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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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LOVELINESS.

In vain we climb the hills of earth
In search of some fair spot
Where beauty sits unsoiled by sin,
And curse has rested not.
Eternal beauty is to come,
When earthly things will seem,
To those who see the glory grand,
Like memory of a dream.

In vain we seek the love of friends,
And find it not for aye;
For death tears heart-strings till they bleed,
And wither, and decay.
The love that never knows a change
Is everlasting love;
The beauty that can never fade
Must bloom in bowers above.

O summer love, that blooms and dies,
And leaves the heart all drear!
O lonely graves in weary land!
O desolating fear!
Alas! perfection's not of earth;
The darkness and the cloud
Are but the tokens of the gloom,
The coffin, and the shroud.

In Christ is blended beauty, love;
O glory wondrous fair!
Without that love this life would be
A desert, bleak and bare.
The loveliest things we've loved on earth
Are only shadows dim
Of loveliness enthroned on high,
Perfected all in Him.

ELIZA H. MORTON.

Battle Creek, Mich.

Our Contributors.

REFUTATION OF THE DOCTRINE OF INSTANTANEOUS SANCTIFICATION.

BY ELD. D. T. BOURDEAU.

THOUGH the doctrine of instantaneous sanctification is being received by many in this age, and occupies a prominent place in most modern revivals, yet I cannot forbear expressing the conviction, and offering the proofs, that it is anti-scriptural, and is one of the most dangerous errors that the human mind can embrace.

It is a very clearly revealed truth that sanctification is effected through the truth, the word of God. John 17:17; 1 Pet. 1:22, etc. It is equally evident, and we trust no one will be disposed to deny, that truth is progressive in its manifestation, and consequently in its practical application. Even the path of the just shines more and more through the light of sanctifying truth. Prov. 4:18. And in the time of the end there was to be an increase of knowledge on the prophecies, and many understanding and improving upon this knowledge, were to be purified, and made white, and tried. Dan. 12:9, 10. How, then, can we avoid the conclusion that sanctification is a progressive work?

Sanctification is a cleansing from sin, not only in the record of our past lives, but also in our natures and practices; the setting apart of the body and mind, in practice, from sin to holiness. It is a moral repair of the soul in practical tests to which it is subjected, and can be recognized only in such a use of the soul and its powers as is in accordance with the word of God. And this cannot be the work of a moment.

All who believe the Bible must admit that there is a mighty cleansing from sin in conversion, when we become children of God. Sanctification must therefore embrace conversion. Indeed, conversion, or the first and thorough start in conversion, is the beginning of sanctification. This being the case, sancti-

fication cannot be an instantaneous work. In conversion, as well as in sanctification, there are certain conditions to be complied with, such as repentance, faith, baptism, prayer, etc., which it takes more than a moment to perform. The mind must be enlightened on the nature of sin and the means of pardon and justification, the proud will must submit to God, the bitter pangs of repentance must be experienced, and faith must be exercised in Christ, who died as our substitute and arose for our justification, and now pleads in behalf of the penitent believer the merits of his precious, atoning blood. As these and other steps are taken, the work of conversion and sanctification progresses. It then continues through the work of subduing the remains of sin in the soul, which were perhaps unobserved in the beginning of sanctification, and in forming a holy, symmetrical character, the foundation of which was laid in the first and thorough start in conversion.

Although man cannot devise a plan of sanctification, nor sanctify himself simply by his own strength and efforts, yet the Bible clearly teaches that man must co-operate with God both in conversion and sanctification. "Repent ye, therefore, and be converted," said Peter, under the influence of the converting and sanctifying Spirit. Acts 3:19. He afterward wrote, "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22. To ancient Israel the Holy One said: "Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." Lev. 20:7, 8. And Paul, writing for the special benefit of those who should live till the coming of Christ, says: "Abstain from all appearance of evil. And the very God of peace sanctify you wholly." 1 Thess. 5:22, 23.

Now not only is it true that man cannot perform all the duties of conversion and sanctification in one moment, but it is equally true that God does not wholly sanctify man in so short a time. Surely God would not lay down a plan of progressive sanctification for man to follow, and then counteract and supersede that plan by sanctifying men wholly in an instant.

God and Christ are one in the work of the sanctification of men, and while carrying forward this work on earth, Christ said, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. He knew there were bitter cups for men to take before they could be purged from sin,—cups from which ease-loving human nature would shrink, not seeing at first the necessity of taking them,—cups that it would take time to digest. He knew the deceitfulness of the human heart, and that it requires time, and the influence of varied circumstances, to fully develop what there is in it. Hence his prudence in bringing sanctifying truths to bear upon his followers only as fast as they could bear them and put them in practice.

God does not sanctify men entirely in one instant. If he did this, he would throw out of the account every moral duty and every gospel duty that could not be performed in this short space of time, but which, according to the Bible, he helps men to perform in the work of sanctification. For let it be borne in mind that the use of man's God-given faculties, in seeking for pardon, in abstaining from sin, and in doing that which is right, so far as he has knowledge and opportunity, is involved in this work. God sanctifies men in furnishing them the means of sanctification, and in helping them to use these means. God cannot go further in sanctifying men than they will accept and strive to carry out the duties and conditions he has enjoined upon them. He will not sanctify and save men independently of their actions. It is not his plan to sanctify men entirely in one instant, though he can every moment sanctify them in proportion as they will co-operate with him in this progressive work.

Nor will the Spirit of God act against God

and his Son, and against the progressive plan that God lays down for men to follow, in doing the entire work of sanctification for an individual in one instant. The Spirit and the truth agree. The Spirit inspired men to write the Bible, and was to guide into all truth. John 16:13. It bears with men, while helping them to overcome their sins. It does not pass over sin and righteousness in the work of sanctification. Its first office is to convince men of sin, then of righteousness, then it reins men before the Judgment to abide its fearful consequences. Verses 9-11. Then as they further prepare the way for this mighty sanctifying agent, by yielding to God in self-abasement and true humility, by thorough repentance, self-denial, importunate prayer, and other earnest efforts in overcoming sin, it helps them mightily to mortify the deeds of the flesh, and bear the fruit of the Spirit. Rom. 8:13; Gal. 5:22, 23. Then follow the comforting blessings of the Spirit, to encourage men to advance further in holy living. All this is not the work of a moment; and men who will follow on to know the Lord, to know themselves, and to maintain a deadly conflict against sin, by the grace and help of God, may have more and more of the aid and comfort of the Spirit, as they hunger and thirst after the influences of the Spirit working in its different offices, and after holiness.

Trials enter largely into the Bible plan of sanctification. We must be tried in all points, to see our defects of character, and to overcome them. On some points we have to be tried several times. This agrees with the experience of every child of God. Those who are without trials and chastisement are bastards, and not sons. Heb. 12:8. "When he has tried me," says patient and pious Job, "I shall come forth as gold." Job 23:10. Thus Christ sits as a refiner and purifier of silver. Mal. 3:3. We must buy the gold tried in the fire. Rev. 3:18. This is not done in a moment. If it was, we could easily endure the sufferings of one moment. Sanctification would be cheap and popular, and all would have it and be saved.

The growth of the Christian graces, illustrated by the principle of addition (2 Pet. 1:5-11), proves sanctification to be progressive. This growth is simply advancement in sanctification. Take, as an illustration, the graces of faith and humility. In proportion as they increase, unbelief and pride, the opposite un sanctified traits, decrease. And it is a sin to harbor unbelief, it is a sin to harbor pride, whether in a notorious or in a limited degree. He that is unbelieving lies in making God a liar (1 John 5:10), and disobeys God; and what will not a proud man do in worshipping self, and to secure the worship of others? But even the last remains of pride must be overcome in order for one to be wholly sanctified. So of unbelief, and other sins.

Growth in nature is not instantaneous. Mushroom growths indicate poor, decaying materials. Jonah's gourd lasted but one night. Yet we must, in sanctification, grow up into Christ our living Head (Eph. 4:15), improving upon the grace of God, which helps mightily in conquering sin and living righteously. Titus 2:11-14. We must "grow in grace, and in the knowledge of our Lord and Saviour" (2 Pet. 3:18), and by beholding Christ in the excellencies of his spotless character, seek to be changed from "glory to glory" in his image. 2 Cor. 3:18. We must grow understandingly, embodying in our characters only such traits as will not crumble and fail in the trying day. We must improve upon the growing season, which will soon be past, lest we be rooted out as cumberers of the ground, to be destroyed for not having borne the fruits of holiness.

Self-examination is a very important duty in the work of sanctification. By it we discover our sins, that we may overcome them; and those who have attended to this duty faithfully know that it is not done in a moment, and that it must be oft-repeated. Sanctifying faith is operative; it is accompanied by, and is seen in, good works. James

2:17-26. It lays hold of Christ for pardon and overcoming grace more than once or twice. So with the exercise of prayer and of other means of grace.

The relations that we sustain to the law of God and the office of that law prove sanctification to be a progressive work. To be cleansed from sin, we must know what sin is, and we must know what is right, that we may perform it in forsaking sin; and "by the law is the knowledge of sin." Rom. 3:20. "Sin is the transgression of the law." 1 John 3:4. The law approves every virtue and condemns every sin. It is the moral rule of righteousness. Ps. 119:172; Isa. 51:7. It is spiritual (Rom. 7:14), governing our spirits and thoughts as well as our actions. Viewed in this light, the law is very comprehensive, so that David could say of it, "Thy commandment is exceeding broad." Ps. 119:96. "Open thou mine eyes, that I may behold wondrous things out of thy law." Verse 18. Of the godly man he says, "In His law doth he meditate day and night." Ps. 1:2. Does he thus meditate simply for amusement? Nay, verily, but to review old duties and discover new ones, and to advance the work of sanctification.

Other plain and direct Bible declarations support us, refuting the doctrine of instantaneous sanctification; but we have space to present only a few. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. This language was addressed to those who were sanctified, and called to be saints. 1 Cor. 1:2. These very persons were exhorted to perfect holiness (or sanctification, French translation). The expression, "perfecting sanctification," implies a work commenced, which must be completed. Again: "Let us go on to perfection," i. e., complete sanctification. Heb. 6:1. Here was a work begun among the pious Hebrews which must be completed by going on, by making advancement.

Another strong argument in favor of progressive sanctification is derived from the experience of the most pious characters of the Bible. Job, as we have seen, looked beyond his trials for a greater degree of purity of character than he already possessed. Moses, from being a very rash man, through a series of sanctifying trials became the meekest man of his day. The apostle Paul, whose advance in the work of sanctification was so rapid that he could exhort others to follow him (1 Cor. 4:16, etc.), after years of progress, said, "I die daily." 1 Cor. 15:31. And again: "Not as though I had already attained, either were already perfect; . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. Can we expect to advance faster than this devoted servant of Christ? Daniel and John were greatly beloved of God, yet even in vision, when filled with a reverential sense of the glory and holiness of the eternal world and heavenly beings, they both showed the need of further advancement in holiness. Daniel, giving his view of himself, said: "My comeliness was turned in me into corruption," etc. Dan. 10:8-11. And John, in vision, was mildly reproved for a lack of discrimination in his acts of veneration. Rev. 22:8, 9.

How can men, in view of such palpable proofs against instantaneous sanctification, claim that they were wholly sanctified on a certain occasion, and that they have ever since lived without sin, and in the enjoyment of perfect love? I write with due respect for honest people who thirst after holiness, yet have partially received this doctrine in consequence of not understanding the Bible view of the subject; and I earnestly desire that this article may help to tear away the veil that many weave out of this doctrine to hide the deformity of their characters. I also hope to be benefited myself in reviewing

and applying to my own case the duties and tests of Bible sanctification. Several years have passed since I wrote a treatise on sanctification, agreeing with this article; and the series of purifying trials through which I have since passed has convinced me that I then had unsanctified traits of character that I did not fully see, and that I was not so far advanced in the work of sanctification as I thought I was. May God be merciful, and help me, as well as my readers, to be thorough.

The following tests may help us to determine whether or not we are walking in the way of sanctification, and to what extent:—

1. Do I cherish a love for the Bible that will prove a complete safeguard against neglecting its frequent and regular perusal, with a desire to understand and practically carry out its teachings?

2. When I come to those portions of the Bible that may be termed present truth, because they apply especially to the present time, faithfully exposing the sins of the age, showing our dangers and duties with reference to solemn and momentous events that are impending, do I embrace them as heartily as I do generally-received truths of the Bible, against which no special opposition is raised?

3. Have I heartily repented of all my known sins, exercised faith in Christ, and been baptized, thus becoming a child of God?

4. Do I delight frequently and regularly to attend to the duties of prayer and self-examination? or are these duties insipid to my spiritual taste? are they tiresome, and frequently neglected?

5. Do I still retain my first love? or have I to repent of having lost it? Rev. 2:4, 5.

6. As love for God and our neighbor consists in keeping God's commandments (1 John 5:2, 3), can I be said to enjoy perfect love if I knowingly, carelessly, or obstinately break any of God's commandments?

7. Do I, when the holy Sabbath comes, find it easy and a pleasure to break away from worldly cares, and consecrate the day to the Lord in memory of his rest, in the contemplation of his exalted attributes as manifested in his wonderful works, and with love, gratitude, praise, and adoration for his amazing love and all his rich benefits? If I do not find this work easy, have not self and self-interests taken too much of my attention, strength, and affection through the week, and do I not come far short of loving God as much as I should?

8. Knowing that those who love God and their brethren love to commune with them, do I sufficiently appreciate this communion in the public services of the house of God to let nothing except impossibilities keep me from securing it?

9. Am I punctual in attending to the ordinances of the Lord's house, and to all the means of grace? and as I attend to the ordinances,—partake of the emblems of the broken body and spilled blood of the Saviour,—can I say that I am so far advanced in sanctification that there is no further need of self-abasement, confession of sins, and pleading for pardon and overcoming grace?

