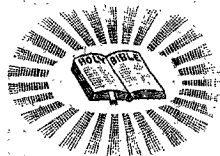
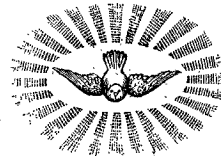


Advent Review



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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WAITING FOR THE DAWNING.

I AM waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When forever with the Saviour,
Far beyond this vale of tears,
I shall swell the song of worship
Through the everlasting years.

I am looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning Star."
Through the dark gray mist of morning,
Do I see its glorious light;
Soon will flee the every shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord who died for me;
Oh! his words have thrilled my spirit—
"I will come again for thee."
Signs foretell that day of gladness
Now is even at the door,
And my heart, my heart is longing
To be his forevermore.

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.

PEACE IN CHRIST.

BY MRS. E. G. WHITE.

Our Saviour represents his requirements as a yoke, and the Christian life as one of burden-bearing. Yet, contrasting these with the cruel power of Satan and the burdens imposed by sin, he declares, "My yoke is easy, and my burden is light."

When we try to live the life of a Christian, to bear its responsibilities and perform its duties, without Christ as a helper, the yoke is galling, the burden intolerably heavy. But Jesus does not desire us to do this. He bids the weary and heavy-laden, "Come unto me, . . . and I will give you rest." "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Here is revealed the secret of that rest which Christ promises to bestow. We must possess his meekness of spirit, and we shall find peace in him.

Many profess to come to Christ, while yet they cling to their own ways, which are as a painful yoke. Selfishness, love of the world, or other cherished sin, destroys their peace and joy. My fellow-Christian, whatever may be your lot in life, remember that you are in the service of Christ. Whatever your burden or cross, lift it in the name of Jesus; bear it in his strength. He pronounces the yoke easy and the burden light, and I

believe him. I have proved the truth of his words.

Those who are restless, impatient, dissatisfied, under the weight of care and responsibility, are seeking to carry their burden without the aid of Jesus. If he were by their side, the sunshine of his presence would scatter every cloud, the help of his strong arm would lighten every burden. The church is becoming weak for the want of consecrated members, who feel that they are not their own; that their time, their talents, their energies belong to Christ; that he has bought them with his blood, and is pleading for them in the Sanctuary above.

We cumber ourselves with needless cares and anxieties, and weigh ourselves down with heavy burdens, because we do not learn of Jesus. Many are so fearful of provoking unfriendly criticism or malicious gossip that they dare not act from principle. They dare not identify themselves with those who follow Christ fully. They desire to conform to worldly customs, and secure the approbation of worldlings. Christ gave himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ's true followers are unlike the world in words, in works, and in deportment. Oh, why will not all his professed children follow him fully? Why will any bear burdens which he has not imposed?

We would be much happier and more useful, if our home life and social intercourse were governed by the meekness and simplicity of Christ. Instead of toiling for display, to excite the admiration or the envy of visitors, we should endeavor to make all around us happy by our cheerfulness, sympathy, and love. Let visitors see that we are striving to conform to the will of Christ. Let them see in us even though our lot is humble, a spirit of content and gratitude. The very atmosphere of a truly Christian home is that of peace and restfulness. Such an example will not be without effect. Right thoughts and new desires will be awakened in the heart of the most careless.

In our efforts for the comfort and happiness of guests, let us not overlook our obligations to God. The hour of prayer should not be neglected for any consideration. Do not talk and amuse yourselves till all are too weary to enjoy the season of devotion. To do this, is to present to God a lame offering. At an early hour of the evening, when we can pray unhurriedly and understandingly, we should present our supplications, and raise our voices in happy, grateful praise.

Let all who visit Christians see that the hour of prayer is the most precious, the most sacred, and the happiest hour of the day. These seasons of devotion exert a refining, elevating influence upon all who participate in them. They bring a peace and rest grateful to the spirit.

In every act of life Christians should seek to represent Christ,—seek to make his service appear attractive. Let none make religion repulsive by groans and sighs and a relation of their trials, their self-denials, and sacrifices. Do not give the lie to your profession of faith by impatience, fretfulness, and repining. Let the graces of the Spirit be manifested in kindness, meekness, forbearance, cheerfulness, and love. Let it be seen that the love of Christ is an abiding motive; that your religion is not a dress to be put off and on to suit circumstances, but a principle, calm, steady, unwavering. Alas that pride, unbelief,

and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their works, how many will learn, too late, that their religion was but a glittering cheat, unacknowledged by Jesus Christ.

Love to Jesus will be seen, will be felt. It cannot be hidden. It exerts a wondrous power. It makes the timid bold, the slothful diligent, the ignorant wise. It makes the stammering tongue eloquent, and rouses the dormant intellect into new life and vigor. It makes the desponding hopeful, the gloomy joyous. Love to Christ will lead its possessor to accept responsibilities for his sake, and to bear them in his strength. Love to Christ will not be dismayed by tribulation, nor turned aside from duty by reproaches. The soul that is not imbued with this love for Jesus is none of his.

Peace in Christ is of more value than all the treasures of earth. Let us seek the Lord with all our heart, let us learn of Christ to be meek and lowly, that we may find rest of soul. Let us arouse our dormant energies, and become active, earnest, fervent. The very example and deportment as well as the words of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life.

Let us open our hearts to the bright beams of the Sun of Righteousness. Let us work cheerfully, joyfully in the service of our Master. A slothful, languid professor will never secure an abundant entrance into the kingdom of God. From the cross to the crown there is earnest work to be done. There is wrestling with inbred sin; there is warfare against outward wrong.

The Christian life is a battle and a march. Let us go forward, for we are striving for an immortal crown. Let us give diligence to make our calling and election sure. We shall triumph at last, if we do not become weary in well-doing.

THE DECALOGUE IN THE NEW TESTAMENT.

BY ELD. I. D. VAN HORN.

By the above title we would have no one understand that the ten commandments can be found, in the New Testament, all in one place, quoted *verbatim*. The first five, and the tenth, are not quoted entire in any place, yet sufficient is said about them to insure their binding obligation in the Christian dispensation.

FIRST COMMANDMENT.

Our Saviour, when tempted by the Devil in the wilderness, spoke decidedly of how sinful it would be to violate this commandment: "Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10. The apostle Paul had an occasion to speak emphatically to the same point, when he healed the cripple at Lystra. When the people saw the miracle, they looked upon Paul and Barnabas, and said, "The gods are come down to us in the likeness of men." "They called Barnabas, Jupiter; and Paul, Mercurius." They prepared to do them homage by offering sacrifice, but were prevented by the apostles running in among them, saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto

the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14 : 8-15.

SECOND COMMANDMENT.

The worship of images, or idols, is condemned by the New Testament. At the council held at Jerusalem, the decision was rendered that no greater burden should be laid on the Gentile converts than "these necessary things; that ye abstain from meats offered to idols." Acts 15 : 29. Paul's testimony is the same: "Wherefore, my dearly beloved, flee from idolatry." 1 Cor. 10 : 14. And the aged apostle John, speaking as a father, says, "Little children, keep yourselves from idols." 1 John 5 : 21. This is sufficient. No one who loves God, will dispute its binding obligation.

THIRD COMMANDMENT.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all." Matt. 5 : 33, 34. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5 : 12. These quotations preserve to us the full force, and binding effect of this commandment.

FOURTH COMMANDMENT.

The obligation of this commandment is supported by both example and precept. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4 : 16. Here the Saviour, the Creator of the world, lives in humble obedience to the very institution of which he is Lord. "The Son of man is Lord also of the Sabbath." Mark 2 : 28. Paul was the great apostle to the Gentiles, but it was not in his power to make a Sabbath for them. On a certain occasion he entered into partnership with Aquila in the business of making tents. "This was in the flourishing city of Corinth. What was his example respecting the Sabbath while he worked at his trade?—"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18 : 4. He remained there "a year and six months." Verse 11. Paul as a laboring man and a gospel minister observed the Sabbath of the Lord. Christians, who witnessed the death of our Lord, and saw him buried in Joseph's new tomb, while he lay in the grave, "rested the Sabbath day according to the commandment." Luke 23 : 56. Thus we find the example of our Lord and his disciples respecting the observance of the Sabbath, to be unmistakably in harmony with this commandment.

