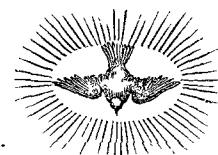


Advent Review



AND SABBATH HERALD.



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

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ONE IN CHRIST.

THEY that are Christ's e'en here find this
A precious element of bliss,
That they are one in being his.

The boundless grace that wrought for each,
The wondrous magnitude and reach
Of power and wisdom, beyond speech,

That in one Father's heart are known,
That in one Saviour's work are shown,
That have, indeed, made them his own;

The revelation of our God,
The common trials on the road,
The lightening of every load,

The dearest hopes, the gravest fears,
The griefs that are too deep for tears,
The sweet disclosures of the years,—

These make them know that they are one,
One in the Person of God's Son,
Established so on what he's done.

These touch and grasp the heavenly state,
Realities of bliss that mate
With that for which they watch and wait.

Now and forever joined in Him,
And blessed beyond the richest dream,
Making all human thoughts but dim.

One in the pulse, in thrill of life,
One in the strain and ceaseless strife,
Encountering ills that here are rife.

One purpose, hope, and principle
Of walk and service here as well,
One story, only one, to tell.

One source of peace and rest from care,
One way of meeting hate, to bear;
One language of dependence, prayer;

One Father, Spirit, and one Lord,
Himself the bond of all accord,
One name, one guide—his own pure word.

One theme of thought, one motive, spring,
One end of life, and everything
Cast on the coming Lord and King.

—Sel.

Our Contributors.

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

THE DUTY OF FORGIVENESS.

BY MRS. E. G. WHITE.

"FORGIVE us our debts, as we forgive our debtors." It is most difficult, even for those who claim to be followers of Jesus, to forgive as Christ forgives us. The true spirit of forgiveness is so little practiced, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain

views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart that has an experimental knowledge thereof, to those who have not experienced it for themselves it is like speaking in parables. We must bring into our characters the love and sympathy expressed in Christ's life.

Peter, when brought to the test, sinned greatly. In denying the Master he had loved and served, he became a cowardly apostate. But his Lord did not cast him off; he freely forgave him. After the resurrection, the angel told the women who had brought spices to the tomb, to carry the glad news of a risen Lord to the "disciples and Peter." And when afterward Christ thrice repeated the question, "Simon, son of Jonas, lovest thou me?" Peter cast himself upon the tender mercy of the Master he had so wronged, and said, "Lord, thou knowest all things; thou knowest that I love thee." And when our Lord intrusted to him the care of the sheep and lambs of the heavenly fold, Peter knew that he was taken back into divine confidence and affection. To fulfill this charge, he would need to have that mind which was in Jesus Christ; and if he was converted, he would copy the Pattern. Henceforth, remembering his own weakness and failures, he would be patient with his brethren in their mistakes and errors; remembering the patient love of Christ toward him, affording him another opportunity to bring forth the fruit of good works, he would be more conciliatory toward erring ones.

If we have received the gift of God, and have a knowledge of Jesus Christ, we have a work to do for others. We must imitate the long-suffering of God toward us. The Lord requires of us the same treatment toward his followers that we receive of him. We are to exercise patience, to be kind, even though they do not meet our expectations in every particular. The Lord expects us to be pitiful and loving, to have sympathetic hearts. The fruits of the grace of God will be shown in our deportment to one another. We should keep always before us that, while claiming to be commandment-keepers, we must not be found to be commandment-breakers. The last six commandments specify man's duty to man. Christ did not say, "You may tolerate your neighbor, but, 'Thou shalt love thy neighbor as thyself.'" This means a great deal more than professing Christians carry out in their daily life. While they claim to be doers of God's word, they fail to make sure work by earnest practice.

When Christ was on earth, instead of removing from the commandments one jot or one tittle of their force, he showed by precept and example how far-reaching their principles are, how much broader they are than the scribes and Pharisees thought. As Jesus taught the people practical godliness, the scribes and Pharisees were thinking that he was lowering the Old Testament standard; but Christ read their thoughts and understood their feelings like an open book, and reproved the self-righteous rulers in these words to the disciples: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall

in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Christ continues to impress upon his disciples the necessity of practicing the principles of the commandments. He tells them that the seventh commandment may be violated by the eyes and thoughts; therefore, the principles of God's law reach even to the intents and purposes of the mind. The Saviour seeks to impress upon his followers that merely believing the commandments is not enough; they must do them. He sets forth plain evidence that if we faithfully keep the ten precepts we shall love our neighbor as ourselves. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

"Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

All the lessons and works of Christ were to show the elevated character of the law of his Father. If we have any just comprehension of the love wherewith he hath loved us, we will see that we come far short of doing his words. We claim to have special light in regard to the binding claims of God's law upon the whole human family, and we profess to be walking in that light. Let us critically examine ourselves, to see if we are living in obedience to the words of our Master in which he plainly points out the duty of his followers to their enemies as well as to their brethren.

Nothing short of unreserved consecration to God will place us in such a relation to him that we will rightly perform every daily duty, and cultivate a piety so thorough and practical as to make itself felt by all in the circle of our influence. We must guard ourselves against a love of self that will lead us to neglect to render obedience to the important instructions Christ has given. These lessons should be so impressed upon our minds that we will consider how our words and actions appear to those who behold them. We should studiously cultivate

Christian courtesy at all times, which will keep us from neglecting that which is due to others. We must study the example Christ has left us, as revealed in his character; and then, all unconsciously to ourselves, we shall do the works he did. By reflecting upon those around us the rays of light we thus receive, we may bring to a saving knowledge of him those who know him not. If all who claim to believe the truth would practice the lessons of Jesus to love our neighbor as ourselves, there would be a forward, upward movement all along the line. We are to love souls for whom the Saviour died, with the pure unselfish love he manifested when he became our sacrifice.

Let heads of families look into their home life. Is this love exemplified in the family circle? Go farther in your self-examination: in your association with your brethren in church capacity, do you find unkindness, selfishness, or even dishonesty? Be sure that you examine and prove yourselves as Paul has directed: "Examine yourselves, whether ye be in the faith: prove your own selves." In the light of God's word, search carefully whether you truly have the love of God in the heart. "This is my commandment, That ye love one another as I have loved you." "He that saith he is in the light, and hateth his brother, is in darkness even until now."

The love of Jesus needs to be brought to bear upon our lives. It will have a softening, subduing influence upon our hearts and characters. It will prompt us to forgive our brethren, even though they have done us injury. Divine love must flow from our hearts in gentle words and kindly actions to one another. The fruit of these good works will hang as rich clusters upon the vine of character. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"Long-suffering" is patience with offense; long endurance. If you are long-suffering, you will not impart to others your supposed knowledge of your brother's mistakes and errors. You will seek to help and save him, because he has been purchased with the blood of Christ. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." To be long-suffering is not to be gloomy and sad, sour and hard-hearted; it is to be exactly the opposite.

There are church members who never feel sweet peace and rest in Jesus. They have made no growth in grace, they manifest no increase in meekness and love. An impatient, fault-finding, critical, envious, suspicious spirit classes them as yet among those under the influence of the adversary of souls. If they would let the spirit of their Saviour come in, their cold, hard hearts would be melted, and the merciful love of Jesus would be communicated to others instead of this worrying, exacting spirit. Christ's followers are in this world for the purpose of working intelligently to pluck brands from the burning. A consistent religious life, holy conversation, a godly example, true-hearted benevolence, mark the representative of Christ. Every duty he will faithfully perform, thus becoming a beacon light.

Have you an unwavering trust in God? Lacking self-confidence, do you put your faith in him, rejoicing that you are privileged to be his child, even to suffer for his dear sake? Rejoicing in Christ as your Saviour, pitiful, compassionate, and touched with the feeling of your infirmities, love and joy will be revealed in your daily life. If you love Him who died to redeem mankind, you will love those for whom he died. A restful peace and happiness will fill your heart to overflowing when you believe that Jesus carries you and all your burdens.

Brethren, we are nearing the Judgment. Talents have been lent us in trust. Let none of us be at last condemned as slothful servants. Send forth the words of life to those yet in darkness. Let the church be true to her trust. Her earnest, humble prayers will make the presentation of truth effectual, and Christ will be glorified.

Nîmes, France.

—Valleys of humiliation lead to mounts of transfiguration.

—Nothing is so strong as gentleness; nothing so gentle as real strength.—*St. Francis de Sales.*

ABRAHAM'S HOUSEHOLD.

BY ELD. VICTOR THOMPSON.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken." Gen. 18:19.

The Lord is pleased with parents who will obey his requirements and command their households after them. The above text presents to our minds the household that God has chosen. We read of no other family that has been favored of the Lord like that of Abraham; indeed, there is none other to whom God has made promises. The reasons are very apparent when once we study the history of this faithful father, who lived a few hundred years this side of the flood, when the people had departed from the Lord and were worshiping idols.

It is customary now for people to refer to the Christian Fathers to prove their practice when they find the Bible will not sustain them; but I know of but one father whose children the Lord has chosen,—Father Abraham's; and the reasons are given in our text: "They shall keep the way of the Lord, to do justice and judgment." This they do in compliance with the command of their father.

The Jews were well aware that those who belonged to Abraham family were the only ones to whom God had made promises; and so in the days of Christ they made boasts of their parentage: "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." John 8:39. Hence when they had ceased to do the works of Abraham, they had broken the family tie, and were no more his children; they had forfeited all claims to the promise committed to this holy family. Paul teaches that to Israel belong "the adoption, and the glory, and the covenants, and the giving of the law," and the fathers; and that as concerning the flesh Christ was an Israelite. Rom. 9:4, 5. Jesus says salvation is of the Jews. Hence there are none to whom God has promised salvation save to this family.

The teachings of some place two families in heaven—Jews and Gentiles; but such a theory is contrary to the Bible, which speaks of but one, whose father is Abraham. Heaven moves in perfect union and harmony, and so Paul speaks of but one family who are named for Christ (Eph. 3:15), and they are called in the Bible Jews, Israel, seed or children of Abraham, household of faith (Gal. 6:10), household of God. Eph. 2:19. Hence the Lord has but one household, and one plan for their salvation.

Abraham believed in Christ, and had an intelligent idea of the gospel. Gal. 3:8. Christ was with the Jews in the wilderness. 1 Cor. 10:4. Moses had great faith in Christ. Heb. 11:26. Hence the family of earth of whom the Lord Jesus Christ is named, is Abraham's. Should we inquire, If there are no promises given to the Gentiles, how, then, is there hope for them? the answer is not difficult, as it would seem plain that we must join with the household which bears the Redeemer's name. We read that in the days of Esther "many of the people of the land became Jews." Chap. 8:17. So God has ordained that we must unite with this chosen family.

Our text says, "That the Lord may bring upon Abraham that which he hath spoken;" that is, that "all the nations of the earth shall be blessed in him." Gen. 18:18. And we learn that out of every nation, kindred, and tongue there will be people gathered to the heavenly abode. Rev. 5:9. But since they are blessed in Abraham, they have become his children, and are members of the family that God has blessed. Those of his natural seed who would not do his "works," were disinherited, whence it appears that by doing the works of Abraham we become his children.

Paul teaches that we must become Jews inwardly. Rom. 2:28, 29. He says further: "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Rom. 9:6, 7. This has reference to the children of promise, and not of the flesh. Paul taught the Ephesians that they were once "strangers," were once "far off" from the blessings committed to his people, but are now "made nigh"

through Christ, and are "no more strangers and foreigners," but are members of the household of God. Eph. 2:11-19. And further, he wrote to the Galatians that they must become Abraham's children: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. There is but one way by which we can become heirs of the promise, and that is by becoming members of Abraham's family. We become children of Abraham through Christ: we become Christ's by putting him on in baptism, which includes a full submission to all his claims.

Christ's union with this family joins to the same household those who accept of him. Father Abraham, being a man of abiding faith, and obedient to all God's commandments, commanded his household after him; and it is important that we follow his example. There are many professed Christians who are breaking one of the plain commands of God; thus they are severing their connection with the household of God. To be a Christian is to follow Christ, who kept all his Father's commandments, and taught that it was impossible for a particle of the law to fail. Luke 16:17. Being thus joined to this holy family through Christ, how careful ought we to walk, that the family tie may not be broken, that at last we may enjoy the promises made to Abraham's household.

Greensborough, Ind.

A RELIGION OF CHRIST.

OR A RELIGION OF CIRCUMSTANCES: WHICH?

BY ETHAN LANPHEAR.

THE world is full of professed religionists: and it is difficult to find a man who does not hold to some sort of religion; but scarcely one in twenty can give a reason for the hope that is within him. Many professors seem to have no special knowledge of the Scriptures, neither can they quote any special text upon which their religion is based. They seem to rest both belief and practice upon the tradition of their fathers or the teachings of the preachers of their early days. They never search the Scriptures for new truth, or desire to be enlightened on any subject. They seem satisfied with present attainments; "their religion is as good to them as other people's religion is to them." Ask what they think of Christ, and of his power to save, and they can give no satisfactory answer. They will tell you that "they believe if a man does as well as he knows how, he will come out all right." They can give no reason for their faith, if they have any. They seem to be floating religionists, and claim that "they are about as good as other people." Ask one of them—

Do you believe in the second coming of Christ?—"I don't know anything about that, and don't trouble myself about it."

Do you believe in a final Judgment, when men will have to give an account to God for the deeds done here in the body?—"I don't know anything about any Judgment only as things happen to come upon men as they go along in the world."

Do you believe in the future punishment of the wicked, or in the inheritance of the saints?—"I don't pretend to know much about those things; but I guess I know about as much about them as other people that talk so much about them."

What do you think about the state of persons after death?—"I don't know anything about it. Ministers preach them right into heaven or hell at death: I suppose they ought to know."

Do you believe in observing the Sabbath according to the commandment?—"Oh, yes; I have always kept Sunday, the same as my father did and the church people; that is, I do not pretend to work in the field on Sundays."

Do you not know that Sunday is not the Sabbath of the Bible?—"No. I have been settled in regard to that for a long time; for father kept it, and our pastor preached it when I was a boy, and the majority of the world keep it, so far as I know. If they are ready to risk it, I am; and then I don't believe the day will save any one anyway. I don't believe God will ever ask any one what day he kept. If I do as other people do, I am satisfied that all will be right."

Do you attend any church?—"Yes; when I am in a community where the people attend church, I do as they do."

To what denomination of religionists do you belong?—"Oh, I am an open communionist; I can go to any church; they are all about alike to me. When among the Romans, do as the Romans do, you know."

Do you ever get into any discussion on the subject of the state of the dead, the Judgment, or other Bible questions?—"No; I scarce ever allude to those subjects. My mind has long been settled upon them, and I don't care to be disturbed or unsettled; and, in fact, I don't wish to believe any differently about them."

Do you think you were ever converted?—"I do not know how that was: I have had a desire to do as other religionists do, and to be respected in society; and I guess I do as well as the average."

Thus we find that most of mankind are satisfied with present attainments, and thus float along with the tide of public sentiment, living upon the traditions of men. Will they be saved? The Judgment will tell.

A WOULD-BE REPLY.

BY A. SMITH.

In the *Michigan Christian Advocate* of Aug. 21, under "Editorial Notes," appears the following:—

"A certain Mr. Smith, of Grandville, Mich., sends us his criticism on our Sabbath articles, in which we endeavored to show that Jesus met with his disciples only on the first day of the week, after his resurrection until his ascension. A sample criticism reads as follows:—

"But it is with great brevity that the editor of the *Advocate* refers to the meeting at the Sea of Galilee (John 21: 1-14), evidently afraid to have it known that the disciples went fishing on Sunday, and that Jesus taught them how to catch fish."

"Had Mr. Smith been as sharp as he imagines himself to be, he would have been more careful how he handled this two-edged sword. Those who turn to the passage referred to, will perceive that Jesus appeared to his disciples, not on the day they went fishing, but on the following morning, when, after a long night of fruitless toil, they approached the shore with nothing to eat. . . . Allowing that the appearance of Jesus to his disciples was on Sunday morning, it follows that the disciples went fishing on Saturday, thereby ignoring the Jewish Sabbath; and that his instructions to them as to casting the net on Sunday morning was for two purposes; viz., (1) To obtain food, which was lawful on the Sabbath day, and (2) To impress them with a sense of his divine character."

The editor of the *Advocate* seems to know (?) that "Mr. Smith imagines himself to be sharp." No doubt Goliath of Gath held a like opinion of the youthful David. As to the disciples' going fishing on Saturday, as the editor claims, we deny it. Admitting that the meeting referred to was on Sunday morning, the seven disciples, congregated as they probably were at Peter's house, in Capernaum, near the sea, having kept the Sabbath according to the fourth commandment, when it closed, at the setting of the sun, the resolution recorded in John 21: 3 was formed and acted upon "immediately," on "that night," which was the dark part of the day on which Jesus met with them, or on Sunday eve. The assertion of the editor, therefore, that "the disciples went fishing on Saturday, thereby ignoring the Jewish Sabbath" has no foundation in fact or reasonable inference.

As to the miracle wrought on Sunday morning, we are surprised to learn that 150 great fishes were needed to supply seven men, with possibly the family of Peter, over one Sabbath (?), especially after taking of the ample breakfast Jesus had prepared for them. The editorial in the *Advocate* closes with these words:—

"After they had all dined, Jesus devoted the day with them in imparting useful moral lessons, and teaching them the things pertaining to the kingdom of God. Thus how easily a 'waspsish dab' is disposed of. Mr. Smith should direct his stinging against something more vulnerable—a grindstone for instance."

No doubt the *Advocate* would be right in supposing that Jesus spent the day with his disciples as he declares him to have done; and while he was thus instructing them, they were doubtless

engaged in dressing and salting their fish, and drying their net.

WE CAN HASTEN HIS COMING.

BY FANNIE BOLTON.

He came from the glorious mansions of heaven,
To suffer for men and to die for the lost;
The innocent Lamb for the guilty was given
To purchase our joy at the highest of cost.
Oh! why are we roaming? we can hasten his coming.

Oh! was he not pitiful! was he not tender!
The friend of the needy, the healer of pain.
His steps ever since have a radiant splendor,
And mark out the path to the children of men.
'Tis dark in earth's gloaming; we can hasten his coming.

Oh, what a sweet holiness beamed from his presence!
What looks of compassion made dewy his eyes!
Like the lilies his thoughts, like the roses' sweet essence,
His influence fell like the light of the skies;
And still interceding, for men he is pleading.

His soul yearned to aid us, with fervent, deep yearning;
He is touched with our sorrow, he died for our sin;
And, oh! how his heart with expectation is burning
For the time of his kingdom of joy to begin:
Oh! why are we roaming? we can hasten his coming.

Do we love our dear Master, our Friend, and our Saviour?
Do our hearts burn within us with fervent desire?
Oh! let it be manifest in our behavior,
Let every word glow with a zeal like a fire;
For long he's entreated with joy incompleted.

Up! out of the darkness, out of this lethargy!
Work, pray for his coming, with longing and tears;
Break now from the bands of sin's subtle captivity;
No longer be chained by doubt's cowardly fears;
But spread the glad story of Christ's coming glory.

Prepare for the King in his splendor of beauty;
Put on the bright robes of the kingdom above;
Set all things in order, do every glad duty,
And let your heart thrill with the thoughts of his love.
Up! work in the gloaming, and hasten his coming.
Chicago, Ill.

THE HONOR OF THE SAINTS.

BY MRS. M. E. STEWARD.

"Thou shalt see My glory soon,
When the work of grace is done,
Partner of my throne shalt be—
Say, poor sinner, lovest thou Me?"

1. "Thou shalt see my glory soon."
"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." Witness the eagerness of mankind to view any royal pageant or grand exhibition of any kind. What is the best this world ever produced, compared with the glory of the "King of kings and Lord of lords," who created all things, and for whose pleasure they are and were created? Rev. 4: 11.

If we are to see the glory of our Redeemer, then we shall have the privilege of visiting all the beautiful worlds of the universe, and beholding their excellence. Not one of the human family witnessed the overwhelming grandeur of the first creation of our earth; but all the saints will behold its re-creation, when Christ will redeem "the purchased possession." We have the earnest—the first installment—of this possession now in the gift of the Holy Spirit; and by and by we shall inherit the renewed earth, which Christ has purchased for us. This is all, from first to last, to "the praise of his glory." Eph. 1: 13, 14.

