord prospers them, and to send the same to our State treasurer at their earliest convenience.

Whereas, The REVIEW AND HERALD is our church paper, and is worthy of our united support, and will be a necessary factor in the transaction of all our business in the future; therefore—

Resolved, That we not only invite but earnestly solicit every S. D. Adventist family in the State to take the REVIEW AND HERALD as soon as possible.

Whereas, In the last year, through our feeble missionary efforts, the Lord has brought a number of good souls into the truth; therefore—

Resolved, That we take steps to organize a T. and M. society, and get it into working order as soon as practicable.

Resolved, That the REVIEW AND HERALD be requested to publish the proceedings of this meeting.

These resolutions were considered separately, and after some discussion on the second and third, were unanimously adopted.

THIRD MEETING, AT 8 A. M., OCT. 24.—The Committee on Nominations submitted the following report: For workers, in harmony with the third resolution, S. H. Kime and William Miller; for State Treasurer, N. B. England; Committee to take General Supervision of the Work, etc., in harmony with the fourth resolution, Wm. M. Baird, F. C. Triplett, and N. B. England; President of State T. and M. Society, N. B. England; Secretary and Treasurer of T. and M. Society, C. F. Fox; P. A. Cline and F. C. Triplett, assistants; candidates for license the ensuing year, S. H. Kime, Wm. M. Baird, and C. F. Fox. The names were considered separately, and the report was adopted. After taking steps to organize a T. and M. society, and some appropriate remarks on missionary work by Wm. M. Baird, N. B. England, and others, the meeting adjourned *sine die*.

N. B. ENGLAND, Chairman.

F. C. TRIPLETT, Sec.

GRAND ISLAND, NEB., MISSION.

So great was the interest awakened in this place by the State camp-meeting, that it was deemed best by those in charge of the work to leave a corps of workers to hold Bible readings throughout the city, and thereby cultivate and water the good seed that had been sown. Lectures were given in one of the large tents as long as the weather remained sufficiently warm, and the laborers continued in camp. As cold weather approached and the interest of the people demanded further effort on our part, it became necessary to secure a lecture hall and residence; and after some searching a most desirable and centrally located place was found, which could be rented for a very low figure. This was a store building and dwelling-house on the corner of 4th and Sycamore streets, which, after expending a small amount of means and doing a little work upon it, make a convenient mission home.

Besides the writer and family, we have six lady workers and two Germans in our mission. On an average our Bible readings will number 125 per week. Seventeen English-speaking people and four Germans have already signed the covenant, and many others are in the valley of decision. Our program of services is as follows: On Sabbath, Sabbath-school and preaching service in the forenoon, social meeting in the afternoon, and temperance lecture in the evening; Sunday, preaching in the afternoon and Bible lecture in the evening; Wednesday, teachers' meeting and prayer-meeting in the evening. We find the Sabbath school to be an excellent way in which to attract the attention of the people to our work; already there is a membership of forty-six persons. Eld. Cudney remained a short time after the camp-meeting, and rendered valuable assistance in locating and organizing the mission. We are in need of the prayers and aid of our brethren in planting a standard for the truth in this city. If any have provisions or bedding which they would be willing to donate us, the same would be thankfully received, and thus the expense to the Conference would be lessened.

Brn. Harr and Magan have been holding a course of lectures in the country, about three miles distant. Good success has attended their efforts, twelve having decided to obey the commandments, while others are manifesting a deep interest. Bro. Harr left recently to join the General Conference party, and Bro. Magan continues the work alone. A Sabbath-school with a membership of seventeen has been or-

ganized. Considerable tract work has been done by these brethren. Many of the families in the community where they are at work have purchased most of our doctrinal tracts. D. NETTLETON.

THE SOUTH LANCASTER ACADEMY.

It is good and comely to speak well of our friends; and to the many testimonies that have already been borne in its favor, I wish to add my little tribute in honor of the noble work being done by our beloved South Lancaster Academy. Although beginning in weakness, it has had God's blessing from the very first; and nourished by fatherly hands, upheld by the prayers and beneficence of the faithful, and patronized by the appreciative, it has grown to be an honor to the cause of which it is a part, and a power for good in molding the minds and affections of those who receive its instruction and training.