The Saviour had pronounced his lamentation, with weeping, over the doomed city of Jerusalem. He had said in the hearing of his disciples, that the sacred temple should be thrown down, so that one stone should not be left upon another. He is alone with his disciples on the Mount of Olives, the city and temple are in full view before them, and they ask him privately, "Tell us, when shall these things be?" He does not hesitate to answer them: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Matt. 24 : 15. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21 : 20. "Then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. . . . But pray ye [Christians] that your flight [from Judea, the housetop, the field, or even from the city itself] be not in the winter, neither on the Sabbath day." Matt. 24 : 16-20. The event was before them in the future. It was of too solemn a nature to be forgotten. During thirty-nine years they waited and prayed. At last the sign appeared. The Roman army encompassed the city. Prayers for deliverance became more fervent and strong, flowing out from earnest Christian hearts. The providence of God opened the way. The hostile army retired "without any reason in the world." Christians in all parts of Judea fled—in the winter?—No! On the Sab-

bath day? Again we answer, No! They were safe from the terrible destruction that was soon visited upon both city and country. He who bade them pray, answered their prayers. Both the Lord of the Sabbath and his devoted followers regarded the sacred day. The divine hand of the Redeemer brings his Sabbath so far into this dispensation, that no child of God need to be mistaken or deceived. The fourth commandment stands binding upon the world in the Christian age.

FIFTH COMMANDMENT.

The Saviour speaks with decision and authority when he says to the scribes and Pharisees, "But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15 : 5, 6. Is this commandment abolished? Hear Paul: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise." Eph. 6 : 1, 2. Abolished?—No! It stands firm on the rock of eternal truth, binding on all children, whether Christian or unconverted.

SIXTH, SEVENTH, EIGHTH, AND NINTH COMMANDMENTS.

Jesus said unto the young man, "If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness." Matt. 19 : 17, 18. Can a person violate these commands with impunity, this side of the cross, and yet be saved?—Impossible! Paul, writing to the Romans, declares the same thing. "For he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13 : 8-10. Just as surely as the book of Romans contains inspired instruction for Christians in this age, just so surely all these commandments are now, and ever have been, in full force.

TENTH COMMANDMENT.

The young man said, "What lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Matt. 19 : 20-22. Covetousness was his sin; and when he was kindly reprov'd, he took the dishonorable course to continue in his sin. Would any sane man say that he, by breaking this law, was on the way to salvation? Far from it. "The wages of sin is death."

Paul, when converted, was convinced of sin by the law. Could this be true if the law had been abolished three years before, at the cross? "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7 : 7. Upon being convinced of sin, instead of rashly declaring the law abolished, he humbles himself, confesses his sin, submits to the will of God, and concludes that "the law is holy, and the commandment holy, and just, and good." Verse 12. He could confidently affirm, "I delight in the law of God after the inward man." Verse 22.

The divine Son of God came to our world to save sinners. The command is, "Hear him." "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." Matt. 5 : 17-19.

THE ANTIQUITY OF THE DECALOGUE.

BY G. W. AMADON.

It is a darling idea with some who oppose the true Bible Sabbath, that the ten commandments were neither known nor understood until the Hebrews, in their migration from Egypt, reached the wilderness of Mount Sinai. We say *some*, because there are many orthodox believers who maintain as stoutly as do the S. D. A. people, that the weekly Sabbath is an Edenic institution, dating its existence in paradise. About thirty-three years ago, Eld. J. H. Waggoner wrote an admirable treatise, called "The Law of God." In it he most emphatically refutes the notion of no Sabbath until the giving of the law from Mount Sinai, as recorded in Ex. 20 : 3-17. Following the train of thought by this author, it will be seen in the following pandect that the principles of the ten commandments are all recognized in the book of Genesis. Let us see:—

1st Commandment: THOU SHALT HAVE NO OTHER GODS BEFORE ME. And the household of Jacob gave unto him "all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Gen. 35 : 4.

2d Commandment: THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE. "And Laban went to shear his sheep: and Rachel had stolen the images that were her father's." "And Laban said to Jacob, . . . Wherefore hast thou stolen my gods?" Gen. 31 : 19, 26-30.

3d Commandment: THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN. "Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord." "Defile not ye yourselves in any of these things: . . . (For all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land spew not you out also, when ye defile it, as it spewed out the nations that were before you." Lev. 18 : 21, 24, 27, 28.

4th Commandment: REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2 : 2, 3. Note also Mark 2 : 27; Gen. 8 : 10, 12; 29 : 27, 28; Ex. 16 : 4, 22, 23, 25-30. (The sixteenth chapter of Exodus refers to a period one month previous to the giving of the law.)

5th Commandment: HONOR THY FATHER AND THY MOTHER. "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. 9 : 24, 25.

6th Commandment: THOU SHALT NOT KILL. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." Gen. 4 : 8-10; see also verses 23, 24; chap. 9 : 5, 6; 1 John 8 : 12, et al.

7th Commandment: THOU SHALT NOT COMMIT ADULTERY. Joseph said to his master's wife, when tempted to wickedness: "How can I do this great wickedness, and sin against God?" Gen. 39 : 9; see also, Gen. 20 : 5-9; 38 : 24.

8th Commandment: THOU SHALT NOT STEAL. "Behold the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?" Gen. 44 : 8; see also Gen. 30 : 33; 31 : 19, 32, 39.

9th Commandment: THOU SHALT NOT BEAR FALSE WITNESS. And the Egyptian woman said: "See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out." Gen. 39 : 7-18.

10th Commandment: THOU SHALT NOT COVET. "Until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5 : 13. It is not said that the tenth command was ever broken in the book of Genesis; but as it is impossible to steal without first coveting; and as the eighth commandment was repeatedly broken, it is very plain that the principle of the tenth was well known and understood in the patriarchal age. Covetousness was the sin of our first parents, and more than probable, one of the sins of Cain. Gen. 4 : 3.

The above citations show beyond question that the principles of the ten commandments were well known and understood before the law was audibly spoken from Sinai. But while the truth of God is "all plain to him that understandeth, and right to them that find knowledge" (Prov. 8 : 9), it is sometimes obscure, sealed, and unconvincing to such as prefer some other way.

—Good resolutions are no better than good dreams, unless they are executed.

WOULD YOU BE AN OVERCOMER?

BY MRS. E. W. HAMPTON.

"He that overcometh shall inherit all things." Rev. 21:7.

Would you be an overcomer,
And a crown of life obtain?
Hail with joy your blessed Saviour,
With him evermore remain?
Would you bide the day of Judgment,
Faultless in the Father's sight?
Follow Jesus where he goeth,
Serving him both day and night?

Would you meet again your loved ones,
On the bright celestial shore,
And together lift your voices,
Praising God forevermore?
Would you dwell where sin and sorrow
Never enter through the gate?
Haste to be an overcomer,
Lest your effort be too late.

Ask the Lord of hosts for wisdom,
All-sufficient is his grace!
And remember life is real,
Look it squarely in the face;
God has placed you on probation,
For eternal gain or loss;
Bids you work your own salvation,
Trusting in the Saviour's cross.

Weigh your every act and motive,
Every thought, and every word;
Bring yourself up to the standard
He has given in his word.
Look out for the little foxes
That are wont to spoil the vine.
Thank God daily for the blessings
That around your pathway shine.

Meet the trials and temptations
That are placed within your way,
Kneeling often in your closet,
Gaining strength from day to day.
Though the road be sometimes dreary,
And the waves seem rolling high,
Look to Jesus with rejoicing;
Your redemption draweth nigh!

De Witt, Kan.

LAST-DAY TOKENS.—NO. 10.

BY A. SMITH.

"PERILOUS TIMES."

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1. The apostle supplements the text with a catalogue of nineteen sins that were to be practiced to an alarming degree in the last days, constituting them perilous. They were to be perilous, not so much to the physical as to the moral and social well-being of society, and especially of the church. The carnal heart prompts to the practice of all the sins enumerated, and there have ever been, to some extent, aggravated exhibitions of them among men; but in the last days they were to flourish luxuriantly, even among those who have a form of godliness.

"PRIDE."