Can it be that we shall see this world, after every stain has been consumed out of it by purifying fire, come forth more beautiful than at first?—Yes, if faithful to God, we shall see it changed to more than Edenic loveliness. Is not that grand enough to satisfy any one?

But it seems that the moral excellences of the character of our dear Saviour are his chief glory. How the soul will bask with unutterable delight in the sweet, holy presence of his infinite perfection,—his justice, his love, his patience, his gentleness, his meekness!

2. "When the work of grace is done."

No one could behold the glory of Jesus now and live. It is said that two men once attempted on a wager to look steadily at the sun. One of them gazed a few hours and gave it up; he lost his reason; the other gazed all day, and died. The glory of our Saviour is as much greater than that of the solar orb as infinity is greater than the finite. How lovingly, then, does Jesus hide his glory now,

while he patiently and anxiously works to refine and elevate us that we may behold it!

3. "Partner of my throne shalt be."

This is too much! I hide my face in tears! Of all the beings Jesus has created, none of the immortal ones in the kingdom of God ever grieved him but man. How many of the redeemed once sinned against the blessed One with a cruel heart and a high hand! yet forgiveness has been so full and entire that all these sins are entirely blotted out, and the sinner sits on the throne of the universe, embalmed in that great, that wonderful Soul of love!

4. "Say, poor sinner, lovest thou me?"

Oh, he knows I am a sinner! Alas, it is too true! Poor sinner, yes, poor, poor indeed; but from the lips of the dear Saviour the words come with a pitying, yearning tenderness, Lovest thou me? Blessed Jesus! we do love thee. Thou art "the chiefest among ten thousand," "altogether lovely!" Oh that we had power to love thee as thou dost deserve! Forgive our weakness, and give us a love that may better compare with thine for us.

Battle Creek, Mich.

WHO CHANGED THE SABBATH?

BY S. M. BUTLER.

(Concluded.)

3. *The apostles did not change the Sabbath.*

Those who suppose they did, must greatly misapprehend their mission. Look at the facts. They received their instruction from Christ. They taught what they had learned from him. And he, as we have seen, did not so much as intimate a change. On the contrary, he taught its perpetual obligation in the strongest manner possible; hence if they made any change, it rests wholly upon their own authority, a supposition too absurd to be entertained for a moment. Indeed, it would be contrary to his explicit directions: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. These are among his last words to his disciples. As he was about to go away, and the work he had begun was to be left to his followers, he charged them to teach others to observe all things whatsoever he had commanded them. They had received instructions from him concerning the Sabbath; and therefore this charge to them is equivalent to saying that whosoever the gospel should be preached, the Sabbath should constitute an important part of the message. But what is their testimony?

Paul in his letter to the Romans, uses the following pointed language: "As many as have sinned in the law shall be judged by the law;" "in the day when God shall judge the secrets of men by Jesus Christ." Chap. 2: 12, 16. This is a startling statement. Paul believed that a day was coming in which even secret sins would be laid open before God. And what does he say will be the rule in that solemn tribunal?—The law which was given as man's rule of action during his probationary state. From this language only one of two conclusions can be drawn: either Paul was so far astray as to actually give utterance to false statements, seeking to intimidate men with the terrors of the Judgment when he knew very well there would never be any, or else the law of God remains in all its force. Given the law of God, the Judgment is a certainty. Abolish the law, and such a thing is impossible; for if there is no law, there is no need of any Judgment, for there is no sin; since "by the law is the knowledge of sin." Chap. 3: 20; 4: 15; 5: 13. So far was Paul from teaching the abolition of the law that he makes the existence of sin and the future general Judgment dependent upon its perpetuity.

But some one will ask, What has that to do with the Sabbath? Suppose Paul did believe in the law, how does that affect the seventh day? It has everything to do with it. The ten commandments are so closely related to each other that they must stand or fall together. Our Saviour said as much when he defined to the lawyer "the great commandment in the law." He says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two command-

ments hang all the law and the prophets." Matt. 22 : 37-40. It is evident from this language that the first four commandments of the decalogue grow out of the great moral principle of love to God, and must, therefore, be intimately related to each other. Furthermore, to strike a blow at any one of them is to aim at the principle whence they spring. With this agree the words of James also : "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." Chap. 2 : 10. Hence, when Paul has established the law, he has settled beyond successful controversy the question of the Sabbath also. However, if some one should ask for something more direct, such texts as the following might be cited : Acts 13 : 14, 42, 44 ; 16 : 12, 13 ; 17 : 2 ; 18 : 1-11.

Again, that class of people who strongly insist that they are the children of God, while at the same time they are living in weekly violation of one of his precepts, will find a timely warning in the words of the beloved disciple : "He that saith, I know him [hath fellowship with him]. 1 John 1 : 6], and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2 : 4. Finally, in the closing verses of the Bible, a blessing, coupled with a glorious promise, is pronounced upon those who keep the commandments : "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14. It is fairly inferred from this text that none but those that square their lives by God's great moral rule, can ever enter through the gates into the city of God, and partake of the fruit of the tree of life.

4. It is impossible to change the Sabbath in fact.

According to the comments of Christ (Matt. 22 : 37-40 ; Luke 10 : 27), the moral law of God is but the development of the two great moral principles, or fundamental truths, of love to God and love to man. Now these two principles are eternal and unchangeable. As soon as God had brought any being into existence, it was incumbent on that being to love him. For example, the United States laws forbid murder. These laws are based on the principle that every man has a right to the life his Maker has given him, and no private individual has any right to deprive him of it. But they do not affect those yet unborn. When, however, such persons shall reach the years of accountability, they will be held amenable to the law, and will continue to be amenable as long as they shall live. It is so with the first principle of the law. It is co-eval with God, and only waited the creation of moral beings, when it would be brought into requisition. It is evident, therefore, that as long as the race occupies the relation of the creature to the Creator, this principle has claims upon man which cannot be ignored. This admitted, it follows that he is under obligations to obey anything that may be logically drawn from this principle. God himself has said that it embraces the first four precepts of the law. Thus it appears that the Sabbath, as well as the commands against idolatry and profanity, exists from the very nature of things, and consequently it cannot be changed.

Again the Sabbath is based upon the great fact that God created the world and all it contains in six days, and rested on the seventh day. And until such time as this ceases to be a fact, the claims of the Sabbath cannot in any wise be relaxed. To illustrate : Mr. Brown was born on the fourth of June of a certain year. That is now a fact. No amount of argument can change it. However much Mr. Brown might desire a change, such a thing is impossible. Each recurring 4th of June brings his birthday anniversary. It is exactly so with the Sabbath. It is a weekly reminder of the world's birthday, and is, therefore, unchangeable. And Solomon, though perhaps not writing with the law or the Sabbath especially in mind, yet states a principle that is very valuable as a confirmation of the above proposition : "I know that, whatsoever God doeth, it shall be forever ; *nothing can be put to it, nor anything taken from it.*" Eccl. 3 : 14. But if the Sabbath has not been changed by any divine authority, and if it is based upon facts which make its change impossible, how does it happen that the world in general is keeping the first day ? This brings us to consider our next proposition.

5 The Sabbath was changed by the Roman Catholic Church.

Daniel says : "And he shall speak great words

against the Most High, and shall wear out the saints of the Most High, and think [*think himself able*, Douay Bible] to change times and laws : and they shall be given into his hand until a time and times and the dividing of time." Chap. 7 : 25.

There is quite a uniformity of opinion among commentators concerning the interpretation of this language. The best authorities are agreed that it is a prophecy respecting the work of the papacy. It is difficult to see how any other construction could be put upon it, inasmuch as the papacy has exactly met the specifications. The reader will notice that there are three distinct acts attributed to the power in question. First, it should speak great words against the Most High ; secondly, it should wear out the saints of the Most High ; and, thirdly, it should think to change times and laws. Now, whatever power shall meet these requirements must be the one the prophecy is dealing with. But there is plenty of evidence pointing to the fact that Rome under the rule of the popes, has done this very thing. The God-dishonoring titles of the chief pontiff, such as, "Lord God the Pope," "Master of the Universe," "God on earth," etc., and his ridiculous claim to infallibility, sufficiently attest the blasphemous character of this power. The blood of fifty million martyrs crying to God for vengeance, is good evidence of its persecuting character. But its mad course does not end even here. Not content with blaspheming the name of God and persecuting his saints, it even dares to tamper with his law, as we will soon show.

First let us turn to Paul's description of the same power. Here are his words : "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he as God sitteth in the temple [church] of God, showing himself that he is God." 2 Thess. 2 : 3, 4. It is readily seen from this scripture that the "man of sin" first declares himself to be equal with God ; but not satisfied yet, he "exalteth himself above all that is called God or that is worshiped." Here again evidence is not wanting to show that this is an accurate description of the popes of Rome. We find the following on page 53 of a little work entitled, "Facts for the Times" : "To make war against the pope is to make war against God, seeing the pope is God and God is the pope !" — *Moreri's History*. "Seeing the pope is God," he certainly must be equal with God. M. Gaume, author of a work on "The Priesthood," says : "Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve, and the priest says also, I absolve you, and the penitent finds himself absolved *just as much by one as by the other.*"

Thus is the power of the priest made equal to that of the Son of God. Hear again : "*God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon [to the penitent] according as the priest may grant or refuse absolution. The sentence of the priest precedes ; God submits to it. Can any one conceive of greater power ?*" — *Facts for the Times*, p. 54. Thus does the papacy magnify itself above all that is divine, inasmuch that God is made subject to the will of the pope !

Having seen, then, that the papacy has met every specification of the prophecy as regards arrogance and persecution, it is now time to determine whether it has assumed to "change times and laws." We begin by inquiring, What times and laws ? Answer : The times and laws of Him whose name it blasphemes, and whose saints it persecutes. This must be so ; for the pope has not only thought to change the laws of man, but has changed them to suit his fancy. And it is not remarkable that he should do so, since the conqueror has a right to alter the laws of the conquered. There would be no force whatever to this language if merely human laws were meant. In view of these facts, we are held to the conclusion that the presumptuous "man of sin" would even dare attempt a change in the law of the Most High, and that this change must be made in the fourth command of that law ; for it will be observed that the change is to be made in that precept which relates to time : He shall "think to change times and laws." Now the fourth is the only command-

ment that has any reference to time, except the fifth, which relates to the future. It is, therefore, as if the prophet had said : He will speak great words against the Most High, and will wear out the saints of the Most High. Yea, he will do more than this. Emboldened by his success, he will tear from its place in the decalogue the Sabbath of the Lord, and substitute for it a counterfeit. He is to "think" to do this, thus clearly implying a willfulness on his part. We now inquire for proof that the papacy is responsible for the change from the seventh to the first day of the week.

N. Summerbell, in his "History of the Christians," p. 418, says : "It [the Roman Church] has revised the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day." This is a remarkable statement, when we know that Mr. Summerbell is an eminent minister and author in the Christian Church, and formerly president of an Ohio college.

The Reformers, among whom are Luther and Melancthon, say : "They [the Romans] allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears ; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the Church, *since it dispensed with one of the ten commandments.*" — *Augsburg Confession*, Art. 28.

The following question and answer are taken from the "Doctrinal Catechism" :—

"*Ques.*—Have you any other way of proving that the Church has power to institute festivals of precept ?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her ;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

The following is from "Abridgment of Christian Doctrine" :—

"*Ques.*—How prove you that the Church has power to command feasts and holy days ?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of ; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

"*Ques.*—How prove you that ?

"*Ans.*—Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under sin ; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

We quote the following from "Catholic Christian Instructed" :—

"*Ques.*—What warrant have you for keeping the Sunday, preferably to the ancient Sabbath, which was the Saturday ?

"*Ans.*—We have for it the authority of the Catholic Church, and apostolic tradition."

The above testimony speaks for itself. The Bible declared that this power would set up a counterfeit in place of the true Sabbath of the Lord ; and now it comes forward and boastfully asserts that it has made the change. What further evidence is needed ?

For that class of Protestants who still insist on clinging to the Sunday, we can see great pertinency in the charge that they are fondly contradicting themselves by keeping that day holy, while they are at the same time rejecting most other institutions of the same church. If the Catholic Church is especially fitted to legislate for Christians, why do they not accept the teachings of that Church in other matters as well as respecting Sunday ? Why do they not adopt their numerous feast days ? Consistency certainly requires that they should. Be genuine Protestants, or else be Catholics.

Dear reader, we leave the subject with you, hoping you will give it that careful and candid consideration that its importance demands. Do not rest satisfied with any doctrines simply because your forefathers believed them. They may have been wrong. The wisest and best have made mistakes. Investigate for yourself, and learn what the Lord would have you do. And when the gates of the celestial city shall swing back on their glittering hinges, may reader and writer be there to sing the song of Moses and the Lamb.

The Home.

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

HAD I BUT KNOWN!

HAD I but known that nothing is undone
From rising until rising of the sun,
That full-fledged words fly off beyond our reach,
That not a deed brought forth to life dies ever,
I would have measured out and weighed my speech;
To bear good deeds had been my sole endeavor,
HAD I but known!

HAD I but known how swiftly speed away
The living hours that make the living day,
That 'tis above delay's so dangerous slough
Is hung the luring wisp-light of to-morrow,
I would have seized life's evanescent "Now!"
I had been spared this unavailing sorrow,
HAD I but known!

HAD I but known to dread the dreadful fire
That lay in ambush at my heart's desire,
Wherefrom it sprang and smote my naked hand
And left a mark forever to remain,
I would not bear the fire's ignoble brand;
I would have weighed the pleasure with the pain,
HAD I but known!

HAD I but known we never can repeat
Life's springtime freshness or its summer heat,
Nor gather second harvest from life's field,
Nor aged winter change to youthful spring,
Nor my life's flowers their honey all would yield;
I would not feel one wasted moment's sting,
HAD I but known!

—Hunter MacCulloch, in *Lippincott's*.

WORK FOR THE CHILDREN.

I PROMISED to tell the little ones some things they might do for the cause of God; and I have just learned, in conversation with a young lady from the Chicago mission, that they had felt the need of something such as I intended proposing.

In the first place, I will tell you how to make a very pretty rug. Take old woolen stockings which have not been fulled in washing. If you have not the colors you wish, you can easily color some of them with domestic dyes. Cut the stockings into strips one inch wide, from top to toe. Then begin at the end nearest the toe and ravel one side of the strip a little more than half the width, leaving the other side for a heading by which to fasten the strip to the rug. Heavy cotton cloth, of any desired size or shape, is good for the foundation; twenty-four by thirty-six inches or, if you wish to put it before a couch or bed, twenty-eight by sixty inches, are good sizes; the smaller is better to begin with. You can use strips of lath for a frame if you make this size. Wind and sew to them the cloth you design for your foundation. With a lead pencil sketch in the center an outline of flowers or whatever you wish to make. Let the flowers and leaves be close together, not scattered all over the cloth. You can make a vine around the edge if you wish; or, an easier way is to make a border shaded from black to a light color. In either case, begin with the outer edge, and sew on two rows of black near enough to each other to have the raveling cover the heading; then sew on tiny flowers and leaves; brown leaves are pretty in a border. Sew them close to the two rows of black, filling little vacant places between with bits of black.

For the center, lay a strip around where you sketched the outside of a flower, and sew it on; then work toward the center of the flower, shading petals from light to dark. If you do not wish to dye yellow, you can knit yellow Germantown or zephyr yarn, two inches wide; wet thoroughly, and then iron till it is perfectly dry. Cut in the middle and ravel. But this does not keep the crinkle like old stockings. From the border to the center-piece fill in with one color; a light color is preferable.

Rugs made in this way are very beautiful; when shaken out they look like a bed of moss. While carpets of quiet colors are prettier, rugs should be bright, like a bed of flowers on a green lawn. I have a rug of this kind made about twenty years ago. It has done excellent service, and still retains its crinkle. When done, paste over the under side paper flour sacks to stiffen it.

Many of the children live on farms, where they can get plenty of corn husks. This, you know, is the time to secure them, while your fathers and

brothers are gathering their corn. If you go where they have been husking the corn, you can select bright husks; do not take the stiff, brown outside ones. Braid in three strands. They can be braided so as to require no sewing. I will tell you just how it is done. Have a quantity of husks softened by pouring hot water upon them. Every time you lay over the strand at the right lay upon it a large husk or two smaller ones, leaving the large end protruding two inches beyond the braid, to fasten the braids together; as you come round next time, braid in half of this large husk or one of the smaller ones every time you put in a new husk, leaving the other half to lay up on top of the mat. In this way you braid in a new husk, and take up an old one every time you braid across. Continue to braid in this way till the mat is as large as you wish; then fasten the end with strong thread. I have made very pretty mats in this way, both round and oval, by coloring part of the husks with aniline. If you color them, do not wet the red husks. When the mat is done, strip with a fork the ends of the husks which were left protruding, but not too fine, or the mat will not wear as well.

There are several other things which I shall be pleased to tell you some other time. I am sure all who are in the missions will be very glad of these useful articles; you need not fear making too many. Now that we have long evenings again, such work will be very nice for little fingers, and I am sure you will try to do it well. While you are working, it would also be very pleasant for some older member of the family to read from some interesting and profitable book. In that way all may pass many enjoyable evenings.

Battle Creek, Mich.

M. E. STEWARD.

THE LITTLE RIFT.

You are puzzled to tell how it all came about; but the day which began so brightly has been obscured, and the household harmonies know the discord of "sweet bells jangled." Your darlings, with whom you are used to be at peace, are fretful and have to be chidden, the while, poor babies, you know in your inmost heart that the fault of their ill-temper is far more yours than theirs. Your domestic, usually amenable to reason, is irritable and exasperating, and the friction in the kitchen is felt through the entire home. Worse than all, there is a slight misunderstanding—not more than that, oh, no!—between John and yourself; but it is quite enough to make you wretched all day, and to come between him and his ledger in the counting-room. What is this shadow of a ghost, intangible yet distressingly depressing, which occasionally creeps, like a sea-fog, into the sweetest, most tranquil of homes, spreading a baleful influence wherever it appears? Not to be defined is it, yet to be at once recognized, like malaria, by its effects. There is nothing more to be dreaded by married people than the tiny beginnings of strife.

"It is the little rift within the lute
Which by and by will make the music mute."

After a quarrel, or any break in the serenity which ought to prevail in the perfect home, when the unfortunate partners in the trouble look backward, what do they discover?—Generally, to use a homely proverb, that one word brought on another. Perhaps the first word was uttered thoughtlessly, or was the expression on the part of either husband or wife of a transient annoyance or impatience. Judicious silence, a soothing, tender reply, a gentle caress, the tolerant acquiescence which we give to the moods of a petulant child,—we grown people are all children at times,—and the peril would have passed. The trouble was, the other person did not stop to think, but retorted in kind or spoke satirically, looked amused, injured, or contemptuous, and then the flood-gates were opened, and words were spoken which left wounds—regretted perhaps in an hour, apologized for most humbly, yet, though followed by instant forgiveness, the little scene could not be at once forgotten, and only time could obliterate altogether every trace of the trouble. The slightest difference of feeling, not of opinion, between two who loyally love each other, leaves a pain of the heart which is felt for days.

Beware, dear friends, of the little rift; for you will perceive, if you survey it candidly, that most of the domestic dispeace in this world might justly

be labelled, "Much ado about nothing!" The thing in dispute is often a thing about which neither of you cares particularly; but, having become a cause of argument, it is exaggerated in its importance. Pride steps in, and you do not wish to be first to yield, nor can you confess yourself in the wrong. What a pitiful thing it is, that we are so often most impatient and least tender with those whom we love best, who are our own by blood and affection, bound with us in the same bundle of life, fellow-pilgrims with us in the same company to the celestial city! Constantly, between parents and children, brothers and sisters, and dearest friends, there occur strains of hurt emotion which would not be possible were the contending parties less near and dear, each to the other.

How shall we protect our own hearts from the "little rift?"—In several ways. Common sense and a sound philosophy alike dictate the policy of amiability at home. Cement your cracked cup as you may, it always shows the joining to a close observer, and it is never quite so certain to hold water again. Therefore, do not crack the cup.

Entire politeness of manner and speech, practiced as conscientiously in the home circle and in the privacy of your own chamber as in the drawing-room and on the street, will prove an admirable safeguard against sudden explosives. Ill-temper is forced to hold itself in abeyance when manner and speech are obstinately courteous. Since "better is he that ruleth his spirit than he that taketh a city," the mere outward forms of self-control are to be aimed at and valued; for by an unerring law these outward and visible forms do often become the signs of an inward and spiritual grace.