It was my privilege to spend a few days at the Academy during its last special course, and I took some pains to see how the school was conducted, and how the Students' Home was managed, and what spirit and influence prevailed generally; and I must say that the thoroughness, efficiency, and Christian consecration on the part of the faculty, and the perfect order and general good feeling and determination to succeed on the part of the students, impressed me deeply. The Academy building and Students' Home seem to be arranged so as to afford room, sunlight, ventilation, and comfort; and as one enters the Academy and looks upon the appropriate mottoes and pictures that adorn the walls, and meets the cheerful faces of the teachers and fellow-students, he feels that it is a pleasure rather than a task, to work hard.

The teachers seem to understand and love their work. They feel that grave responsibilities rest upon them, and I believe that they all have learned how to support human weakness by drawing strength from Him who is infinite in all his attributes.

The experienced eye of Prof. Ramsey is upon the entire institution; and with the co-operation of his assistants and the blessing of God, he has succeeded in establishing the confidence of the students in the management of the institution, and in their own ability to make a success of their work.

In the Students' Home everything seems to run with the regularity and smoothness of clock-work. The Sabbath-school and missionary society are also doing noble work. Those who are favored with the advantages that South Lancaster Academy offers cannot help feeling, like Peter of old, "It is good for us to be here."

Brethren and sisters living in States bordering on or near the Atlantic coast, you who have the responsibility of training children for the soon-coming kingdom, send your boys and girls to South Lancaster Academy. Here they may come without danger of being contaminated with infidelity, or corrupted by immoral practices. Young ladies and gentlemen, if you want a thorough mental discipline, so that you may be able to understand and give the reason of things, you should attend this school. Brethren and sisters of more mature years who feel that they need brushing up, will find here just the help they need.

I can speak only in the highest terms of commendation of this institution. May God bless all connected with it, and make it a blessing to many who may yet share its privileges. J. E. SWIFT.

ANSWER TO PRAYER.

I FEEL it my duty to acknowledge the Lord's goodness in restoring me to health and strength at our late camp-meeting held at Utica, N. Y. Not feeling well when I went to the meeting, I continued to grow worse until I was unable to sit up. As Dr. Kellogg spent a part of one day at the meeting, my brother, Eld. M. H. Brown, called him in to see me. He said I was suffering from an attack of malarial fever, and must be taken from the ground. He found my temperature considerably above normal, and my pulse was one hundred and fifty. He prescribed my treatment, and said I might get better in a week and I might be sick three or four weeks. I was in a sad condition mentally, owing to physical infirmities from which I had been suffering for a year and a half, and my friends had at times feared that I must yield to the last great enemy. Although very unworthy of the Lord's help, yet I felt that I wanted some one to pray for me. My brother called in some of the brethren and sisters at the commencement of the Sabbath, who offered prayer for me, and the Lord graciously heard and answered their prayers. I felt that peace which passeth all understanding, and a resignation to the Lord's will that I had not felt for months in the past. The fever entirely left me, and the next morning I ate my breakfast with a relish, and attended the meetings until the close. I now enjoy my usual health, of which I had been deprived for eighteen months. To the Lord be all the praise! MARY E. MIDDLEKAUFF.

—Nothing is so strong as gentleness, nothing so gentle as real strength.

News of the Week.

FOR WEEK ENDING NOV. 18.

DOMESTIC.

—Hayesville, Kan., was almost destroyed, Sunday night, by a fire which was started by burglars.

—During the year ending Oct. 31 last, seventeen Gloucester (Mass.) fishing vessels were lost at sea, with 168 men.

—The yellow fever at Tampa, Fla., and vicinity, is abating. It is denied that there has been any fever at Manatee.

—At San Antonio, Texas, on Tuesday, a bright star was visible in the sky, near the sun, from noon until nearly evening.

—The car and machine shops of the Cincinnati Southern Railway at Ludlow, Ky., burned Friday morning. Loss, \$175,000.

—The steamer "Arizona," belonging to the lake service, was almost entirely destroyed by fire Thursday morning, at Marquette, Mich.

—A gas-pipe bomb was exploded Monday night in the main shop of the Iowa Iron Works, at Dubuque, but resulted in only slight damage.