10. Can I truly say that I love the Lord with all my heart (always giving him my best affections)? with all my soul (life—squandering none of my vitality for selfish purposes)? with all my strength (even strength invested in property, that properly belongs to him, if it has been withheld)? and with all my mind, all my mental powers being used to his glory?

11. Do I love my neighbor as myself, looking for his interest and prosperity, spiritual as well as temporal, as I do for my own, doing unto him in all things as I would that he should do unto me?

12. Am I willing to lay down my life for my brethren (1 John 3:16), and (which comes before this) to bear with them and suffer from them, waiving my feelings, denying myself, sacrificing, even when unappreciated and illy treated, that they may be saved?

13. Do I love my enemies with that love with which Christ has loved me? or do I simply love those who love me, evincing selfish love, or rather selfishness?

14. Do I do all that I can by the use of my talents, means, influence, and by all possible efforts, to advance the cause of God in pushing forward the work of saving men?

15. Do I love purifying trials, counting it all joy when I fall into divers temptations, rejoicing in tribulations (James 1:2; Rom. 5:3), in short, in the suffering part of religion, which is so unpopular and so low in the spiritual market? or do I try to evade this important means of sanctification, and murmur when it is applied to me?

16. Has patience, with me, had its perfect work, so that I never give way to impatience, and am perfect and entire, wanting nothing? James 1:4.

17. Do I ever speak properly, and never

offend in word, being entitled to the appellation of "perfect man"? James 1:26; 3:2.

18. Do I always master my appetites and passions? or do they often or occasionally master me?

19. Am I temperate in all things?

20. Do I rejoice at the prosperity of others, whether in temporal or spiritual things, as I do when I am prospered myself? or do I envy the prosperity of others? Oh, the base, deceitful, and hateful workings of envy, a trait which originated with Satan, and in some degree has ever since been exercised by men in destroying the innocent! Am I entirely free from this criminal and most hateful trait of character?

21. Do I love counsel and reproof? or do I shun, repel, and despise these necessary means of sanctification? Surely, if I am wise and without sin, I shall not be hurt by counsel, nor even by false accusations and abuse.

22. Do I feel elated when praised and promoted, and experience mortification and insupportable uneasiness when abased and slighted? If so, self is not dead, and pride has a place in my heart.

23. Do I never give way to unbelief, "the sin which doth so easily beset us"? Heb. 12:1.

24. Do I realize more and more of the presence and aid of the Spirit of God in convincing me of sin and righteousness, as well as in comforting me, as I overcome sinful emotions? or do I have to complain of destitution in this respect? If so, how can I speak of advancement in the work of sanctification, or of entire sanctification?

25. And finally, the end of sanctification being exemption from sin in the practice of holiness, as I come before the mirror of God's law, do I find myself free from the sins it condemns, and do I perform the duties it enjoins? Have I no other gods before the living God? Do I give my best affections to any creature, or to any created thing, or to the fruits of my thoughts or physical actions? Do I ever worship the work of my hands, or objects that I have obtained? Do I ever mention God's name or sacred things carelessly and without proper reverence? Do I consecrate to God his holy rest-day, not making it simply an animal rest, but devoting it wholly to the Lord in occupations designated by his word? Do I invariably honor my parents and superiors? Do I pay a strict regard to the lives, chastity, reputation, property and interests of others, never harboring, nor expressing, nor acting out hatred, impure, obscene thoughts, deceit, nor covetousness? Is my life in strict harmony with this searching, perfect, unerring rule of holiness?

Let us never boast of perfect love and entire sanctification until we stand clear before all these and similar tests of Bible sanctification. Those who are the farthest advanced in sanctification are the last ones to boast of it. As they draw near to God, and get a clearer view of Jesus, the perfect Pattern, they see defects in their characters and the importance of making greater efforts to overcome them. Those who boast of their attainments evince a lack of meekness, and show that they have had but an indistinct view of Jesus.

We should not be discouraged in view of the magnitude of the work yet remaining to be done. God, who has called us to the work, is faithful, and able to help us perfect Christian character. As we heartily repent of our known sins, endeavoring to get a further insight into our true condition, the blood of Christ cleanses us, and the Spirit of God helps our infirmities, removing sin from our natures and practices. And as our day, so shall our strength be. The grace of God is sufficient, and we may come off victorious through our Lord Jesus Christ.

The precious blood of Christ also cleanses those walking in the way of sanctification from those sins of ignorance that they have had no opportunity to see and directly repent of, and should they die without a knowledge of these sins, the righteousness of Christ would be imputed to them, and they would be accounted holy, Christ being unto them sanctification as well as justification, with reference to these sins, as well as with reference to those of which they have repented. But the blood of Christ never cleanses from known sins that are not repented of and turned away from, so that persons dying in those sins cannot expect to be classed by the Lord among the pure and holy, to share with them in the reward of the righteous.

Anciently, when the priests or the people obtained a knowledge of their sins of ignorance, they were required to repent of the same and exercise faith in Christ for pardon. This they did as they offered their sacrifices. Lev. 4, etc. And under this economy Inspiration says: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. No cleansing, no pardon on the part of Christ and the Father. "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." John 9:41; 15:22, 24. How can such claim that they are holy, without sin, and that Jesus has saved them?

The doctrine of instantaneous sanctification being anti-scriptural, its tendency and fruits must be evil.

1. It tends to discourage a class of conscientious persons, who, being measurably influenced by it, but still seeing defects in their character, and seeing no point in their experience where they could say, I am perfect, are in danger of concluding that they know nothing of religion, while they may have actually made progress in the work of sanctification.

2. It leads some who perhaps have sometime commenced to lead a Christian life, but have gone back instead of going forward, who have large self-esteem and but little conscience, to overlook evil traits in their characters that will prove their ruin unless they are overcome.

3. It leads those who receive it not to attach proper importance to personal efforts and good works; for it brings the matter to a point so small that it precludes the possibility of thinking or doing much. So the easy conclusion is reached that if God does such a great work almost, if not quite, independently of our actions, personal efforts are of but little consequence.

4. It shuts out important truths and duties, the person reasoning thus: If I was wholly sanctified and saved years ago, before I had any knowledge of these truths, what need is there now of my receiving and practicing them? Thus it arrays itself against the Almighty, who certainly represents that the truths for our time are necessary for our sanctification.

5. It retards, and when fully received, stops the work of sanctification, even on the supposition that in some cases what is called instantaneous sanctification and complete sanctification is a part of sanctification. For with the impression that a part of sanctification is the entire work, how can one be persuaded to perfect holiness?

6. It is a prominent cause of fanaticism, especially with those who are eccentric and are governed more by feeling than by sound reason. Religion is a reasonable thing, calling into healthy and harmonious exercise all the powers of body and mind; but instantaneous sanctification is unreasonable as well as anti-scriptural. Wrapping itself in an unaccountable mystery, it blinds the eyes of the understanding, dethrones reason and supersedes the rational use of the mind. Keeping the mind centered on a point—a special or supposed blessing—gives very narrow views and makes the recipient of the blessing one-sided. Allowing the feelings to take the lead and bring disorder into the soul, grieves away the Spirit of God, and the way is opened for strange feelings and disorderly spirits to come in, and fanatical results follow, which Satan has used deceitfully but effectually to disgrace Christianity.

7. As this doctrine is but a part of that easy theology which is fast becoming popular, because it goes around sins without reproving them, and makes conversion a mysterious something that comes upon a man and transforms him without his knowing how it is done, or something that is done so easily that the man of sin need not die (for it is unpleasant to die), so that men may enter the church reformed in name, but not in reality,—it is very evident that it is an invention of Satan to quiet men's consciences when they should be aroused; to help swell the cry of peace and safety when sudden destruction is about to come on the sinner, whether in Zion or out of Zion; to hide sins of the deepest dye, and fasten on men under the pious garb of the very essence of religion a terrible self-deception which we fear, with many, will be broken only when the awful judgments of Jehovah shall bring to light the soul-polluting, deceptive, and hidden works of darkness and dishonesty before sinner, saint, and holy angels.

APPRECIATION.

THE great reason we as a race are so un-mindful of the offer of salvation, is, that we are so blinded by the affairs of the present life that we do not appreciate the "unspeakable gift." One is poor, and thinks it sufficient care and labor to supply the wants of his family. Another is rich, and is too busy to meddle with things so "visionary" as the life beyond the grave. The youth is excited in view of the earthly happiness in the future, and the old man is anxious to care for

his heirs. So the worldling is wild with ambition for wealth, or honor, or power; and these might not be a clog to the higher aspirations of the soul, if it were not that they seek for them without the fear of God. God is forgotten in the mad haste of the crowd. On, on, we rush, as though all depended on success in the chase; conscience, God, law, and the great fact of man's fall and estrangement from his best and truest friend, are left wholly out of mind. Vain theories supply the place of religion, and so conscience is silenced, and the judgment is perverted.

This spirit of blindness and worldly enchantment is not only in the world, but it often attacks the child of God, unless he is on the watch. It is this which fetters the church, and causes trouble and spiritual decay. We shall avoid it only by following in the steps of Christ. We need a great deal more of the Spirit of God. JOS. CLARKE.

"THE LEAF SHALL FADE." 3

AND what is a leaf? I am no botanist to tell you scientifically, but the poetry of common life expressively calls leaves the lungs of plants. And, indeed, I believe they carry on not merely respiration, but digestion. They are, then, the powers which appropriate first, and assimilate next, the health-inspiring qualities around them. They represent the powers which appropriate the grace of the Lord Jesus, and the work of the Spirit, and all the redemptive mercy of our God. How needful, then, to keep a watch over anything that could hurt or harm the prayer-power, or the praise-power, or the word-power of the soul! Deem anything an enemy that comes between you and your God; for as the fading begins with the leaf,—begins with the receptive powers,—you see in a moment that the plant or the person in whom these are weakened will be starved for want of fresh air—starved for want of grace.

For though the decay begins with the leaf, it does not end with it. It begins with the leaf, but it affects the life. If I am not taking air to inflate the lungs, the whole frame feels it; and if I am not taking in afresh the supply of the Spirit of Jesus Christ, all that I do, all that I am, will be sure to languish and get weak. There is not a part of my frame, not a bit of my conduct, not a trait of my character, but will be, must be, affected thereby. O my friends, take care! Do take care about the organs you breathe with, about the air you breathe; and take care, too, that you surround yourselves with an atmosphere of truth, and with an atmosphere of spirituality. Take care of the books you read, the company you keep, and of everything that could vitiate the air of the soul; for if the leaf shall fade, be sure the life will feel it.—*Evangelical Magazine.*

CHRISTIAN ENIGMA.

THIS interesting Christian enigma was found among the papers of the late Mrs. Lydia N. Cox.

There is a small number of people scattered here and there in the world, of whom authentic history gives the following sad description. They partake of flesh and blood in common with the rest of mankind, and yet are not of this world, but are born from above. Their bodies are mortified, yea, their bodies are dead, yet full of life, activity, and vigor.

Their life is supported by seeing an object which is invisible, and which no man can see and live. They walk not by sight, but still they walk in the light, and see whither they go. There is in them more carefulness than in other people, and yet they are careful for nothing, and cast all their care upon another. Though they take no thought for the morrow, yet they constantly look forward, and diligently provide for the time to come.

While they cross and deny themselves, they invariably pursue their own pleasure and interests.

Their conversation is without covetousness, and yet they covet earnestly the best things. They are content with such things as they have, and still ardently reach after some things which they have not. They are so poor that they have nothing, and yet so rich that they have all things.

Though they are not their own, they are free men; though servants to all men, they are free from all, and under bondage to none.

They love their relatives, friends and neighbors, yea, all men as themselves, and yet hate father, mother, brother and sister, wives and children.

Though they are subject to rules, obey parents, and honor all men, yet they call no man father or master on earth, and will not be servants of men.

They delight to be often alone, and when

they are alone they are in the best company, and enjoy the sweetest communion.

Though they have put away all bitterness, anger and malice, there is in them for this reason the more indignation, the more revenge. They bear all things, but fight daily—follow peace with all men, but contend earnestly, and are engaged in continual warfare. They are without strength, but can do all things, and they are strongest when they are weakest.

This may seem a strange character, but it is a real one, and it is much to be lamented that it is not more common. When it is general, the world will be more happy.—*Selected.*

"ANSWER HIM SOFTLY."

ANSWER him softly. You cannot know,
In the depths below
How sharp was the struggle, the fight he made
Ere the price he paid,
And yielded his soul to the tempter's power
In a hasty hour.

ANSWER him softly; for it may be—
Like the sturdy tree,
Which tested, in many a storm, its strength,
To be rent at length—
He struggled full oft, and resisted well,
Though at last he fell.

ANSWER him softly, lest you be tried
On your weaker side,
And fall, as before you so many have done,
Who in thought had won;
Fail, too, ere temptation had spent its force
In its subtle course.

ANSWER him softly; for none can tell,
When the storm-clouds swell,
Whose barque shall weather the tempest, or whose
Its venture shall lose.
Speak gently; the weakest may stand the gale,
The stoutest may fail.

—G. N., in the *Traveler*.

PREDESTINATION.

Of the many false doctrines held and taught among Protestants, none have been fraught with greater evil, in certain quarters, than that of predestination, the doctrine that all are unchangeably elected to be saved or lost,—that all who are finally lost were predestinated to that end.

In the Presbyterian confession of faith it is set forth as follows:—

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

"God's decrees are the wise, free and holy acts of the counsel of his own will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men."

Now there can be no doubt that many thousands, supposing that this doctrine was true and according to the Scriptures, have failed to make their own election sure. They remained indifferent, because they thought, if God had from all eternity foreordained their ultimate salvation, he had also foreordained the means for its accomplishment, and of course it could not be in danger of failure by any neglect on their part. Under this delusion they passively waited as under the decrees of fate, and so made no effort to secure that which they supposed had already been made sure from all eternity!