One of the most conspicuous sins enumerated is pride. The time has come when the professed church of Christ represented by the popular Protestant denominations of the world, can no longer say with the great apostle, "Silver and gold have I none;" but wealth and pride have taken the place of that which is of more value than earthly riches, "even the ornament of a meek and quiet spirit."

Costly temples whose seatings are marked by caste which wealth or poverty create, are erected to the name of Him who had not where to lay his head, and whose services are supported by resort to very questionable pleasures and practices. The following items concerning the proposed Episcopal cathedral in New York City, taken from a recent issue of the *Detroit Free Press*, furnish a pertinent example:—

It is understood that the site for the great Protestant Episcopal cathedral has been definitely settled upon at last. The property chosen is now occupied by the Leake and Watts Orphan Asylum, which is situated near the north-west corner of Central Park. The cost will be about \$850,000. The property includes, all told, 162 city lots.

In another article in the same paper is the following concerning this magnificent church:—

When the cathedral is built, Central Park will lie below it like a great garden, and between it and the Hudson will stretch the long slope of Riverside Park. The Grant monument, if money to build it is ever collected, will be only a few blocks away, and handsome houses, with mansions of millionaires interspersed here and there, will fill the surrounding section, expelling the squatter and the goat, as the prowling red man was expelled many years ago. The

ground purchased comprises about 160 city lots, and extends three blocks—from One Hundred and Tenth to One Hundred and Thirteenth streets, lying between Ninth and Tenth avenues. The price to be paid for it is \$850,000, and the edifice to be erected will probably cost from four to five millions. The ground has belonged for half a century to an orphan asylum, which has grown wealthy simply by the increase in its value. It will necessarily be a few years, anyway, before the great cathedral can be built, but there is no doubt now that it will be built, and it will probably be one of the most imposing structures of its kind in the world.

In our large cities, on pleasant Sundays, at the close of morning service a crowd emerges from the wide portals of the popular churches, who, from appearances, worship at fashion's shrine rather than at the altar of Him who was "meek and lowly in heart."

The following paragraph on this point, constituting one of many witnesses that might be adduced, is from the *Nashville Christian Advocate*:—

A well-known English clergyman, who had preached one morning in a magnificent New York church, watched the congregation filing out of the aisles. "Do American ladies, then, go to some place of amusement after church?" he asked. "They are dressed for the theater."

A popular minister of a popular church in this State is reported to have said, in a discourse on the subject of dress, that it was entirely proper for people to dress according to their means. That ladies might be robed in costly apparel, made according to the fashion of the times, wear gold and jeweled rings, and gold watches and chains; and that God would be better pleased with it, provided they were able to do it, than if they were to dress in style beneath the standard of their means. Alas! there are too many willing ears among the professed people of God, who listen to such teaching.

"DISOBEDIENT TO PARENTS."

Another characteristic of the times is disobedience to parents. In the days of our grandfathers, as a general rule, far more respect was paid to parental authority and to age in general than is the case in the present generation. Now, the boy of from three to ten years is often the terror of the whole household, never obeying unless hired to do so, or unless other entirely selfish motives prompt it. Having entered his "teens," he becomes proficient in swearing, smoking, and other vices. He calls his father "governor" or "the old man," and his poor mother, who is weeping out her life for him, "the old woman." The daughter rocks in the easy chair, engaged in crocheting, or reading a tale of love or murder, while her weary mother performs the labor of the kitchen or the laundry. To this rule there are happy individual exceptions, but the general rule of this generation is to openly violate the fifth precept of the moral law.

"TRUCEBREAKERS."

Those who will not fulfill their promises or do as they agree. Truly we are living in a time when this characteristic is prominent in business and social circles. Making due allowance for the spirit of boasting, which is also another characteristic of the last days, if we can trust the statements of old and reliable business men, the present generation is characterized by a lack of business and social integrity or respect for promises or engagements, as compared with that which preceded it, when our grandfathers were in their prime. In this respect, also, the present generation is ripe for the great harvest of the day of the Lord.

"WITHOUT NATURAL AFFECTION."

Here is another characteristic of the last days. The present generation has become so enervated by greedily devoured tales of romance, and the indulgence of questionable pleasure; and the sight of ghastly crime has become so common, that the finer sensibilities are, to a great extent, so benumbed that abnormal exhibitions of passion are very common, and the most tender ties of nature are ruthlessly broken. The following paragraphs, among many that might be adduced, are a sufficient illustration of the subject under consideration:—

NEW RINGGOLD, PA., JAN. 11.—Mrs. Hetty Maurer and her two-year-old child were found frozen to death this morning, by the road-side, two miles from her home and near the house of her father, John Kluger, of Rahi township. Mrs. Maurer had been a petted child. In 1883 she ran away with Joseph Maurer, one of her father's hands, and her father sent her word that she should never darken his door again. A year ago Maurer went to Canada, and for a while sent money to her, and with her own little earnings and by aid from a sister she managed to exist. Her husband died at Montreal of small-pox, and she learned his fate only two weeks ago. Thinking that time had softened

her father's heart, she went to his home yesterday to ask shelter for herself and her child. The old man refused to hear her plea, and she left. When found to-day the babe was wrapped in the mother's shawl. Deputy Coroner Rorgan has taken charge of the bodies, and refuses to let Kluger bury them.—*Chicago Daily News*.

DELAWARE, OHIO, NOV. 26.—Mrs. William Dunlap, a woman heretofore respectable and received in church circles, stripped her thirteen-year-old step-daughter, covered her with soft soap, and scrubbed her with a house broom and cold water. She afterward whipped her frightfully with a leather strap. For telling of these cruelties, Mrs. Dunlap later scrubbed out the poor child's mouth with soft soap. The child shows several bad scalp wounds caused by her cruel step-mother's battering the girl's head against the wall.

Among professors of religion in the last days was to be another class:—

"LOVERS OF PLEASURES."

"Lovers of pleasures more than lovers of God." Splendid churches are now built with supplements to the *auditorium*, of kitchen, dining-room, parlor, etc., where circles of its pleasure-loving members can join hands with invited worldly guests in feasting and merriment, ostensibly for the purpose of replenishing the depleted treasury of the church. The following lucid testimony concerning the worldward tendency of a great church clearly exemplifies the subject of this article:—

The church of God is to-day courting the world. Its members are trying to bring it down to a level with the ungodly. The ball, the theater, the nude and lewd art, social luxuries, with their loose moralities, are making inroads into the sacred inclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornaments. It is the old trick of Satan. The Jewish Church struck out that rock. The Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom. Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, are a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's word and their "Discipline," dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array"? Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities, distinguish by their attire the communicants from the theater and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances, spirituality is frozen to death.

Formerly, every Methodist attended class, and gave testimony of experimental religion; now, the class-meeting is attended by the few, and in many churches abandoned. Seldom do the stewards, trustees, and leaders of the church attend class. Formerly, nearly every Methodist prayed, testified, or exhorted in prayer-meeting; now, but very few are heard. Formerly, shouts and praises were heard; now, such demonstrations of holy enthusiasm and joy are regarded as fanaticism. Worldly socials, fairs, festivals, concerts, and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that the Methodist "Discipline" is a dead letter! Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness; yet the church herself goes into shows, and frolics, and festivals, and fairs, which destroy the spiritual life of old as well as young. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the Judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not the places of ease and affluence, but of privation and suffering. They gloried, not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. Oh! how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance, and holy power. Methodism formerly dealt with the great central truth. Now, the pulpits deal largely in generalities and in popular lectures; the glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits.—*Bishop Foster*.

All the specifications of the apostle's warning are completely fulfilled in this generation, rendering these days indeed perilous in the acquisition of a sterling Christian character that Heaven can approve, and that will pass the test of the Judgment hour.

WHY MEN REJECT THE TRUTH.

BY E. HILLIARD.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. There are many isms extant in the land, and all are based upon the Scriptures (?). As many look abroad amidst the babel of theories, they become restless, incredulous, and unbelieving. But amid all the confusion there must be truth somewhere; God must be the author of it, and there must be a way to find it. In order to have a symmetrical Christian character, we must have the truth theoretically and practically. Wrong theory leads to wrong practice.