—W. F. Keeper's woolen mills, and Patterson & Session's flour mill, at Camillus, N. Y., were destroyed by fire Thursday morning. Loss, \$100,000.

—Tompkinsville, Ky., was almost entirely destroyed Thursday morning by an incendiary fire started by robbers, who passed themselves off for detectives.

—Forest fires are raging in the vicinity of Hope, Ark., and in the bottoms of the Red and Sulphur rivers, causing great destruction to farm-houses and cattle.

—A man who insisted that he was the identical bomb-thrower at the Haymarket riot in Chicago, in 1886, tried to commit suicide in Indianapolis, Ind., Monday night.

—It was reported at Fort Worth, Texas, that Indians were burning the Oklahoma (Ind. Terr.) Country. It is believed to be an uprising against the Oklahoma "boomers."

—The American Confederation of Labor has called a convention to be held in Baltimore, Dec. 13. It is a rival organization to the Knights of Labor, and claims a membership of 600,000.

—Epidemics of diphtheria and fevers prevail in the Miami Valley, Ohio, as a result of the long drouth. The schools of Lewisburg are closed, and children are forbidden to appear upon the streets.

—An explosion of gasoline lamps in the storage rooms of the Edison Electric Light Company, at Philadelphia, Pa., Thursday morning, burned fourteen men, some of whom are not expected to survive.

—The Prospect Park and Coney Island Railway, and the stables of the Vanderbilt avenue horse-car line, with 157 horses and a quantity of rolling stock, in Brooklyn, N. Y., were destroyed by fire Monday night.

—The second trial of John Arensdorf for the murder of the Rev. George Haddock, was begun at Sioux City, Iowa, Monday. The first day's proceedings consisted of an unsuccessful attempt to impanel a jury.

—The richest gold ledge ever discovered in this country, so it is said, is one recently found near Prescott, Arizona. It can be traced for nearly two miles, and the quartz rock taken out averages \$100,000 per ton.

—Two dynamite bombs, of the gas-pipe pattern, were found at St. Joseph, Mo., Thursday, one of which had been placed at the entrance to the city hall. The police were notified to shoot all anarchists who resisted arrest.

—An explosion of dynamite occurred Wednesday in the Hancock Chemical Company's packing house for dynamite, at Ishpeming, Mich. Six men were in the building at the time, no trace of whom or of the building can be found.

—A genuine dynamite bomb was found Friday night at the door of the State Journal office, at Columbus, Ohio. A match had been so arranged that if any one stepped on it, the fuse would take fire and the bomb would explode.

—Johann Most, the noted New York anarchist was arrested in that city, Thursday, for having made an incendiary speech, calculated to incite a riot, and was locked up at police headquarters. He will probably be sentenced to a year in jail.

—A most disastrous fire visited Memphis, Tenn., Thursday night. The storage rooms of the Merchant's Cotton Compress and Storage Company were destroyed, with 13,200 bales of cotton and two compresses. Loss, \$800,000, with slight insurance.

—At the National Convention of the W. C. T. U., at Nashville, Friday, Miss Frances E. Willard was re-elected president, and \$6,000 were raised toward the construction of the temperance temple to be erected in Chicago, which is to cost \$850,000.

—A *mandamus* has been applied for at Wilkesbarre, Pa., to compel the Susquehanna Coal Company to exhume the bodies of twenty-six colliers buried in that company's mine at Nanticoke, in December, 1885. The cost of digging out the bodies is figured at \$250,000.

—A railway accident occurred Friday night, near Brazil, Ind., on a branch of the Evansville and Indianapolis road. A passenger train was thrown from the track, the engineer killed, a coach burned, and the fireman, brakemen, and some of the passengers seriously injured.

—An aerolite weighing three tons fell in the streets of Amsterdam, N. Y., Friday noon, in front of the merchants' national bank, making a deep indentation in the ground. Strange to say, nobody was injured. On examination, the mass was found to contain traces of iron, nickel, aluminum, and other metals.

FOREIGN.

—The London authorities have sworn in 20,000 extra constables, with a view to preventing further riots such as the one which occurred Sunday in the Trafalgar Square.

—Private telegrams have been received from Henry M. Stanley, stating that on Oct. 7 he was four hundred miles from Emin Bey, and was making forced marches with half his men.