The principal text of Scripture relied upon to support this doctrine is found in Rom. 8: 29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." By a careful examination of this Scripture, and comparing it with Matt. 27: 52, 53 and I Cor. 15: 20, we find it has no reference to the righteous in general, but only to a particular class who were raised at the resurrection of Christ, for a particular object. They were raised, and ascended with Christ to take part with him in the work of the priesthood. See Ps. 68: 18; Eph. 4: 8; Rev. 5: 8-12.

The principal support of the doctrine is a perversion of Scripture; besides, it does not harmonize with the general tenor of the Bible, nor accord with reason. Every effort to prove or explain it has only resulted in making it appear more dark and doubtful. It is related of one of the advocates of the doctrine, that after he had spent several hours trying to explain it to the understanding of his pious slave, he said, "Now, Sambo, do you understand it?" But Sambo, scratch-

ing his head significantly, replied, "Massa, before you splained it I thought I understood it pretty well, but now, since you splained it, I don't know nothing at all about it."

Truth is plain, and easy of comprehension when once brought out. Like gold, the more it is scoured the brighter it shines. But of all errors the above seems most difficult and contradictory. It involves the greatest absurdity, and is a slander upon the character and attributes of Deity! No man can harmonize it with the scriptures on free agency.

We believe that God did from the beginning decree that all who would obey him should be saved, and that those who would not should be lost; but he left man perfectly free to make his own election.

1. God decreed to bring to pass what shall be for his own glory. An intelligent being would not act without purpose, or design. No serious or thoughtful man intends, or purposes deliberately, to dishonor and degrade himself. Much less would we expect such a purpose on the part of God; for he must consider that the greatest happiness of his creatures brings the greatest glory to himself.

2. But sin is not for God's glory, therefore he never decreed it. Sin is ruinous to his creatures, and for this reason it is dishonoring to God. Sin is in conflict with the nature of God, and with all the requirements of his word. How, then, can we admit that he decreed the existence of sin? Can we suppose that contradictory purposes existed in his mind? No; we cannot believe that God predetermined his own glory, and at the same time the existence of sin and evil, when they are in direct conflict one with the other.

3. But sin exists. Therefore some things exist which God did not decree. God does not will everything which is willed, nor does he do everything which is done. Man has a will, and he is essentially free to exercise both will and action. The Scriptures give numerous examples in which man has gone directly contrary to God's will and pleasure. Then it is a fact that God may choose one thing, and man may choose another, and develop his choice into action in opposition to the will of God.

In certain cases, God has overruled man's wrong choice and action. He makes the wrath of man to praise him, and restrains the remainder of wrath; but he does not himself either purpose or bring about this wrath. How could a good and wise ruler purpose, or bring about, rebellion on the part of his subjects?

There are, doubtless, purposes in the mind of God which are unknown to us. He has purposes in relation to the inhabitants of the planet Jupiter, but he has not revealed them to us, for the good reason that they do not concern us. If God has any secret purposes concerning any people, they cannot be contrary to anything revealed to us in his written word. Then it is not true that God decrees, "whatsoever comes to pass;" but, on the contrary, it is a falsehood forged by Satan.

It remains a fact, therefore, that each individual must decide his own destiny, God having only predestinated and decreed that whoever would do his will should be saved, and that whoever would not should be lost. And in harmony with this general decree, man is exhorted to give all diligence to make his own election sure. 2 Pet. 1: 10. If, therefore, any are lost, it is not because it was so decreed or willed by any but themselves; for God wills that all men should be saved and come to the knowledge of the truth. Jesus would have gathered many, but they would not. But Jesus could never will any to be saved contrary to the will and decrees of God. And as Christ the Son wills the salvation of all if they will also, it cannot be that God the Father has decreed that any should be lost. All may be saved. "Who-soever will, let him take of the water of life freely." M. E. CORNELL.

A NAIL TO DRIVE.

RECENTLY I had a dream, which, unlike that of Bunyan, was all a dream. I seemed to be engaged in repairing an old and very high building. The fascia of the cornice had become loosened by the drawing of the nails, and several men had been stationed side by side, each, at a motion of command, to drive his nail. I signaled C. to drive, but, thinking I meant B., he looked to see him drive his nail. The signal was repeated, and he turned to D., and wondered that he did not drive. Once more the order was given; and, quickly glancing up and down the line of men, he chanced to think that himself was intended, when he looked at his own nail, and found it more drawn than any other; then with a few strokes of the hammer he drove it to the head.

The lesson, though clad in the fantasies of a dream, points a moral:—

When the word of God is explained by the ambassadors of Christ, and sins are pointed out, Bro. C. looks at A., B., or D., expecting to hear them confess, or to see them melted to tears of penitence, and not until he looks within his own heart does he see his own sins, and make a personal application of the truth. Reader, have you a nail to drive?

A. SMITH.

THE BIBLE.

THE BOOK OF BOOKS, WHOSE DIVINITY IMPRESSES EVERY MIND.

A CORRESPONDENT of the *Inter-Ocean*, who has read Colonel Ingersoll's lectures, has collected the following utterances of scientists, statesmen, and thinkers in regard to the Bible:—

SCIENTISTS.

The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.—*Professor Dana*.

All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures.—*Sir John Herschel*.

The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe.—*O. M. Mitchell*.

In my investigation of natural science I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a firm platform on which to stand.—*Lieutenant Maury*.

If the God of love is most appropriately worshiped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets the philosopher may summon the faithful to prayer, and the priest and the sage exchange altars without the compromise of faith or knowledge.—*Sir David Brewster*.

STATESMEN.

There is a Book worth all other books which were ever printed.—*Patrick Henry*.

The Bible is the best book in the world.—*John Adams*.

So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—*John Quincy Adams*.

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.—*General George Washington*.

Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said to his friend, "That book, sir, is the rock on which our republic rests."

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility, are essentially connected with all true and lasting happiness.—*General Harrison's Inaugural Address*.

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion, as he left them to us, are the best the world has ever seen, or is likely to see.—*Benjamin Franklin*.

I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages, and its observances.—*Henry Clay*.

A few days before his death, "the foremost man of all his times" drew up and signed this declaration of his religious faith: "Lord, I believe; help thou mine unbelief." Philosophical arguments, especially those drawn from the vastness of the universe in comparison with the insignificance of this globe, have sometimes shaken my reason or the faith that is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The sermon on the mount cannot be a merely human production. This belief enters into the very depth of my conscience.—*Daniel Webster*.

Hold fast to the Bible as the sheet-anchor of our liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—*U. S. Grant*.

GREAT THINKERS.

It is a belief in the Bible which has served me as the guide of my moral and literary life.—*Goethe*.

I account the Scriptures of God to be the most sublime philosophy.—*Sir Isaac Newton*.

To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament.—*John Locke*.

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge*.

A noble book! All men's book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth.—*Carlyle*.

I must confess, the majesty of the Scriptures strikes me with astonishment.—*Rousseau*.

There is not a boy nor a girl, all Christendom through, whose lot is not made better by the great Book.—*Theodore Parker*.

LEARNING IN YOUTH.—Daniel Webster once told a good story in a speech, and was asked where he got it. "I have had it laid up in my head for fourteen years, and never had a chance to use it till to-day," said he.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this: Some time you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place, but it will be just in place sometime; then if you don't have it, you will be like the hunter who had no ball in his rifle when a bear met him. "Twenty-five years ago my teacher made me study surveying," said a man who had lately lost his property; "and now I am glad of it. It is just in place. I can get a good situation and high salary." The Bible is better than that. It will be in place as long as we live.

Our Basket.

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

—JUDGE not thy fellow till thou art similarly situated.

—GOD warms the earth with snow; can he not also warm the soul with grief?

—THERE is no salvation of the soul, no hope of everlasting life, but in the cross.

—If you want enemies, excel others; if you want friends, let others excel you.—*Colton*.

—IN matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.

—A MAN truly good is inexhaustible in good will and happy thoughts to yield pleasure to others.

—WE cannot believe in the experiences and projects of great souls until we have had such ourselves.

—HANDLE rough-sided men carefully. It pays to take a little time when we are opening chestnut-burs.

—ONLY what we have wrought into our characters during life can we take away with us.—*Humboldt*.

—IT is not till the thoughts can find rest in nothing but God, that a man is drawn close to God himself and becomes his.

—IT is wonderful what strength and boldness of purpose and energy of will come from the feeling that we are in the way of duty.

—THE minds of some people are like the pupil of the human eye, and contract themselves the more the stronger light there is shed upon them.—*Thomas Moore*.

—THE red heart sends its instincts up to the white brain to be analyzed, chilled, blanched; and so become pure reason. The current should run the other way; the cold, calm thought should always travel to the lips via the heart.—*O. W. Holmes*.

LOSS.

—ONCE I lost a single pearl
In a sea of gloom and fear;
And it lay beneath the waves
Many a sad and empty year.
Then there came a voice to me:
"Cast thy net into the sea!"
So I cast, and drew the line—
Lo! twelve pearls encrusted mine!

Thus, when'er the Father takes
Precious gifts I fain would keep,
Somewhere in his sea, I know,
With his gems they safely sleep.
Melt the days, like dreams, away,
Till I hear the Father say:
"Cast thy net into the sea;
I have many pearls for thee!"
—*Paul Pastor, in Advance*.

THE turning point in every man's religious experience is, not when he says, "I believe," but when he says, "I will." A man is not a Christian in proportion to the amount of truth he puts into his creed, but in proportion to the amount of truth he puts into his life.—*Dr. J. Walker*.

The Review & Herald.

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

BATTLE CREEK, MICH., Nov. 27, 1879.

JAMES WHITE, Corresponding Editors.
J. N. ANDREWS, Resident Editor.
U. SMITH,

TRUTH IS HARMONY.

FROM a notice clipped from some paper, which I have not the means of naming, I am informed that Rev. D. B. Byers has written a book against the seventh-day Sabbath and in favor of the first day, or Sunday. Not having the book, I can only notice the recommendations given. If the book is equal to these recommendations, it is a marvelous work indeed. Hear these witnesses, and mark well their testimony:—

"The Nashville Christian Advocate, chief organ of the Methodist Episcopal Church South, says of it:—

"In the West the seventh-day Sabbatarians have made quite a stir during the last few years, disturbing the minds of many and unsettling the faith of some. Here in the more conservative South we have had but little trouble from these hobby-riders. Here and there, however, a neighborhood has been disturbed by some extremist who thinks the salvation of the world depends upon going back to the obsolete Jewish Sabbath. Such a book as this was wanted. Mr. Byers has done his work well. He makes out his case. He shows that the Sabbath law did not enjoin specific time or a specific day reckoning from creation-week in weekly cycles, but only a proportion of time, as one day in seven. This point he establishes conclusively. It is then shown that Sunday synchronizes with the Sabbath of creation-week; that the children of Israel were ignorant of the seventh-day Sabbath until the Exodus, and that the change was then made from the first to the seventh day of the week to wean them from idolatry. The argument is, that as the Lord has separated the Jewish people by giving them a peculiar Sabbath on a day of the week not regarded most sacred by the idolaters about them, so he separated the Christians from the ceremonial worship of the old dispensation by restoring to them the original Sabbath in which to perform their devotions and abstain from all secular pursuits. This is the argument, and it is strongly put. We trust this work will be circulated freely—it is a word in season."

"The Northern Christian Advocate says: 'A timely publication lies before us, in which the history of the Sabbath, its nature and design, its law and time, the change of the day and the authority of the change, are taken up and lucidly set forth. The historical sketch is brief, but prepares the way for the argument against the Sabbatarians in which he engages. The absurd posture of this sect is considered as amply as it deserves, and both by Scripture text and scientific fact, the position is successfully assailed. So long as any men are simple enough to believe that they can discover a day corresponding to that on which the Lord rested, or that all men on earth can observe the same physical Sabbath, such books as this must be written.'

Both these witnesses seem satisfied that Mr. Byers has done his work well, and made out his case. The first says that he "establishes conclusively that the Sabbath law did not enjoin specific time or a specified day reckoning from creation-week in weekly cycles, but only a proportion of time, as one day in seven." How does he show this? What other means has he to show what the Sabbath law enjoins but Gen. 2:2, 3, and the fourth commandment found in Ex. 20:8-11? These testimonies of Scripture are squarely contradicted by these assertions. The Sabbath was pointed out by the fall of manna on the other six days, the withholding of it on the seventh, and the preservation of that which was gathered on the sixth for use on the seventh. No man of the people could keep any other day, except that definite seventh, and have his daily bread. Then in the fourth commandment the Lord told them to keep the seventh day, and not only so, but he assures them that this seventh day is his Sabbath, that is, the day on which he rested, and as a reason, he refers them back to the creation for the fact that when he made the world he rested on this day, as recorded in Gen. 2:2, 3.

But our witness says, "It is then shown that Sunday synchronizes with the Sabbath of creation-week."

Right here we must let our other witness speak. Says he, "So long as any men are simple enough to believe that they can discover a day corresponding to that on which the Lord rested [the very thing our first witness says that Mr. Byers has shown], or that all men on earth can observe the same physical Sabbath, such books as this must be written." Yes; I suppose they must be written; but what is the use of writing them?

It is esteemed silly to suppose that all men can "observe the same physical Sabbath." Doubtless he wishes all to observe Sunday the world

over. Is Sunday any less physical than Saturday? What contrast is suggested by this word physical? Is it spiritual? If so, what reason can be given why Sunday is more spiritual than the Lord's Sabbath? Is it because God did not rest on it, that he never blessed it, never sanctified it, never commanded it nor mentioned it in all the Bible as a sacred day? Where is the "Scripture text" with which Mr. Byers has "successfully assailed" our position? This and his "scientific fact" are only bold assertions without proof.