God tells us through Paul, his inspired amanuensis, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Now, if we cannot by the Scriptures tell the true doctrine and detect the false, they certainly are not very profitable, and a man thereby is not *thoroughly* furnished. Let us notice some of the reasons why men doubt, disbelieve, and finally reject the truth. We will give the reasons from the sayings of Him who can read the deepest motives of the human heart.

Christ performed many miracles of mercy to relieve suffering humanity, that ought to have convinced the hardest heart that he was the Messiah, and these miraculous demonstrations were given, too, in fulfillment of the prophecies with which they ought to have been familiar; and yet they rejected him. After our Saviour had fed the five thousand with the five loaves and two fishes, he crossed over the Sea of Galilee to Capernaum. The people followed in crowds, and when they had found Jesus, they asked, "Rabbi, when camest thou hither?" Jesus gave no direct answer as to when or how he came there, but drove home to their hearts the selfish motive they had in seeking him: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." We can plainly see from this that when the eyes are blinded by selfish motives, the performing of miracles in proof of truth amounts to little or nothing. They soon forgot the miracle, and in reply to the Saviour's admonition to "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you," and to believe on him whom God had sent, they asked of him a sign.

How completely selfishness will blind the mind! Just as people will do nowadays to justify their course, just so they did then. They quoted Scripture—"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Undoubtedly the bread that was produced from the five loaves, like the wine at the marriage feast, was of a superior quality, and no higher motive than the gratification of their appetite was all that induced them to follow him, and was that which brought to their minds the scripture concerning the manna. Jesus continued to press the matter a little closer, and if possible open their eyes. He then instructed them that Moses did not give them the true bread from heaven: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." Still blinded by their craving appetite, they said: "Lord, evermore give us this bread." Then Jesus made it plain by saying, "I am the bread of life: he that cometh to me shall never hunger. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

It seems that these gluttonous Jews could not possibly rid themselves of the idea of material bread. The reason was, their glory was in their shame, and they had made a god of their belly. Eat, eat, eat was all they could think of. Appetite had completely blinded them. Christ's plain, unpopular doctrines cut so squarely across appetite, pride, passion, and public custom, that there was no honor from men in receiving them. This is just the reason they were rejected, and just why the truth is rejected to-day. Christ, who knew the

heart, gave the true cause of their darkness and unbelief when he said: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

Now let us see if it was not pride of heart that caused the Jews to reject Christ. "And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" Ah! exactly; he was of poor parentage. He was not of the aristocratic priesthood, and his unostentatious appearance caused them to see that there was no honor from man in accepting him. There was something in his plain teaching, as there always is in the advocacy of truth, that produced a bitter hatred in the hearts of those who opposed him. It must be reasoned out in some way, so they said, "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is."

Had they traced his genealogy from Joseph back to David, they would have seen that he was of the lineage of David, even as the prophecy had declared that the Messiah should be. The very objection they urged against his Messiahship was indubitable evidence of it. But in accepting him there was no honor from men, hence their fallacious reasoning. The prophecies pointed out the place where he was to be born, the work he was to perform, and the line of his ancestry; and yet they believed that when Christ should come, no man would know from whence he was.

When the officers were sent to arrest Christ, and returned without him, they were asked, "Why have ye not brought him?" The officers replied, "Never man spake like this man." Then the Pharisees asked, "Are ye also deceived? have any of the rulers or of the Pharisees believed on him?" How afraid they were that Christ would become so popular that it would be considered an honor to accept his teachings! They very well knew that if a system of religion so diametrically opposed to theirs became popular, they would lose both the honor and support of the people; hence their sedulous efforts to put him out of the way. But the truth he taught, like true doctrine in all ages, was too antagonistic to the natural heart, and too strongly opposed to the established religion of the day, to gain many adherents. It is true that many of the rulers believed on Christ, but the loss of their reputation among men prohibited them from confessing him openly. "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."

Oh, how apparent the reason why they rejected him! Like Saul, they feared the people. If they had been asked why they did not accept him as the Messiah, and obey his teachings, they would have given every reason but the right one. But he who can discover the darkest recesses of the heart, knew the sole cause of their wicked unbelief, and for an example to coming ages had it placed on record: "How can ye believe, which receive honor one of another?"

"The heart is deceitful above all things, and desperately wicked: who can know it?" He who created us is the only one who knows our hearts, and knows how to search and try us. A man may sincerely think he is right when he is decidedly wrong. How, then, you ask, can one ever be certain of truth? The Bible gives the way and the only way to find it. Certainly if our Saviour so loved us that he came to earth and suffered and died for us, he surely will guide us to a knowledge of those truths that are essential to our salvation if we are only humble in heart. These very truths are the means he uses to search our hearts and test our motives. A humble submission to the will of God will place us in a position where God can work for us. It is indeed a very easy matter to be deceived respecting our humility. One may hate the praise of men, may check himself when inclined to speak of self, because he knows that the Scriptures say, "He that speaketh of himself seeketh his own glory," and yet he may have a great deal of pride in his heart. He who made the heart knows how to take away this pride.

In every age God has had an unpopular truth, well supported by the Scriptures, to help suppress this evil. Now he who really is trying hard to keep down this pride, will readily discover the true doctrine that will assist him in rooting out

this obnoxious weed. Here is where the Scriptures are profitable for doctrine, and where doctrine is profitable practically. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

Take, for instance, the seventh-day-Sabbath doctrine. How it cuts one off from the world! No man, however great his ability, can become very popular who observes that day. There is not much danger of his becoming puffed up through worldly honor. It cuts off, to a great degree, that spirit of seeking honor one of another that so blinded the Jews in Christ's time. Although the world at large observe another day, it rests upon a solid scriptural foundation, and those who labor so hard to tear it down cannot give us a single positive text for the observance of any other day. If another day is observed, it must be one that has been adopted by common consent and the tradition of men, and he who is earnestly striving to do the will of God cannot rest on such authority. May God help us to search the Scriptures with humble hearts, earnestly seeking for that heavenly wisdom that God has so liberally promised, that we be not led astray in these dark and trying times. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

New Orleans, La.

DEFILING THE TEMPLE OF GOD.

BY ETHAN LANPHEAR.

THERE are many ways of defiling the body at the present age; among which are the use of tobacco and strong drink. The use of either is a disgrace to humanity, and unfits any person for good society, and especially for membership in the church of the living God; and yet on the register of membership in the professed church of God many names are found of those who indulge in their use. Especially frequent are the names of those who use tobacco; and many ministers of the gospel, deacons, and officers of the church, are defiling themselves in this way. What an example to set before the world and the rising generation!

Do you think Christ, your great leader, would set such an example if he were here on the earth? Do you think he would go into a saloon and purchase strong drink or cigars, and then go about our streets puffing the nauseous smoke into the faces and nostrils of every passer-by, to their discomfort, or go along squirting the saliva of the nastiness from chewing, over the side-walk, to the disgust of all pedestrians passing along? Do you think he would enter the smoking saloon, light a pipe or cigar, and then sit and smoke with the wicked worldling until he and his clothing were saturated through and through, and then go into the synagogue and seat himself with the worshippers to the disgust of all present? If you believe the Saviour of the world would do this, you may justify your course; otherwise you ought to be ashamed of yourselves. What say the teachings of his word? "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1:21.

With all the Bible instructions against filthiness of the flesh, is it not strange that so many professing godliness defile themselves? Is there any hope for such persons? They attempt at justification. The word says: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Jude 8. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

This habit is growing upon our nation, and why should it not? Our politicians, statesmen, legislators, lawyers, officers of the law, laymen, old and young, even boys eight to fifteen years of age, can be seen indulging in this filthiness. I have no doubt but one half the male members of the fourteen churches where I reside, are indulging in these filthy habits. I was present when two of the members of the Seventh-day Baptist church of this place reckoned up their membership, when they found just about one half using tobacco in some form, including several of the ladies. Some of these practice smoking, some snuffing, or snuff-rubbing, which seems the most repulsive of all.

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Can it be possible that such can have a place in the kingdom of God? Are they not a great cause of stumbling to the children? It is an old and true saying that "as the old cock crows, the young ones learn." This is true in the church or out of it. "He that soweth to his flesh, shall of the flesh reap corruption." There is no escape, if God's word is true. Of the chances, judge ye. "God is not mocked."