—An attempt was made, Tuesday night, to blow up the house of Inspector Anderson, at Orangeville, Ont., prompted, it is supposed, by Anderson's strict enforcement of the prohibition law.

—Contradictory dispatches continue to keep the German public in uncertainty as to the condition of the Crown Prince, though it is generally understood that death must ensue in process of time.

—The police of Constantinople are closing all liquor shops kept by Europeans, on the ground that they are demoralizing the Turkish people. The liquor dealers, as might be expected, are complaining loudly.

—It is reported that the African chief Tippoo Tib upon whom Stanley placed so much reliance for assistance in the Congo country, has turned traitor to the explorer, and that the latter has been compelled to fight to save his life.

—The contemplated interview of the czar with the emperor of Germany has at last taken place, the czar, accompanied by his wife, arriving in Berlin on Friday, the 18th. The meeting partakes, it is said, more of the nature of a visit than of a diplomatic interview.

RELIGIOUS.

—The Presbyterian and Congregational churches in Japan have agreed upon a plan of union by which they become one church.

—The demented pastor of Unity church (Unitarian), at Hartford, Conn., preached a sermon last Sunday in which he compared the Chicago anarchists to Christ. Petitions are now being circulated among the members of his congregation, asking for his resignation.

—The Missionary Society of the Methodist Episcopal Church, at its recent annual meeting in New York City, voted \$12,000 for Bishop Taylor's missionary work in Africa. The treasurer's report showed a receipt of \$1,044,795 for mission purposes during the year ending Oct. 31, and a disbursement of \$1,008,230.

—Dr. Joseph Parker, of London, England, speaking of the withdrawal of Mr. Spurgeon from the Baptist Union, said his action would have little influence on the body, and that "Spurgeonism" would have little power in the future. He said further, that theology in England was tending toward liberalism. All of which we presume is only too true.

—The German element in this country is not a unit in opposing the enforcement of Sunday rest. Three thousand German-Americans held a recent mass-meeting in the hall of Cooper Institute, New York, at which they united in singing hymns in praise of "the sacred day of rest," and enthusiastically applauded arguments in favor of the rigid enforcement of the Sunday laws.

—The Springfield *Republican* gives the following as an idea for the Salvation Army: "In a Sicilian village a priest recently preached a sermon on hell, and in the midst of his discourse he suddenly stopped and exclaimed, in tragical tones, 'Ecco il Diavolo!' and there, sure enough, was seen standing near the pulpit a very fierce looking demon, all black, with two great horns on his head and a long tail trailing upon the floor. In an instant there was a panic among the congregation, and in the struggle to reach the doors many women were injured, while others became ill from sheer fright." Investigation revealed the fact that the supposed visitant from the infernal regions was an acolyte dressed up for the occasion by the priest.

Obituary Notices.

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

Cox.—My dear son, Milton Lemuel Cox, died of typhoid fever Oct. 2, 1887, at the home of Mr. and Mrs. S. A. Keene, near Cherokee, Iowa. Milton was sixteen years and nearly six months old. He was born in Middletown, Virginia, April 11, 1871. Though the enemy, death, has claimed my darling boy, it will not be long until the Life-giver shall come. I earnestly pray that we may strike glad hands on the shore of eternal bliss. ANNA M. COX.

PARKER.—Died at Elroy, Wis., Oct. 12, 1887, Mrs. S. M. Parker, mother of Sr. Fowler, aged 74 years and 7 days. In early life she became a successful teacher, and up to a year ago continued her studies as other teachers did, and could get a certificate to teach. About twenty-eight years ago she heard and embraced the truth under the labors of Eld. T. M. Steward, after which time she kept the Sabbath alone till the tent was pitched in Elroy, three years ago, when several more embraced the truth. She passed away peacefully, her last words being, "Come, Lord Jesus, come quickly." A large circle of friends attended the funeral. Words were spoken by the writer, from John 11: 25. A. J. BURED.

SPOONER.—Died Oct. 21, 1887, Minnie E., wife of Sylvester Spooner, aged 22 years, 11 months, and 21 days. Only a week before, her youngest child was laid away in the grave. It was thought that this

shock, added to injuries received from a horse running away, had much to do with the cause of her death. She was a kind and tender wife and mother; and though still in the morning of life, when told that she must die, she seemed resigned and desirous to be hid away from the sorrows of earth. Funeral discourse from Eccl. 7: 2. MRS. E. S. LANE.