Yet, everything else admitted, there is only one sure way of being blameless and satisfactory in home life as in other relations. "It is not the religion that you keep, it is the religion that keeps you, which can be depended on," said a minister in a very helpful sermon the other day; so, it is less the temper we keep than the temper in which we are kept, which obviates the danger of the little or the larger rift. The strength that comes by prayer, the divine gentleness bestowed by a pitying and ever-present Lord, are what we need, like the manna of old, every day of our lives. Is it not worth asking for?

More and more, do we not all realize, that it is quite as really our duty to smooth the path of the living whom we love, as to weep over the graves of our dead?—Mrs. Margaret E. Sangster.

NEEDFUL GRACE.

"As thy days, so shall thy strength be." Deut. 33: 25. God does not give grace till the hour of trial comes. But when it *does* come, the amount of grace and the nature of the special grace required are vouchsafed. My soul, do not dwell with painful apprehension on the future! Do not anticipate coming sorrows, perplexing thyself with the grace needed for the future emergencies; to-morrow will bring its promised grace along with to-morrow's trials. God, wishing to keep his people humble, and dependent on himself, gives not a stock of grace. He metes it out for every day's exigencies, that they may be constantly "traveling between their own emptiness and Christ's fullness;" their own weakness and Christ's strength. But when the exigency comes, thou mayest safely trust an almighty Arm to bear thee through! Is there now some "thorn in the flesh" sent to lacerate thee? Thou mayest have been entreating the Lord for its removal. Thy prayer has doubtless been heard and answered, but not in the way perhaps expected by thee. The "thorn" may still be left to goad, the trial may still be left to buffet, but "more grace" has been given to endure them. Oh, how often have His people thus been led to glory in their infirmities and triumph in their afflictions, seeing the power of Christ rests more abundantly upon them! The strength which the hour of trial brings often makes the Christian a wonder to himself.—Sel.

—We are the builders of our own temples. God and nature furnish the material and permit human skill to work it into shape. The great lack of soul power and mental energy renders most of us imperfect architects.

Special Mention.

KNIGHTS AND ROMAN CATHOLICS.

WHILE in Canada the Roman Catholic bishops are warning all Catholics to separate at once from the organization known as the "Knights of Labor," the said organization seems to be approved by the Catholic dignitaries of the United States. Which, in this case, is "infallible"? The following statement from a Baltimore newspaper correspondent is going the rounds of the papers:—

"Grand Master-Workman T. V. Powderly, of the Knights of Labor, was in the city Thursday, and called on Cardinal Gibbons at his residence, where a conference of prelates was held to discuss questions affecting the welfare of the Roman Catholic Church in the United States, principally the relation and duties of Catholics who are Knights of Labor. Mr. Powderly had two interviews with the Cardinal, and laid before him the constitution and by-laws of the order, and stated his views regarding the matter. His views were noted by the bishops, and he took his leave of them and the city almost immediately.

"It is said that he went away from Baltimore assured that his organization would not be interfered with. Several Roman Catholic priests said Friday that the Knights of Labor is a lawful organization. Mr. Powderly is a strict Roman Catholic and a weekly communicant, and would not countenance any society which in its workings antagonized the decrees of the Roman Catholic Church."

BULGARIA SINCE THE ABDICATION OF PRINCE ALEXANDER.

THE following interesting sketch of the present situation in Bulgaria is from the pen of George Washburn, D. D., President of Robert College, Constantinople. It was written from Constantinople, Oct. 11, 1886, and appeared in the *Independent* of Nov. 4, from which we copy:—

"In some book which I read when I was a small boy, there was a picture of a poor man writhing in the folds of an anaconda, while two or three others stood around with guns in their hands. It is still an unsettled question in my mind whether the guns were ever used, or whether the poor man was crushed and eaten by the anaconda.

"A similar picture may be seen now in the Balkans; and there also it is still a question whether the man is to be killed and eaten or the snake driven off. I can paint the picture, but I cannot finish the story in this case any more than in the other. Here, as there, the result depends upon the skill, the courage, and the speed of the men with guns. As to what the snake will do, if left to himself, there is no doubt.

"When Prince Alexander was forced to abdicate, he left the government of Bulgaria in the hands of the anti-Russian party. He could do nothing else; for this party represented the army and the great majority of the people, who would gladly have retained their Prince, even by force. Up to the present time this government has maintained peace and order in the country under a mild martial law. Notwithstanding the great excitement prevailing, there have been no disturbances, and no illegal acts, except that persons in different places concerned in the conspiracy against the Prince have been soundly beaten by the Loyalists.

"It must be acknowledged, too, that this government has done its best to conciliate foreign powers. It has renewed relations with Servia, and maintained those with Roumania. It has treated the Turks with the greatest respect, and tried its best to make terms with Russia. Its one object is to preserve order and get out of the present crisis as soon as possible without surrendering the independence of the nation. I need not add that it is looking anxiously all the while to the men with guns to see what they are doing. Everything depends in the end upon Austria and Germany.

"The policy of Russia, so far as I can understand it, is to reduce the country to a state of anarchy, and then to occupy it. To go back no farther than last August, it can hardly be doubted

that Russia sought and expected a civil war in Bulgaria after the kidnapping of the Prince. Had she desired to maintain order and tranquillity, she would have made some provision for governing the country after the removal of the Prince; but she did nothing of the kind. Nothing was arranged. Everything was left to chance. The conspirators themselves, who were the agents of Russia, had no idea what was to be done after the destruction of the existing government. They waited for orders from St. Petersburg. They finally organized a government, which fell almost as soon as it was set up, and nothing saved the country from civil war but the unexpected weakness of the Russian party. They were absolutely lost in the sudden uprising of the people, and dared not raise their heads. When the Prince returned at the call of the people, Russia interposed to prevent the punishment of the rebels, and, with the consent of Germany and Austria, forced him to abdicate. She then refused to recognize the existing government, and commenced a crusade against it all over the country, putting every possible obstacle in its way.

"Finally she sent General Kaulbars as a sort of Russian dictator, to attack the government openly and officially. He first presented an ultimatum to the government, and then, in defiance of its orders, he caused a proclamation to be posted all over the country, making known to the people that it was the will of the Czar that no one concerned in kidnapping the Prince should be punished, that martial law should be at once abolished, that the election of a general assembly to choose a prince should be postponed, in spite of the constitution, and in general that the people should humble themselves before their great benefactor, the Czar. He then started on a tour to rouse the country against the government; in other words, to stir up a rebellion in favor of Russia. If no one interferes, this is a game in which Russia is sure to win in the end. If the Bulgarians listen to him, he will stir up a civil war; if they do not, they will be in rebellion against their great benefactor. In either case, it will be necessary to send a Russian army to occupy the country. At last accounts General Kaulbars was having a hard time of it, and meeting with anything but an agreeable reception. The people are exasperated, and the partisans of Russia are looked upon as enemies of the nation. The army is still loyal, and General Kaulbars has failed to influence it.

"Meanwhile the condition of Bulgaria is pitiable. There is no business and no confidence. Most of those concerned in the conspiracy against the Prince have either fled from the country or are under arrest. The Russian crusade is demoralizing the people and exciting the most bitter enmity between parties. The loyal people are almost in despair, and many have given up all hope. They feel the folds of the snake tightening around them, and hear no answer to their cries for help. They know that without help all their writhing will be in vain. It all comes back, then, to the simple question what Austria and Germany will do. If they have decided to give up Bulgaria and Constantinople to Russia, the sooner they make it known, the better for all concerned. Why should Bulgaria be ruined first and given to Russia after all? Why should Bulgarian patriots be sacrificed for nothing? General Kaulbars has already warned them of the fate that awaits them when Russia takes possession. If they are to be Russianized, let them know it, that they may accept their fate with resignation, and make the best of it.

"But there is every reason to believe that Austria and Germany have determined not to give up Bulgaria and Constantinople to Russia. The Prince was sacrificed, and now the Bulgarians are sacrificed simply to postpone an inevitable war. The Prime Minister to Hungary has already announced to the world that Russia will not be allowed to occupy Bulgaria, while Russia is pursuing a course which must lead to an occupation, or to such a confession of defeat as would humiliate her before all the world. This means war, a great and terrible war, which every Christian man must bitterly regret. But the Bulgarians will not be in any way responsible for it. They have simply asked to be let alone. They have attacked no one, and injured no one. A Russian official lately said to a Bulgarian: 'Either you will be our bridge to Constantinople, or you will be destroyed.' When the war comes, it will be due simply to the ambi-

tion of Russia, not to any struggle for liberty on the part of Bulgaria.

"I am not a prophet, and I must leave my picture unfinished; but it is my belief that the men with guns finally attacked the anaconda and rescued his victim in a damaged condition. I feel equally sure that Austria and Germany will stop the progress of Russia and save Bulgaria sooner or later; but it will be long, at best, before Bulgaria recovers from the effects of the terrible struggle now going on. She merits the sympathy of every man in the world who believes in the right of a nation to govern itself; and however little interest we may feel in Austria or other opponents of Russia, however we may incline to admire the grandeur of the great empire of the Czar, she can never have the sympathy of any true American in the present crusade against the rights and liberty of a brave, struggling Christian nation."

Our Tract Societies.

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

THE SOWER.

THE sower went forth sowing;
The seed in secret slept
Through weeks of faith and patience
Till out the green blade crept,
And, warmed by golden sunshine
And fed by silver rain,
At last the fields were whitened
To harvest once again.
Oh, praise the bounteous Giver
Who gave the fruitful seed,
And watched and watered duly
And ripened for our need!

Behold, the heavenly sower
Goes forth with better seed,—
The word of sure salvation,—
With feet and hands that bleed;
Here in the church 'tis scattered,
Our spirits are the soil;
Then let an ample fruitage
Repay his pain and toil.
Oh, beauteous is the harvest
Wherein all goodness thrives,
And this the true thanksgiving,
The first-fruits of our lives!

—Sel.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	491
" reports returned.....	112
" members added.....	14
" missionary visits.....	4,742
" letters written.....	221
" Signs taken in clubs.....	418
" subscriptions for periodicals.....	121
" pp. tracts distributed.....	115,714
" periodicals distributed.....	17,440

Received on membership and donations, \$198.05; on book sales, \$136.28; on periodicals, \$212.67; on Australian mission, \$40; on English mission, \$65; on European mission, \$87; on International Tract Society, \$5; on twenty-thousand-dollar fund, \$40.

J. V. WILLSON, Sec.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	510
" reports returned.....	330
" members added.....	21
" dismissed.....	17
" letters written.....	347
" received.....	95
" missionary visits.....	1,016
" Bible readings held.....	580
" those attending readings.....	992
" new subscriptions obtained.....	236
" pp. reading matter distributed.....	207,544
" periodicals distributed.....	8,648

Cash received on tract fund, \$288.03; on periodical fund, \$137.15; on \$15,000 fund, \$115; on other funds, \$87.60.

L. C. CHADWICK, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	189
" reports returned.....	96
" members added.....	4
" missionary visits.....	34
" letters written.....	66
" Signs taken in clubs.....	40
" pp. of tracts and pamphlets distributed.....	29,389
" periodicals distributed.....	2,148

Cash received on tract fund, \$683.12; on periodicals, \$90.40; on S. B. fund, \$30; on reserve fund, \$25; on

Conference fund, \$234; on foreign missions, \$16; on international tract and missionary fund, \$5; on pledges, \$172.35; on expenses, \$1.85.

Dist. No. 4, and the societies at Granbury, Corsicana, and Ferris, failed to report. LEE GREGORY, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1886.

No. of members.....	800
" reports returned.....	357
" members added.....	21
" dismissed.....	5
" letters written.....	383
" " received.....	102
" missionary visits.....	1,714
" Bible readings held.....	572
" those attending readings.....	825
" subscriptions obtained.....	260
" pp. tracts and pamphlets distributed...	454,316
" periodicals distributed.....	11,724

Cash received on tract fund, \$551.48; on periodical fund, \$180.92; on \$25,000 fund, \$116; on depository fund, \$85; on O. H. T. D. fund, \$155; on South Lancaster school, \$45; on foreign missions, \$65.94; on international mission fund, \$2.50.

MARY V. THURSTON, Sec.

ST. PAUL MISSION.

It was with many misgivings that myself and wife consented at our State camp-meeting last June to take charge, for awhile, of this mission. The location of the mission had been changed just before camp-meeting, and all the workers that came afterward, except one, were strangers; so it was just about the same as starting a new mission. There have been only five workers most of the time. We have had much of God's blessing in our Sabbath meetings, and in our Bible work. As soon as any have accepted the Sabbath, they have attended the Sabbath meetings; and we have had Sunday afternoon lectures on the prophecies, which were quite well attended by those who were investigating. As a result of the work from camp-meeting till we left the mission, Oct. 20, ten have commenced to observe the Sabbath, among whom are three gentlemen and their wives.

I think the workers have cause to be encouraged, and I hope there are others who will feel it a privilege to go to our missions, and prepare themselves to enter upon this noble and useful work; for truly the harvest is great and the laborers few. There is no other way to get the truth before the people in our large cities; and those who accept it through such means rejoice as much as those that receive it by the preaching of the word. We feel glad to leave the work in good hands, Bro. and Sr. Schram now having charge of the mission.

E. A. MERRELL.

THE BROOKLYN, N. Y., MISSION.

HAVING enjoyed the privilege of a few days' visit with our dear Bro. and Sr. Robinson, it affords me great pleasure to say a few words concerning the mission under their charge, and its continued prosperity. We find here a corps of earnest, consecrated workers, under whose faithful labors intelligent, God-fearing persons are constantly accepting the truth. Although this mission has been in operation but little more than eight months, yet seventeen precious souls can now be counted who are rejoicing in the light of the Third Angel's Message and its kindred truths, as a result. Several have embraced the Sabbath within a few weeks, some taking their stand after hearing but one discourse and a few Bible readings. Thus it is evident that God is answering the earnest, agonizing prayers of these devoted workers, by sending his Spirit to water the seeds of truth which they so diligently are sowing among the people.

As I have associated with these servants of the Lord, and mingled with theirs my prayers for the success of the work in this great city, I have been led to realize more than ever before the truth of the words of our dear Saviour, "Without me ye can do nothing." Last Sabbath, Oct. 30, was observed as a day of fasting and earnest pleading with God to move upon the hearts of the people mightily at this important stage of the work.

I believe the grand secret of the interest which is being awakened in the minds of hundreds of people is due to prevailing power with God in prayer. The attendance and interest at the Sunday evening lectures, conducted by Bro. Robinson,

are evinced by the expenses for the rent, lighting, and heating of an elegant hall being nearly paid by free-will contributions. The discourse last Sunday evening was upon the subject, When, how, and by whom was the Sabbath changed from the seventh to the first day of the week? It was a review of some of the positions taken on this question by one of Brooklyn's celebrated and leading divines. Although we had not publicly presented the subject before last evening, yet the effect of private conversation and Bible readings had so thoroughly aroused a spirit of discussion on this important question, that it resulted in a council of seven clergymen, to devise some plan by which to counteract the power and influence of the truth. Rev. C. E. Harris was chosen to present the reasons for Sunday observance, before the people; but we are glad to say that thus far all the efforts against the truth have only served to bring it more prominently before the public, and to arouse a greater spirit of inquiry to know the whole truth of the matter. And thus is the scripture fulfilled, "We can do nothing against the truth, but for the truth."

It is thought there are already more than one hundred persons who believe the seventh day to be the Sabbath, and that it ought to be observed. The subject is being discussed on the horse-cars, ferry-boats, and streets, and in families. For all these tokens of good we thank God and take courage. There are quite a number investigating, for whom strong hopes are entertained. Since I came to Brooklyn, we have visited and held Bible readings with a doctor whose acquaintance I formed in Florida two years ago. The family, including the parents, numbers about one dozen, and all are interested in what they have learned, and desire to continue the investigation of these subjects. The doctor expresses a desire to attend the General Conference at Battle Creek. Brethren, remember in your supplications at the throne of divine grace, those who are thus seeking for the truth.

The Sabbath meetings are well attended, and the testimonies borne by many indicate that the work of repentance has been such as needs not to be repented of. A flourishing Sabbath-school, with a good corps of teachers, is an interesting feature, a class of some nineteen boys and girls from outside having been gathered in, and all manifest a lively interest in it. CHARLES P. WHITFORD.

KANSAS SOLDIERS' REUNION.

THE Grand Army of the Republic, of Kansas, held its annual encampment and reunion in Emporia, offering a favorable opportunity for missionary work, which our society thought best to improve.

In response to our call for periodicals, over two thousand were received, and most of them distributed. A stand was erected on the camp-ground, for the sale of our publications. The counter was placed far enough from the front to allow of a reception room 8x12 ft. The ground was sprinkled to lay the dust, and covered with hay, and seats were provided. Thus this little quiet spot, just off from the main thoroughfare of the camp, was appreciated by many, especially by ladies. Over the entrance, in large letters, were the words, "Kansas Tract Society. Periodicals Free. Welcome." No one went away from the stand without one or more papers, and some pleasant talks with visitors added pleasure to the work. Close by the stand was a hydrant, and one brother, watching his opportunity, gave papers to many who came for water.

Our territory for canvassing was restricted to our own ground until the last two days, when Bro. Kalloch, president of the Kansas Tract Society, who labored with us, by urging his request obtained permission to canvass and make sales. The most that was accomplished in this line was in the sale of five-cent packages, made up of temperance, Sabbath, and doctrinal tracts. These constituted the greater part of all sales made. We did not look for large sales at such a gathering as this, the distribution of reading matter being the object in view; and in this we were well repaid for our efforts. Some were found who were interested in these things, and willing to read.

There was one encouraging feature: scarcely any of the papers were thrown away. We took a careful look over the ground to see if this was done, and only two papers were reported found.

The last day, as the camp was breaking up, we left at each tent a paper or two. We saw many put them into their trunks, to carry to their homes; some going to Virginia, others to Kentucky and Ohio, and still others to this and adjoining States.

On each paper was stamped the address of the librarian, so that those receiving the paper could write for more if interested. We feel very grateful to our kind friends who so liberally responded to our call for papers; and as those who took the papers thanked us for them, we thought, Surely God will not forget his people, but will bless their labor for good.

This was a good school for our workers, as we had had no previous experience in this kind of work. Much diffidence was overcome, and our workers will go out with braver hearts and hands to work for Jesus and the truth.

WM. H. MILLS.

FISHERS OF MEN.

JESUS said, "Follow me, and I will make you fishers of men." All people cannot be approached alike, neither can you reach all men by the same method; therefore we have a variety of ways by which successful missionary work can be done. I think the following plan is a new one. A brother in Montana, who only recently embraced the present truth, writes:—

"One of my friends here is a very strong Catholic, and I tried several times to sell him a book and paper, but always failed. So I told him that I would give him a dollar if he would come and help me one day, which he agreed to do. It is needless to say he was not a little surprised when I told him that I wanted him to read for me. I selected brother A. T. Jones's articles in the *Signs of the Times*, on the 'Abiding Sabbath,' for him to read. He commenced, and read them all aloud to me, so that I was positive he got the full benefit of all. After concluding, he remarked: 'Well, it is singular that I never found that out before.' I then sold him the 'Marvel of Nations,' and took his yearly subscription for the *American Sentinel*. I gave him a few copies of the *Signs* and some tracts to read. I hope that one dollar will be instrumental in saving a perishing soul. Several others have admitted that Saturday is the Sabbath."

The selling of our denominational books is an excellent way to introduce present truth into the homes of the people. A young brother from the Healdsburg College took the illustrated "Great Controversy," and entered San Jose, the hardest canvassing field in California, as we thought, for our works. He writes: "The very first day in my life of trying to canvass, I obtained seven subscribers."

Another brother was in Seattle, W. T., during the great Chinese excitement, riot, etc., yet he sold over three hundred copies of illustrated "Great Controversy" in less than six weeks. Canvassers in the Eastern States send fully as encouraging reports; and thus the good work moves on, "hasting unto the coming of the day of God."

Oakland, Cal.

B. R. NORDYKE.

STATE CLUBS FOR INDIANA.