Choice Selections.

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

SCIENTIFIC SOPHISMS.

THE THREE BEGINNINGS.

AND to begin at the beginning, we shall do well to note, not merely the order, but the fact here admitted. There was—no matter when—an actual beginning, a first start, distinct, definite. Antecedently, there was a prior time when this first start had not been made. The process of evolution, a "process of unraveling and unfolding," is a process which then had not begun. It is therefore not eternal. It had a beginning. But who began it?

You postulate "matter." But in so doing you are hypothecating a substance which before the "first beginning" had not begun to be. How did it originate? Unable to answer that question, you make another assumption. You postulate "eternity" for that "matter" of whose origin you can give no account. But this accumulation of postulates will not help you. What is this matter which, impelled by the exigencies of agnostic evolution, you assume to have been self-originated? Make its essence what you will—extension with Descartes, or palpableness with Fechner—matter is always, and is manifestly, the local lodgment, the objective manifestation, of power. "The withered leaf is not dead and lost. There are forces in it and around it, though working in inverse order; else could it rot?" Matter, force, motion are not unknown to science; but of matter self-originated and self-sustained, of matter self-existent and therefore eternal, of self-originated force or self-originated motion,—of all these throughout the realm of the inorganic world, science knows nothing.

When, therefore, we have granted "the eternity of matter," the theory of evolution is as far as ever from being able to make a "beginning." That theory requires not merely matter, but matter in motion; not merely matter in mass, but matter in its constituent atoms—matter so minutely subdivided as to be immeasurably beyond the sphere of visibility, and yet matter not within the sphere of infinite divisibility. "The atoms" are "the first beginnings." But speculation is at fault as to the mode in which, or the power by which, they "first began." In his panegyric on Lucretius, Prof. Tyndall draws special attention to his "strong scientific imagination," and tells us that "his vaguely grand conception of the atoms falling eternally through space" suggested nebular hypothesis to Kant, its first propounder. The "eternity" of these falling atoms, however, must not be confounded with the antecedent "eternity" of their origination. Like the "eternity" of the rhetorical preacher, it has its own statute of limitations. It came to an end. While it lasted there might have been seen, "far beyond the limits of our visible world" (by aid of a "strong scientific imagination") "atoms innumerable," "falling silently through immeasurable intervals of time and space."

"Falling eternally through space"—"falling silently through immeasurable intervals of time and space"—but this eternal silence was broken by "great shocks of sound," "the mechanical shock of the atom;" and this eternal falling came to an end when "interaction of the atoms" came to a beginning. How came that beginning? Nothing more simple. At first, the atoms, silently falling, fell in parallel lines. After that they began to deflect from the perpendicular. Not all of them, nor all in the same direction; but only so many, and in so many directions as were necessary to produce "the mechanical shock," and "the interaction." But falling is motion, and matter is inert, and atoms in motion are atoms in which inertness has been overcome by a force external to them-

selves, and falling atoms are atoms gravitating toward a center. What center? and how originated? Why should atoms in motion have moved originally all in one direction? or why should they have ceased to do so? What and whence is that force which first moved them, which deflected them from the perpendicular, as assumed by the hypothesis?

It is certain, according to the doctrine of evolution, "that the existing world lay, potentially, in the cosmic vapor." But where it lay before the cosmic vapor existed, deponent saith not. "The fundamental proposition of evolution" is, as we have seen, "that the whole world, living and not living, is the result of the mutual interaction, action according to definite laws, of the forces possessed by the molecules of which the primitive nebulosity of the universe was composed." Fundamental, however, as Prof. Huxley declares it to be, it is very far indeed from the "first beginning."

This nebulosity was composed of certain molecules. But nebulosity is a state or condition, not a substance. Like the rigidity of an iron bar, or the malleability of gold leaf, or the ductility of copper wire, "nebulosity" is a word not of matter, but of mode. It denotes a property, or it specifies a condition; but it does not distinguish, still less does it define, a substance. It is characteristic of unintelligible hypotheses, not less than of "cosmic gas." In this instance, however, let it pass. We will not say that it was "caused,"—that word might lead us back in the search for a *vera causa* to a "first beginning,"—but only that it was composed. We will not even inquire who composed it. And yet, if it were permitted us to inquire at all, we might perhaps be excused for asking, How do you know that this nebulosity was primitive? or that its constituent molecules were possessed of forces? or that these forces were controlled by definite laws? or that the relation between them was that of mutual interaction? or "that the whole world, living and not living,"—the molecules themselves included,—is the result solely and exclusively of the "mutual interaction" which you have imagined?

What a tissue of conjectures is here! And yet all this is assumed as certain, and is postulated as "the fundamental proposition of evolution."

But now, suppose it certain: what then? It leaves us as far as ever from a knowledge of "the first beginnings." It tells us of forces controlled by definite laws. But if it tells us truly, then the law is the controlling power, and has a priority over the powers controlled. Then "the forces possessed by the molecules" were at best subordinate and secondary: the definite laws alone were primary and supreme. But laws never make themselves. Who made these? and who made them thus distinctly definite?

But even their definiteness is not greater than their complexity. And this complexity—immeasurably beyond our power of exploration—is everywhere adjusted to the attainment of a common end. Who originated a complexity so intricate, yet so illimitable? Who established this unvarying adjustment of it, in the very first beginning? For we are now asked to imagine space filled with a frictionless fluid; to suppose that some portions of this fluid did somewhere, somehow, by some means, at some time or other, become "rotational;" and that having by rotation gained rigidity, they can now, by the latest triumphs of hydro-dynamics, be proved to be indivisible and indestructible. Let it be granted. Granted that light, heat, and sound, electricity, magnetism, are molecular movements mutually transmutable; that arrested molar movement displays itself as molecular movement; that the pressure of a gas is due to the varying motion of its molecules impinging on the walls of the vessel that contains it; that the rigidity, or space-occupying power of matter, is due to the formation of vortices in a frictionless ether, and that each vortex-atom is thenceforth indestructible; when the reality of the conceptions thus assumed has been granted, then by exactly so much has the absolute necessity been increased of assigning—at the first beginning—a First Cause, equal not only to the origination of matter and of force, but equal to the origination of matter thus constituted and of force thus adjusted.

Evolution is thus seen to be the measure of evolution. Whatever has been evolved in the effect was previously in the cause. To deny this is to affirm that the effect may transcend the cause.

If therefore, though in utter contempt of scientific verity, we were to resolve all chemical forces into forces mechanical, all life into chemistry, and the infinite diversity of living beings into mere variety in the play of molecular forces, ultimately resolving itself into a motion or motions of the universal ether, we should simply have increased by so much our previous estimate of the Power which, at the first beginning, was able thus potentially to endow the cosmic vapor.

Matter, force, order, law, diversity in unity, concord in complexity; they are all known to us, but not one of them is known as self-originated. Distinct in character, definite in operation, invariable in result; who made them so? You trace "the whole world, living and not living," to certain properties of matter, acted upon by certain capacities of force, operating in an invariable order, under the reign of law. You do well. Pursue your induction to the "First Beginnings." Whence came those properties of matter? those capacities of force? Order could not regulate them before matter received them. Could matter create them? Through all the "immeasurable intervals of time and space," matter has never created one single atom. *Causa causarum*: what was that? Whatever it was, you will not be able to ignore it, except by refusing to go back to the "First Beginning."

That "first" beginning was followed by a second. Immovably based on the deep foundations of the inorganic world, there rises everywhere, elaborate and multifarious, the mysterious superstructure of organization and life.

No conclusion of modern science is more widely received or more confidently maintained than that which teaches that in the earliest history of our planet, life was unknown. Not only was it not actual: it was not possible. Life then was not; but now life is. Life, then, had a beginning. What was that beginning? And whence?

"If," says Professor Huxley, "the hypothesis of evolution be true, living matter must have arisen from not-living matter; for by the hypothesis, the condition of the globe was at one time such that living matter could not have existed on it, life being entirely incompatible with the gaseous state." And he adds that even if we adopt Sir William Thompson's theory, that life on this planet may have been derived from life on some other, the difficulty of accounting for its origination is as great as ever. For the nebular theory, which is a part of the hypothesis of evolution, asserts that all the worlds were once in "the gaseous state."