But, going back to the testimony of our first witness, it is easy enough for these men to say that "the children of Israel were ignorant of the seventh-day Sabbath until the Exodus." Where is the proof of it? Is it in the fact that they, of their own accord, prepared for the first Sabbath after the manna began to fall, and then came in the persons of their rulers and told Moses what they had done, which appeared to be a transgression of the charge he had given them not to gather any to be kept over night? Here is the evidence that they knew this seventh-day Sabbath before Moses had mentioned it to them.

And where is the proof that the surrounding nations, who had forgotten God and turned to idolatry, were still holding the true Edenic Sabbath, making it necessary for God to give his loyal people another day, one that he did not rest upon, nor sanctify, nor bless, in order to distinguish them from the heathen? It is reasonable to suppose that God's true people knew the original day, as well as the heathen idolaters. What a tumult it must have raised in the camp when Moses told them they must profane that day and keep another sacred in its place! But not even a murmur is recorded.

This reminds me of the tumult the Jews must have made against the apostles when they changed the day back again to Sunday. And this, too, by some inadvertance, is not recorded.

I am in correspondence with a lone brother in the interior of Pennsylvania, far from others of like faith; and I will conclude this writing by giving in his own words a dream which he recently dreamed, as related in his last. He says:

"I will give you a strange dream I had some time ago. The ideas were quite new to me, for I never saw them in print. I thought some one spoke to me about the change of the Sabbath, the zeal and prejudice of Sunday advocates, etc. And said he, 'How could a handful of Christians have changed a divine institution that had been in existence for more than 4,000 years, and was interwoven with all their sacred writings? The first Christians were all Jews by birth. Would not such a change have caused great confusion? Would it not have been a stumbling-block and a hindrance to the spread of the gospel? Would not the Jews have been ten times more prejudiced against such a change than people are now? No, no! the apostles did not change the Sabbath.'

The inevitable confusion and disputation which must have attended such a change was all avoided. No writer, sacred or profane, has recorded a word of it. But what a stir it now makes for a few to return to the Sabbath of the Lord; while at the same time these very persons hold that any one day in seven is all that the Sabbath law ever required!

R. F. COTTRELL.

THE TEXAS CAMP-MEETING.

The meeting held in Dallas, Texas, Nov. 5-11, was a most profitable one to the cause in that State. It was not large; perhaps one hundred and twenty-five camped upon the ground. It was held about two miles from town. The camp was near a large spring, which supplied abundant water. The most of the brethren came early and staid till the close. Eld. Kilgore and myself did all the preaching. I spoke thirteen times, and felt very free in talking to these Southern brethren. As this was my first visit to the State, of course nearly all were strangers to me; but we were soon on the most friendly terms, and I was never treated more cordially by any people. We tried, as usual, to present the plain, practical principles of our Lord's religion, and from the first the preaching met a response in the hearts of the people. Our social meetings were as free as any we have attended this year. Many times from three to five would be upon their feet at once, waiting their turn to speak, and many of the social meetings could not well be closed on time because of the anxiety to speak.

A good degree of interest was taken in the temperance work, which I presented with as much force as I could. Nearly a hundred signed the pledge, most of whom became full members. There seemed to be a general advance in the temperance cause in the State. A State Association was formed, and a hopeful feeling was manifest among the membership

generally that good would be done. As I knew the habit of tobacco-using was so common in the South, I was happy to find so few among our brethren still addicted to it, and also to find so many interested in health and temperance reform. The interest in the temperance work was fully as great as in any Conference I have attended this year, considering the short experience of the believers in Texas. The only opposition I saw to it came from some old Sabbath-keepers of Northern birth, who were not in harmony with the body of our people. Indeed, were it not for these, there would be a remarkable state of union among the brethren in Texas. In one church some difficulty has been seen from their influence. As they came upon the ground talking out their insinuations and dissatisfaction, aimed, as usual, against the work of the Spirit of God among us, it gave me an excellent reason to publicly present the evidences from God's word upon which our faith in this respect is founded. God helped me to make these matters plain, and the minds of many were settled on points which had given them some perplexity, and the influence of these persons was cut off.

I never more fully realized the power of this great truth to unite hearts and break down suspicious and sectional feelings, than at this meeting. How wonderful it is that this doctrine can bring together foreigners, members of different churches and of no church, Northern and Southern men, so that they will all feel perfectly united as a band of brethren. I know of no other doctrine in the world that will do this to the same extent. We well know the feelings of bitterness and suspicion which have existed between Northern and Southern people, yet I have never seen a people seem to think more of a brother minister than these native Southern men do of Eld. Kilgore. He was a captain in the Union army, and many of them fought on the other side. I have never left a camp-meeting in all my experience with greater evidences of love from the people than I received from these Texans, though I am a Yankee of the extreme type. No special efforts were made on either side to bring about this result. The present truth breaks down these sectional lines, and unites the hearts of those looking for the Lord.

These brethren, of course, have much to learn yet, as their experience has been short. This they seemed to realize, as they spoke with tears of contrition of their need of a deeper work of grace.

Bro. Kilgore has accomplished a good work in Texas. Nearly three hundred Sabbath-keepers have taken their stand upon the truth in a few years, and a promising Conference has been established. About one hundred have come out on the truth the past season. There has been a great drouth the past summer, and crops are short and money is scarce; but almost \$400 was paid in on the T. and M. work at the camp-meeting, and a disposition was manifested to do all they could. Their Conference funds will soon be largely increased. The General Conference has never had to pay out any funds for the establishment of this mission. I left Monday night before the meeting closed, to get to the General Conference as soon as possible. Quite a number were to be baptized. We had an excellent meeting Monday afternoon. The hearts of the people were greatly moved, and many excellent testimonies were borne, wet down with tears. On the whole, I enjoyed my visit to Texas very much, and formed many pleasant acquaintances.

Thus closed my seventeenth camp-meeting for the present season, making four solid months of camp-meeting life. I have usually preached from ten to fourteen times each week, besides other labor, which has often been wearing and perplexing. In many of these meetings I have been the only outside help, and hence had to bear the principal part of the burden. But God has wonderfully sustained me physically, and has, I trust, helped me spiritually to do a little good. Praised be his name for all his mercies. The past season has witnessed some most precious out-pourings of the Spirit, which have been truly soul-stirring; but many of our people need a great work done for them, for they are living far from God. What shall arouse them from this state of heart-hardness? May God have mercy upon us. GEO. I. BUTLER.

THE happiness of life consists, like the day, not in single flashes of light, but in one continued mild serenity. The most beautiful period of the heart's existence is in this calm, equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.

THE CLEANSING OF THE SANCTUARY, AND THE JUDGMENT.

ON the tenth day of the seventh month, in each year under the Mosaic dispensation, the high priest entered the most holy place of the earthly tabernacle, and performed a work which is spoken of as the cleansing of the sanctuary. It is generally held by Seventh-day Adventists that the service then performed answered in the type to the great day of Judgment, which was entered upon in the sanctuary in Heaven on the tenth day of the seventh month in A. D. 1844.

There are many reasons which are offered in proof of that hypothesis. It is not proposed in this brief article to even present a summary of them; the only design of what is written being to throw a side-light upon the question found in Dan. 8:13: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The reply to this interrogation was given to Daniel instead of the saint who asked the question. It was as follows: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

If there is any significance whatever in this response, it will be found in the fact that it in some way furnishes a clue by which Daniel, or the church, whom he represented, should be able to ascertain how long the persecution of the church as brought to view in the prophecy should continue. Now what are the facts, provided we admit that the cleansing of the sanctuary relates to the commencement of the Judgment? They are, (1) the Judgment commenced in 1844; because the 2300 days, commencing the count at B. C. 457, would terminate at that time; (2) The declaration that the Judgment would commence (or the sanctuary be cleansed) was the same as stating that the persecution of God's people would cease at that point; since Daniel had been already informed (chap. 7:25) that when the Judgment should sit the dominion of the little horn (i. e., the papacy) should be taken away to consume and destroy it to the end. In other words, that even its power or ability to persecute any farther should be taken away.

Having now seen that if the cleansing of the sanctuary spoken of in the connection related to the commencement of the Judgment at the end of the 2300 days, the 14th verse does contain a direct answer to the question found in the previous verse, and that when otherwise construed, the answer given by one of the saints to Daniel does not furnish a direct response to the interrogation made, we now inquire in conclusion whether the history of the events as they have occurred verifies the correctness of our interpretation. To this query facts which have transpired before the eyes of our generation will furnish the needed answer. Subsequently to 1798, and before 1844, the power of the papacy seems to have been restrained to that extent that practically speaking it had ceased to be a persecuting power. Nevertheless, it still held on to its temporal authority, and the theory that it was the Heaven-appointed corrector of heretics. But about the year A. D. 1844, certain political combinations seemed to originate which gradually increased in numbers and influence, until at last, between the years 1844 and 1848, they were able to bring such a pressure to bear upon the pope that he was finally driven into exile. Subsequently to that period, he regained his throne and a portion of his former prestige. From that time to this, however, revolutions and combinations have succeeded one another, and by slow degrees his temporal power and territory have been taken from him, until at last he does not rule over a single state, and has not the power of inflicting physical punishment upon even the most contemptible of the myriads of the so-called heretics who now laugh to scorn all his pretensions to the right to wield the sword against those who set at naught his authority as the successor of St. Peter.

Here, then, we discover the perfect agreement between the prophecy as construed by us and the events of history. At the end of the 2300 days—or at the commencement of the Judgment in A. D. 1844—we discern in the political affairs of Europe unmistakable evidence that a higher power than any earthly king has decreed the utter humiliation of the papacy. The prophet had predicted that from that precise point of time the work of gradual decay and disintegration should commence. "The Judgment shall sit," said he, "and they shall take away his dominion to consume and to destroy it to the end." Thus it has been. He has not been overthrown

in a moment as the result of some masterly onslaught on the part of any one military chieftain; but his power has gradually wasted away as the consuming victim gradually disappears when placed upon the glowing embers of the altar. How striking is the fulfillment, and how strong its confirmation of the doctrine that He who both caused the prophecy to be written and its fulfillment to be accomplished, is now engaged in the solemn work of the Judgment; or, that which is identical with it, the cleansing of the heavenly sanctuary.

W. H. LITTLEJOHN.

DON'T GIVE UP THE FIGHT.*

I WISH to impress upon your minds the thought of what is before you. There will be crosses and trials to meet; there will be dark hours and sadness; there will be apostasy and giving way to worldly influences. Brethren, these things will come. God will permit them, to test you. Now, I am anxious. What will these brethren do? How many of these sisters will go through to the kingdom of God? How many of you will refuse to bear the first little cross that God shall send? If you give way to discouragements, you will not go far; there will be no strength in you. But if you can withstand temptations, bear up under heavy crosses, struggle through the dark clouds that hover around you, even lay down your life for the Master,—if you can bear all that God will bring upon you to test you, to purge and purify you, then the reward of the overcomer will be yours. A home in the beautiful city, with the society of the ransomed, all the holy angels, our adorable Redeemer, and our loving Heavenly Father, will be yours to enjoy throughout the ceaseless ages of eternity. Is not this worth struggling for? Is it not worth all we can give? I think it is.

In one of Christ's parables he said a man went out to sow, and some of the seed fell by the wayside, and the birds picked it up; some fell on stony ground, and it died when it came up; some fell among thorns, and the weeds choked it, so that it never brought forth fruit; and some fell upon good ground and bore good fruit many fold. Now hear the explanation: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the wayside."

You remember that at one time Christ fed five thousand. That was enough to convince them that he was the Christ; but how many of that crowd ever became believers on him? But very few. They were wayside hearers. How many have heard the truth in this place, and yet how few have obeyed. How many are wayside hearers!

Here is another class: "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by-and-by he is offended."

I have often seen this text illustrated. Brethren, go back to last year. Have you not heard persons say, "I thank God for present truth! Oh, how precious! how sweet it is!" Often these persons are the very first to accept it; but by-and-by they meet tribulation and persecution for the truth's sake, then they are offended and give up. What is the matter? Why, they cannot stand the pressure.

I have seen the text illustrated on the farm. Some parts of my father's farm were very stony, and I would often plant corn on the top of a rock that was covered over with a thin soil. The corn would be the very first to spring up, and would look rank and healthy for a short time; but during the month of June it would turn yellow, and die. It is just so with this class of people. They embrace the truth, but they cannot stand sharp, cutting testimonies, and so drop off. I say in my heart, "O Lord, is there a stony-ground hearer here?" Dear brethren, do not let the devil get the advantage of you on this point. Hold on to the truth till you die.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Here is another class. They hear the truth, and believe it. They know they ought to accept it, and they do; but their business is urgent, and they must attend to that. They neglect to pray in the family. They do not come to prayer-meeting. They do not sacrifice for the cause. Why? Business is dull,

and they cannot afford it. It is all they can do to live. The consequence is they backslide, and never amount to anything.

Now the last class; "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty." Dear brethren and sisters, the Lord has laid our duty before us. And now let me say to you, Be of good cheer; have hope. No matter if some do go back; just press on, stand by the right, work for God, and by-and-by the Lord will come, and then you will have your reward in the kingdom of God.

As I look over the past, I feel sad. I preach the truth. It seems to me that every one ought to see it. It seems to me that the brethren should take hold, and sacrifice for the cause. But we have to work earnestly and pray and struggle, and still the brethren do not seem to realize their duty. This discourages me. But the Lord is coming soon, and then it will all be over. Here it is work on, fight on, struggle on. I know there will be dark hours; I know there will be discouragements; I know there will be burdens. But when I think of Paul, and Moses, and Jesus, and see how self-sacrificingly they lived, and the cruel persecutions and sufferings they endured, I say, Lord, give me strength; I will fight on; if others fall, I will stand; if others go back, I never will; if others give up the truth, I will not; if others do not do their duty, I will be of good cheer; I will have hope; I will stand by the right and let God take care of the result.