OUR State subscriptions are nearly expired, and we are convinced that it is best to take larger clubs of our periodicals for the use of our State Society. Papers can be mailed from Indianapolis at pound rates. In our almost constant communication with our workers in various parts of the State, we learn nearly every day of individuals who should have our papers to read. Our mission workers are willing and anxious to handle large numbers of all our English periodicals, and some of other languages.

That all may have an opportunity to help increase these clubs, we appoint the fourth Sabbath in November as a day for offerings for this purpose. Let librarians send offerings thus devoted, to our State secretary, Emma Green, 32 Cherry St., Indianapolis, as early as the 29th. Let there be liberality and promptness, brethren. Do not fear doing too much. Hundreds of dollars are needed for this purpose, if we renew and enlarge our clubs.

WM. COVERT.

—It is one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel fountain.

The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 16, 1886.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. L. BUTLER, } CORRESPONDING EDITORS.

ELOQUENT TRIBUTE TO GOD'S LAW.

THE following paragraph is an "Extract from The Abiding Sabbath, by the Rev. Geo. Elliott; being the Fletcher Prize Essay for 1884." It is a testimony against even the conception of trying to make a change in the law of God, sufficient, it would seem, to palsy any hand that would attempt such a sacrilegious work:—

"Long should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God. What is proposed?—To make an erasure in a heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of His law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as His power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare alter the testimony which lay within the ark. By the lasting authority of the whole decalogue with which the fourth commandment is inseparably connected, which is the embodiment of immutable moral law, and by the very words used in framing the command, the Sabbath is shown to be an institution of absolute, universal, and unchanging obligation."

These words are worthy to be inscribed in letters of gold. Our readers will be glad to have them to use everywhere in vindication of that testimony which God inscribed with his own finger upon the tables of stone. But what is unaccountably strange about this is, that the book from which it is taken is written in behalf of Sunday-keeping. How any one who believes that Sunday has been put in place of the Sabbath, which not only changes the law but entirely perverts the Sabbath institution from its original nature and purpose,—how such a one can give utterance to such sentiments as the foregoing, will be no small mystery to every Sabbath-keeper.

And yet it reveals a phase of the question which has in it some elements of encouragement. It shows a degree of loyalty to the commandments as written upon the tables, which is hopeful. It shows also how sincerely people have come to believe that Sunday-keeping is actually sustained by the fourth commandment; and this is better than to have them divorce it from that law; for when the light is turned on, and they are brought to see that the fourth commandment cannot by any possibility be made to sustain the observance of the first day of the week as the Sabbath, their adherence to the law will hold some to the truth, though many, rather than return to the true Sabbath, the seventh day, may choose to discard the commandment altogether.

At all events, let such sentiments as these be kept before the people. Let it ring throughout the length and breadth of the land that not "one single word graven on the enduring tables by the hand of the infinite God," can be "defaced by a creature's hand," without "reasons as holy as God, and as mighty as his power."

SPIRITUALISM.

NUMEROUS prophecies very plainly declare that the last great deception under which the world will fall as it draws near the period of its final destruction, is to be a new development of false doctrines, enforced by new and peculiar manifestations of Satanic power. False Christs and false prophets, teachers of new doctrines, show forth great signs and wonders; the power symbolized by the two-horned beast performs miracles in the sight of the first beast, to deceive them that dwell on the earth; spirits of devils working miracles go forth to the kings of the earth to gather them to the battle of the great day of God Almighty; and 2 Thess. 2:9 reveals the one master mind which is behind all this work, when it says that "Satan" is to be in the very midst of his last work "with all power and signs and lying wonders," when Christ appears.

For many years we have seen this very work developing in the earth, under the name of "Spiritualism." It came to the world like a new revelation. It is

based on one of the grossest and most inexcusable perversions of God's word that was ever devised. It has behind it a preternatural power, of the very nature brought to view in the prophecies. And it is to go with such power, and become so all-engulfing in its wide-spread influence, that it would, if that were possible, deceive the very elect. Under whatever names the different organizations of apostate Christians may still remain, the one great agency working through and controlling them all, will be this Satanic agency of Spiritualism. From the prophecy of Revelation 13, it appears that Catholicism, rapidly as it is growing in this country, will not, at least in its own name, ever become the leading and controlling power in this country; for the two-horned beast, or the false prophet, holds its position as the efficient agent in the field, doing its work before the beast, Catholicism, and in some degree in deference to it.

But before it can reach the accomplishment of its final work, Spiritualism must evidently work its way into, and secure control of, the different religious organizations of the land. We have been watching for this new phase, and have seen growing indications for some years past in this direction. It is discarding its grosser features, so far as flaunting them before the public is concerned, is donning a more religious garb, and fraternizing with that condition of Christianity which it finds around it, with the expectation and strong prospect of soon making it all its own.

A writer signing himself "C. A. L.," and dating his letter at Washington, D. C., gave some two years since, through the *Banner of Light*, a little of his experience, and the expectation of Spiritualists in this direction, which clearly foreshadows the inevitable result. He says:—

"I assure you that I would not give up my belief in and my knowledge of Spiritualism for all of the gold in the United States Treasury! And yet I remain a member of the church, and, with the Episcopal minister and his wife, at my far-away home, have formed a circle, and I am glad to say we have excellent demonstrations. Sunday morning, from the pulpit, he preaches Spiritualism; Sunday night we commune with the spirits, and will allow nothing to interfere with our appointments with them. Who shall judge us in our work? I know that Spiritualism in its truest and best sense—that Spiritualism which does not seek to destroy but to improve and build up—is rapidly gaining a foot-hold in all churches, and will in time have complete possession.

"Since this is true, and every observer knows it to be true, why do so many workers in the cause go out of the way to ridicule and denounce the Christian religion? The Christians teach the immortality of the soul; their teachings lead to purity of life and conduct. They are only preparing the way for Spiritualism. To attack them does not convince. Show them the truths of Spiritualism and they will be convinced; show them its beauties and they will be delighted.

"There was a time, perhaps, when there was reason for attack upon the churches; but the time has now come when the churches can be quietly taken possession of and their buildings turned into spiritualistic temples."

WHAT IS DONE WITH FORGIVEN SIN?

THAT Satan, as the antitypical scape-goat, will receive upon his own person at last all the sins that are borne from the heavenly sanctuary as our Lord finishes its cleansing, and will perish with them, is very distinctly taught in the Mosaic types. Yet some seem to conceive that such a doctrine involves the idea that sins are punished twice, which they consider sufficient ground for the entire rejection of such a view. A correspondent from the State of New York writes:—

"Eld. B. L. Whitney, a Seventh-day Adventist minister, at the camp-meeting a few years ago, in Canton, N. Y., offered five hundred dollars in gold, if any one would furnish any proof or authority from the Bible for keeping the first day of the week, or Sunday, for the Sabbath. The same sum is now offered if any one will furnish any proof from the Bible that any other being is punished or suffers for the sins of the righteous except the Son of God. Those who profess to be giving the Third Angel's Message, teach that the Devil will be punished for the sins of the righteous. I would like the gold, but see no chance to win. Can it be possible that two beings suffer for the same sins? No such thing in the type."

We do not know who offers this reward, as our correspondent says he would like to win the gold, but sees no chance; and this does not matter, for we care nothing about that feature of it. We are, however, solicitous to understand and teach the truth on this interesting and important point.

In the type the sins of the people were borne out from the sanctuary and laid upon the head of the

scape-goat. This is explicitly stated in Lev. 16:21. This goat, on account of having these sins upon him, was considered a malign creature. On account of these sins he was caused to perish. Were it not for these he would have lived on. So far as the representation of the type was concerned, he perished solely on account of these sins; and with him the sins were considered as having perished. But other victims had died for these same sins; for these sins that caused the death of the scape-goat were the ones which were borne from the sanctuary; but no sin was borne into the sanctuary except through the blood of a victim. For each one of these sins therefore two victims died: singly as the offerings were brought to the sanctuary day by day, and collectively in the scape-goat at the end of the service. This is certain.

Now all this work typified similar facts and a similar service connected with the ministration of Christ. Christ was the antitype of all those offerings brought by the sinner to the priest,—offerings the blood of which was shed on account of the sinner's sins, and through which said sins were conveyed into the sanctuary. The scape-goat, which did not receive the sins till after they had been atoned for in the sanctuary, and both the sanctuary and the people had been cleansed from them, could not be a type of Christ, but must have prefigured some being upon whom Christ will lay the sins which he, as priest, bears from the sanctuary, just as the priest in the type bore them out and laid them upon the head of the scape-goat.

All the inferences to be drawn from the Scriptures, and very definite opinions from both Jewish and Christian writers, show that the scape-goat typified Satan. Now as the scape-goat perished beneath the load of sins which the priest bore from the sanctuary and laid upon him, so in the antitype, the sins from which Christ cleanses the heavenly sanctuary, must enter as a factor,—in what proportion of course we cannot tell,—into the load of guilt under which Satan at last perishes in the lake of fire. Herein the case of Satan must differ a little from that of the scape-goat, this being one of the points, in all probability, in which, as Paul says, the law did not have the very image of the things to come (Heb. 10:1); for the goat perished wholly on account of the sins of the people, but Satan has an account of his own to answer for as well.

And it seems peculiarly appropriate that the sins removed by Christ from the account of the righteous, should be set back to the account of Satan; for he is indirectly the cause of them all. He is the father of sin. Through him it came into the universe, to do its fearful work; and to whatever extent men as agents have become involved in the same work, he stands behind as the prompter and inciter of their evil deeds. And when the sinner leaves the service of Satan, and transfers his allegiance to the Saviour, is it not consistent and right that it should be so arranged that he leave the consequences of his transgressions with him who incited their commission?

Then, as stated by our correspondent, the questions arise, Are sins punished twice? Do two beings suffer for the same sins? The careful reader will perceive that these questions are not the same. Two victims did certainly suffer for the same sins in the type; and there must be a corresponding antitype to each. Yet we do not think it follows that sins are punished twice, as we will now endeavor to show.

Take the cases of the wicked: has not Christ suffered for their sins? The Scriptures testify that he had upon him "the sin of the world" (John 1:29); that he bore these sins "in his own body on the tree" (1 Pet. 2:24); and that he "tasted death for every man." Heb. 2:9. Now has not Christ suffered just as much for the sins of the wicked as he has for the sins of the righteous? But will not every wicked man receive the punishment for his own sins, the "just recompense of reward," in the lake of fire? Is not every one judged out of the things written in the books, according to his works? Rev. 20:12. Does not every one answer for the things done in the body (2 Cor. 5:10), even to every secret thing? Eccl. 12:14. And according to, and for, these deeds will not every sinner receive just punishment, tribulation, and anguish, in the great day? Rom. 2:6-9. And yet for every such sinner did not Christ taste death, and for his sins suffer just as much as for the sins of Paul or Peter or John? Then are these sins of the wicked punished twice, once in the person of Jesus, and then again in the persons of the

wicked themselves? This difficulty about the double punishment of sin does not lie against our view of the scape-goat especially, but against what all must acknowledge to be well established facts.

The difficulty, however, we apprehend, lies in a misconception of what it was necessary for Christ to do. Some seem to think that he must have endured the aggregate of all the physical suffering which will be inflicted upon all the wicked. But was it necessary for this to be taken into the account at all? Without referring to that awful sense of rejection by God, which he experienced, and which no human mind can fathom, and which the sinner in his measure will at last feel, we may look at him as simply presenting himself before the law, as if a transgressor, and surrendering his life to its claims; but so exalted was he in the scale of heavenly principalities, and of such infinite value was the life he offered, that it was an ample equivalent for the lives of all the denizens of earth from the beginning to the end of time. On this great fund of satisfaction to the law, so to term it, the sinner is permitted to draw. Seeking pardon through Christ, behind his accepted Saviour he presents himself to the law and says, You have my life in this my substitute to cancel your claims against me, as a transgressor. The law accepts the equivalent; and the sinner goes free.

If, then, the claims of the law are satisfied, why is there any more account made of those sins at all?—Perhaps there would not be, if the sinner was the only one concerned in them. But he is not; there is another party to the transgression, in reference to whose responsibility no satisfaction has been made to the law; for Christ did not die for the Devil or his angels; and the law thus having still to do with the transgression, and man having been rescued by the intervention of Christ from his share in the responsibility, the whole guilt of that course of sin in which the sinner and Satan were inseparably connected, reverts to the last-named party to be expiated in the lake of fire. The consistency of this principle is recognized in many of the business and commercial transactions of men; and on this principle, and this alone, can there be found a correspondence between type and antitype. Thus it is evident that some other being besides the Son of God does suffer for the sins of the righteous, and others besides the Son of God likewise suffer for the sins of the wicked; but, properly speaking, the sins themselves are punished but once.

With this view of the subject, the scene at the end of the thousand years is clothed with a sublimity which no language can picture. There, when for the first and only time the whole human family stand together in the presence of God, the righteous within the city, the wicked without, all the angelic hosts both good and evil are also gathered together; and there every sin ever committed, from the first inception of Satan's fatal apostasy in heaven, to the last blasphemy uttered on the margin of the lake of fire, is represented in the person of Satan and his evil angels, and his wicked human followers, and all passes into the fiery vortex which shall forever rid the universe of its polluting presence.

THE WORK IN SOUTH AUSTRALIA.

At my last writing we had just secured the town hall of Norwood for meetings. Norwood is one of the nicest of the many suburbs of Adelaide, and was formerly one of the most densely populated. But in the financial depression that has overtaken the colony, this suburb has become a common sufferer with others in the loss of inhabitants, who have fled to other parts, to find support for dependent families. The consequence is, a large portion of its houses are tenantless, and the citizens are somewhat scattered. This has resulted in a much smaller attendance at our meetings than there doubtless would be, if prosperity attended the colony.

Considering the circumstances, we cannot complain at the hearing so far given to the truth. Our meetings commenced on Sunday evening, Sept. 5, with some over one hundred in attendance. Up to the present writing, meetings have been held nearly every evening, with from seventy-five to one hundred present, except on Sunday evenings, when the congregations have numbered over two hundred.

We were obliged in the beginning of the meetings to dwell much on the nature and object of Christ's coming, also on the fulfillment of those prophecies reaching to the end, as nearly everybody in this sec-

tion had read such expositors as Bagster, Guinness, and a host of lesser lights of a similar stripe, and held a conglomeration of views that some people would hardly be able to harmonize. For instance, some would ask, Where do you think the lost ten tribes are? Upon drawing out their ideas, one soon learns that they believe that English people are those tribes, and are yet to have some wonderful gifts bestowed, because of national promises which they affirm God has made to those tribes, and which have not yet been fulfilled. Likely enough, a little farther on they would express confidence in the theory that the Jews—not Israel; for these people hold the two to be entirely distinct—must return to Jerusalem, and there receive the unfulfilled promises of God, before Christ comes.

But do these people believe in the near coming of Christ?—So they affirm when not talking directly on the two points just mentioned. The readers of this report must not, however, suppose that they think Christ's coming will disturb the peace of worldlings at all, or that they will see him come in the clouds of heaven. So far from that is their notion of the event that they declare the wicked will not even know that Christ has visited the earth at all, and will only be convinced of it sometime after the event, by not being able to find wife, mother, son, daughter, or some beloved friend who was known to be the salt of the earth. Then the conclusion will be drawn that the Saviour has made his advent in the still hours of night, and, like a thief, spirited away his saints. Add to these strange theories the idea that only those can possibly be saved who are elected to this grace before the foundation of the world, as some of these people believe, and one has an advent doctrine well calculated to lull one to sleep, even though he be on the very threshold of eternity.

I never before saw more beauty in the idea of letting the Bible give its own rule of interpreting symbols, and when the rule is found, of letting it be carried out uniformly in applying prophecy. By dwelling much on the nature of the sanctuary and its cleansing, and presenting the Judgment, many have been led to see the false grounds they have occupied relative to the Lord's coming. As these subjects were treated upon, silence reigned to a marked degree in the hall, and all seemed solemn indeed. The Sabbath question was introduced last week, and created considerable surprise, as many said they never had heard of Christians' observing the seventh day. Some, however, were deeply moved, and saw the importance of the subject. But the cross has seemed very heavy to some,—those who know that keeping the Sabbath means the loss of situation, which was perhaps procured after long months of idleness and consequent suffering. Although the struggle is severe, some have already decided to obey, let the consequences be what they may.

Last Sabbath, after a discourse on the love of God, seventeen of the forty present gave in their names to keep all the commandments. Others were deeply affected, and felt half inclined to decide. Two others afterward added their names to the covenant, one of them a young man engaged as traveling agent for a wholesale firm in the city. Some others, though I do not know how many, are keeping the Sabbath who, I think, will put their names to the covenant, next Sabbath. There are still others deeply interested, for whom we hope. We earnestly pray that God may raise up those here at the capital of South Australia who will become imbued with the spirit of the message.

Bro. Israel writes that he has organized a church at Ballarat, Victoria, where the last series of meetings was held before coming here, and that he has opened Bible readings in a hall in Majorca, a mining town a few miles from Ballarat, with every prospect of success. Some of the leading members of the Wesleyan church of the place were attending, and did all they could to help forward the work. There has not been a time since our arrival in Australia when the prospect was more cheering, so far as calls for labor and opportunities to work are concerned. If our force were ten times as great, every one could now find enough to do.

The canvass for "Thoughts on Daniel and the Revelation" still goes forward encouragingly. The orders taken in Victoria now aggregate nearly two thousand. One canvasser is at work here in Adelaide, with fair success, considering the close times for money. A fair amount of books sell at the hall, and the donations so far have covered the rent of the

hall and the expense of advertising the meetings. We hope the brethren in America and other parts of the wide harvest field will still continue to pray for the prosperity of the work in this distant part of the world.

J. O. CORLISS.

Oct. 1.

CHURCH UNION.

URGING THE SUNDAY QUESTION TO THE FRONT.

THE National Council of Congregationalists has recently been holding a very important session in the city of Chicago. The Rev. Charles B. Rice, at the closing meeting, offered the following resolutions upon the Sunday question, which were passed:—

"Resolved, That we view with deep concern the widely prevailing, if not increasing, desecration of the Lord's day for purposes of business and of pleasure.

"Resolved, That we earnestly urge that all Christian men should strongly discountenance all such desecrations by word and example, and that strenuous efforts should be made to secure such legislation by Congress and in the several States as may tend to restore and maintain the appropriate keeping of this day of rest and worship."

The call by a national council for legislation in behalf of Sunday observance gives no uncertain sound. The strong arm of civil power is sought for to supply a very grave deficiency which they find exists in the legislative enactments of Heaven. The Sunday fabric must be sustained by human legislation, or this offspring of the papacy will be trampled to death. Failing to find authority in the Bible for the sacred observance of the first-day Sabbath, they clamor for law, and will not rest till they obtain it. But God says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10. This statute is plain; and when, by the prophet, he says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" (Isa. 58:13), he would reply to a universal council, if it were assembled, "The first day of the week is not 'my holy day;' but 'the Son of man is Lord also of the Sabbath.' Mark 2:28. Against you who are weekly desecrating the only divinely-appointed Sabbath, by 'doing thine own ways,' and 'finding thine own pleasure,' and 'speaking thine own words,' on 'my holy day,' I have spoken."

The *Chicago Tribune* of the same date (Oct. 21), reports the action of the General Episcopal Convention, which was also held in that city. In that body, the *unification of Christendom* was considered. The Committee on the State of the Church, by the Rev. Dr. George Morgan Hills, of New Jersey, submitted the following report:—

"Resolved, The House of Bishops concurring, that a commission consisting of five bishops, five clerical and five lay deputies be appointed, to open communications with the various bodies of Christians in this land, with a view of ascertaining from a duly-authorized representation of such bodies if a disposition exists among them to promote organic unity upon the basis of the apostolic doctrine of fellowship and in the breaking of the bread and the prayers; and in the event that this disposition does exist, to inquire what benefits they think we can eventually impart to one another, and what advantages, in their opinion, would result in furtherance of the evangelization of the world; and that this commission be requested to make a report of its action to the general convention in 1889."

In the afternoon the House of Bishops sent in a message on the same subject, as follows:—

"We do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different communions in this land, who, in their several spheres, have contended for the religion of Christ,—

"1. Our earnest desire that the Saviour's prayer 'that we all may be one,' may, in its deepest and truest sense, be speedily fulfilled.

"2. That we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.

"3. That in all things of human ordering, a human choice relating to the modes of worship and discipline, or to traditional customs, this Church is ready, in the spirit of love and humility, to forego all preferences of her own.