JEWETT.—Died of rose cancer, Oct. 31, 1887, at Partello, Mich., Sr. Abigail Jewett, aged sixty-nine years. Sr. Jewett embraced present truth under the labors of Eld. Lamson, nearly fifteen years ago. She suffered much during the past few months, but her closing hours were marked by peace and trust in God. The funeral was attended by the writer, and Christ, the Life-restorer, was set before the large assembly met to pay their last tribute of respect to the deceased. F. D. STARR.

BEAN.—Died in Bangor, N. Y., Oct. 30, 1887, of old age, Sr. Polly Standish Bean, in her ninety-first year. Sr. Bean was converted at the age of twenty-two, and united with the Christian denomination. She was loyal to Bible truth, and observed the Sabbath nine years previous to her death. She suffered much at times, and at times sensed her unworthiness as only those who are "poor in spirit" can. Elds. Brown and Crosby, of the Christian Church, conducted the funeral service to the edification of the numerous friends and relatives. H. W. LAWRENCE.

SIMMONS.—Died of Bright's disease, at his home near Severy, Kan., Oct. 16, 1887, Bro. Wm. Simmons, in the fifty-eighth year of his age. Bro. Simmons embraced present truth when he first heard it, some ten years ago, and has been identified with our people ever since. During his last illness he conversed freely about his approaching end, expressing the assurance of acceptance with God and the certainty of a part in the first resurrection. He leaves a companion and five grown children to mourn their loss. Funeral discourse to a large congregation of brethren and neighbors, from Job 14: 14. SMITH SHARR.

MITCHELL.—Died Oct. 10, 1887, at her home in Caney, Montgomery Co., Kan., Sr. Rebecca Mitchell, wife of Bro. Daniel K. Mitchell, aged 68 years, 7 months, and 23 days. She was the mother of nine children, all of whom are living except the eldest daughter, whose death occurred in August. Sister Mitchell embraced present truth about twenty-six years ago, at Lisbon, Iowa. During all this time she has faithfully lived it out as far as circumstances would permit. During the tent meeting at Caney, this summer, her faith and courage in the truth were much strengthened. She loved the truth, and was widely known as a consistent Christian lady. She has laid the armor down, to await the coming of the Life-giver, when, we, if faithful, will see her with immortal bloom upon her face. The funeral services were attended by a large concourse of sympathizing friends. Discourse by the writer, from Ps. 116: 15. C. MC REYNOLDS.

SATTERLEE.—Died at Vernon, Oneida Co., N. Y., Nov. 4, 1887, Sr. Pamela Satterlee, in the eighty-second year of her age. Sr. Satterlee was born at Brookfield, Madison Co., in 1806, and at an early age united with the regular Baptist Church, where she retained her membership till the time of her marriage with Nelson H. Satterlee, in 1824. At that time she joined the S. D. Baptist Church, of which her husband was a member. About the year 1851, with her husband she was led to embrace the doctrine of the near coming of Christ, and joined the S. D. Adventists. During the last five years of her life she has been almost entirely helpless. For two or three years, especially, she has been a great sufferer; but the grace of God and the "blessed hope" have been her stay and staff. Her mind seemed to be clear and strong until near the time of her death. She loved to talk to her children and neighbors of the hope which sustained her through life, and enabled her to triumph even in the hour of death. "She sleeps in Jesus, blessed troop!" Her children sorrow for her, but not as those who have no hope. The funeral was held at the house of her son Fayette, who has had the care of his mother for several years. Remarks were made by the writer, from Titus 2: 11-13. A. E. PLACE.

Appointments.

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

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.

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.

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

DISTRICT NO. 4, NEW YORK.

THE Lord willing, I will meet with the following churches at the dates below named:—

Gouverneur, Nov. 26, 27
West Pierpont, Dec. 3, 4
Buck's Bridge, " 10, 11
Silver Hill, " 24, 25

We desire that the friends from South Pierpont shall meet with us at West Pierpont Dec. 3, 4. If consistent, we should like to meet with the South Pierpont friends the next Tuesday, Dec. 6, at Bro. S. W. Cochrane's. We have purposely left vacant Sabbath and Sunday, Dec. 17, 18. These may be spent in Franklin and Clinton counties, or with the brethren of the South Pierpont church. Will not the friends of the Norfolk church meet with us at Buck's Bridge?