Now, my dear brethren and sisters, may God bless you, and may you bear the burdens, go through the battles, and when it is all over and you have been faithful, how you will love to tell about it. I always think of the time of our last war when I think of this. There were some men who went into the war at the first call for ninety days. When their time was out, they enlisted for three years, and when this time expired many enlisted again. They went through battles and skirmishes, endured hardships, were kept for months in the loathsome Libby prison, just escaped with their life from Andersonville, were wounded, and at last came home with scars, and perhaps with the loss of a limb. When the war was over, the battles had been fought and the victory won, how these men loved to tell what they had passed through! How their eyes would sparkle when they told of the battles they had been in. They had something to tell of hardships, and trials, and sufferings. But you remember that just as the war was about to close there was another call. Many enlisted merely for the eight-hundred-dollars bounty, and went down South just in time to see Richmond taken and Lee surrender, and have a fine view of the country, and then came home without even fighting a single battle. When these came back, do you suppose they loved to tell how they saw Richmond taken? No; such men kept still about their experience in warfare.

It will be so with us when we get into the kingdom of God. You will not say, "Bro. Canright, how easy I got through. I served the devil, I lived a worldling all my life, and just before I drew my last breath, I said, 'Lord, receive me,' and he did." You would be ashamed of such an experience. But if you have been whipped, sent away from home, disowned by your parents, and left to look out for yourself; if you have endured great crosses, made large sacrifices, lived in poverty, and at last laid down your life, for the cause of Christ, what a joy it will be to you to recall the scenes you passed through in this life to gain Heaven.

There is to be another world; there is a hereafter; there is a God; there is a Heaven; there is a Judgment; and there is to be a hell also. These will all come. They are all as real as the things in this life. I want to be on the right side; I want to stand for the truth, come what may. If not another man stands, I want to be faithful to the end. I know these things are so. There are persons in this house who know that we preach the truth, who know that this is a message from Heaven, who know they should obey it. Dear friends, we appeal to you to take a firm stand for God. How it would gladden our hearts, how the hearts of these brethren would rejoice, if you would stand for the truth now. How much you could help us. Come now.

Brethren and sisters, let us stand by the right; let us take courage; let us stand at our post; let us be men and women of God; let us be what the Bible says we must be,—earnest Christians. Do this, and God will bless you and give you the kingdom. D. M. CANRIGHT.

SATAN'S DEVICES.

SATAN accomplishes his evil designs mostly by treachery and deceit. His arts are ineffectual to draw away the honest from the truth, unless his purpose is concealed. He therefore seeks to corrupt the truth, and thus lead his victims unsuspectingly into the snare.

It was his influence, exerted long beforehand, that led the Jews to reject Christ. They drank at the fountain of perverted truth carefully prepared by his Satanic majesty. Gradually their perceptions became blunted, so that when Christ sought to correct their false impressions, their hearts were impervious to his clear and pointed testimonies. It was the design of Satan that when Christ came they should occupy just this position; and the way was thus prepared for them to reject and crucify Him whom God sent to save them, and to become henceforward the abettors, not of truth, but of falsehood; not of Christ, but of Satan and his nefarious cause.

It required several centuries for Satan to set this fatal snare, and to spring it upon the Jews, and so to do his work that the nation would even remain ignorant of the facts in the case, though fully declared and explained by a then future revelation from Heaven. Yet such a work he did accomplish more than eighteen centuries in the past, and it has been written upon the page of Inspiration as a warning to all future generations to beware of the snares of the devil.

Beware! The trap may be set with such consummate skill that you may not perceive it. You may be drawn into it by the very means by which you hope to be saved from it. You may be caught in its fatal jaws, and not take in the situation till the day of Judgment.

Those suggestions of Satan by which he seeks to ruin men are always accompanied with pleasing considerations. Thus he said to the woman, "Thou shalt not surely die;" and to Christ, "You have no need to die to redeem the world; just fall down and worship me, and all shall be yours." Not less false and fatal are the modern and much-cherished views of the world's conversion, a temporal millennium, and a good time coming this side of the resurrection. The fact that these views are popular, and generally received by the churches of the present time, weighs nothing against the fact that they are of modern origin, and are not found in the Bible.

Is it not plain, then, that those who give heed to these doctrines are giving heed to seducing spirits and doctrines of devils? How can this be, says the objector, when so many great and good men advocate these views? It was the saying of an eminent divine, "Satan never employs common sinners to do his special work, so long as he can get church-members and ministers to do it." Should religious teachers awake to the dangers of the time, their theory of a world's conversion and temporal millennium would vanish like the early dew and morning cloud before the rising sun. Instead of a good time coming, they would see an evil time already begun. They would behold the noble structure of Christianity, which can count her martyrs by the million, assailed by new and threatening forms of infidelity, which demand counteracting efforts from its friends,—efforts which they do not seem to be putting forth. They would see an army of invaders entering her very citadel, without a well-set guard to oppose its march, or scarcely a sentinel to give the alarm. They would see the old and established doctrines of the Bible one after another falling to the ground, and giving way to the encroachments of a false philosophy and blind unbelief. May God pity the millions of men and women who, but for the delusions that are woven into popular Christianity, would embrace a better hope.

It is the design of Satan, in order to meet the exigencies of the present time, to lead the old and the young to embrace and profess sentiments of infidelity. And who can say that his success has not been satisfactory to himself? The forms of unbelief and skepticism are greatly multiplied in these last days. The bottomless pit is indeed opened, and the smoke of the pit is as the smoke of a great furnace, and the moral atmosphere is darkened by reason of the smoke of the pit. Every form of false religion that Satan has invented is set in motion, and he cares little which men choose, as each is deceptive, and fatal to the chooser. Perverted Christianity, in some form, is brought to every man's door, and offered without money or price.

We are living in the day of God's preparation. A mighty work is being done in the earth. The trumpet calls to battle. The gathering note is sounding. God is testing the qualifications and strength of his people, as in the days of Gideon, for the mightiest conflict the world ever saw. It is the last conflict. Previous conflicts have decided matters of smaller note, but this is to

decide the eternal destiny of individual humanity. The most potent truths ever proclaimed in the ears of man by the command of God are being met by the most crafty and powerful opposition of Satan. He has, to some extent, called to his aid the pulpit, the press, and all grades of fallen Christianity. These compose the van of the army of opposers; the rear is made up of backsliders, infidels, and scoffers,— "commixture strange," as Pollok said of a certain character, "of Heaven, and earth, and hell."

Our Lord, in the 24th of Matthew, predicted that this solemn message of his second coming would develop a class of ministers who would lend the dignity of their office, and cast their influence, against the last closing message of God to man. They are denominated "evil servants," who meet the teachings of Christ on this subject with a positive denial. They are the leading spirits in setting forth the most damaging heresies ever taught by any class of men, at the same time claiming to be the chosen ambassadors of Christ. But the Saviour does not neglect to set forth their doom. Matt. 24:50, 51.

This class of opposition to the Bible doctrine of Christ's second coming gives courage and strength to unbelievers and infidels to cast reproach and obloquy upon the most solemn and weighty truths of the word of God. It may prolong the controversy, and perplex some honest minds that have not learned the depth of Satan's devices, and will doubtless cause many to remain ignorant of the will of God and finally perish. Satan will still carry on his nefarious work for a little time. He will deceive some, perhaps many, and will worry whom he cannot devour. Let us not be ignorant of his devices. The truth has been tested by his assaults, and the servants of the Lord may take courage. He has not moved a pin from the frame-work of the plan of salvation, or caused the pillars of creation to tremble. His career will soon be ended. His time is short; his doom is sealed.

The decrees of redeeming grace will destroy both the devil and his works. The fire of God will devour him, and he will be brought to ashes upon the earth in the sight of an assembled universe, and never shall he be any more. Eze. 28:13-19.

ALBERT STONE.

WHAT WAS DONE AT BASLE.

THERE was a large gathering of clergymen and others in the Reformed Dutch Collegiate church, Fifth Avenue, corner of Twenty-ninth Street, last evening. The subject under consideration was the recent conference of the Evangelical Alliance at Basle, Switzerland. The Rev. Samuel I. Prime presided, and introduced each speaker. The Rev. Dr. Philip Schaff was the first, and he gave a short account of the work of the conference and the interest taken in it, concluding with some predictions respecting the next conference, which will be held in Vienna, and the effect it will have in promoting religious liberty in Austria. The Rev. Dr. Talbot W. Chambers, of the Reformed Dutch church, spoke briefly of the work of the conference in Paris years ago, and was followed by the Rev. Dr. Anderson, of the Baptist church on Madison Avenue, who briefly described the session devoted to the consideration of the Sunday-school movement. The Rev. Dr. Patten described the measures which are being taken in Europe to secure a better observance of the Sabbath, and the elements of opposition encountered. The Rev. Dr. John Hall spoke of the respect for evangelical scholarship which the conference had engendered. He was followed by the Rev. Dr. Tiffany, of St. Paul's Methodist church; and then President Brown, of Hamilton College, closed with the benediction.

It appears, from the above extract from a secular paper, that the Evangelical Alliance takes a lively interest in religious liberty, the Sunday-school work, and the better observance of the Sabbath. All this is noble and praiseworthy, if it is done in sincerity and truth; and no doubt there are members of this Alliance who are sincerely working to the best of their ability for what they believe to be the truth. But in all this assembly of learned men, there are certainly some who in their hearts know full well that Sunday is not the Sabbath of the Lord; they know, too, that it is a great mistake to suppose that it is consistent with the religious liberty they speak of to invoke the secular arm in favor of any religious institution, so as to compel men to observe such an institution as the traditional Sunday. The elements of opposition they speak of no doubt include the efforts of Sabbath-keepers to re-instate the true Sabbath of the Lord. Such men they intend to put down. Is this religious liberty?

Then, too, the Sunday-school movement,—does not their interest in that signify a systematic effort to deceive the young as to the true Sabbath, and the near coming of Christ? What would good Robert Raikes say, if he could compare one of his schools with the shams of 1879?

JOSEPH CLARKE.

* From a sermon to the church in Newark, Ohio, December 1878, on the occasion of the dedication of their house of worship.

THE PILGRIM.

I WALK as one who knows that he is treading
A stranger soil;
As one 'round whom the world is spreading
Its subtle coil.

I walk as one but yesterday delivered
From a sharp chain,
Who trembles lest the bond so newly severed
Be bound again.

I walk as one who feels that he is breathing
Ungential air;
For whom, as wiles, the tempter still is wreathing
The bright and fair.

My steps, I know, are on the plains of danger,
For sin is near;
But, looking up, I pass along, a stranger,
In haste and fear.

This earth has lost its power to drag me down-
ward;
Its spell is gone;
My course is now right upward and right on-
ward
To yonder throne.

Hour after hour of time's dark night is stealing
In gloom away;
Speed thy fair dawn of light, and joy, and heal-
ing,
Thou star of day.

For thee, its God, its King, the long rejected,
Earth groans and cries;
For thee, the long beloved, the long expected,
Thy church still sighs.

—Selected.

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.

ILLINOIS.

Edwards Co., Nov. 17.—Three weeks ago
I began meetings in a school-house three miles
from West Salem. I have had a good hearing
all the time. Last evening all could not get
into the house. Several are keeping the Sab-
bath, and I hope for others.

C. H. FOSTER.

NEW YORK.

Bellville, St. Lawrence Co., Nov. 17.—
We have held six meetings at the Bellville
school-house, six miles from Russell and four
from Edwards. Although the week has been
remarkably rainy, our meetings have been well
attended. Our audiences range from forty to
seventy.

We hold a free singing-school before each
meeting except on Friday and Sunday nights.
This seems to add to the interest. One of the
leading men in the community has publicly de-
fended us against the cry, "What have these
prophecies to do with saving man's soul?" To
the astonishment of everybody he also stated
that he agreed with our interpretation of the
prophecies in every point but one. He thought
the fifth kingdom was set up at the first advent
of Christ. We announced to speak on that
point next Tuesday evening.

We ask our friends to pray for us earnestly;
also to send us papers and tracts for distribution.
We will send names to missionary workers.

Our P. O. address is Edwards (Bellville), St.
Lawrence Co., N. Y. E. M. PLUMB.
C. C. LEWIS.

NEBRASKA.

Arapahoe, Nov. 10.—I have been holding
meetings during the past week in a school-house
five miles east of here. The interest is only tol-
erable; but there are some here who have lately
embraced the truth, and we hope to see them
especially benefited. An old lady eighty-six
years of age has left off the use of tobacco, and
God is giving her a complete victory. She
wishes to be baptized, and if the Lord will, she
shall be. It does us good to see these dear aged
pilgrims putting forth every effort for a home in
the kingdom.

Geo. B. STARR.

Labor among the Churches.—From the
Seward camp-meeting I went to Eagle. The
church is in a prosperous condition, with an
outside interest which I trust will result in ac-
cessions to the number of believers there.

I found the church in David City in a state of
discouragement; but I believe the meetings
held here were directed of God, and that better
days are before the brethren. If they will make
an earnest effort in the missionary work for the
salvation of souls, they will find in it a relief for
their troubles.

The Valparaiso church is increasing in num-
bers, and, I trust, growing in grace. We here
organized a temperance club of twenty-three
members, who have signed the teetotal pledge.

The first days of November were spent with
the Nebraska City church. The presence of
friends from Humboldt added to the interest of
our meetings.

CHAS. L. BOYD.

KANSAS.

Smith Center, Nov. 4.—We began a se-
ries of meetings the 9th inst. in Bro. Rhodes's
neighborhood. Although the weather has been

damp and the nights dark, the interest thus far
has been good, and the best of attention has
been paid to the word spoken. Invitations to
visit come in freely, and the people seem anx-
ious to know whether these things are so.

We introduce the Sabbath question next Sat-
urday.

M. AND H. ENOCH.

Coopersburg, Rice Co., Nov. 16.—Since my
last report, a Methodist minister has been here
to defend Sunday. I reviewed him before the
largest congregation we have had, and by the
help of the Lord, the truth gained a complete
victory.