"4. That this Church does not seek to absorb other communions, but rather co-operation with them on the basis of a common faith and order, to discontinue

schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces, and the visible manifestation of Christ to the world.

"But, furthermore, we do hereby affirm that the Christian unity now so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence, which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and his apostles to the church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men. As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following; to wit:—

"1. The Holy Scriptures of the Old and New Testaments as the revealed word of God.

"2. The Nicene Creed as the sufficient statement of the Christian faith.

"3. The two sacraments—baptism and supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by him.

"4. The Historic Episcopacy, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church.

"Furthermore, deeply grieved by the sad divisions which afflict the Christian church in our own land, we hereby declare our desire and readiness, so soon as there shall be authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass."

The committee who presented this report, were Bishops A. N. Littlejohn, G. T. Bedell, T. A. De Wolfe Howe, Samuel S. Harris, and I. N. Salleher.

On the above basis, all can unite without a great sacrifice of present principles. And when the "Nicene Creed" is adopted as the expression of the Christian faith, we may then expect the spirit that followed that council to again manifest itself, following these general councils with legal enactments and intolerance against those who strictly adhere to the plain and unmistakable words of the Scriptures.

R. M. KILGORE.

THE TWO GARDENS.

I HAVE just been viewing two gardens, and noting the results of the different care which each had received. In one garden, for instance, there were currant bushes which had been bought from a first-class nursery, at a high price, and properly set out. They were cultivated a little while in the spring, and then left to struggle with the weeds as best they could. In the middle of July some of them were found to be dead, others wilting, and none of them have made any growth to speak of,—not very promising for fruit. In the other garden also there were currant bushes, set out at the same time. The owner has carefully hoed them, cultivated them, watered them, and now they are a delight to look upon, so fresh, green, vigorous, and large. One bush is as large as three or four in the other garden.

In the first garden were also some gooseberries, bought at a large price, set out, tended tolerably well for a little while, and then left. Some of them are dead, others are just alive, and none have made any growth to speak of. The ground is dry and parched, and the weeds have the best of it. In the other garden, the same kind of fruit, set out at the same time, has made a vigorous growth, large, thrifty, and healthy. Not a weed is around them, the ground has been nicely tilled, and, though there is now a drought, the ground is moist and mellow. Look at the grapevines in the first garden. They were set out properly, watered and hoed about for awhile, then left to themselves. Some have died, others have put out a few feeble branches, two or three inches long, and the best have not grown more than a foot,—rather a discouraging outlook for a large crop of grapes. In the other garden, however, plants set out at the same time have made a growth of from four to six feet, and are pushing on for a still larger growth before fall. But look at the ground; not a weed is in it. It has been carefully cultivated and hoed, and even watered, and so with everything in the second garden. In the first garden, grape-vines set out four or five years ago have had a hard time even to live. Now they are only five or six feet high, and bear

three or four stems of grapes. In the other garden, vines set out at the same time have made a vigorous growth, and now cover several yards of a trellis, and in the fruit season were loaded down with fine grapes. Strawberry-plants and other things flourish the same.

In fact, this garden is a thing of beauty; it refreshes one even to look at it, and is a delight to the owner. Although he has only a small lot, 5x10 rods, about a quarter of an acre, and his house stands in that; yet off from that little piece of ground he will raise a large amount of fruit and vegetables, enough for his own family, and some for market. It pays him as well as pleases him. But the other produces almost nothing, and a large share of the labor bestowed upon it is lost. The owner is not proud of it, and what fruit is produced, is small and of a poor quality. We often see two farms in the same opposite conditions; two horses, two cows, two lambs, or anything where one is kept well and the other is neglected.

I said to myself, That is the way with churches, too. The church that is properly cared for, visited when it should be, nourished, watched, instructed, and taught, will show a healthy, growing condition; but on the other hand, a church that is merely raised up, started in a religious life, and then left to care for itself, without proper instruction, without proper care, is almost certain to settle into a half-dead-and-alive condition, dwarfed spiritually, dwarfed in its contributions, its influence, in every way.

Now the question is, Does it pay to raise such gardens, to run farms in that manner, to starve stock to death, or to let a church go without proper care? True, a sort of life may exist, but is that profitable? I doubt it. Fewer churches and better care, and better condition, it seems to me would be a wiser policy. In the end there would be a more rapid growth. We may scold our churches, and tell them what they might do, and what they ought to do, and they will own it all, and yet it does not change their condition. We must accept the stubborn facts as they are.

A small church of from eight to a dozen members, left to struggle along for months and perhaps years without help, has a hard row to hoe. Generally the talent is not varied enough among so few to make the exercises interesting. The same ones have to lead the same services year after year; while in a large church there is a variety of talent, and in such cases changes can be made, and better meetings are the result. Where the membership is large, it gives a feeling of strength; and if there are children and young people, they encourage and strengthen each other. Certainly, it seems sound policy to make every reasonable effort when we have once planted a church, to keep it growing healthfully, and to increase its numbers, if possible. One church of fifty members has more strength than four churches of a dozen each; and it takes no more labor, or but little more, to care for a good-sized church than it does for a small one. It is an old saying that what is worth doing at all is worth doing well; and why does this not apply to the Lord's vineyard as well as to anything else? Of course it takes more work to keep a garden in good shape than it does to allow it to grow up to weeds; but does it not pay? and does not the same principle apply to the culture of a church?

D. M. CANRIGHT.

"TILL ALL BE FULFILLED."

"THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

These are the words of Christ upon the mount, in what may be termed his inaugural sermon. His language is not mystical or symbolic, but very literal, and easy to be understood. Plainly and clearly he informs the vast multitude assembled about him, that his Father's law will remain unchanged until all things are fulfilled. Stunned by this sweeping declaration, "no-law" advocates try to parry its force by telling us that he fulfilled or abolished it by obeying it, and hence it is no longer binding. But does it abolish a law to obey it? Before such a conclusion can be reached, it will be necessary to show that "fulfill" means to *abolish*. If we claim that such is the case, what confusion at once confronts us! When Jesus came to John to be baptized, he said: "Suffer it to be so now: for thus it becometh us to

fulfill all righteousness." Matt. 3:15. This being thus fulfilled, if fulfill means to abolish, it is therefore abolished. Again, in Gal. 6:2, Paul exhorts us to bear "one another's burdens, and so fulfill the law of Christ;" that is, we should love one another. This being fulfilled, it is, on the ground of our opponents, abolished, and we are no longer required to love one another.

The prophet Isaiah, speaking of Christ, says: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Chap. 42:21. The word "magnify" in this text, has the same force as the word "fulfilled" in Matt. 5:17; and in order to harmonize with the "no-law" theory, it must mean to *abolish*. This none of that class will dare deny; for if they do, their whole gossamer fabric is at once rent into shreds.

Leaving them to grapple with the problem as to how the law could be magnified, or made more honorable, by being abolished, let us look at an item in Peter's experience. When he was at the house of Cornelius, preaching, the Holy Ghost fell upon all present; "for they heard them speak with tongues, and magnify God." Acts 10:46. Now if "magnify" as applied to the law means to *abolish*, why would it not mean the same as applied to God? Then it would follow that even the Lord himself is abolished!

Summing up the argument in harmony with some modern professedly religious teachers, we have the law abolished, righteousness abolished, love abolished, and God abolished! Would not the apostles apply most vigorously to such a doctrine, the cutting term, "damnable heresy"? Is it necessary to ask why such a doctrine is taught? The answer is at hand: It is for no other reason than to evade the claims of the fourth commandment of the decalogue. Rather than turn from the precept of man to that of God, they resort to a line of argument which leads to the conclusion that the Creator of the universe himself has passed away. This is coming within speaking distance of atheism, to say the least. This same spirit would, if possible, ascend to the third heaven, burst into the sanctuary, drive God from his throne, rend the ark into fragments, and, seizing the tables of the ten commandments, would grind them to powder.

Christ fulfilled his Father's law, not by abolishing it, but by meeting its claims. "The wages of sin is death." Rom. 6:23. "Sin is the transgression of the law." 1 John 3:4. All had sinned, and were doomed to eternal death. God gave his only begotten Son to die in the sinner's stead, thus preparing a way by which we can, by rendering obedience to the law (Matt. 19:17), secure an entrance into the city of God, and recover our lost right to the tree of life. Rev. 22:14.

The law cannot cease to exist until all things are fulfilled. But this state of things will never occur. Some prophecies span the cycles of eternity. God has promised to create a new heaven and a new earth (Isa. 65:17), in which the righteous shall dwell forever. Ps. 37:29. Seasons of special worship will be maintained there. The prophet Isaiah says: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Chap. 66:23.

Instead of the Sabbath's ending at the cross, it passed down through the world's midnight, when all Christendom was beneath the iron heel of Rome; and when sin and sinner shall be destroyed from off this earth, and it is brought back to its Edenic beauty, the Sabbath will be kept as in the beginning, and all flesh will come to worship before the throne on that blessed day. Let us say with the psalmist: "Therefore I love thy commandments above gold; yea, above fine gold." Ps. 119:127. GEO. THOMPSON.

Odin, Ill.

—The grandest vocation is the Christian calling; the most exalted office, the Christian priesthood.

—Disagreeable Sabbaths sift churches as honestly as the test of lapping water sifted the ten thousand troops under Gideon. Those who really want to get to God's house on a wet or wintry Sabbath usually get there.—*Dr. Oyler*.

—The highest efficiency of the church is reached when each member prays and works as though the Spirit of God had chosen him as his special instrument for the conversion of souls.—*Golden Rule*.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

526.—ANCIENT SUNDAY SACREDNESS.

Was Sunday kept as a sacred day by the heathen before Constantine's time? T. J. H.

The heathen anciently had different objects of worship for different days of the week, and the sacredness attached to those days varied with the degree of reverence had for the several objects of worship. As the sun was the most important object of worship, and was worshiped on the first day of the week, that day necessarily became their chief holiday, and has since then been very appropriately styled "the wild solar holiday of all pagan times." It is more than probable that the heathen attached considerable sacredness to Sunday, even before Constantine's day.

527.—SABBATH COLLECTIONS.

How do you show that it is right to take up collections on the Sabbath? Is it right to decide by vote on the Sabbath how such money shall be appropriated? Is it right to take up collections on the Sabbath to defray church expenses, such as lights, fuel, stoves, church repairs, fixtures, etc.? A. J. AND W. T. H.

Before proceeding to answer the above queries, it may be well to define the nature of "Sabbath collections" that it is proposed to show are allowable. "Sabbath contributions" is a more appropriate name for that which it is admissible to take up on the Sabbath, as "collections" signifies a commercial transaction that is not allowable upon the Sabbath. Appropriate Sabbath contributions consist of free-will offerings made for the furtherance of the cause of God, whether pertaining to the Sabbath-school or the missionary work. The amount so given is not decided by any system of reckoning to ascertain the exact sum requisite to meet existing conditions, but should be set apart or decided upon previous to the Sabbath, and on that day offered as an act of worship. This principle is taught in Num. 28:9, 10. In giving instruction for proper Sabbath worship, these words are recorded: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: this is the burnt-offering of every Sabbath, beside the continual burnt-offering, and his drink-offering." Thus we see that the regular, daily offering was doubled on the Sabbath day, and the whole congregation shared the expense of providing these daily offerings that were made as a part of the regular worship. This was not a new feature of worship introduced only on the Sabbath day, but simply an increase of that kind of worship given on all days of the week that was allowable on the Sabbath.

The payment of tithes, pledges, or apportionments on the Sabbath is contrary to the principle which enforces or admits of free-will offerings, as before stated, for the following reasons: 1. Such payment requires an act of reckoning to ascertain the amount needed to meet the conditions of such tithe, pledge, or apportionment. 2. In order to conform to the correct method of transacting business, the person to whom such payment is made, should enter the proper credit in the record book, and pass a receipt to the person who makes the payment. 3. These are commercial transactions, a performance of which is not consistent with Sabbath worship or observance.

The raising of money for church repairs and other expenses mentioned in the query, is a matter that requires calculation and computation. Furthermore, these expenses are incurred for the personal safety and comfort of those who attend worship, and not especially for the advancement of the work or cause of God. If the raising of money to meet those contingencies is proper Sabbath work, then it would be proper to raise money upon the Sabbath for the erection of a church; and if so, what harm would there be in going still farther and engaging in the construction of a church upon the Sabbath?

From the foregoing it follows that the act of appropriating money to different purposes by vote of a Sabbath-school or congregation upon the Sabbath, or of raising by contributions money to defray expenses incurred for our personal comfort and convenience in the worship of God, is not consistent with Sabbath worship or observance. Such acts suppose the discussion of the questions relative to the merits of the cause, the obligation of the body so acting, the ability to give, the amount to be given, and provisions for executing the will expressed by such vote or action. We are led to conclude that the only contributions or financial matters appropriate for the Sabbath are the free-will offerings that are dedicated directly and especially to the work of spreading abroad a knowledge of the gospel, as distinguished from the commercial transactions of paying tithes (which are but debts), making church repairs, purchases, etc. These last-named matters more properly belong to the transactions of a business meeting at a proper time.

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.

I CANNOT COME DOWN.

BY MARY E. INMAN.

My brethren, press on in the work of the Lord;
In dangers and conflicts, oh trust his sure word;
He'll lead and protect you and carry you through,
If ever you're striving his great work to do.
And should you be tempted to seek your own ease,
With desire in your heart the world's people to please,
Then say to the world, nor fear though it frown,
I've a great work to do, and I cannot come down!

The work is not easy; the burden's not light
To him who'd be victor in faith's glorious fight;
But Jesus is ready to help and sustain;
Oh, trust in him ever, the victory gain.
Keep your heart ever steadfast your purpose straight on;
Rest not from the conflict till victory's won;
And your Saviour will place on your brow a bright crown:
From working for Jesus, oh, do not come down!

Ewart, Mich.

FLORIDA.

APOKA.—I came to this place Oct. 20, hired a hall, seated it, and began meetings Oct. 22. The attendance was good until we reached the law and the Sabbath questions, since which the stay-away argument has proved quite effectual. Some confess the truth, but nearly all are more or less under the influence of opposing elements. Three have signed the covenant, two of whom had begun to keep the Sabbath from reading the Bible. With the help of the Lord I hope to accomplish some good. L. H. CRISLER.
Nov. 3.

KANSAS.

WINDOM AND STERLING.—After the close of our labors at Sterling, we spent a little over two weeks at Windom, where a resident family of Sabbath-keepers had awakened some interest by missionary labor; and as a result of our efforts, four are obeying the truth and others are investigating. We then attended the quarterly meeting at Sterling, and administered the ordinances, at which time the good Spirit was manifest. Six united with the church, three by baptism. JOHN GIBBS.
Oct. 5. G. H. ROGERS.

INDIANA.

DELPHI AND LOGANSPORT.—The duty of maturing our summer's work in these places devolving on me, I returned to this field soon after our good camp-meeting. At Delphi most of those signing the covenant remained true to their pledge. A church organization of ten members was effected, and others promised to unite with them. All points of the faith were set before them, and all accepted with cheerful hearts. A room was secured in which to hold regular meetings.

At Logansport much more labor is needed. More than twenty are firm in the truth, and there is a Sabbath-school of over thirty members. Meetings were held at the homes of the members until recently, when we secured, for moderate rent, a public building just suited to our purposes, in the central part of the city. Pledges have been made and partly paid that will secure the building for one year, and furnish it with all the conveniences to make it neat and comfortable. All are rejoicing in their bright prospects for the future, and are taking hold of the work with an earnest spirit. May the Lord continue to add his blessing. To him be all the praise. J. P. HENDERSON.
Nov. 1.

OHIO.

WASHINGTON C. H. AND SABINA.—We closed our meetings at Washington C. H. a few days earlier than we had expected, as the wind damaged our tent so badly that it was not best to keep it up any longer. We feel that the effort here was not in vain, as one precious soul was added to the number who were already keeping the Sabbath at that place. Others express their belief in our faith, for whom we have hopes.

We began meetings in a union church two miles from Sabina Oct. 30. Up to this date we have delivered eleven discourses, and the interest, good at first, is steadily increasing. We hope so to relate ourselves to God that he will be pleased to bless this effort to the salvation of many precious souls. O. F. GUILFORD.
Nov. 3. L. B. HAUGHEY.

BLOOMDALE.—We closed our meetings at this place on the evening of Oct. 18, after continuing for nearly seven weeks. Although the weather was quite cool part of the time, the attendance, which was good,

was affected but very little, the tent being comfortably heated by natural gas, which we burned in large burners without stoves. The Lord gave freedom in presenting the message, and it was listened to by attentive hearers; but toward the last, opposition became very bitter. Two sermons were preached against the truth, while others did all they could in a private manner to overthrow our work. Eight commenced to keep the Sabbath, three of whom signed the covenant. One brother, who was bitterly opposed by his father, had to leave home for the truth's sake, and his sister may have to bear the same trial. May the Lord help them to be faithful. Upon such he has promised his special blessing. Another brother who has lately embraced the truth, and who has the cause at heart, commenced to canvass for the "Marvel of Nations," and is meeting with good success. Our tent company sold a little over \$45 worth of books, pamphlets, and tracts, and ordered the REVIEW sent to four families, one for a year. We remained a week after the meetings closed, to follow up the interest. If a place can be secured, meetings might be held here during the winter to good advantage.

We also held a few meetings at Arcadia, Hancock Co., for the benefit of the little company there. Although we have not seen as much accomplished at these places as we would like, yet we trust the Lord will water the seed that has been sown, and hope to see fruit of our labor in the kingdom of God. We go from this place to our homes.

Nov. 3.

O. J. MASON.

H. H. BURKHOLDER.

PENNSYLVANIA.

MINES.—Doubtless many are looking for a report from this field, and are anxious to know more of that wonderful sermon poured upon S. D. Adventists by the Rev. J. J. Pierce. I cannot say, I alone escaped to tell the tale; for Ex. 1:12 better represents the standing of the Adventists since the effort of Rev. Pierce, who is said to be the best man among the Methodists in Southern Pennsylvania. His sermon was a strange mixture of ignorance and prejudice. He did not venture to touch a point of belief held by S. D. Adventists, but raised false issues, doubtless thinking that the easiest road to victory. We give a few examples of his statements concerning our denomination: "They deny any distinction between spirit and body;" "They believe man is annihilated twice, once at death, again at the resurrection;" "They believe in the annihilation of matter as well as of organization," etc. His attempt to prove the "conscious existence after death" was a very weak effort, made up of such quotations as "God is not the God of the dead, but of the living," etc. The only new point of interest was the information that "though dead for 1500 years, Moses and Elias appeared on the mount of transfiguration." He seemed about as ignorant of Bible history as of the views of S. D. Adventists. He further said: "At death we do not go into nonentity, we simply pass around the corner, and who will say that every man does not attend his own funeral?" His appeal to reason was amusing, thus: "Were it not for the soul, people would have to get married over again every seven years, as the matter in their bodies changes." The reasoning of the Rev. Pierce throws new light upon the words of Christ in Luke 20:35.

The few who have embraced the truth feel stronger because of the opposition. Our sales of tracts, pamphlets, and books amount to over \$100. Eld. Peabody and daughter have just entered the city of Altoona, to extend the "flood of tracts and books" in that direction. We remain to follow up the work, as many are still in the valley of decision.

J. E. ROBINSON.

MINNESOTA.

AMONG THE CHURCHES.—Since my last report, I have seen some evidence of the blessing of God. I can truthfully say, "The Lord is good, and greatly to be praised." I remained at Pelican Rapids until Sept. 28, when I went to the Sauk Centre camp-meeting, leaving fifteen trying to keep all the commandments of God. At the Sauk Centre meeting the Lord seemed near, and I left with a strong determination to labor on in the cause of the Master. From this meeting I started out on a short tour through my district, visiting the churches at Crow Wing, Verndale, Stowe Prairie, Wadena, and New York Mills, and passing through Frazee City came to Pelican Rapids Oct. 22. I found that the enemy had succeeded in causing two to give up their hope in the truth; others were firm and doing well. Bro. L. Johnson arrived the same day, and we labored together until the following Thursday. Six were baptized, and a church of ten members was organized. Five others are keeping the Sabbath who we hope will join the organization later. Thursday I came to West Union, where I spent the Sabbath. I am now on my way to Stowe Prairie, to attend the district quarterly meeting. Nov. 3. BYRON TRIPP.