Bro. P. Z. Kinne, the president of our T. and M. society, will be with me if nothing prevents, and we desire that our brethren should make a special effort to get out to these meetings. Notify the scattered brethren who may not have the REVIEW, and make special efforts yourselves, brethren, to get to these meetings. Important interests are at stake. Is it not time to seek the Lord? M. C. WILCOX.

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.

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., Monday, 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.

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

I APPOINT a series of meetings with the Dodge Center, Minn., church, commencing the evening of Nov. 26, and holding one week or more. Let us make this a season of drawing near to God.

THE district quarterly meeting for Dist. No. 1, Minnesota, will be held at Dodge Center, Nov. 26, 27, in connection with the health and temperance meetings appointed by Bro. Phelps. We would like to hold a meeting for workers on Friday, if possible.

Publishers' Department.

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

THE P. O. address of Eld. J. W. Scoles will hereafter be Garfield Wash. Terr., until further notice.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A young man to do farm work by the year, who like to work with bees. A married man preferred. None but a Sabbath keeper need apply. Address A. C. Woodbury, Darlington, Wis.

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 below.

- 1. Direct your letters REVIEW AND HERALD, and not to any private individual. 2. Send by Draft, Money Order, Express Order, or Postal Note. 3. Stamps may be sent for small amounts. 4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Cash Rec'd on Account.—Mich T and M Soc \$54.54, Neb T and M Soc 500., Tex T and M Soc per A W Jensen 150., Dak T and M Soc 74.96, Ind Ed fund per Evermont Nash 1.67, Ind T and M Soc per Evermont Nash, 8.33, Canada T and M Soc 100.

O. H. T. D. Fund.—Ohio T and M Soc \$29.31, Dak T and M Soc 72., Ohio T and M Soc 89.85.

S. D. A. E. Soc.—Eliza E Sturgeon \$4.30, Evermont Nash 5.

S. L. Academy.—Evermont Nash \$1.67.

Scandinavian Mission.—S Gunderson \$1., Ohio T and M Soc 8.50.

English Mission.—Ohio T and M Soc \$8.00, Evermont Nash 4.17.

Australian Mission.—Ohio T and M Soc \$5.

South African Mission.—Ohio T and M Soc \$88.02.

International T. & M. Soc.—Mich T and M Soc \$10.45, G Rosser 1., Ohio T and M Soc 35.57, Mrs S Reynolds 1.

Foreign Missions.—Mich T and M Soc \$10.

European Mission.—Evermont Nash \$4.16.

Books Sent by Freight.—Wm Mitchell, F W Field, C W Olds, M E Hastings, M W Neal, H P Holser, J P Malander.

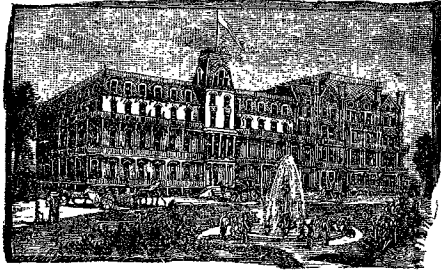
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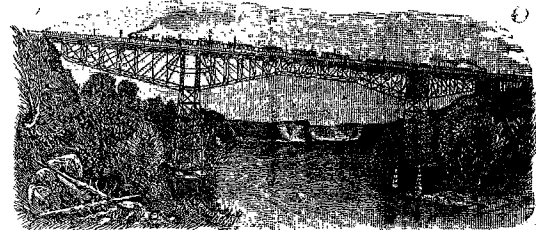
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Time Table, in effect May 15, 1887.

Table with columns for GOING WEST and GOING EAST, listing stations and times for various routes.

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.

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COMMENCING Nov. 13, a new line of Pullman cars was established between Chicago and Detroit, in both directions, by the Chicago and Grand Trunk, and Detroit, Grand Haven & Milwaukee Railways, via Durand.

East-bound, the sleepers will leave Chicago at 8:15 P. M., reaching Detroit at 8 A. M.