"But," he continues, "living matter once originated, there is no necessity for another origination, since the hypothesis postulates the unlimited, though perhaps not indefinite, modifiability of such matter." Waiving, for the present, the "unlimited . . . modifiability" thus postulated, it is important to observe the profound significance of the admission here made. "Living matter once originated;" yes, but how? To that crucial question, the answer on the same high authority is given in these words: "Of the causes which have led to the origination of living matter, it may be said that we know absolutely nothing." "The present state of knowledge furnishes us with no link between the living and the not-living." But however inscrutable the mode, there is no question—nor any room for question—as to the fact. "Living matter" was "once originated." Life had a beginning.—*True Baptist.*

—Upon each of us who profess the name of Christ rest great responsibilities. We carry within us the possibility of rescuing souls from eternal death, of giving the gospel light "to those who sit in darkness and the shadow of death."

A lighthouse keeper who refuses to keep his lamp "trimmed and burning" would be condemned; and should an ill-fated vessel be stranded on account of such neglect, no mercy would be shown the culprit. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." If we neglect to shed forth the radiance of God's love, what judgment will be passed upon us? We hold the gospel rope. Shall we keep it within our own hands, regardless of the perishing millions? or shall we cast it forth, praying that many hands may be able to grasp it and be saved from going down into eternal engulfment? Christ spared not himself to save a lost world; we must not spare our money, our time, even our lives.

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.

YEARNING FOR THE END.

BREATHE soft and low, O whispering wind,
Above the tangled grasses deep,
Where those who loved me long ago
Forgot the world and went to sleep.
No towering shaft or sculptured urn
Or mausoleum's empty pride
Tells, to the curious passer-by,
Their virtues or the time they died.

I count the old, familiar names,
O'ergrown with moss and lichen gray,
Where tangled briars and creeping vines
Across the crumbled tablets stray.
The summer's sky is softly blue;
The birds still sing the sweet old strain;
But something from the summer-time
Is gone, that will not come again.

So many voices have been hushed,
So many songs have ceased for aye,
So many hands I used to touch
Are folded over hearts of clay!
The noisy world recedes from me;
I chafe to hear its praise or blame;
The mossy marbles echo back
No hollow sound of empty fame.

I only know that calm and still
Tutty sleep, beyond life's woe and wail,—
Beyond the fleet of sailing clouds,—
Beyond the shadow of the vale.
I only feel that, tired and worn,
I halt upon the highway bare,
And gaze with yearning eyes beyond,
On fields that shine supremely fair.

—Philadelphia Record.

GOOD MANNERS.

No one who has any appreciation of grace and beauty in nature or in art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of architecture, or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness, and restraint, and in stimulating them to the expression of whatever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting-room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody.

Many persons, recognizing this power and feeling its charm, desire greatly to possess it, and to this end they assume a mannerism that is as far removed from really fine manners as any other counterfeit is from the reality it imitates. Manners may be either a revealer or a concealer of the true mental or moral condition of a man. When adopted as a veil to hide what is there, however ingenious the artifice, the beauty, and grace of truly fine manners cannot be reached. There will always be an indescribable something to dim their luster and cast suspicion on their verity. The bland courtesy which covers up dislike or indifference cannot command absolute trust; the gracious condescension which is often adopted to hide a mild contempt generally betrays it in the end. The finest manners are those which express, frankly and unconsciously, the actual presence of fine qualities, in their most delicate shades. All mere imitations of them, where they do not exist, all artificial airs and graces for the sake of appearances, are mere mannerisms, which soon become transparent and disclose what they are intended to hide.

Fine manners are not, however, synonymous with a fine character, nor do they always accompany it. Many excellent persons do not possess them; that is, they take no pains to express, by act or look or word, the best that is in them. Sometimes they make the great mistake of despising what others worship, and of scorning to show, in their outward life, that which they cherish and reverence within. Feeling kindly, they will yet act rudely, and will perform a generous deed in a

way which robs it of all its grace. Of course they are constantly misunderstood, and unjustly complain of it; but this is not the worst. They are shedding a positive influence for evil, simply by keeping their good qualities from the light of day. It is quite possible to cultivate good manners, without the least pretense or deceit, by merely expressing in pleasant ways every pleasant thing that is felt, and by cherishing that imaginative sympathy by which we discern the feelings and need of others. This much we owe to each other and to society. Only in this way can we add our quota to the general happiness and welfare of those around us. He who, content with possessing worthy qualities and generous feelings, makes no effort to express them, fails in his duty to his fellow-men; and he who, from false pride or other motives, purposely conceals the good that is in him, will find the good itself withering away under the process.

If fine manners require the expression of the good, they equally demand the repression of the evil. Anger, heat, exaggeration, violence, ill-nature, selfishness, are all foes to good manners. Self-control and self-respect will diminish them by forbidding them to vent themselves. Kept in subjection, they will subside; allowed free expression, they will become intolerable. The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Wherever familiarity exists, there is a tendency to lose the check upon selfish conduct, which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company are rude and careless with those whom they love best. Emerson says, "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindness will never lose their power or their charm, and while all spurious imitations of them are to be despised, their real presence should be honored and cherished by all.—Philadelphia Ledger.

NERVOUS DAYS.

"LET health my nerves and finer fibers brace." What woman has not felt the rarefaction of a day when her nerves seem so delicately poised that a feather's weight on the wrong side of the balance sends everything skyward, and she feels as though she should "fly all to pieces"? The children's voices seem keyed to a higher note than usual; the canary's song is shriller, and however sweet are the bells that chime, they all seem jangled and out of tune.

When such a day comes to the mother and home keeper, her smallest cares are burdens almost too heavy to be borne; she sees, in the sudden keenness of her mental vision, all the duties of a far reaching future spread out as in a panoramic view, and brought by the lens of her distorted fancy within touching distance.

I remember such a day, now several summers past, when the sunlight and flowers were calling me to come out and keep them company, but I resolutely shut my heart to their enticing, feeling that life was all too short and its stern duties too many for me to waste a moment in paths of pleasantness. My daughter Grace, then a little maiden of three years, watching my hurrying steps and nervous fingers until she could bear it no longer, cried out: "Mamma, mamma, what are you in in such a 'cully' for?"

"Mamma must hurry, dear, she has so much to do."

"What is 'so much,' mamma?" said the little questioner, and I, in a most convincing way, enumerated about half a hundred bits of work that would take me a month to accomplish, and then this small philosopher made answer: "But you don't have to do it all to-day!"

I flung aside my sewing and, taking my little preacher by the hand, went out and spent a pleasant half-hour under the trees, where with my clearer vision I realized that I had allowed my "sea of troubles" to roll toward me until I was in danger of being overwhelmed, when a tiny hand and voice had stayed the tide.

But though we cannot always see the hand nor

hear the voice, the remedy is certainly somewhere for each and every one of us, and it is a positive duty to ourselves and to those about us to seek and use the one best suited to our needs, as the feeling, if encouraged, soon rusts out the finest spirit and corrodes the heart.—Lillian Wetherell, in Good Housekeeping.

EDISON'S NEW PHONOGRAPH.

It is now reported that Mr. Edison has perfected his phonograph, or talking machine, so that it will take very delicate sounds and reproduce them almost in equal volume. He has also made an arrangement whereby the tablets containing the sound impressions can be taken from the machine and sent by mail or otherwise to any part of the country, and be reproduced. The difficulty with the first phonographs was that they were not sensitive enough to record anything but very loud sounds, and those spoken close to the instrument. If Mr. Edison has remedied these defects and perfected a machine that will take and register ordinary conversation anywhere within a radius of ten or twelve feet, he has made an invention that will revolutionize our system of phonography, etc. Only think of the possibilities of a machine that you have only to set on a table in a court-room or on a pulpit or platform, in order to obtain a perfectly accurate report of every word that is spoken near it, in the very volume and accents in which it is spoken! Think of receiving a phonographic sheet sent you by a friend in some distant part of the world, which you might place in your own machine and by turning a wheel have your friend conversing with you "as natural as life"! In the same way you might, by preserving the sound tablets, hear the voices of friends and loved ones speaking to you again in the old familiar way, long years after they had departed from the earth. Such results as these are not vain imaginings, but are even now within the range of actual realization.—Christian at Work.