AMONG THE CHURCHES.—Since our camp-meeting at Sauk Centre, which but few Scandinavians attended, I have visited Lake Johanne, Gilchrist, Arti-

choke, Herman, Pelican Rapids, and Eunice, and the work of God is onward. The most of the brethren in all these places show by their works that they love present truth; and my earnest prayer is that through Jesus Christ our Lord they may be victorious over all that would hinder them from glorifying God, and remain faithful to the end.

At Pelican Rapids I met Bro. Tripp. Although we there felt the hatred of the enemy toward those who keep the commandments of God and the faith of Jesus, yet we received many blessings. A church was organized, composed of ten members. Six received baptism, and four had previously been baptized. Officers were chosen. There are several more who keep the Sabbath of the Lord who we hope will soon unite with them.

At Eunice one brother was baptized and received into the church, and a sister decided to keep all the commandments of God. These brethren are all poor, but this year the Lord has blessed them with good crops, which helps them much. We celebrated the ordinances, and an elder was chosen and ordained. A young brother from here will attend our school in Battle Creek this winter. I am now at Monticello.

Nov. 4.

L. JOHNSON.

DODGE CENTER.—While at Dodge Center, Oct. 24, 1886, we received the following communication, which will speak for itself:—

"To Elds. W. B. Hill, H. Grant, etc., the ministerial brethren at the S. D. Adventist quarterly meeting in Dodge Center, greeting.

"Dear brethren: As I am here for the purpose of considering the claims of Mrs. E. G. White's so-called 'visions' to inspiration, and other points in the Advent doctrine, it would be very agreeable to me to have you present to hear me. And as you have been very bold in declaring your readiness to meet ministers of other denominations in discussion, I therefore invite you to a public discussion of the points of difference between us. You shall have the free use of the S. D. Baptist house here, and the whole evening to yourselves, and shall be treated with Christian kindness and fairness.

"You shall have every alternate evening as long as you see fit to continue the discussion.

"If you hold the truth, you need not fear discussion or investigation. If you do not hold the truth, the sooner all concerned know it, the better.

"Patiently awaiting your decision, I am your brother in the Lord Jesus,

"ALEXANDER MC LEARN."

After consulting the brethren here, it was thought best to accept the invitation so urgently given. Accordingly, arrangements were made to consider the following subjects: The "Testimonies," the Nature and Destiny of Man, and the Sanctuary. Eld. M. was to lead out, and I was to follow. The "Testimonies" were considered first. He began with his sad experiences at Battle Creek, claiming that sister White's "Testimonies" were the cause of his grievances. He admitted the church members to be among the finest and best people he ever knew or met with; but he set forth the leaders, with few exceptions, as being deceivers and falsifiers of the worst kind, as being lords in God's heritage, and ruling the flock with despotic sway. He seemed to warm up while thus traducing our leading brethren. He soundly berated us for going from house to house and persistently teaching our doctrines, visiting the disaffected, those of limited judgment and lacking sense, claiming that we should be despised and that we are despised, one of his brethren responding warmly, "It serves them right." About this time we began to think the sweet spirit of Christian kindness was not quite so prominent as his letter of invitation had led us to expect. When he spoke of S. D. Adventists and their work, he manifested a bitterness impossible to conceal. He next took up the old and long-ago exploded objections to the "Testimonies," such as suppression, the shut door, etc.

We replied that as to his troubles in Battle Creek, we could say but little, as we were not present, and were not very well acquainted with the circumstances in the case. If the men he had so bitterly assailed could be present and speak for themselves, things might look very different. It would be interesting, no doubt, to hear them give their version of the matter. Does our law judge a man before it hears him? These men had not been heard, therefore could not be judged or condemned. It is marvelous that such wicked men should attract to themselves the best men and women we ever knew. It is wonderful that such exceptionally good people would continue so long under the leadership of such bad men. Lastly, these men are not deceivers and falsifiers as he has set forth, but are the Lord's faithful servants; yet he has spoken evil of them behind their backs, and no backbiter shall abide in the Lord's tabernacle or dwell in his holy hill. Ps 15: 1.

As to the charge of going from house to house, we pleaded guilty. In that respect, he had brought in a true bill against us; but that we merited contempt for so doing we could not admit, as that would involve the apostle Paul in the same condemnation, for he testifies: I "taught you publicly, and from house to house." Acts 20: 20. It is a fact that some good Seventh-day Baptist deacons and others invited us to their homes, and we read the Bible and prayed

with them, but failed to discover that they were very limited in judgment, or especially lacking in sense.

Concerning suppression, shut door, and other objections urged by him against the "Testimonies," we had good liberty in replying to them. After answering objections, we showed that the "Testimonies" stood every Bible test, that God's Spirit should be poured out upon his people in the last days, that they should see visions, and prophesy, and that the spirit of prophecy would be a prominent characteristic of the remnant church (Rev. 12: 17; 19: 10); and closed with an appeal to the S. D. Baptists to be friendly with us, as they and we are the only people in the world upholding God's down-trodden Sabbath, and as far as possible unite with us in the good work.

Our people were much strengthened in the belief that the "Testimonies" are of God, and rejoiced greatly in the truth. But trouble was in the camp of our S. D. Baptist brethren. We had been cordially invited into their church, and now the great question seemed to be, how to get us out again as soon as possible. We pleaded for more than one discourse each on each subject; but that was not to be thought of. Eld. McLearn then came to the front with the statement that he must go to Wisconsin, and could stay no longer than till Sunday evening. We urged that the terms of invitation extended the time as long as we saw fit to continue the discussion; and now must we be limited to just three discourses? How is this? Did he not know his time was so limited when he sent us the challenge? or did he think his three discourses all that we would be able to endure?

He next stated that he had sent us this invitation entirely upon his own responsibility, and the board of trustees would not stand to it. Here was a marvel of marvels, that he should presume to promise us the free use of the church without consulting the leading brethren, and without any authority whatever for so doing. Granting this to be so, why should the board object? The invitation reads: "If you have the truth, you need not fear discussion," etc. Even so of our S. D. Baptist brethren; if they have the truth, they need not fear discussion or investigation. But all this availed nothing. The decree was inexorable. We should be allowed three discourses and no more.

Another trouble was, they said, I did not conduct our side of the discussion properly. I brought in more scripture than Eld. McLearn, which was all wrong. Eld. McLearn demanded that we should refer to the scripture texts he quoted, and to those only. We agreed to examine carefully every text he quoted in support of his position, and fairly answer his argument; but we must have the privilege to compare scripture with scripture, and so harmonize the whole. Notwithstanding his demand was so unreasonable and unjust, he determined to force it upon us by appealing to the audience. The vote was so unsatisfactory to him that he waived his demand and proceeded with his discourse on the next subject; viz., the nature and destiny of man.

We have neither time nor space to refer to more than one, and that the most prominent, of his positions on this subject. A little new light was offered on Rev. 20: 13: "Death and hell delivered up the dead which were in them," etc. "Death," he claimed, was from the Greek word *thanatos*, and denotes the abode of the departed spirits of the wicked. "Hell" is from the Greek word *hades*, and denotes the place where the bodies of the dead remain between death and the resurrection. At the resurrection, *thanatos* delivers up the spirits of the wicked, and *hades* delivers up their bodies; bodies and spirits are then reunited and cast into the lake of fire. We called his attention to the fact that both *hades* and *thanatos* delivered up the dead which were in them. Whatever *hades* delivered up was *dead*. Whatever *thanatos* delivered up was *dead* also. Therefore if *thanatos* delivered up the *spirits* of the wicked, they were *dead* *spirits*.

This new exegesis was disastrous in the extreme to his explanation of the rich man and Lazarus, which he claimed was no parable. We showed from the revised New Testament that the rich man was in *hades*, which, according to Eld. McLearn, contained his dead body only, while his conscious, intelligent spirit was away off in the regions of *thanatos*; yet his dead body in *hades* exercised all the powers of conscious intelligence, suffered torments, lifted up its eyes, saw Lazarus in Abraham's bosom, engaged in conversation, exercised the power of memory, etc., etc. Strange dead body, this! Absurdity could go no farther; it had reached its climax.

This was a little too much. The board of trustees declared the discussion closed, and announced that henceforth the pulpit would be occupied by their own pastor. But upon the next day (Sabbath), by a vote of the church, Eld. McLearn was permitted to continue his work, which he did, and the following evening delivered his discourse on the sanctuary question. We were not present, but were informed by reliable persons who were present that he told the listening people that S. D. Adventists are the two-horned beast of Rev. 13, and have the mark, and to look out for them; and the reason he gave to show why S. D. Adventists are a united people, was that three men rule the whole body. In the General Conference, he says, there is never a negative vote. If a man should presume to vote negatively, off comes

his head. What must we think of a man that claims to know all about us, to tell nothing but the truth, yet makes such a statement as this, which all who have ever attended our General Conference know to be utterly false? The way he tells these things is calculated to deceive; thus, "What I tell you is true, brethren; I have been there, and know all about it." He is so positive, and makes his statements with so much assurance, that it would seem a person must believe them unless he knows better.

His great burden is the "Testimonies." If the Seventh-day Adventists would only discard the visions, then the sun of prosperity would shine upon them, and all would be well and good. Well, let us see: The first-day Adventists are not hampered with the "Testimonies," and they are in fragments; no unity exists among them. The followers of Snook and Brinkerhoof cast the "Testimonies" overboard, that they might take their upward flight, and where are they? Our S. D. Baptist brethren stand upon an eminence of two hundred years' growth and experience in the work of promulgating the Sabbath truth. They have no such weighty incubus to hinder their progress or cripple their efforts; and yet they report themselves as scarcely holding their own.

S. D. Adventists believe the "Testimonies;" and although we are of recent origin, our membership (we say it not boastfully) is more than three times that of the most numerous of the classes mentioned, and rapidly growing. How is this? Our people are sending the truth to earth's remotest bounds. At the last California camp-meeting \$100,000 were pledged to carry forward the missionary work. If our good S. D. Baptist brethren would only look at our position and our work with unprejudiced eyes, it seems to us they could easily judge whether the "Testimonies" are a help or a hindrance.

There are many precious souls among them for whom we hope and pray. Eld. McLearn's effort has already increased the interest to learn more of sister White and her work, and calls are being made for her writings by those who wish to investigate for themselves. The Advent doctrine is like gold; the more it is rubbed, the brighter it shines.

While listening to Eld. McLearn, I could scarcely realize that he once enjoyed the light of present truth. I could only think of the words of the Saviour: "If therefore the light that is in thee be [or become] darkness, how great is that darkness!" Again it is demonstrated how closely the "Testimonies" are connected with the present truth. He turned away from them, and confusion on every other point ensued until even the Third Angel's Message is cast away. Not only so, but his mind is filled with astonishing bitterness against the truth; and nothing will be left undone that he can do to hinder and destroy it. When will men learn they can do nothing against the truth, but for the truth? "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12: 17), which "is the spirit of prophecy." Rev. 19: 10. The dragon is angry with the remnant because they keep the commandments of God, and also because they have the testimony of Jesus Christ. From what we have seen of late, we are sure that the conflict is coming upon the "Testimonies" as well as upon the commandments of God; and God's people must not waver or be of doubtful mind on either point. Both easily endure the test of the keenest criticism.

When a man like Eld. McLearn cannot endure to have his criticisms criticised, it is evident to all that they are not very well founded. It was very pleasant work for him to misrepresent and ridicule the "Testimonies," but to have such work exposed and shown up in its true light was not so palatable. It is with him as it was with the Irishman and his peaches: he liked their flavor very well, but complained that the seeds lay hard in his stomach.

With reference to his charge about our challenging other denominations, I will say that the nearest we came to challenging any one in our tent meeting last summer, was simply to offer our tent to a certain minister to publicly make good what he was privately saying against us behind our backs.

Nov. 5.

W. B. HILL.

THE GERMAN WORK IN KANSAS.

AFTER our good camp-meeting at Wichita, we pitched a 40x60-ft. tent in Hillsboro, and held meetings for one week. Our congregations averaged about three hundred very attentive listeners. The word spoken was not without effect, as was manifested by twenty persons, several of whom were baptized, and united with the church. Among those who joined the church were two prominent ministers and their families, from other denominations. One of these faithful shepherds after embracing the truth, went to his flock to tell them what the Lord had done for him; but without giving him a hearing he was ordered to depart. If he continues faithful and humble, some of his flock undoubtedly will follow his good example.

Yesterday we took down the tent and came to Lehigh, where we held a meeting in the school-house last night. After all the standing room was occupied, many crowded into the halls to hear the words

of life. About three hundred were present. Two more united with the church. We feel and believe that a deep and lasting impression has been made, and that some of the strongholds of the enemy of truth have been torn down by this short effort in Marion county. To God be all the praise! To-day we came to Olney, Rush Co., to labor here over next Sabbath and Sunday, expecting to dedicate our new house of worship which the brethren here have lately erected. This is the first church building for our German brethren in Kansas. By God's blessing and the faithful labor of the brethren, several new converts came into the church since we were here last. We feel of good courage in the Lord when we see the good work thus moving forward. H. SHULTZ.
Oct. 28. S. S. SHROCK.

WICHITA, KAN., CAMP-MEETING.

This last of the local camp-meetings of Kansas was larger than either of the others, there being over three hundred Sabbath-keepers in attendance. The preaching during each day was of a practical nature, designed especially for the benefit of our people. The Lord came very near, and all seemed to drink in of his Spirit. Nearly one hundred German brethren were present, and meetings were held in their language the same as in the English. Eld. Shultz, of Nebraska, was present to assist in the German work. On Sunday, the last day of the meeting, twenty-three were baptized. The weather was pleasant, and all felt that it had been a profitable meeting. Bible workers had been laboring for about two months in the part of the city in which the meeting was held, and meetings for the benefit of the outside interest began the Sunday night before the camp-meeting and continued each evening with an increasing interest. Some evenings the large tent would not accommodate all who attended. Each of the three daily papers of the city published the evening discourses; so many more read the points of doctrine presented than heard them at the tent. Ministers and workers are following up the interest, and we hope for good results. OSCAR HILL.

WEST VIRGINIA STATE MEETING.

This meeting began Thursday evening, and closed Sunday evening. Brethren and sisters came from different parts of the State, till about eighty-five Sabbath-keepers, representing the cause in this new field, were present. Cheering reports and urgent calls for labor came in from different parts of the State. The labor bestowed was designed to help our own people. On Sabbath two Bible readings were held on the subject of spiritual gifts. We also enjoyed an excellent social meeting. God's Spirit witnessed to the truth. Many testimonies were borne, showing strong faith in the Third Angel's Message and the testimonies of the Spirit connected with this work from its rise. The brethren decided to hold a camp-meeting in the State next season. Two hundred and twenty-five dollars were pledged on the tent and camp-meeting fund for West Virginia, and this will be increased to three or four hundred.

Brn. Stone, Foggins, and Iles were present to help in the meeting. Eld. Stone will labor for a time in the State. Several expect to canvass more or less. This field is not so favorable for canvassing as some others, although several have had very good success. The brethren and sisters at Kanawha have fitted up a very comfortable place for holding meetings, which is owned by Bro. Johnson. This is a great improvement on their former place of worship. The brethren and sisters at this place generally are of good courage. All felt very sorry to part with Eld. Chaffee, who has returned to Missouri, his former field of labor; yet they do not expect to see the cause flag in its onward course in the State. There are one hundred and fifty Sabbath-keepers in the State, and there are favorable openings for meetings in many places. We see no reason why a growing, self-sustaining Conference may not be organized here next year. May the blessing of God continue to rest on the good work in West Virginia. R. A. UNDERWOOD.

KENTUCKY SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

The first meeting of the regular annual session of the Kentucky S. S. Association was held on the campground at Bowling Green, Oct. 7, 1886, at 9:30 A. M. Meeting was called to order by Eld. G. G. Rupert, president of the Conference. In the absence of both the President and Vice-president, Eld. R. G. Garrett was chosen to act as chairman of the meeting. The Secretary being absent, the reading of the report of the last annual session was omitted.

The brethren from abroad were invited to participate in the deliberations of the meeting. V. H. Lucas, president of the Ohio S. S. Association, imparted some important instruction, which, if heeded, will cause a marked improvement in the Sabbath-schools throughout the Conference. Eld. R. A. Underwood also gave a few remarks, sanctioning the suggestions and ideas before given.

The Chair, being authorized, appointed the usual

committees, as follows: On Nominations, J. B. Forest, Elsie Scott, and J. W. Ford; on Resolutions, I. H. Evans, V. H. Lucas, and Allie Coombs.

Adjourned to call of Chair.

SECOND MEETING, OCT. 12, AT 5 P. M.—Committee on Nominations, reported as follows: For President, I. H. Evans; Secretary and Treasurer, Anna Lee Coombs.

Committee on Resolutions reported as follows:—

Resolved, That each family take the *Instructor*.

Resolved, That where families are scattered so that they cannot meet with others, we recommend them to hold regular Sabbath-schools.

Resolved, That we recommend all our schools to supply themselves with useful helps.

Resolved, That we recommend each Sabbath-school to send in a quarterly report to the State Secretary.

After considering each of the above resolutions separately, the report was adopted.

Meeting adjourned *sine die*.

R. G. GARRETT, *Chairman*.

OLLIE TRENT, *Sec*.

INDIANA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

The ninth annual session of this Association was held on the camp-ground at Wabash Sept. 29 to Oct. 5, 1886.

FIRST MEETING, SEPT. 28, AT 5 P. M.—The minutes of the last session were read and approved. Reports of special meetings held during the year were also called for and read. The President then made remarks to the effect that some changes should be made in our State constitution, and that our Association is not working in harmony with it. He also suggested that a committee be appointed to revise the Constitution if thought necessary. The Chair being authorized appointed all committees, and the following were named: On Resolutions, W. R. Williams, E. E. Marvin, Leanna Morrell; on Nominations, N. W. Kanble, F. M. Roberts, H. M. Stewart; on Constitution, John W. Covert, Theo. Clapper, J. Anderson.

Adjourned to call of Chair.

SECOND MEETING, OCT. 2, AT 9:30 A. M.—The Committee on Resolutions made a report, which after amendment read as follows:—

Whereas, We consider the Sabbath-school an important part of the Third Angel's Message, and a dispenser of Biblical light and knowledge; therefore—

Resolved, That the Indiana S. S. Association express its gratitude to God for blessing it with the progress of the past year; that we pledge ourselves to renew our energies in the Sabbath-school work, and to devote more time to the preparation of the Sabbath-school lessons; and that we will engage in this branch of the work with a spirit of devotion that should characterize the work of God.

Whereas, The Sabbath-school work is the nursery of the church, instilling Biblical knowledge and faith into the minds of the young; therefore—

Resolved, That this Association urge every church member to be an active worker in the Sabbath-school, and that parents be encouraged to accompany their children to the Sabbath-school, having previously prepared them for their work.

Resolved, That, believing that contention and strife lead to disunion, we suggest that when members of a class differ in their views of a subject, the teacher allow each pupil to present his views but once during a recitation.

Whereas, There is safety in much counsel; therefore—

Resolved, That during the coming year we will hold at least four S. S. conventions.

Resolved, That we recommend all the schools to hold teachers' meetings.

Resolved, That the President or Secretary visit different parts of the State to work up the S. S. interests.

Whereas, A geographical knowledge of Bible lands is essential to an intelligent understanding of some parts of the Scriptures; therefore—

Resolved, That we encourage all our schools to procure such Bible helps as will meet this want.

The resolutions were considered separately and unanimously adopted, the last one calling forth interesting remarks from Eld. Canright, showing the importance of such helps as maps, blackboards, a bell, song books, school and class record books, etc. The use of blackboards is especially important, since smaller children will be more interested and the lessons will be more forcibly impressed upon their minds by the use of blackboard illustrations than in any other way.

Adjourned.

THIRD MEETING, OCT. 3.—The Committee on Nominations reported as follows: For President, Leanna Morrell; Vice-President, J. P. Henderson; Secretary and Treasurer, Allie Lewis; Executive Committee, E. E. Marvin, Joel Yeager, Preston Reed. The report was accepted.

The Committee on Constitution reported, but no action was taken.

The financial report was also read and accepted.

Adjourned *sine die*. J. P. HENDERSON, *Pres*.

LEANNA MORRELL, *Sec*.

TO BRETHREN AND SISTERS IN NORTH DAKOTA.