Twenty-two have signed the covenant. We
have organized a Sabbath-school, which takes
twelve copies of the weekly *Instructor*. The
penny contribution was adopted. Yesterday
another good family kept their first Sabbath,
and two were buried with their Lord in baptism.
We praise God for what we see done here.
Truly he is good.

I am now holding meetings five miles from
Coopersburg, in Bro. Fishell's neighborhood.
Have spoken only four times, but the opposi-
tion is already aroused, and a Christian preacher
has spoken against the Sabbath. We ask an in-
terest in the prayers of the people of God.

R. F. BARTON.

VIRGINIA.

DURING the past three weeks I have traveled
with Bro. Fultz four days, during which time
we obtained nearly four hundred names of per-
sons in different parts of Virginia for our V. M.
workers.

I have also preached seventeen times in a free
meeting-house in the vicinity of Montevideo,
Rockingham Co. There was a good interest un-
til the Sabbath was fairly presented. The meet-
ings closed last Sunday evening, with a good au-
dience, and some little interest.

There are several free meeting-houses in the
vicinity, that I am at liberty to preach in at any
time. But the Macedonian cry comes from
West Virginia, and I have now decided to go
there next Monday, Nov. 24. The Lord will-
ing, I shall commence meetings in Rockport,
Wood Co., on Thursday evening, Nov. 27. I
am informed by letter that four are now keep-
ing the Sabbath there.

To-day Bro. and Sr. Miller were baptized.
They embraced the Sabbath under Bro. Lane's
labors, and now give good evidence of becoming
workers in the Lord's cause. I hope through
their faithfulness some of their neighbors will
be led to keep the commandments of God and
the faith of Jesus, and go with us to Mount
Zion.

Until further notice, address me at Rockport,
Wood Co., West Virginia. Mrs. Sanborn's ad-
dress will still be Mt. Jackson, Shenandoah Co.,
Va. I. SANBORN.

MINNESOTA.

Dundas, Rice Co.—Yesterday, Nov. 15,
our little church held a profitable social meet-
ing, in which each bore a cheering testimony.
One united with us by baptism, the ordinance
being administered on Sunday, the 16th, by Bro.
McCrary, after he had spoken briefly on the
subject. May the Lord add his blessing to the
efforts of our brethren in trying to bring their
fellow-men into the truth as it is in Christ Jesus.

A. A. CLYDE, Church Clerk.

Oronoco and Greenwood Prairie, Nov. 19.

—A Wesleyan Methodist minister of Wasioja,
commenced a series of five opposition discourses
at Oronoco, Sunday, Nov. 2. His effort was
directed mainly against the Sabbath and the
visions. He took the no-law position, but his
strength, if he had any, lay in misrepresentation.
He would represent S. D. Adventists as hold-
ing some absurd position, and then ridicule it.
I attended each evening, and took notes. At
the close of his lecture, I announced a review
to begin immediately. He desired me to post-
pone it several days, as he wished to attend.
I did so, but when I began my review he failed
to appear, much to the surprise of the people.

Although the weather was very unfavorable,
yet the people turned out well to hear the re-
view, and the interest deepened to the close.
The Lord gave excellent liberty, and our cause
stands on a firmer basis in Oronoco than ever
before. One more has taken a stand with us,
and several persons of real moral worth are
deeply interested.

I met with the church at Greenwood Prairie,
Sabbath, Nov. 15. At the close of a discourse
on baptism, three of the young people, children
of Sabbath-keepers, presented themselves for
baptism, also a sister who desired rebaptism.
May the Lord be with and bless these young
followers of the Master.

N. BATTIN.

OHIO H. AND T. ASSOCIATION.

A MEETING for the purpose of organizing an
Ohio Health and Temperance Association was
held in connection with the camp-meeting at
Spring Mills, Ohio, Aug. 24, 1879. Eld. D. M.
Canright was elected Chairman, and G. G. Rup-
ert Secretary *pro tem*. Solicitors were then ap-
pointed, who obtained 165 signers to the pledge.
Number of full members, 97; pledge members,
68. The Constitution and By-laws recom-
mended by the General H. and T. Association
were read and adopted.

The Chair, having been authorized to do so,

announced, as the Nominating Committee, M.
Shepard, D. C. Babcock, and Wm. Beebe.
The Committee presented the following report:
For President, D. M. Canright; Secretary,
Wm. Beebe, of Norwalk, Ohio. These persons
were duly elected.

Remarks were made by D. M. Canright and
W. C. White relative to forming temperance
clubs in Ohio.

Adjourned to call of Chair.

D. M. CANRIGHT, Pres.

G. G. RUPERT, Sec. pro tem.

AN INTERESTING LETTER FROM SWEDEN.

THE following letter is from a brother in
Sweden who some time ago became interested
in the truth by reading a few numbers of the
Harold, which accidentally fell into his hands.
He has now fully embraced the truth, and, as
his letter will show, is anxious to bring the light
to others of his countrymen. We think he is a
man of ability, and will be of great service to
the cause of present truth in Sweden. But he
is poor, and needs help and encouragement.

LUNGSUND, Oct. 15, 1879.

BRO. SWEDBERG: I thank you from my heart
for your letter, and for the package of publica-
tions sent me. The guiding and protecting
hand of God is constantly over me. I have ac-
cess to his word, and by the guidance of his
good Spirit my eyes have been opened to his
glorious truth. When I wrote to you last year,
I had begun to get a little insight into present
truth through the reading of a few numbers of
the *Harold*, and my interest had been awakened
to search the Scriptures for a knowledge of the
truths that were set forth in this paper. I
wrote to Eld. Matteson, and he sent me a num-
ber of tracts, which I studied, and compared with
the Bible. The more I read, the more my mind
was directed to the truths of this blessed book,
over which the tracts shed a stream of light.
And now I do not at all regret that I have ac-
quainted myself with the literature of S. D. Ad-
ventists.

Your tracts are very precious to me (1) be-
cause they set forth the present truth in a
Scriptural manner; and (2) because they contin-
ually make reference to the Bible. I praise the
Lord that I have obtained these publications.
Through them I have now a clear knowledge of
the faith and doctrines of S. D. Adventists.

During July and August I traveled through
the western part of Wermland. In one place I
found fourteen who were interested in the truth.
Some of these were also convinced. I hope the
Lord will guide them into the whole truth.
Many like the *Harold*, but because of the great
scarcity of money and the hard times, I have not
succeeded in obtaining any subscribers. Many
said they would subscribe next year. The pic-
ture, Way of Life, is universally liked and ad-
mired by those who have seen it.

Although many are interested in the truth,
still the majority oppose it, and call our doc-
trine antichristian. But that which grieves my
heart the most is to see those who profess to be
the children of God manifest the greatest feel-
ing of enmity. But in spite of all this the work
of God will, with his assisting grace, go forward.
Oh that the Lord might cleanse all his children
from all the pernicious doctrines of the apostate
church!

Those who go out to labor as missionaries in
this country must expect to meet great opposi-
tion, especially if they have an unpopular doc-
trine to preach. It is almost a certainty that
those who present the truths of the Bible must
either pay fine or suffer imprisonment. Those
who attempt this work must be able men, who,
driven by the Holy Spirit and by love for the
truth, will, amidst joy and sorrow, applause and
opposition, consecrate themselves wholly to the
work of carrying forward the cause of God.
Here we need men who do not fear to meet
hatred, enmity, and opposition, nor to look the
popular theologians in the face and blow with
the trumpet in Zion. They need to have a liv-
ing experience in the truth they are to present
to others; and they must be so familiar with it
and the Bible that they can readily defend it.
When new things are presented, the people will
inquire, "Where is it written?" and many who
realize the numerous errors in the Swedish
translation of the Bible will even inquire,
"What does the original say?"

Bro. L. G. Olson, who is at present with Bro.
Matteson in Christiana, will soon return to
Sweden to let his light shine. We look at the
great work accomplished by Bro. Matteson.
This work could not have been accomplished by
every one. Should any great work be done in
Sweden, I believe that it ought to be commenced
in one of our larger cities, Stockholm, Göteborg,
or Norrköping, as then the light of truth would
shine out more rapidly over the land. But to
undertake such a work we need men who can
expose false religions with power and energy,
and who will not fear opposition and even im-
prisonment, which no doubt some would have to
suffer, at least during the first rage of the storm.
This is not very pleasant for the "old man;"
but if we individually can say with the apostle,
"The love of Christ constraineth me," then we
can engage in the work and meet with good suc-
cess. In the power of God there is victory.
With these considerations before us, who will
say, "Lord, here am I, send me?"

Ever since I embraced the light, and began to
be interested in the truths which S. D. Advent-
ists proclaim, I have felt an earnest desire to
present them to my fellow-men. But I feel so
weak and inefficient. What shall I do, or what
can I do? Time flies rapidly. Soon the night

will come when no man can work. There is no
time to lose.

I earnestly desire that God would send a man
of experience here, one that understands the
truth thoroughly. But should he in his wisdom
see fit that I, poor, feeble child, should be of some
use to the Swedish people in this respect, I
would with willing heart—of a truth I say it—
respond to the call of my Heavenly Father,
"Here am I, send me!" and venture out. I
am, however, fully convinced of my weakness
and inability. But should the Lord desire to
make something out of nothing he shall for this
have all the praise and honor and glory. I
would very much like to attend your College to
learn more of the truth, and become acquainted
with the workings of the cause.

In the fall of 1874 I went to the Fjellstedts the-
ological school to study for the ministry. There
I remained one year. Since that time, God has
opened my eyes with reference to the true con-
dition of the state church, and also with refer-
ence to many other things in his word. Since
Christmas, 1876, I have labored in the vicinity
of Lungsund. But now, having through your
publications become acquainted with the present
truth, I feel a burning desire within me to pro-
claim it to others. The denomination to which
I belong has already considered the question
whether I should be excluded from it or not;
but no definite step has yet been taken. The
members of this denomination could not meet
my defense.

In brotherly love,

A. E. TOCKZELIUS.

WHAT THE HAROLD IS DOING.

Sister Walberg, who works in this Office, has
been sending the *Harold* to her friends and re-
latives in Sweden. She has now reason to re-
joice, as through letters she learns that some of
her relatives are becoming deeply interested in
the truth. Her papers are going from house to
house, and are stirring up an interest every-
where, even engaging the attention of ministers.
Thus we see that, although we yet have no mis-
sionaries in the field, this silent messenger, the
Harold, is accomplishing a good work in awak-
ening an interest to hear and accept the truth.
May God continue to bless the work, and may
he raise up men to labor as missionaries in the
Swedish cause.

We are also glad to learn from Bro. Kjällberg
of Minnesota, that he is now out canvassing for
the *Harold*, and selling our publications. He
has already sent in eleven subscribers and sold
3,860 pages of tracts. He meets with such good
success, that he has ordered \$20 worth of Swed-
ish and Danish tracts. He intends to be en-
gaged in this work through the whole winter.

Brethren and sisters, have we not reason to
be encouraged rather than discouraged? Shall
our faith and confidence in this work die out,
because of the slow progress of the Swedish
cause in the past? No! I sincerely believe that
this is the work of God, and that he will carry it
forward to a successful issue. Will you not con-
tinue to aid us by your prayers, donations, and
labors?

A. SWEDBERG.

ADVANCEMENT.

JUST one month ago to-day the first work was
done on the frame of the Seventh-day Adventist
church in Liberty Center, Ohio, and to-day it is
well enclosed, and has received one coat of plas-
ter. The work will be hurried until finished,
and in a few weeks more, no providence pre-
venting, the church will be ready for dedication.
Its rapid progress under the superintendence of
Eld. Guilford, proves the old adage true, that
where there is a will there is a way. This
building has a stone foundation of solid mason
work, and the whole structure is plain and neat.
Eld. Canright, during his visit here in July,
predicted that this house could and would be
enclosed to catch the first snow-storm on its
roof, which has verily come to pass.

A pleasing incident occurred the other day.
A traveling insurance agent, who was passing
by, asked one of the workmen what this build-
ing was, and was told that it was a Seventh-day
Adventist church, whereupon the agent ex-
claimed, "What a sight of these churches there
is being built all over the country!" We thought
this acknowledgment quite indicative of the
rapid and certain progress of Adventism.

Liberty Center, Ohio., Nov. 16. c. c. x.

IT IS ENOUGH.

THE appeal for Virginia has been more than
met. Individuals living in twenty different
States have responded, and the writer now has
the privilege of using weekly forty-six copies of
the *Signs* received directly from the office, be-
sides a number mailed by individuals who have
clubs. In addition to these papers every mail
brings supplies of back numbers of our period-
icals. Here a large field is open. Thousands
have never heard the warning message. It re-
quires patient, long-continued and persevering
efforts to accomplish much in the South, and a
heavy responsibility rests on those whose hearts
are in this work. Brethren and sisters of Vir-
ginia, are we doing all we can to warn the peo-
ple of our State? While the children of God
from "sea to sea" have so promptly and gen-
erously responded to our petition, are we doing
all that God requires of us?

God hears prayer, and waits to answer.
Shall we so humble ourselves that he can con-
sistently pour his Spirit upon us? Shall we
fully consecrate ourselves to this great work,
and fill our places in the army of workers for
God?

Poor and self-sacrificing ones in the North and
West have sent to us the "Lord's money,"

which was laid by, waiting his call. Every cent is carefully guarded, and judiciously used to advance the V. M. work in this State. Shall we, as missionary workers and stewards of the Lord, take hold of this great work, carrying it forward in strength and wisdom from above to a final triumph? Let us show our love for the truth by making efforts to extend its enlightening influence as far as it is in our power to do so, remembering the injunction of Solomon, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3:27. Let us study to know our duty, and having found our work, let us attend to it with becoming zeal.

I would say to the benevolent ones that there is now on hand an ample supply of back numbers of periodicals. Many thanks, to the kind donors. We now beg your prayers to follow these silent messengers. I am already receiving very encouraging letters from readers of *Signs* and other publications sent out; and feel to nerve myself anew for the struggle with error and prejudice. We can use all the tracts and late copies of the *Signs* that any may wish to send, as we find it best in many cases to accompany the old reading matter with that of recent date.