West-bound, leave Detroit at 8 P. M., arriving at Chicago at 8:10 A. M. Breakfast served in dining car before reaching Chicago.

A line of modern Pullman sleepers has been assigned for this service, containing all of the latest improvements for comfort and convenience, and the fact that this will be the only line of Pullman cars between the two cities mentioned will, no doubt, make it extremely popular with the traveling public.

There is also good connection between the two cities on the day trains of these lines.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 22, 1887.

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Bro. Benj. Rosbery, of Omaha, Neb., writes that any parties having unused copies of our periodicals, suitable for missionary work, will confer a favor on him by sending the same to his address, 1920 12th St., for use in the depot racks in the U. P. depot in that city.

Eld. R. S. Webber, of Richmond, Me., wishes to announce through the REVIEW that he has sold the copyright of his book, "The Bible Defended—A Review of Thomas Paine's 'Age of Reason' and R. G. Ingersoll's 'Mistakes of Moses,' 'Lectures on Skulls,' etc.," to Eld. H. L. Hastings, 47 Cornhill, Boston, Mass.

THE REVIEW "EXTRA."

WITH this issue of the REVIEW there will go out a large REVIEW EXTRA, which all the regular subscribers will receive. Most of the subscribers of the REVIEW will readily understand the necessity for the issue of this EXTRA, as they know full well what has been going through the religious press for months past. But some may have been so situated as not to be aware of this. To such we will say that Eld. D. M. Canright, so long one of our public laborers, has been "exposing Adventism," as he calls it, in the pulpit and through the religious press for months past, and has written many grievous things against us. We feel that he has grossly misrepresented us before the public. We have heretofore said very little, and have counseled our people to follow the things which make for peace. We have debated long in our minds whether it was necessary to make any reply to his unjust statements. We have not felt that what he has said would injure us greatly among those who know us best, or would lead away many of our own people, because many things which he said were so manifestly partisan and uncandid.

But there are many who do not know the facts, and his strong statements may prejudice the minds

of such. They do not know but his statements are true; and for fear such souls will be misled if we make no reply, and lest our silence would give force to his statements and some might think we feared to reply, we have thought best to issue this EXTRA. We wish to do all in our power to save honest souls from being misled.

Again, we have feared if no reply was made, that many of our people, thinking something must be done to meet these statements, would be inclined to keep up a desultory contest and give this matter too much attention. So we have thought best once for all to speak out in a manner to show up his wicked misrepresentations, and then stop, and continue to attend to our important work of proclaiming the great truths of the message.

Now that the EXTRA is issued, we propose to drop from the REVIEW all personal reference to Eld. Canright and his doings. We do not desire that it should be the channel for controversies of this kind. We may sometimes refer to important principles which would have more or less bearing upon such cases as his and others like him, but we do not expect to have these personal matters in the REVIEW, now that our answer is given. Meanwhile those who are interested in these questions can see quite lengthy replies to his attacks, in this EXTRA.

G. I. B.

THE PRICE OF THE "EXTRA."

ALL the regular subscribers to the REVIEW will receive one copy of the EXTRA with the REVIEW. But very likely many will want additional numbers to circulate among their neighbors—those who have read Eld. Canright's articles and others. To all such we say, We shall have subject to order all that will be needed. Price per single copy, mailed to any address, five cents; ten copies or more to one address, at the rate of three cents per copy. Address REVIEW AND HERALD, Battle Creek, Mich. Circulate them, brethren, where they are needed.

G. I. B.

THE NEXT GENERAL MEETING FOR MICHIGAN.

AFTER some consultation, the Michigan Conference committee have concluded that it will be advisable to have a general meeting for the State of Michigan as soon after the close of the General Conference as will be consistent—probably sometime between Christmas and the tenth of January. We are not now prepared to fix the exact date. One matter which causes us some little perplexity is where this meeting should be held. It is possible that some of the strong churches in Michigan may consider it a burden to have such a meeting held in their midst. We should dislike very much to impose such a meeting on those who did not desire it. It has been thought best to ask through the REVIEW what church would esteem it a privilege to have such a meeting, lasting perhaps three or four days, where there could be all the leading laborers of the State present, and as many other brethren as might desire to come in, and have these meetings of a religious nature last over Sabbath and Sunday, with such other business meetings as might be necessary to form plans for carrying on the work during the winter and spring.