WE are glad to announce that we are now prepared to transact T. and M. business in Dist. No. 10, and can fill orders for books, tracts, and pamphlets, and also transact periodical business. Mrs. Nettie G. White will act as secretary of the district, and all T. and M. business should be addressed to her, at Fargo, Dak., Box 1105. We have on hand a good supply of our standard works, and we trust that all our friends will purchase of the district, thus helping on the work here. Surely the harvest is great, and the laborers are few in our field. We trust that all may become laborers, and help scatter the seeds of truth, that others may be brought to the light. Now is the time to work. A long winter is before us. Here in Dakota people have little to do during the long, cold months, and will have much time to read. Shall we not place something in their hands that will call their attention to the times in which we live? Can we not send the *Gospel Stickle* to our neighbors? Perhaps many who we think would take no interest would be glad to investigate. Then there are our small tracts, carefully written, which have carried the truth to so many; are there not those of our neighbors who would read them? Could we not sell some friend a copy of the "Marvel of Nations" or of "Thoughts on Daniel and the Revelation"? I know many are not able to buy, on account of the failure of crops this year; but we can at least lend them these good books, which lie idle on the table or bookshelf too much of the time. Then as we visit our friends, can we not carefully and wisely speak of the truth, say a word in its favor, and not let the whole conversation drift on things of the world, our farms, stock, etc.?

Dear brethren, there are many ways in which we can work if we have the real missionary spirit in the heart. Let us not allow the fall and winter to pass without getting some of our reading matter before our neighbors and friends. Soon the harvest will be past, and whom will we be instrumental in bringing to a knowledge of the truth? By faithful, devoted labor, perhaps an interest can be awakened in your vicinity, and when the minister comes, those who have been reading will be more readily convinced of the truth. Calls are now coming in for labor where such work has been performed, and we know of some here who have given their hearts to God and commenced the observance of the Sabbath before hearing a sermon. And, brethren, let us keep a record of our work. Put it down in a little book kept for that purpose, so that when a blank is sent you by your librarian, you can easily fill it out. Trusting to memory is not satisfactory in this matter. May God help us to be diligent in this work while the day lasts.

Quite a number expect to canvass in their respective communities this fall and winter, for the "Marvel of Nations," and we hope to hear from them often; also from all who design to enter the work in any capacity.

Indications of good begin to appear here in Fargo as the result of Bible work, and several are becoming interested. After consulting with others, it is thought best to hold a general meeting here in Fargo, Dec. 17-19. We can then together seek the Lord, become better acquainted with each other, and be instructed in the best plans of labor. Eld. G. C. Tenney and others expect to be with us. Now, who will come? Begin now to make your preparations. Especially do we desire to see all who are in the canvassing work. Come, brethren and sisters, let us meet together at this time, and learn how better to do the work God has given us.

W. B. WHITE, *Director*.

TEXAS CONFERENCE TREASURER'S REPORT.

This report having been inadvertently omitted from the report of the Texas Conference proceedings, the secretary sends the following with the request that it receives a place in the REVIEW:—

Cash on hand Aug. 4, 1885,	
Rec'd from churches to Aug 23, 1886,	\$2,042.73
Paid out during the year,	1,744.78
Balance on hand Aug. 23,	\$298.95
Loaned to tent fund,	\$79.00
" " C. M. "	72.50
	\$151.50
Rec'd on ministerial fund,	196.35
Paid out on " "	150.00
	\$46.35
Total on hand,	\$345.30
J. W. GAGE, <i>Treasurer</i> .	

—If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is only a question of time.—*Prof. Phelps*.

—It is not what men eat, but what they digest, that makes them strong; . . . not what men read, but what they remember, that makes them learned; and not what we profess, but what we practice, that makes us Christians.—*Bacon*.

News of the Week.

FOR WEEK ENDING NOV. 13.

DOMESTIC.

—Reno, Nev., was slightly shaken by an earthquake Monday morning.

—The Prohibitionists polled more than 25,000 votes in Ohio.

—A submarine torpedo boat called the *Peacemaker*, has made two successful trips in New York waters.

—The Knights of Labor propose to publish a daily paper at Milwaukee in the interests of the order.

—Natural gas was struck Thursday at Muncie, Ind., and the people are greatly excited over the discovery.

—St. Peter's Roman Catholic Cathedral, at Allegheny City, Pa., was totally destroyed by fire Friday night.

—One half of the town of Wolcott, Ind., including Peck's Hotel and the Christian church, was destroyed by fire Tuesday morning.

—The annual revenue from the sale of ice harvested on a 54-acre pond near Truckee, Nev., is \$75,000. A single crop of ice averages 50,000 tons.

—The Forcite Powder Works, at Hopalong, N. J., exploded Tuesday afternoon, one man being killed and five others seriously wounded.

—The unpleasant fact is stated that 17 lumber companies, each owning from 3,000 to 25,000 acres of red-wood forest, are waging a war of extermination upon the California giant trees.

—It is proposed to make use of electricity in cremating dead bodies. The process is much more rapid than any yet introduced. Upon turning on the current the body is instantly consumed.

—In view of the damaging influence of liquor upon the people of Alaska, the United States Government has taken notable action in prohibiting its introduction there for medicinal, mechanical, and even for scientific purposes.

—The Territory of Montana will send to the Eastern markets this year not less than 250,000 head of cattle, and it is thought the number may reach 275,000. From seventy-five to one hundred car loads of these are being shipped daily.

—An obsidian cliff half a mile long and from 150 to 200 feet high constitutes one of the interesting features of the Yellowstone national park. Its material is said by Prof. Indings, of the Geological Survey, to be as good a glass as any manufactured artificially. The color of the cliff is mostly jet black.

—A general eruption is feared in that section of the Yellowstone Park called "Hell's Half Acre." The Excelsior Geyser is disturbed, with indications that it will soon be in action. Oscillations early Monday morning shook the houses in the region, throwing glassware from shelves, breaking windows, and causing plaster to crack and fall.

—Upon the arrival of the mail train on the Buffalo, Rochester, and Pittsburgh Road at Dubois, Pa., Thursday, the car inspector found three dynamite bombs and caps attached to the springs of the rear coach, which contained thirty-four persons. It is believed that the explosives were placed under the car at Puxatawney, and how the train ran the twenty miles between that place and Dubois without an explosion occurring excites the greatest wonder.

FOREIGN.

—Russia is to have a railroad tunnel three miles long, at a cost of \$3,500,000.

—Disastrous floods have occurred in the south of France, doing much damage to railways and bridges.

—Work has been again suspended in all the cigar manufacturing in the city of Havana.

—Kladco, a town of Bohemia, is threatened with destruction. All the streets are sinking. The town is built over iron and coal pits.

—An article in the *Warsaw Gazette*, predicting the speedy dissolution of the Austro-Hungarian Empire, has created a great sensation at Vienna.

—The total number of persons condemned to imprisonment for life for participation in the recent revolution at Madrid, Spain, is 230.

—The Union Hotel and several business structures at Calgary, N. W. T., were burned Monday. The loss is \$100,000, with insurance of but \$2,400.

—The total production of sugar in Cuba in the season 1886-87 will amount to over 800,000 tons, and exceed the largest crop heretofore raised on the island.

—A bridge has been built across the river Jordan, which gives safe passage at all seasons, and prevents the loss of life and property formerly common at the ford.

—A Chinaman has purchased for \$16,000 the exclusive privilege of selling opium in Panama. The money is devoted partly to hospitals and partly to reducing the government debt.

—A "Society of Romanization" has recently been formed in Japan, which has a membership of more than 1,000 persons, many of whom are princes and government officials. The Japanese government warmly supports the reform.

—A Russian engineer claims to have discovered a process of reducing petroleum to the form of crystals, which may be easily and safely transported to any distance, and then reconverted into liquid form.

—The opinion of the Melbourne correspondent of the London *Times* is that the recent gold discovery in South Australia is really one of vast importance. He speaks of "an unquestionably new and very extensive gold field."

—At the Lord Mayor's banquet held in London the evening of Nov. 9, Lord Salisbury stated that England meant to occupy Egypt until her work in that country was completed. The remark has made a profound impression in French political and financial circles.

—An electric mountain has recently been discovered in Mexico, seven miles from the town of Santa Cruz. The rock of which the mountain is composed resembles ordinary soap-stone, and a small quantity applied to a battery produces strong electric currents.

—The cars of a Canadian Pacific construction train, while ascending a steep grade near Roger's Pass, British Columbia, Sunday, became separated, some of the cars dashing down the incline and into another construction train. Four men were killed, and a number of others were wounded.

—Monday night, at Los Vecos, Mexico, the hacienda of Hewitt Griner, a Texas ranchman, was attacked by Mexicans, Griner and one of his men named John Weaver being killed. The Americans reached the Texas side of the river under a volley from the rifles of the Mexicans.

—The late earthquake on the Mediterranean shore, which preceded by two days the one that half destroyed Charleston, is described as one of the most severe ever known. Many cities of Greece were more or less destroyed. The disaster was most destructive in the island of Zante and on the western coast of the Peloponnesus. The center of the earthquake was in the sea thirty miles southeast of Zante, breaking at that point the telegraph cable.

RELIGIOUS.

—The Lutherans will observe November 14 as Luther Memorial Sunday.

—Agitation has been commenced in favor of a Sunday-rest for the soldiers of the United States army.

—The anti-music convention of United Presbyterians, in session at Pittsburg, adopted Thursday a plan of organization for those opposed to instrumental music in churches.

—The Roman Catholic Church is making slow progress in the settlement of the debts of the late Archbishop Purcell, which amount to \$4,000,000, with an addition of \$200,000 interest annually.

—Germany is said to be undergoing a remarkable change in its religious and educational life. There are at present 2,553 men studying theology in the Prussian universities alone, an increase of 1,159 since 1882.

—The Pennsylvania Synod passed a resolution, introduced by Dr. A. T. Pierson, repudiating the doctrine of future probation, and calling it "non-scriptural." There was scarce half a dozen dissenting votes.

—The Italian Minister of Worship is preparing a bill on the reorganization of ecclesiastical property. It is stated that the measure will render it illegal to receive new subjects in either monasteries or convents in the kingdom of Italy.

—R. G. Ingersoll, the noted infidel lecturer, has stopped lecturing, and is reported to be suffering from cancer of the throat. In answer to a gentleman who asked him why he had given up lecturing, he said: "I have fought God long enough; I have given up fighting God."

—The membership of the so-called dissenting churches of England has increased, during the ten years ending with 1885, from 1,417,890 to 1,649,894, or about sixteen per cent. The growth of the population in the same time was two per cent less than the average increase of the churches.

—The last report of the International Committee of the Y. M. C. A. makes the startling assertion that 75 per cent of the young men of this country are never seen inside of any church, that only 15 per cent of them can be called regular church-goers, and that but 5 per cent are communicants.

—A leading New York journal says: "Brooklyn can no longer claim the proud distinction of being the 'City of Churches.' During the last ten years, while the city has almost doubled its population, only thirteen new places of evangelical public worship have been opened, including chapels. This is only one place for each increase of about 27,000. It is a fact that to-day the religious destitution of that city is greater than that of any other leading city in the United States."

—The General Council of the Lutheran Church, in session at Chicago, having been overwhelmed with telegrams as to its reported action with respect to the confessional, on the 26th ult., adopted a resolution repudiating the statement representing its action as "requiring private confession and absolution before the clergyman, somewhat similar to the Roman Catholic Church," and officially stating that no such action was either taken or even proposed; that "in common with our fathers, we repudiate and condemn with all our hearts any and every form of confession that requires an enumeration of sins, and that our action simply provided an order for personal confession of sinfulness and penitence to be used by the communicant when he so desired, as well as an order for the public confession customary in the Lutheran churches, preparatory to the Holy Communion."

Obituary Notices.

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

—TWING.—Died of acute meningitis, Oct. 9, 1886, in Great Barrington, Mass., my dear wife, Katie I. Twing, in the twenty-fifth year of her age. A loving companion and mother has passed away; but we cannot mourn as those that have no hope, for we know she sleeps in Jesus, and trusted in One who will restore her to us in that glad day when the people of God are gathered home. STANLEY E. TWING.

—ROOD.—Elizabeth F. Rood, wife of B. A. Rood, peacefully fell asleep Sept. 27, 1886, aged 52 years, 8 months, and 16 days. She leaves a bereaved husband, one daughter, and two sons, who deeply mourn their loss; but they have the assurance that all is well with her. Her sickness was short and painful, and borne without a murmur. She kindly admonished her dear family to prepare to meet her again. She pointed out the way of life to them, and passed away, leaving a sweet smile on her countenance that seemed to attest that it is sweet to sleep in Jesus. MARYETTE LANGDON.

—HAYDEN.—Died at River Falls, Wis., Oct. 17, 1886, Lucy M., wife of L. F. Hayden, in the twenty-second year of her age. Funeral services were held Oct. 21. Text: Rom. 8:28. An affectionate husband and a loving mother, in her declining days, mourn their great loss, in which they have the sympathy of many friends. She was a faithful Christian, and possessed a loving and gentle nature, which endeared her to all who knew her. She died with a peaceful trust in her Saviour, and prayed that her surviving loved ones might so live as to meet her in the kingdom of God. G. C. TENNEY.

—CLARK.—Died in Oakland, Cal., Oct. 24, at the residence of her son-in-law, B. R. Nurdyke, Mrs. Nancy Clark, aged 74 years, 6 months, and 27 days. Her death was caused by typhoid fever, from the effects of which she was not able to recover, owing to the weakness incident to old age. She had formerly been a member of the M. E. Church, but for the last year and a half she had been a conscientious observer of the Sabbath of the Lord. Owing to extreme deafness she rarely attended church, but she was a diligent reader of the Bible and of religious publications. Her whole life indicated that she was a sincere lover of the Lord. Remarks at the funeral by the writer, to the bereaved family and sympathizing friends. E. J. W.

—HINMAN.—Died Oct. 12, 1886, of paralysis, at the home of her daughter, Mrs. H. Grinols, in Ellicottville, Sr. Abigail Hinman, aged 73 years, 1 month, and 25 days. In early life she gave her heart to God, uniting with the Methodist Church. About six years ago she embraced present truth, and united with the Seventh-day Adventist Church. Since casting her lot with this people, she has been true to the doctrines of the Bible taught by them. Although a great sufferer, she manifested much patience. About four years ago she buried her husband, since which time she has been cared for by her children, of whom there are twelve, who with several grandchildren and one great-grandchild mourn her loss. The funeral was largely attended by sympathizing neighbors and friends. Words of comfort were offered by Eld. Gibson, Methodist, from Rev. 14:13. L. L. HOLMES.

—SWINSON.—My father, Hans F. Swinson, died of cholera morbus at his home in Greenwood, Vernon Co., Wis., Oct. 23, 1886, aged 72 years, 1 month, and 7 days. Father was taken sick very suddenly, and for fourteen hours his suffering was great. He died trusting in God. He was born in Reasor, Norway, in 1814, and came to America thirty-six years ago. He accepted present truth under the labors of Eld. O. A. Johnson and Bro. P. L. Hoen, in the summer of 1878, and united with the Dehelle church. He abandoned the use of tobacco, after having used it for thirty-four years. Father loved the truth, and always rejoiced in its prosperity. The commandments of God and the faith of Jesus were the foundation on which he rested his hope. A good number of friends and neighbors attended his funeral and listened to words of comfort by Bro. B. Judson, from 1 Thess. 4:18. SWIN SWINSON.

—DAVIS.—Died of typhoid fever, at the home of her parents in Hilliard, Franklin Co., Ohio, Oct. 25, 1886, Rachel Anna Davis, aged 24 years and 5 days. Sr. Davis was converted to the Methodist faith at the age of eighteen. After her marriage she moved to Columbus, where she accepted the present truth, and where she was baptized by the writer about one year ago. She and her husband were both members of the Columbus church. The day before she was taken ill she went to the home of her parents to make a visit, where for the six weeks before her death she was confined to her bed. She was dearly beloved by all who knew her, and the church sustains a great loss in her death. She was one of a family of eleven children, all of whom, with the exception of one, were at the funeral. While their grief is very deep, they do not sorrow as those that have no hope; for they know that her faith in Christ was strong. The funeral services were held in the Methodist church at Hilliard, conducted by the writer, assisted by Eld. Rickett, the pastor. E. H. GATES.

—LOMBARD.—Fell asleep near Brighton, Mich., Oct. 22, 1886, of lung disease and old age, Benjamin Lombard. He was born at Cape Cod, Mass., Jan. 19, 1792. He was thrice married, and leaves a companion, with whom he had lived nine years very happily, and three surviving children, to mourn his departure. His first religious impressions, which never left him, were received by his mother's reading the Bible account of the sufferings of Christ to him when he was only eight years old. Although he was not a member of any church, yet he has lived a pious, godly life. By reading he became convinced of the Sabbath reform as held by Seventh-day Adventists, and has been a zealous Sabbath-keeper for over five years. He was a very intelligent man, and was highly esteemed by his neighbors, as was evinced by the large concourse in attendance at the funeral. All sorrow not as those without hope. His father and father's brother were among those who fled from France at the time of the persecution there. Although living to the advanced age of nearly ninety-five, yet he retained his faculties of mind with remarkable clearness up to one year before his death, when he had a light shock of paralysis, since which time he has been anxious to rest. Funeral services by the writer, Oct. 26. T. M. STEWARD.

—MILLS.—Died at Portland, Or., Oct. 5, 1886, by a railroad accident, Eugene S. Mills, son of Dr. W. J. Mills and Adaline I. Mills (deceased), aged nearly 26 years. Eugene was born in Conway, Mich. When five years of age, his parents located at Howell, Mich., soon after which his mother died. He and his sister Carrie went to live with Bro. and Sr. Wetmore, at St. Charles, Mich., where they remained till 1871, when they returned to Howell, and in 1872 joined in family relation with their father and step-mother. A few years later Eugene professed Christ, and was baptized. In 1878 he attended school at Battle Creek College, but his ambitious and excitable temperament was not satisfied until he engaged in the excitement of railroad life. At the time of the accident, he was a trusted employee of a large railroad company, whose testimony now is: "We all liked him. We could not help but like him." The accident was caused by his catching his foot between the plank flooring and the rail track in such a way as to be unable to release himself before the cars hit him, throwing him down, and running over his thighs and hips, crushing him. When found, he begged not to be moved, but that he might be permitted to die where he was. He requested that a telegram be sent to his sister Carrie, at Walla Walla, W. T., and to his father, at Howell, Mich. He was taken to a hospital, but lived only three hours. His remains were well cared for, and sent home by request. It was indeed a sad home-coming for us; and as we approached the casket, and gazed on the loved form of our only son, we thought, Oh! how cruel is the dreaded monster death! Will our boy come forth in the morning of the first resurrection? However, we know God will do all things well. May this sudden bereavement prove a warning to us all, to live each day aright; for we know not what hour we too may be called to close our earthly career. Words of comfort were spoken by Eld. Pettit (Baptist), from Matt. 11:28. Mrs. W. J. MILLS.

MOYERS.—Died of intermittent fever, Oct. 6, 1886, near Fredericktown, Mo., Fannie Moyers, wife of Robert Moyers, aged 25 years, 10 months, and 10 days. She was naturally possessed of a strong constitution and good health; but her fatal illness lasted only eleven days. Sr. Moyers accepted present truth about a year ago, through a visit of myself and wife, and the reading of tracts. She was the first to embrace the truth in Southeastern Missouri. She never had the privilege of hearing one of our ministers preach, but she lived true to her profession. She first succeeded in persuading her husband to keep the Sabbath, and then spread the light of truth over their neighborhood. She had commenced to canvass for the "Marvel of Nations," and had taken as many as nine orders in a part of a day. One hour before her death, she called her husband, and requested him to take her place, which he promised to do. She urged her friends and relatives to accept present truth, and keep the Sabbath, and meet her in the first resurrection; and to raise her only child to fear God and keep his Sabbath holy. Our loss is great. As no S. D. A. minister could be obtained, words of comfort were spoken by the writer, from Matt. 5:5.