Should any who write me not receive answers as soon as they expected, they will remember that I am at a distance from the post-office. I am trying not to do the work of the Lord negligently. Still plead with God in our behalf.
MRS. H. T. H. SANBORN.

TALKING AND BELIEVING.

SEVERAL years ago, when I had just commenced laboring in the ministry, I visited the little town of M—, and commenced a series of meetings. There was one family that I was particularly interested in. They appeared very friendly, and one of the children said to me, "Father and mother talk the Advent doctrine to every one that comes in." I went away praying God to deepen their impressions.

When I came again the children were greatly troubled, and the eldest daughter had been weeping. Almost the first words were, "Father and mother believe the Advent doctrine." Light came into their minds, and to-day they are rejoicing in the present truth. I often think of those expressions. Are we just talking the truth, or can our children say of us, "Father and mother believe it."
L. D. SANTEE.

IT PAYS.

YES, it pays in this life, and it will pay in the world to come, to be honest with God.

One of our brethren who has been born into the truth during the past year, said, when the tithing system was presented to him, that he could not adopt it until all his debts were paid. He said that he was badly in debt, and for the past three years he had not been able to even pay the interest, and he felt that it would be doing injustice to his creditors, for these were honest debts and must be paid first. But when he saw that God had claims on him that were even more sacred than those of his creditors, he decided not to rob God, but to be honest with Him who gives the power to get wealth, Deut. 8:17, 18; and for the past six months he has "rendered to God the things that are God's." Lev. 27:30-33; Matt. 23:23.

I called upon this brother a few days ago, and as he met me, he said, "I want to tell you how God has blessed me and my family, both temporally and spiritually." His countenance lighted up while he told me how, during the past few days, he had come in possession of the means to pay every dollar he owed, and he said, "The Lord shall have the one-tenth." He also said that when he first took up family worship, he often felt hurried, and that he was losing just that much time from his day's work. But now he often became so interested in the morning lesson that an hour would pass and seem but a moment. This family are beginning to reap that which they are sowing. Gal. 6:7. God says, *Prove me*, and see if I will not open the windows of Heaven, and pour you out a blessing. Try it, brethren, not from selfish motives, but from honest principle, and it will pay now and hereafter.
R. A. UNDERWOOD.

WARS AND RUMORS OF WARS.

THE following, from the St. Louis *Globe Democrat* of Oct. 28, 1879, shows that we cannot yet look for a long reign of peace on the earth; and the fact that the United States and France are the only great powers on the face of the earth that could with any consistency send delegates to the Peace Congress at Naples, is a remarkable sign of the times. It is evident that the winds and waves of political contention are only being restrained, that the work of the third angel may not be hindered in its progress.

WM. PENNIMAN.

Russia is hastening the manufacture of arms and military equipments with extreme energy. The owners of a private foundry have been ordered by government agents to employ all their facilities in the exclusive manufacture of steel cannon. The Czar and his counselors evidently scent war in the near future. Persia seems likely to be the first object of Russia's hostile attentions, because she stands between the Czar and British India and shows a friendliness to the English government, while she has renounced Russia's amicable overtures.

The situation is peculiar in view of what it might have been had the Indian government pursued a more conciliatory policy toward the semi-savage Afghans. The latter are as unyielding believers in the Koran as are the Persians, just as both Protestants and Catholics base their religion upon the Bible. But the Afghans and Persians are divided by a schism. Their feelings upon the religious difference is so fervently bitter that they have no political sympathy for each other, and anything like an offensive or defensive alliance between them is utterly impossible. Hence, in the event of a Russian invasion, Persia will find herself liable to the attacks of fierce foes from her Afghan frontier. The British would not dare to leave India unprotected, on account of the same warlike and now doubly-enraged people, while to march an army from this direction to the assistance of Persia would subject it to the certainty of having its communications continually interrupted by the wily Afghans. The same physical influences that defeated Napoleon's campaign into Russia would materially aid in guarding that country against suffering from the possible alliance of Austria, Germany and England, while the Czar might be operating a formidable army with great effect against Persia, and ultimately against British India. France is disposed to hold herself aloof from these rapidly increasing complications. She and the United States are the only great powers on the face of the earth that could with any very good grace send delegates to the Peace Congress at Naples.

TOBACCO.

Two years ago, one chilly November morning I was standing in a store, when a little girl apparently about twelve years of age, entered. She wore a thin calico dress, and was barefoot. Her teeth chattered with the cold so that she could hardly speak. Laying a quarter on the counter, she managed to articulate, "Father sent me for twenty-five cents' worth of tobacco." After receiving it, she went out, the cold north-west wind making it almost impossible for her to close the door.

When she was gone the storekeeper said to me, regretfully, "I do hate to let that man have tobacco, but if I refused him he would send farther. In the past year I've sold him between forty and fifty dollars' worth, and his children will have to go without shoes this winter." That man has been for years a member of the church. He daily asks God's blessing upon their scanty board, professing to be a servant of Heaven, while all the time he is the veriest slave to that hard master, appetite.

Shame on the minister who is afraid to cry out against this leprosy of the nineteenth century! Our railway companies have provided smoking cars, saying to the world, These are for the unclean. When we think of the prayers ascending from lips that a child would dread to kiss, we are reminded of the rebuke of an infidel to a tobacco-chewing minister, "For God's sake, give us cleanliness, and you may keep the religion."

It will be said that the case to which I have referred is an extreme one. Perhaps this is true, but the same evil exists, only in a lesser form, in ten thousand other homes. Let us that are watchmen cry as did Paul from the Roman prison, "Do thyself no harm." Let us sound it forth as an axiom in our faith: "He that hath this hope in him purifieth himself, even as He is pure."
L. D. SANTEE.

Notes of News.

—MR. SPURGEON has preached and published his 1500th sermon.

—NEARLY a hundred lives have been lost by recent floods in Jamaica.

—POPE LEO's new paper is to be called *The Aurora*, and is to appear Jan. 1.

—THE distress in Montenegro is very great; one sixth of the population is almost starving.

—THE rabbi of the Jewish synagogue at Strasburg has become a convert to Christianity.

—NEW YORK is to have an obelisk. It will be shipped from Alexandria, Egypt, in December.

—THE Mexican government is engaged in the not unfamiliar occupation of putting down a rebellion.

—ABOUT one-half of the Boston of to-day is built upon made land, reclaimed from the tide-waters of the ocean.

—THE British government has caused the arrest of three Irishmen on a charge of using seditious language.

—FORTY-NINE Afghans have been hanged for complicity in the massacre of Major Cavagnari and his party.

—A NATIVE Japanese publisher has received permission from the government to print an edition of Genesis in Chinese.

—IN the recent terrible gale on Lake Ontario, three scows and eight tugs were lost, and 31 persons found a watery grave.

—THE Belcher mine of the Comstock lode, Virginia City, Nevada, has now reached the great and remarkable depth of 2,920 feet.

—DURING the year ending Sept. 30, 1879, there were 843 railroad accidents in the United States, in which 182 persons were killed, and 725 injured.

—ARRANGEMENTS have been made between France and the United States for the exchange of postal money orders between the two countries.

—THE papal Minister of State has censured the Belgian bishops for their attacks on the constitution regarding the subject of education.

—THE Chinese are about to run a line of steamers to the Sandwich Islands, with the idea of extending the route to the United States.

—A TUNNEL, which it is estimated will cost \$2,500,000, is projected under the river Mersey between Liverpool and Birkenhead.

—THE Western Michigan Methodist Conference has passed a resolution prohibiting the admission of any one into the Conference who uses tobacco in any form.

—A RECENT telegram states that an agreement has been reached between Germany and the Vatican. It is said that Bismarck has made important concessions.

—THE steamer *Faraday*, with the new French telegraph cable from Brest to St. Pierre, has reached Halifax, Nova Scotia, and is laying a connecting cable to Cape Cod.

—EXPLORERS in Alaska have discovered that the Yukon River is navigable for steamers a distance of 2,500 miles. This places it among the largest rivers in the world.

—THE deepest well in the world is an artesian well near Buda Pesth, Hungary. The total depth is 3,200 feet, and the temperature of the water it yields is 165° Fahr.

—THE report of the Treasurer of the United States shows that the amount of bullion in the treasury has increased from \$61,000,000 in 1876 to \$222,807,368 in 1879.

—OF the 2,996,513 letters sent last year to the dead-letter office, 13,755 contained drafts or checks aggregating \$1,100,000, and about 64,000 had \$34,000 in money or stamps.

—FORTY-TWO years ago Gov. Porter concluded the Pottawatomie treaty upon the present site of Chicago, in an Indian tent; now the city has a population of considerably over 300,000.

—It is said that the ex-Empress Carlotta is engaged in transcribing her diary of the disastrous events which culminated in her husband's death and the dethronement of her own reason.

—IN some parts of Russia, diphtheria has destroyed so large a proportion of the children, that the government has appointed a special commission to investigate the causes of the disease.

—THE Romanists, with their usual wisdom, are sending missionaries into Afghanistan, three having left the Roman Catholic college near London for this "arduous and untried field of apostolic labor."

—UNDER the new rule of the Post-master General that all letters not bearing the State address shall be sent to the dead-letter office, thousands of letters bearing the address, "New York City," are lost.

—THE Archduchess Christine has formally renounced her right of succession to the throne of Austria, in view of her approaching marriage with Alphonso, King of Spain, which is to take place Nov. 29.

—THE Methodists are making arrangements for a mammoth national camp-meeting to be held at Old Orchard Beach, N. H., in July, 1880. It is proposed to make this a gathering of all Methodists in this country.

—THE Abbe Meigne, of Paris, wants 300,000 francs as capital with which to start an expedition in search of the remains of Pharaoh's army. The *Christian at Work* considers this an unprofitable and hopeless undertaking.

—THE annual report of the Secretary of War shows that the expenses of the army of the United States have now reached an ante-bellum basis, and are proportionately smaller than ever before in the history of the government.

—J. V. McNAMARA, formerly a Romish priest, has been installed bishop of the independent Catholic church at New York. In his address he said the Romish church was a fraud and a sham, and a means of getting money from the poor.

—AN Englishman, Baker Pasha, has been appointed to superintend the introduction of reforms throughout the whole of Asia Minor. His appointment seems significant of a restoration of British influence in the councils of the Porte.

—A CORRESPONDENT of the *Christian Weekly*, writing from China, Sept. 1, said that news had come to Peking of a great earthquake in the Province of Kansu. It was said that ten cities sank into the earth, and that water flowed in, making a great lake.

—FRENCH engineers favor the project of a tunnel under Mont Blanc, rather than the proposed Simplon tunnel, as it would be on French territory, would greatly shorten the distance between Paris and Italian cities, and would be much less costly, the estimates requiring only 75,000,000 francs against 136,000,000 for the Simplon tunnel.

—FIFTY years ago, Kothah-byu, the first convert among the Karens, was baptized in Burmah. His wife was present at the 50th anniversary of his baptism, which was celebrated by the dedication of a large memorial hall for public worship. She was the first Karen woman who was baptized, yet the mission has now 438 churches, and a membership of nearly 20,000.

—BISHOP BORGESS, of the diocese of Detroit, has issued an appeal in behalf of the people of Ireland, in which he says that every mail from that country confirms the increasing terrors of the crisis throughout its length and breadth; that the horrors of starvation are at the door; and that a repetition of the frightful scenes of the years of famine, is not feared without reason.

—PORTUGAL has heretofore been numbered among the most intensely Roman Catholic countries. But a decree has been issued providing for the civil registration of Protestants, and conferring upon such as shall register all civil rights and freedom from all disabilities. Since the decree was issued, there have been occasional outbreaks against Protestant missionaries, but the police have never failed, it is said, to give them help when needed.

—A RICH American now residing at Rome, desiring to possess the bust of Leo XIII., engaged the services of the celebrated sculptor Tadolini. The latter, not content with a simple portrait of the holy father, went to the Vatican and asked permission of Leo XIII. to reproduce his features from the original. The pope consented. When the work was finished, Leo congratulated the artist, who asked him to trace a word on the still fresh clay. His Holiness took the burin from the sculptor, and wrote with a smile, "*Leo de tribu Juda.*"

—Nov. 18, a series of three terrible explosions

occurred in a tunnel on the narrow-gauge railroad between San Jose and Santa Cruz, Cal., in which about 30 Chinamen were killed, and others, both white men and Chinamen, were seriously injured. There is a terrible scene of suffering and ruin all around the mouth of the tunnel. The scene of the disaster is almost on the top of the Santa Cruz Mountains; and the accident was caused by the presence of coal oil, which is very abundant in that vicinity.

—THE order to the British squadron to proceed to Turkish waters has again been countermanded. There could be no more significant admission that the threat which the movement of the fleet would imply is one which Great Britain dare not make. It is an acknowledgment that the action of the Porte in opening the Sea of Marmora to the war vessels of nations inimical to British designs completely checkmated the contemplated movement, and that England shrinks from the contest which the order challenged.

—THE suit which, it is announced, has been commenced by the lottery dealers against Postmaster James, of New York, is of national interest. Pursuant to the instructions of the Postmaster General, the New York postmaster stopped the mail matter of the lottery agents, and for recovery of damages thus occasioned them the suit is brought. It involves directly the question whether the Post-office Department is, by the laws and Constitution, required to furnish the lottery dealers the facilities for carrying on their business, without which that business would be hardly possible.

Obituary Notices.

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

ROWLEY.—Died in Fabius, N. Y., Nov. 1, 1879, Mary Celestia, youngest child of Daniel and Lucina Rowley, aged 4 months. Sermon at the funeral from Luke 18:15, 16. T. FISHER.