Our Basket.

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

—The best way to keep good acts in memory is to refresh them with new ones.—Cato.

—Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Love is the sweet sunshine
That warms into life;
For only in darkness
Grow hatred and strife.

—Sel.

—Cares is a word of the plural number,
A foe to ease and peaceful slumber;
By adding s it is plural no more,
And all is now sweet that was bitter before.

—Sel.

—Though heavy the burdens may be to bear,
Of poverty, weariest toil, and care;
The lowliest home may be bright and fair,
If it is but the home of love.

—Everybody's Magazine.

—You will have a home of joy,
Rest and love without alloy,
If you mind and heart employ
In the lifting of the race,
Seeing hope in every face,
Seeing good in every place;
Or a pathway filled with tares,
Grief that blights, and tempter's snares;
Life is full of cheer or cares,
As you take it.

—Scatter the germs of the beautiful
In the holy shrine of home;
Let the pure and the fair, and the graceful there
In the loveliest luster come.
Scatter the germs of the beautiful
In the depths of the human soul;
They shall bud and blossom and bear the fruit,
While the endless ages roll.

—Sel.

Special Attention.

MOHAMMEDANISM AND CHRISTIANITY.

THE assertion that Mohammedanism is advancing more rapidly than Christianity in Asia and Africa, has often been made of late years, but when it was repeated a short time ago in the English Congress, by a dignitary of the Church, it was received with surprise and anger.

The speaker was the Rev. Isaac Taylor, Canon of York, and his exact declaration was that "in Asia and Africa, Islam, as a missionary religion, is more successful than Christianity, and our efforts to convert the Mohammedans have failed." Having since the Congress been challenged to prove these statements and produce the facts to sustain his generalizations, Canon Taylor now answers his critics and questioners through the London Times.

He points out that according to the census returns, the Mohammedan population in India increased 9,239,062 between 1871 and 1881, or about twenty-five per cent. After making ample allowance for the natural increase of births over deaths, this shows that the conversion of heathen and Christians to Mohammedanism had been going on at the rate of 600,000 a year. During the same period the conversions to Christianity barely amounted to one tenth of that number.

Yet the Mohammedans have no paid missionaries and no organized missionary agencies. Their conversions must, therefore, be due to the voluntary efforts of individuals and the intrinsic attractions of their faith. Meanwhile the Christians, on the other hand, have all the prestige of a Christian governing power, and are expending vast sums on proselytism, for which they have a long-established and carefully methodized system of missionary effort. Of the total number of conversions to Christianity, too, all, except a comparatively small part, are in the extreme south of the Madras Presidency, where Christianity obtained a firm footing at a very remote period, and the Christians are more numerous than anywhere else in India. Canon Taylor also finds as a "startling result" that four fifths of the Christian converts are Roman Catholics.

In the northern and central provinces, where Islam is strong and the conversions to Mohammedanism are at the rate of half a million a year, the conversions to Christianity, to use his words, "are practically nil." The most active and powerful of the English missionary societies at work in India is the Church Missionary Society, according to whose report 841 missionaries and native agents, employed at a cost of toward \$250,000, made last year only 297 converts out of a population of 220,000,000 in those provinces, if the number of genuine converts be measured by the number of adult baptisms. Of these converts, only seventeen seem to have been Mohammedans, out of a Mohammedan population of 55,000,000, and some of them were very suspicious, as, in fact, conversions from Islam almost invariably are.

Then he turns to countries distinctively Mohammedan, and in the four missionary fields of Persia, Palestine, Arabia, and Egypt finds that 109 missionaries and native agents, employed by the Church Missionary Society at a cost of \$60,000, converted and baptized last year only one adult convert. This solitary convert, according to the report, was "a certain Moslem girl in the orphanage at Jerusalem, whose conversion," Canon Taylor suggests, "is perhaps accounted for by the statement that 'she is easily influenced and requires constant guidance.'" In all Egypt and Arabia the whole number of "native Christian adherents" is put at nineteen only, and they, perhaps, as he surmises, are largely made up of the wives and children of the four "native lay teachers."

The practical results of eastern missionary labors, in the way of actual conversions, are not more encouraging elsewhere. In Ceylon, last year, 374 agents made only 207 converts, at a cost of more than \$50,000; in mid China seventy-one agents made sixty-three converts, at a cost of \$45,000; and in south China 148 agents made 297 converts, at a cost of about \$40,000.

These are the facts and statistics with which Canon Taylor meets the challenge of his critics, and they are quite interesting. As to Africa, he

will speak in another letter, but the spread of Islam there has been so remarkable within recent years that he will have no difficulty in proving his point.—N. Y. Sun.

Bible Readings.

"Search the Scriptures."—John 5:39.

THE FIRST CHURCH.

CAN THE ROMAN CATHOLIC CHURCH RIGHTFULLY CLAIM THAT DESIGNATION?

IN canvassing for "Thoughts on Daniel and the Revelation," I frequently found the objection made to Protestant teaching, by Catholics, that "the Catholic Church was the first Christian Church;" and I set about collecting Bible verses that would effectually offset the claim, by showing that the doctrines held by the Roman Catholic Church are radically different from those taught the early Christians by Christ and the apostles. The texts are as follows:—

1. What were the disciples first called? Acts 11:26, last clause.

2. From what source did Christian doctrine first come? Gal. 1:11, 12.

3. What did Paul say of those who should teach another doctrine? Gal. 1:8.

4. In the doctrine of the first, or apostolic church, what estimate of value was placed upon the name of Jesus? Phil. 2:10, 11.

5. Do Romanists hold this doctrine now?

It is a well-known fact that in Italy, Spain, South America, and other intensely Catholic countries the name of Mary is esteemed above every name.

6. Do Romanists teach that Mary is to be invoked or prayed to?

They do. (See the Roman Catholic Prayer-book.)

7. Is this according to the doctrine held by the first church? Matt. 12:47-50; Mark 3:35; Luke 8:20, 21. From these texts it may be seen that Christ's mother held no higher place in the church than did any true Christian.

8. Does the Catholic Church teach that the angels should be addressed in prayer?

It does. (See Catholic Prayer-book.)

9. What did the angel say to John the apostle upon this subject? Rev. 19:10; 22:8, 9.

10. What is said in Col. 2:18?

11. Does Catholic practice accord with the second commandment as found in Ex. 20:4, 5, 6?

It does not. Catholics make images of many whom they call saints, and bow down to them.

12. Is Catholic practice in accordance with Prov. 30:6 and Rev. 22:18, 19?

It is not. They have stricken the second commandment from the decalogue, and have added the writings of the popes.

13. Who established marriage in the earth?

God, in Eden. Gen. 2:18, 21-24.

14. Did the first Christian church hold to the marriage institution as being right for all mankind? Heb. 13:4.

15. Did that church teach that apostles, bishops, deacons, and elders may marry? Matt. 8:14; 1 Tim. 3:2, 12; Titus 1:5, 6.

16. Catholics claim that the Church is the wife of bishops and priests. Is the church meant where the word "wife" occurs in the verses just read?

It is not, as is proved by 1 Tim. 3:4, 5, 12. "His own house" and "the church of God" are separate terms, and mean different objects, and besides the church cannot be the wife of bishop and deacon and their children, too; for both are spoken of there.

17. What do Catholics teach upon this subject?

They forbid marriage to many if not all their church officials, comprising thousands of priests, and also to many thousands of nuns.

18. What do Catholics believe of their pope?

That he is infallible and cannot sin.

19. What did the first church teach? 1 John 1:8-10; Job 9:20.

20. If the great apostle John could say "we," and thus include himself with those who are liable to sin, and if the perfect man Job could say that to call himself perfect would only prove him perverse, is it likely that the Catholic pope is infallible or without sin?

It is not.

21. Did the early Christians teach that we should use force to spread the gospel? Matt. 5:39; 7:12; 10:16.

22. What has been Catholic practice?

The Catholics have slain with the most atrocious cruelty and tortures, at least fifty millions of those whose only offense was that they refused the teachings of the Church of Rome, and worshiped God according to Bible teachings.