T. J. SELLARDS.

ERIKSON.—Died at Sauk Center, Minn., Sept. 21, 1886, Carrie Erikson, in the twenty-fifth year of her age. Sr. Erikson was born in Sweden, where her father now lives. She has two brothers in this country, who with her husband and little boy, about two years old, mourn their loss. Sr. Erikson was a conscientious Christian. She had been earnestly seeking and praying for light, when in the providence of God she was led to attend the camp-meeting at Sauk Center two years ago, where she found the light she so much desired. She kept the Sabbath alone a year before our brethren knew of it; but at the camp-meeting one year ago, she was baptized by Bro. Johnson, and united with the church, of which she remained a faithful and beloved member until removed by death. She was an active missionary worker, and did what she could to sow the seeds of truth. Her loss will be deeply felt; but we are cheered by the bright hope of meeting her in the soon-coming kingdom. She was universally respected and loved by her neighbors, who showed the utmost kindness during her sickness and death. The funeral services were conducted by the writer, assisted by Eld. H. Grant. Text: Job 14:14.

E. A. CURTIS.

Appointments.

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

GENERAL CONFERENCE.

The General Conference of the S. D. Adventists will convene for its twenty-fifth annual session, at the Tabernacle in Battle Creek, Nov. 18, 1886, at 9 A. M., for the transaction of its regular business, and the consideration of any special subjects which may come before it.

For the Committee.

U. SMITH, Sec.

THE PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its twenty-seventh annual session in Battle Creek, Mich., Nov. 24, 1886, at 9 A. M., for the election of Trustees for the ensuing year, and for the transaction of any other business that may come before the meeting. Those who cannot be present should be represented by proxy.

GEO. I. BUTLER,
A. R. HENRY,
R. A. HART,
WM. C. SISLEY,
G. W. AMADON,
W. W. PRESCOTT,
U. SMITH,

Trustees.

HEALTH REFORM INSTITUTE.

The twentieth annual session of the stockholders of the Health Reform Institute will be held at Battle Creek, Mich., Tuesday, Nov. 23, 1886, at 2:30 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented before any legal business can be transacted, stockholders who cannot attend by proxy, please see at once that their stock is represented by proxy, if they have not already made such provision.

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

Directors.

SANITARIUM IMPROVEMENT COMPANY.

The third annual meeting of the stockholders of the Sanitarium Improvement Company will be held at Battle Creek, Mich., Nov. 23, 1886, at 5 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. Stockholders who cannot be present, but who wish to be represented in the meeting, should at once designate proxies.

J. FARGO,
J. H. KELLOGG,
G. H. MURPHY,
W. H. HALL,
A. R. HENRY,

Directors.

INTERNATIONAL TRACT SOCIETY.

The next annual session of the International Tract and Missionary Society will be held in connection with the General Conference, commencing Nov. 18, at Battle Creek, Mich.

There are various reasons why this session of this Society will be more important than any of the kind previously held. Methods of labor, and plans for carrying forward the work will be considered. The opportunity thus afforded for receiving information on these subjects is superior to all others that may present themselves during the year; and those

especially who are officially connected with State Societies, or who are actively engaged in the missionary work, should avail themselves of its benefits so far as possible. It is hoped that State Secretaries will make a special effort to attend, as matters pertaining to their work will receive attention. It is probable also that special instructions will be provided for those designing to fill this position. It is time for a new impetus to be given to the missionary cause, and it is of great importance that every one should make the most of his opportunities and privileges.

MARIA L. HUNTLEY, Sec.

THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

The next annual meeting of the American Health and Temperance Association will be held in connection with the General Conference at Battle Creek, Mich., Nov. 18, 1886. It is hoped that all who are interested in this department will come prepared to engage in the discussion of new plans for the advancement of this important branch of the work.

J. H. KELLOGG, Pres.

THE S. D. A. EDUCATIONAL SOCIETY.

The twelfth annual session of the stockholders of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Nov. 23, 1886, at 9:00 A. M., for the purpose of electing a Board of Trustees, and transacting such other business pertaining to the interests of the Society as may come before the body. Stockholders not able to be present, but wishing to be represented, should designate persons to act for them as proxies.

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

Trustees.

Publishers' Department.

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

THE "OLD TESTAMENT STUDENT."

Those who appreciate thorough Bible study are finding in the *Old Testament Student* some very valuable aid. The number for November will be eagerly read and preserved by such persons. The paper by Prof. Denio on "The Kingdom of God in the Old Testament," commenced in October, is completed in this issue. A notable contribution is made by Dr. Francis Brown, of the Union Theological Seminary, who gives a *resumé* of "Commentaries on Exodus," and adds a few pages of Exodus bibliography, which, altogether, will prove of the utmost value to the Bible student. The exceedingly helpful "Book-Studies" of former numbers is supplemented by a characteristic "Chapter-Study" of Gen. XLIX. The views of Prof. Franz Delitzsch on an important question of Old Testament interpretation are an interesting feature of the issue. With this number is introduced a new department, which will always be attractive, called "Old Testament Notes and Notices." The *Student* certainly deserves all the increase in circulation which the publishers say is coming to it, and more. Any of our readers may have a copy free. Chicago: *The Old Testament Student*. \$1.00 a year. Address, Morgan Park.

My address until further notice will be 748 Lanvale St., Calverton, Baltimore, Md.

JOHN F. JONES.

The P. O. address of Eld. E. G. Olsen hereafter will be Rörholmsholmsgade 12, Kjöbenhavn K., Denmark.

RECEIPTS.

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

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

In sending money to this Office, please observe the following rules:—

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

Books Sent by Express.—S. S. Smith, M. P. Cady, J. W. Kennedy, J. W. Bagby, Wm. M. Dail, Mrs. Jennie M. Gibbs, Pacific Press, Mrs. O. Mitchell, Mary A. Sturdevant, Theodore Clapper, Miss D. Wittenburg, J. R. Hodges, E. M. Kallach, T. and J. W. Johnson, L. C. Chadwick, O. C. Godsmark, Ellen C. Jessup.

Books Sent by Freight.—E. M. Kallach, M. V. Thurston, H. P. Holser, REVIEW AND HERALD, C. W. Conings, M. V. Thurston, W. Harper, N. P. Dixon, C. P. Bodnell, Pacific Press, C. W. Priest, Neb. Tract Society.

Cash Rec'd on Account.—Iowa T. & M. Soc. pr Isaac Hughes \$100. Kansas T. & M. Soc. pr L. D. C. 32, Neb. T. & M. Soc. pr S. E. W. 200, Cal. T. & M. Soc. pr P. P. 1900, N. Y. Conf. pr W. Mc Nitt 4, B. C. S. pr H. B. 18.14, Texas T. & M. Soc. pr L. G. 90, Texas Conf. Fund 105, Kansas Conf. 550, B. C. R. M. Soc. pr H. H. 17.65, Iowa Conf. Soc. pr Peter Gunderson 4.97, Mich. T. & M. Soc. pr H. H. 227.38, Ohio T. & M. Soc. pr E. H. G. 147, Wis. Ed. Relief Fund pr Wis. T. & M. Soc. 109.90, Texas Mission Fund 53, Texas Tent Fund 26.50.

International T. & M. Soc.—Texas T. & M. Soc. \$5, Anna O. Fallon 2.

S. D. A. E. Soc.—Wis. T. & M. Soc. \$100.

Arkansas Relief Fund.—H. S. 6cts.

Scandinavian Mission.—John Johnston \$1, Texas T. & M. Soc. 5, Wis. T. & M. Soc. 29.76, A. J. Richmond 2.50.

European Mission.—Neb. T. & M. Soc. \$100, Mrs. L. S. Shear 5, Texas T. & M. Soc. 5, Wis. T. & M. Soc. 19.84, Trespass Offering 3, N. Y. T. & M. Soc. 12, Penn. T. & M. Soc. 2.75.

Australian Mission.—Neb. T. & M. Soc. \$100, N. Y. T. & M. Soc. 25, Mich. T. & M. Soc. 10.

English Mission.—Mrs. L. S. Shear \$1, Texas T. & M. Soc. 5, Wis. T. & M. Soc. 6cts, N. Y. T. & M. Soc. 15.

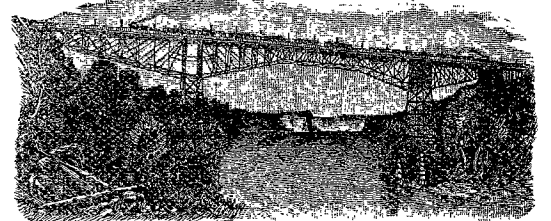
O. H. T. D. Fund.—Thomas Bickel \$20.

S. L. Academy.—Mich. T. & M. Soc. \$10.

General Conference.—Texas T. & M. Soc. \$26.50.

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

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.
p.m.	p.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.	p.m.	a.m.
6.00	6.45	10.45	6.00	7.30	Ar.	9.15	8.00	9.10	1.30
4.33	5.30	9.45	4.35	6.8	Dep.	10.38	9.12	10.25	2.32
3.15	4.28	8.49	3.15	4.50	Ann Arbor	12.03	10.52	11.35	3.32
2.00	3.10	7.64	1.59	3.43	Jackson	1.04	11.47	12.50	4.22
1.12	2.27	7.33	1.30	3.20	Marshall	1.35	12.12	1.12	4.40
12.17	1.50	6.58	12.53	2.35	Battle Creek	2.35	1.20	1.10	5.15
10.38	12.15	5.40	11.13	12.55	Kalamazoo	4.18	3.03	3.22	6.35
9.18	11.11	4.55	10.18	11.27	Niles	5.40	4.32	4.35	7.32
6.50	9.06	3.10	8.15	9.10	Mich. City	6.40	5.40	5.40	8.30
a.m.	a.m.	p.m.	p.m.	p.m.	Chicago	8.05	7.00	6.40	9.30
					Dep.	Ar.	a.m.	p.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a.m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, Ar. Detroit 11.45 a.m. Returning, leaves Detroit 4.00 p.m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.55, Ar. Kalamazoo 9.45.

All trains run by Ninetieth Meridian, or Central Standard Time.

Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday, Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily.

Nov. 14, 1886.

O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pacific Exp.	E. Crk. Pass.	STATIONS.				
					Mail.	Lmt. Exp.	Atto. Exp.	San. Pass.	Pt. H. Pass.
.....	am	am	pm	pm	Dep.	pm	am	am	am
.....	6.15	7.15	8.05	4.10	.....	10.20	1.15	7.35	11.05
.....	7.43	8.43	9.34	5.40	.....	10.20	1.15	7.35	11.05
.....	8.17	9.06	10.15	6.20	.....	8.42	11.57	6.15	9.45
.....	8.50	9.40	10.47	7.00	.....	7.35	10.21	5.40	8.45
.....	10.03	10.30	11.53	8.26	.....	7.00	10.30	5.05	8.10
.....	10.37	11.00	12.25	9.03	.....	6.20	10.07	4.40	6.50
.....	11.30	11.45	1.15	10.05	.....	4.42	8.37	3.25	6.15
.....	am	12.05	1.20	am	.....	4.45	8.55	2.35	5.30
.....	6.30	7.15	8.21	4.10	.....	2.45	8.50	2.30	am
.....	7.18	8.21	9.21	5.00	.....	1.50	8.11	1.43	am
.....	7.30	8.25	9.27	5.10	.....	1.35	7.51	1.27	am
.....	8.17	9.06	10.15	6.20	.....	12.49	7.26	12.43	am
.....	9.00	9.49	10.47	7.00	.....	12.02	6.50	12.01	am
.....	19.15	am	3.43	am	.....	10.45	5.44	.....	am
.....	19.30	1.35	4.05	6.05	.....	10.30	5.30	10.29	3.40
.....	12.49	10.00	6.25	8.10	.....	8.05	3.25	8.15	5.25
.....	am	pm	am	am	Arr.	Dep.	am	pm	pm
					D				
					BATTLE CREEK				
					Vicksburg				
					Schoolcraft				
					Cassopolis				
					South Bend.				
					Haskell's				
					Valparaiso				
					Chicago.				

The Review and Herald.

BATTLE CREEK, MICH., NOV. 16, 1886.

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On Friday last, Eld. S. N. Haskell and Dr. E. J. Waggoner arrived from the Pacific Coast, to attend the General Conference.

We were happy to greet again, last week, Eld. A. B. Oyen, returned from his labors in connection with the office of publication and work in Christiana, Norway. He returns to his old position in this Office in good health and spirits, and encouraged by his experience abroad.

A card received Sunday morning, the 14th, from Bro. J. W. Scoles reads: "I have just received word from my case in the Supreme Court of Arkansas, that the decision of the lower court has been sustained. Thus our last resort outside the Supreme Court of the United States has proved a failure. Will see you next week, and give more particulars."

It is surprising sometimes how small a matter will make trouble in families. Last week, in the article about the South Lancaster Academy, the little letter "s" transferred the whole burden of the trusteeship of the Academy Board to Mrs. E. P. Farnsworth, when it should have been left with Mr. E. P. Farnsworth. Those who have their hundreds and thousands waiting to help on the good work of the Academy, will please make a note of this, and act accordingly.

NOTICE!

The librarians of T. and M. district No. 2, Illinois, are hereby notified that Emma E. Bostwick, of Lena, Stephenson Co., Ill., has been appointed secretary of this district. All T. and M. business will hereafter be transacted with her instead of sister L. Campbell.

J. K. HOUSEL, Director.

TO BRETHREN IN KANSAS.

It has been decided that it is necessary to build a house of worship at Chanute, Kansas, and we can secure the work free, if the building is undertaken at once. But donations will be needed from brethren in Kansas who can help. Will all such please send immediately by money order or draft to Eld. Smith Sharp, Chanute, Neosho Co., Kansas.

J. H. COOK.

A REQUEST.

I wish to say to the brethren that pledged so kindly at the Owatonna camp-meeting for the Dodge Center church building, that after noble, self-sacrificing efforts on the part of the brethren and sisters here, a neat house of worship is nearly completed; and if those who have not yet paid their pledges will send them as soon as possible to M. H. Ellis, Dodge Center, Minn., they will be very thankfully received.

W. B. HILL.

IOWA MISSIONS.

We wish to call the attention of the Iowa Conference to our missions now established at Des Moines and Council Bluffs. It would be regarded as a great favor if our brethren throughout the State would send us donations of eatables in such things as they can spare as well as not, such as every family needs. I speak of this as I know we have a great many farmers who would esteem it a privilege to help in this way. Everything commands the highest prices in these places, and our workers have to pay their own board, and do not receive very much for their time. Address L. T. Nicola, 1315 East Sycamore St., Des Moines, Iowa, as he is now our T. and M. secretary.

J. H. MORRISON.

MISSOURI AND ARKANSAS, ATTENTION!

HERETOFORE the copies of the Year Book ordered for the use of these States, have been allowed to remain on our hands in the depository, to a great extent a dead loss. This should not be; for they contain just such things as every person wants to know. We cannot ignore this book without sustaining a loss. It contains the names of all ministers in the field, with their post-office address; also the names of licentiates and colporters, and the names of officers in all branches of the work. It also contains the reports of the proceedings of the General Conference, International Tract Society, and all our general associations, besides statistics of our denomination, and a postal guide, containing just what every missionary needs for reference. This year we desire to add to the edition printed for our States, the Conference, Tract Society, and Sabbath-school Association proceedings, with a statistical table of our tithes.

Every person in Missouri or Arkansas who may desire a copy of this book with these additions, should write to me at once, as our order must be governed by your replies. Act at once, as there is no time to lose. The price will be 25 cents. Until further notice, address me at Battle Creek, Mich., care REVIEW and HERALD.

H. D. CLARK, Conf. Sec.

THE ARKANSAS DECISIONS.

THE judges of the supreme court of Arkansas have now decided that all men should abstain from labor on Sunday, regardless of their religious belief, notwithstanding the clear language of the present constitution of Arkansas, which says: "Art. 2, sec. 2, All men are created equally free and independent, and have certain inherent and inalienable rights, among which are those of enjoying and defending life and liberty; of acquiring, possessing, and protecting property and reputation; and of pursuing their own happiness."

Conformably to this there was a law upon the statute-book which, having been in force already under the old constitution, was so left under the new of 1874 until March 2, 1885, when it was repealed. This law was as follows:—

"Chap. 45, Art. 49, sec. 1886: Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or Sunday, shall not be subject to the penalty of this act, so that they observe one day in seven, agreeably to the faith and practice of their church or society."

This law was certainly very liberal, and applicable generally to all denominations alike. But this law was repealed, as already said, after it had been in force not only under the old constitution, but also for eleven years under the new constitution, by which it was therefore guaranteed to remain, as I believe; because Art. 5, sec. 25, of the present constitution provides that no existing law of a general nature

shall be abolished in favor of a certain class of men.

Are not Sunday-keepers one class and Sabbath-keepers another? and was not, therefore, this law arbitrarily set aside by the Sunday-keepers because they are in the majority? Did they not go contrary to the constitution? Moreover, as there were already ample and just provisions in the law to allow no disturbance of religious worship on any day, why are men forbidden to follow their necessary occupations on their own isolated farms in the country, where they certainly cannot disturb anybody? Is it not because they presume the right to legislate in religious matters? and is this not religious persecution?

I was indicted because I gathered peaches, which were overripe and already wasting on the trees since Friday. Besides myself, there were indicted in this county alone the following brethren: Joseph McCoy, A. H. Holt, J. H. James, and John Shockey, the last-named for the second time, although he has a large young family. Gladly would I have withstood the costs (which were \$25 outside lawyer's fees), and would rather have gone to jail than to pay such unjust money, but I could not do so on account of my family; for I have no one able to do what is necessary for them in my absence.

JOHN NUESCH.

Magnet, Hot Springs Co., Ark.

MINISTERS AND WORKERS, ATTENTION!

For the benefit of our Michigan State Tract Society, and in behalf of those who expect to engage in the sale of our subscription books hereafter, we wish our ministers, licentiates, colporters, Bible workers, and district directors to distinctly understand that they no longer have the right to sell our subscription books in any part of this State unless they agree to work *thoroughly* a certain township or definite portion thereof, first writing us to know whether the territory has been given to another person; if not, then signing a contract with us whereby they agree to *thoroughly* work the township or part of township desired, we promising to allow no one else to do so.

If our ministers and other workers are permitted to take the cream of the State, as heretofore, it is evident that the canvasser gets the sour milk. Chronic mental dyspepsia is the inevitable result of such a diet. Hence the great number in our State who are thus afflicted relative to this question.

It must also be understood that you are no longer authorized to set others at work, or to furnish them subscription books without first receiving orders to do so from the State secretary or the general agent. What, then, is expected of our ministers, directors, etc.?—Co-operation—watchfulness and diligence in finding, bringing to our notice, and then encouraging those who are appointed to sell our books. And we believe that all who are governed by the right principle will see the importance of a different plan of action than has been followed in the past, and will take right hold to assist in bringing order out of disorder in this branch of God's work.

Who does not know that the Devil would be well pleased were our ministers allowed to preach, and to start others to preaching, wherever and whenever they felt disposed? And who does not also know that he has been equally well pleased by the same lack of success and system that has attended the sale of our books?

No agent in the State will be allowed more than fifty per cent of the retail price of our subscription books, and no one shall receive less who agrees to work a township thoroughly and who *does* so work it. These terms to inexperienced agents are better by ten per cent than those offered by any other first-class publishing house with which we are acquainted. We also wish to say that the REVIEW Office does not control the sale of its publications in this State, except through the T. and M. society, which is its sole authorized medium of distribution so long as it is energetic and efficient in this direction. All books should therefore be ordered of the tract society, and not of the REVIEW Office. And to the end that this State may become more efficient and active in the distribution of our books, we earnestly request all who can engage in this work to give it prayerful attention, and to keep free from worldly schemes and agreements for the coming year, so that when canvassing classes are formed prior to a thorough, organized effort throughout the State, we may hear hundreds saying, Here am I; send me. Can our ministers and other workers look at the destitute book field, at the crowded shelves in our publishing houses, at the hundreds of inactive young men and women among us, and yet regard it as an unimportant part of this message—a side issue? "Who, then, is that faithful and wise servant?" Let him help carry out plans of order and thoroughness, nor hinder by failing to enlist others in the good work.

Quite a number are already engaged in the sale of "Sunshine" in different parts of the State. Others who wish to do so should read the plan of action suggested in the last REVIEW, and start intelligently. As the transportation charges on all books sent to agents are paid by them, it is best to finish your territory, if possible, and then order books sent by freight to you personally, or as suggested in the article referred to in the last REVIEW.

F. E. BELDEN, Gen'l Agt. Mich. Tract Soc.