BARKER.—Died of paralysis at Clyde, Allegan Co., Mich., Nov. 4, 1879, Sister Mary Barker, in the sixty-fourth year of her age. Sister B. had been an observer of the Lord's Sabbath for twenty years. She leaves eleven children to mourn their loss. Funeral services Nov. 7, in the M. E. chapel at Fennville. Discourse by the writer from 1 Pet. 2:7, first clause. H. M. KENYON.

NEWCOMB.—Died of consumption, at Lapeer, Mich., Nov. 11, 1879, Sister Rhoda J. Newcomb, aged 17 years, 9 months, and 7 days. During her sickness she gave her heart to the Lord, and the evidence of her acceptance with him was clear. In August last she was baptized, and united with the Lapeer church. Her parents are comforted with the thought of meeting Rhoda again where "there will be no more death." Discourse from Luke 8:52, last clause. H. M. KENYON.

FIELD.—Died in Brewer, Maine, Sept. 4, 1879, George W. Field, aged 39 years, 1 month, and 23 days. Bro. Field was converted in youth, and his religious life was such that it commanded the respect of the neighbors among whom he lived for twenty years. His childlike faith in God and his firm belief in the truth were worthy of emulation. His sufferings were great and protracted, but not a murmur escaped his lips. Almost his last words were, "I know in whom I have believed, and I feel safe." His family have been called to part with their dearest earthly treasure, yet the future is radiant with hope that when the Lifegiver shall come the broken family link will be united. He leaves a companion and three children to mourn their loss.

"Our brother sleeps, but not forever, There will be a glorious dawn; We shall meet to part no never On the resurrection morn."
WM. T. HANAFORD.

[Signs of the Times please copy.]

AURNER.—Died at Battle Creek, Mich., Nov. 10, 1879, W. W. Aurner, in the fortieth year of his age. The subject of this notice was born in the State of Michigan, but in 1869 became one of the pioneer settlers of Dakota Territory, locating over twenty miles from any other inhabitants, and being the first settler of what was afterward Turner county. He secured the organization of this county, and located the county seat at Swan Lake, his place of residence. As a citizen, he was widely known and respected throughout the Territory.

In 1877 Eld. Farnsworth gave a course of lectures in his town, and his companion commenced the observance of the Sabbath. At this time he was a member of the Baptist church, and the influence of his minister and others was such as to greatly prejudice and embitter his mind against our people and faith. But the opposition of his church was carried so far as to disgust him with their course, and he gave up the profession of religion entirely. After a time his prejudice began to give way, and about a year ago he became interested in the success of our cause in the Territory, welcoming me cordially to his home and donating liberally to the cause. This interest increased to that degree that last summer he commenced to observe the Sabbath. A visit from Bro. and Sr. White to his house immediately after the Dakota camp meeting was highly appreciated and enjoyed by him, and this, with their subsequent correspondence, had a great influence to establish him upon present truth, and interest him personally in the subject of religion.

In February last he contracted a severe cold which resulted in chronic bronchitis. This became so alarming that he decided to visit the Sanitarium. For a time he seemed rapidly to improve, but soon began to decline, and this continued till his death. A postmortem examination revealed the existence of a large tumor on the bronchial tube and upper part of the lungs, that made his case entirely hopeless.

During his sickness he developed a satisfactory Christian experience, and we laid him away in Oak Hill cemetery, sorrowing "not as others that have no hope." Funeral services were held in the Tabernacle, conducted by Bro. and Sr. White, Sr. White giving a very touching discourse from John 11:1-26. S. B. WHITNEY.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Nov. 27, 1879

The time of the editors having been entirely occupied the past week with the Biblical Institute and other important meetings, the readers of the REVIEW will accept the excellent variety of articles from our valued contributors, in lieu of the usual assortment of editorial matter. The promised article respecting the S. D. Adventists and S. D. Baptists will appear next week.

In the Detroit Evening News of Nov. 13 we find the following interesting reminiscence of the great star-shower of 1833:—

Mr. John Greusel, in a pleasant little note to the News, brings up a reminiscence of the famous fall of meteors in 1833, just 46 years ago to-night. He says he was then at work on a farm on Long Island, just one mile from the present center of Brooklyn, N. Y., and on going out to hitch up his horses, at about 3 A. M., preparatory to taking a load of vegetables to the New York market, he found the whole visible portion of the heavens illuminated by the fall of thousands of meteors. So numerous were they that the sky appeared as if ablaze with red, like the red of the rainbow. He says he can form no just mental comparison of what it did resemble, but it seemed to him like a storm of fiery snow. He aroused the family of his employer, and they all watched it long and with feelings of awe. His employer, Mr. Skillman, was a God-fearing man, and at once summoned the family to prayers.

DEDICATION AND GENERAL MEETING AT CORSICA.

The Lord willing, the new church at Corsica, Ohio, will be dedicated Dec. 5-7. Meetings will begin Friday evening; dedication sermon, Sunday afternoon.

We earnestly request a full attendance from each church in that district; viz., Belleville, Waterford, Appleton, and Newark. Especially are the T. and M. officers requested to be present, as we are now ready to lay out our work for the winter campaign. Full instructions in this work will be given, also in the Sabbath-school and temperance work. Eld. Burrill will be at this meeting. We hope for a meeting of great interest. Come Friday, and remain till Monday if possible.

D. M. CANRIGHT.

TO T. AND M. MEMBERS IN KANSAS.

BRO. HASKELL'S arrangements are such that he cannot hold a T. and M. Institute in our State before February. I am anxious to ascertain how many can attend such a meeting if it is held at that time, in the eastern part of the State. Let elders and T. and M. officers address me at Ottawa, Kan., giving the probable number that may be expected from their locality.

SMITH SHARP.

A CARD.

DURING the painful scenes through which I have been forced to pass since my arrival in Battle Creek, God has given me friends whose tender care and loving attentions have been invaluable. I shall never forget them. God knows how grateful I am. Still, I deem it but just to tell them how thankful I feel for their assiduous thoughtfulness. It is quite impossible for me to do so in person; hence I ask the REVIEW to do this in my stead.

From the time that my husband entered the Sanitarium in September, he received kind attention from many, for which money alone could not pay. And during the last week of his life, it seemed to me that all in the buildings, without distinction of rank or position, both patients and those in connection with the Institute, were personally solicitous to aid him by every means in their power.

Where all have been so kind, it seems almost invidious to make distinction, yet I would like to thank Bro. and Sr. White, the physicians, the matron and cook of the Institute, the helpers who attended him, Eld. McCoy, and Bro. and Sr. Amadon and Bro. and Sr. Smith, for personal favors extended in such profusion and delicacy that I can never forget them or feel their reception a burden. May God so deal with them in their hour of need.

C. L. B. AURNER.

Battle Creek, Nov. 21.

HEALTH AND TEMPERANCE.

HEALTH and temperance are the qualifying words of the title of our Association. These qualities naturally go together, because there is a natural relation between them. But the natural order is, temperance first, and health as the result. The true order of qualities in the work of the reformation of our race is, faith,

courage, knowledge, temperance, patience, godliness, brotherly kindness, charity.

Without faith in the work we undertake, nothing good will be accomplished. Faith inspires courage, the second necessary qualification. But blind faith and fool-hardy courage will not answer the purpose. Knowledge is necessary to direct our efforts. A knowledge of the organization of our being and of our relation to surrounding objects, their adaptation to our use, or, otherwise, of their hurtful tendencies, lays the foundation for true temperance. Temperance leads to health and patient endurance; the want of it is disastrous in these respects. These steps lead on to godliness, brotherly kindness, and charity; and these prepare a person for the finishing touch of immortality,—the perfect reformation and restoration of man to temperance, health, and happiness forever.

R. F. C.

THE SUNDAY QUESTION COMING TO THE FRONT.

In a late issue of the St. Louis Globe Democrat, the editor, in commenting upon the doings of the Evangelical Alliance, past and present, also referring to its session in St. Louis, says:— "The chief end of legislation is the protection of rights. Under Christianity we are to test the Sabbath by its relation to human well-being, and to use it for that end. Man has rights in connection with the fourth commandment, as in connection with the others that refer to relative duties, and these rights ought to be protected by law on the same ground. It is not the province of legislation to enforce the fourth commandment in its God-ward aspect, nor to promote religion directly, but simply to protect men in their rights under a great provision made by God for their well-being."

The preceding is a common-sense view of the question, and the only view consistent with justice and right. Of course, by Sabbath the editor means Sunday, and he is therefore wrong in thinking that that pagan day has anything to do with the fourth commandment.

We have quoted this to show that able men are working on both sides, and it is evident that the opposition to the union of church and state will urge on the question till the prophecy will be fulfilled.

WM. PENNIMAN.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

DEDICATION AT CORSICA, OHIO.

CORSICA, Ohio, Nov. 28 to Dec. 7. Eld. Canright will be at the dedication, which will be on Sunday, Dec. 7. Would like to see the friends from Waterford, Belleville, and all around, as this is all the time I can spend in Ohio at present.

A. O. BURRILL.

Bellefonte, Ohio, Nov. 29, 30. There will be baptism on Sunday, if desired.

D. M. CANRIGHT.

I WILL hold meetings in Michigan, as follows:— Westphalia, Dec. 10-14, Lyons, 7 P. M. " 15, Howard City, " " 17,

A. O. BURRILL.

LAKEVIEW, Mich. Dec. 18, at 7 P. M.

J. FARGO.

A. O. BURRILL.

NEW YORK T. AND M. SOCIETY.

THE next annual meeting of the New York Tract and Missionary Society will be held at Adams Center, Jeff. Co., N. Y., Dec. 20, 21, 1879. We request a full attendance of all officers of the society and all persons especially interested in the tract and missionary work, as it is proposed to hold immediately following this a Tract Society Institute to continue two weeks.

It is expected that every director and district secretary, and as far as possible every librarian, will attend this Institute. We have secured the assistance of Bro. Haskell, and every effort will be made to make our meeting and Institute a success.

No charge will be made for board. Those who desire to assist in bearing the burden of the meeting can bring such provisions as they choose. The friends should bring some bedding, and bed-ticks where convenient.

Reduction of fare has been secured on the R. W. & Og. R. R. All will pay full fare to the meeting, and one cent a mile on returning.

With all these favoring circumstances, we expect to see a large and profitable meeting. Let all the officers of the society at once make their preparations for attending, and come prepared to stay till the close of the Institute.

B. L. WHITNEY, Pres.

THE annual meeting of the New York Sabbath-school Association will be held in connection with the annual meeting of the T. and M. Society, at Adams Center, Dec. 20, 21, 1879.

As this will be an important meeting, every Sabbath-school in the State should send as delegates to the Association such persons as will take a lively interest in the Sabbath-school work, and will attend the Institute which comes in connection with the yearly meeting. Matters which will have a great bearing on the future prosperity of the Sabbath-schools are to be considered.

The Sabbath-school work will be given its proper proportion of time in the Institute, and every effort

will be made to make the most of such time, so that the Institute will mark a new era in this branch of the work in our State. The best methods of imparting instruction will be discussed, and the practical workings of the Sabbath-school will receive due attention.

The lessons in the Sabbath-school at the State meeting will be the lessons for the third Sabbath in December, found in the Instructor and the Lesson Sheets for Bible Classes.

M. H. BROWN.

THE New York Health and Temperance Association will hold a meeting at Adams Center, N. Y., Dec. 20, 21, in connection with the State meeting of the T. and M. Society. A general attendance of all interested in the health and temperance work is cordially invited.

M. C. WILCOX, Pres. N. Y. H. and T. A.

THE general quarterly meeting of the New England Tract and Missionary Society will be held at South Lancaster, Mass. Dec. 5-9, 1879. A general attendance is expected, and all the officers are urgently invited to be present.

S. N. HASKELL, Pres.

PROVIDENCE permitting, I will meet with the church at Tomah, Wis., Nov. 29, 30; with the church at Mauston, Dec. 5, 6; at Adams Center, Dec. 12 to 27; at Dell Prairie, Dec. 26 to Jan. 3.

Meetings to commence on the evening of the Sabbath.

S. S. SMITH.

ROCKFORD, Ill., Wednesday eve, Nov. 26, where the brethren may appoint.

Morrison, Sabbath and Sunday, Nov. 29, 30, where Bro. Glascock may appoint.

Nora, Sabbath and Sunday, Dec. 6, 7, in the town hall. I hope to continue the meetings at the latter place two or three weeks.

C. H. BLISS.

THE Lord willing, I will hold meetings in Gowen, Mich., commencing Sabbath eve, Nov. 28, and continuing over first-day.

In Neenah, Wis., Tuesday evening, Dec. 2; Pulcifer, Dec. 6, 7; Stiles, Oconto Co., where Bro. Anderson may appoint, Monday evening, Dec. 8; Fort Howard, Dec. 13, 14; Sturgeon Bay and Clay Banks, Dec. 20, 21; Racine, Dec. 25.

In Chicago, Ill., commencing Sabbath eve, Dec. 26, and continuing as the interest may demand.

O. A. OLSEN.

No providence preventing, I will meet with the friends at

Berlin, Wis., Nov. 28 to Dec. 4, Poysippi, " Dec. 5 to 11, Fremont, " " 12, 18.

We hope to see a general turnout; come to labor for the good cause.

C. W. OLDS.

PROVIDENCE permitting, I will meet with the church at Clarence, Iowa, Sabbath, Dec. 6. Will the brethren from Olin try to be present? Also at West Union, Sabbath, Dec. 13.

J. D. PEGG.

PROVIDENCE permitting, there will be a meeting at the church in Parkville, Mich., Sabbath, Dec. 6, at 11 A. M. Bro. Hiram Goodrich will be present. to lead the meeting. Will every one in the vicinity be present?

M. B. MILLER.

Publishers' Department.

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

THE address of Eld. J. O. Corliss, until further notice, will be Battle Creek, Mich.

My P. O. address, for a few weeks, will be Maple Works, Clark Co., Wis.

H. W. DECKER.

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