Such a meeting ought to be considered a blessing to any church, as it would bring together the most efficient laborers of the State, and would be a source of encouragement to those in attendance. But we do not wish to press such a meeting upon any church. We write this, asking if there are any churches in the State that would consider it a privilege to have such a meeting. If so, address Eld. Geo. I. Butler, Battle Creek, Mich., as soon as consistent.

MICH. CONF. COM.

THE PROSPECTS FOR UNIVERSAL PEACE.

IN commenting on the outlook for the spread of the gospel and the conversion of the world, the *Christian at Work* of Nov. 3, remarks thus:—

"We see plenty to discourage us when we take a glance at the moralities of the nations, and find all Europe armed to the teeth, each ready to do its part in the great struggle of the giants which seem destined to break the world's peace before long."

This is a very frank acknowledgment from a prominent religious journal, and means more than the average reader will discover. It means that with many students of the world's progress and prospects, a remarkable change of opinion is taking place. Men of intelligence and observation all over the

world are abandoning the doctrine of the near approach of the temporal millennium; if they still believe that such a consummation is to be realized, they are compelled to defer it indefinitely. Oh, that these men might get their eyes open still wider, and be able to comprehend the full significance of the signs of the times!

G. W. M.

EXPOSING VILLAINOUS PLOTS.

THE New York *Independent* says that the present Mormon effort to get Utah admitted into the Union is a plot which "ought to be thoroughly exposed by every respectable paper in the Union." Perhaps this is true; at least it ought to be so thoroughly exposed that every citizen of this country will have ample opportunity to become enlightened on the subject, and we are glad to contribute our mite in this direction. Now we beg leave to say that there are some other plots on foot in this land of ours which also ought to be exposed by every respectable paper in the land. We refer particularly to a plot the design of which is to compel all citizens of this country, regardless of the dictates of conscience, to observe as a rest-day the first day of the week; in other words, a plot to break down and destroy the very barrier which our wise forefathers considered so important and were at such pains to erect—the barrier which guards religious liberty. It is a scheme which will affect many more persons than the Mormon scheme, and fully as disastrously. Perhaps many papers might plead ignorance of the nature of this movement, and yet we are sure that many more, and especially those occupying a leading position, cannot be unmindful of the illustrations recently furnished in Arkansas, Tennessee, and Massachusetts, of the practical workings of such a scheme as that to which we refer. These illustrations demonstrated that it did operate in this direction, and in this direction alone; for while conscientious observers of the seventh day were seized and imprisoned for the crime of working on Sunday, all other profaners of that day were in no wise molested, though they were numerous and made no attempt at concealment.

Let some foolish theological innovation show its head, which at best does little more than affect the heathen in a foreign land, and immediately our great religious weeklies are running over with information on the subject, gathered from every side; but when the sacred domain of religious liberty is invaded in our very midst, when honest, law-abiding, Christian citizens are languishing in prison for no greater crime than being true to the convictions of conscience, they have not a word to say. The silence some of them observed on the subject a few months since when this picture was a reality, seemed to us almost painful.

We agree that the Mormon plea for statehood, is a plot which ought to be exposed; and we also submit, in the name of consistency, that all respectable papers in the land ought to unite in exposing this other scheme, compared with which, in the dire results which it threatens, the Mormon scheme shrinks into insignificance.

L. A. S.

FRENCH ADDRESSES WANTED.

As it is expected to again organize a French vigilant missionary society this winter, we are anxious to obtain hundreds of addresses of those who speak the French language. Many were sent to us last winter, for which we felt thankful. Brethren and sisters, will you not help us again this winter? Names can be sent to me at Battle Creek, Mich.

M. ENOCH.

TO DIST. NOS. 4 AND 5, DAKOTA.

We would be pleased to have all the scattered Sabbath-keepers in Dists. Nos. 4 and 5, Dakota, correspond with us, so we can visit you, and plan together to carry forward the work more successfully. Our address is Clark, Clark Co., Dak.

E. O. BURGESS, Director.

MRS. E. O. BURGESS, Dist. Sec.

SPIRITUALISM—SATANIC DELUSION.

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