23. What was the Christian baptism in the first church?

Immersion. Matt. 3:16; Mark 1:9, 10; John 3:23; Acts 8:38; Rom. 6:3, 5; Col. 2:12.

24. How do Catholics baptize?

They invariably sprinkle.

25. What did the first church teach as to the forgiveness of sins? Mark 2:7; 1 John 1:7, 9.

26. What do Catholics teach?

That every priest, from the pope down, can forgive sin. 27. What day of the week did the first church observe as the Sabbath?

The Sabbath of the commandment. Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1; Acts 13:14; 42:44; 17:2; 18:4.

28. What is Catholic practice in this respect?

The Catholic Church has ever held to the observance of Sunday as the day of rest, and as a sacred day, instead of the Bible Sabbath, and has ever been zealous in promulgating and enforcing the obligation of Christians generally to observe that day. It is the great champion of Sunday sacredness.

29. What did the first church hold as to the state of the dead?

That they are sleeping unconscious in their graves. John 5:28, 29; 1 Thess. 4:13-15; Job 14:11, 12; Eccl. 3:19, 20; Dan. 12:2; Acts 2:29, 34.

30. What is Catholic teaching?

That the dead are conscious in purgatory or hell or heaven.

31. What did the early church believe as to the state of the wicked in the future?

That they would be finally annihilated. Ps. 92:7; Obad. 16; Mal. 4:1-3; Rev. 20:9.

32. What does the Romish Church teach on this subject?

That the wicked will be tormented eternally in hell fire.

33. What did the first Christians believe in regard to anti Christ?

That some power or personage would arise who would answer to the description given in 2 Thess. 2:3-9, and Rev. 13:5-7, 18.

34. Had the early church any such personage?

It had not.

35. Is there any such in the Catholic Church?

Yes, the pope. "Who opposeth and exalteth himself above all that is called God, or that is worshiped;" for God never granted indulgences to commit sin, and the pope has frequently done so. He has presumed to dissolve the allegiance of whole nations from their rightful rulers, thus trampling upon lawfully organized government, which course of conduct is condemned by the teaching of the early church. Titus 3:1; 1 Pet. 2:13, 14, 17; Matt. 23:21. He sits in the temple of God, the church, calling himself infallible, or sinless, and not liable to err,—a state of perfection which belongs only to God. He has blasphemed God by receiving such titles from Catholics as the following: "The most holy Lord God the pope;" "Lord of lords and King of kings;" and others of the same blasphemous character. He has blasphemed God's tabernacle, the church, by bringing into it unscriptural doctrines and practices. He has blasphemed them that dwell in heaven by claiming to let or admit into their abode those whom he has called saints, no matter how iniquitous the lives of his so-called saints may have been, and by calling the Virgin Mary "Mother of God," "Queen of heaven," and the like, thus presuming to exalt her, in his doctrine, to a station over those who dwell in heaven, though she has long been dead and the Scriptures teach that the dead are unconscious. He has, through centuries, made war upon the saints, and has overcome them. He has even slain many millions of them for no other reason than that they desired freedom in worshiping God. Finally, his name answers to the number given in Rev. 13:18. There is a jeweled inscription on the pope's crown which reads as follows: "Vicarius Filii Dei" — "Vicegerent of the Son of God;" and if those letters in the inscription which are often used as numerals be added together, they will count up just 666, as follows:—

V i c a r i u s F i l i i D e i .

5+1+100+1+5+1+50+1+1+500+1=666.

36. If all these errors that were not known to the early church, and are not taught by the Bible, are now and have for a long time been in the Roman Catholic Church, can it truthfully claim to have been the first Christian church?

It cannot.

T. R. WILLIAMSON.

—In having all things, and not Thee, what have I?

Not having Thee, what have my labors got?

Let me enjoy but Thee, what further crave I?

And having Thee alone, what have I not?

I wish not sea nor land, nor would I be

Possessed of heaven, heaven unpossessed of Thee.

Great God, thou art the flowing spring of light!

Enrich mine eyes with thy refulgent ray!

Thou art my path; direct my steps aright,

I have no other light, no other way!

I'll trust my God, and him alone pursue;

His law shall be my path, his heavenly light my clue.

—Quarles.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 29, 1887.

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

THE CONFERENCE.

PERHAPS we cannot more directly give to the readers of the REVIEW an idea of the spirit and character of this meeting, up to this writing (Nov. 18), than to present some resolutions which have come before the Conference, and to refer to the remarks which have been made thereon.

A resolution respecting the great religious crisis which is just before us in this country, was presented, reading as follows:—

Whereas, The great religio-political crisis in which will be involved the last conflict between truth and error, is even now overshadowing our land; and—

Whereas, In these troublous times the Lord by the prophet (Dan. 12: 1) has assured protection to those only whose names are written in the book of life, and whose robes are washed and made white in the blood of the Lamb; and—

Whereas, The success of the cause of truth depends not upon human efforts, but solely upon the power of God— which power can be secured only by bringing ourselves into such harmony with his will that we may become partakers of the divine nature; therefore—

Resolved, That we will, by the help of God, strive as never before, to heed the injunction of the Scriptures, "Be ye holy; for I am holy," and so separate ourselves from all sin and impurity of heart and life, that the divine counsel may guide, and the divine power attend, all our efforts.

Another resolution touching the impending Sunday conflict was introduced, as follows:—

Resolved, That a standing committee of five be appointed by the Chairman, to confer with other committees which should be appointed by the various Conferences, in reference to the defense of those who may suffer persecution under oppressive Sunday laws; and also to direct in efforts that may be needed in various States to oppose the passage of such Sunday laws.

It will be seen that these resolutions touch upon those points which constitute the very heart of the Third Angel's Message of Revelation 14; they refer to close and trying times which are before the church and which are evidently much nearer than many, perhaps most, of our people suppose. We wish that every reader of the REVIEW could have heard the stirring remarks that were made on these subjects before the Conference. The crooked ways to which religious bigots and partisans are resorting to carry their ends, and throttle religious liberty in this country, and control men's consciences by the laws of the State, were exposed in a startling light. Abundant testimony was produced, showing the strengthening determination on the part of those who are urging forward the Sunday movement, to allow no exemptions whatever, but force all alike to keep that day; and these sentiments are uttered with special reference to Seventh-day Adventists, and are cheered to the echo in their public meetings.

They openly avow that they are fighting over again the battles of the fourth century. And what was going on in the fourth century?—Religious corruption and pagan ideas were battling for supremacy in the church, under the working of the "mystery of iniquity," and the development of the great apostasy. This work came to its evil culmination when Constantine was moved to enact a pagan Sunday law, which the pope of Rome manipulated into a Christian institution. The mystery of iniquity worked in Paul's day and onward. It has not ceased to work in the world yet. There is a wonderful parallel between the course of events in the religious world in the first centuries of the Christian era, and those of the present and last century of the gospel age.

The great falling away, or apostasy, in the early church resulted in the establishment of the papacy, that power known in Revelation 13 as "the beast." There is another falling away in this generation, as brought to view by the second message of Revelation 14; and this is to result in a similar manner; namely, in the formation of an "image to the beast." Just as "the beast" was formed in the first place, just so "the image" is being formed in the second place, in our own day. The spirit is the same; the principles are the same; the arguments are the same; and the results will be the same. History is repeating

itself. This was brought out in a clear and forcible manner by Eld. A. T. Jones in one of the evening discourses.

Our controversy with prevailing religious beliefs is narrowing down rapidly. It is not to be so much a question as to whether there is any Sabbath or not, but only as to which day is the Sabbath; not so much as to whether there is to be any second coming of Christ or not, but as to what constitutes that second coming. An extract was read by Dr. E. J. Waggoner, from a skeptic, saying, "Let Christ manifest himself, let him take his seat before us on his throne, and with his own hand sign the articles of faith he would have us receive, and then there will be no two parties, and no opposition." Along-side of this was laid that remarkable prediction in "Great Controversy, Vol. IV," which declares that under the further development of Spiritualism, Satan will personally reveal himself in brightness and glory as a divine being, and claim to be the Messiah come the second time to earth. That is just what this skeptic calls for; and when that takes place, will not this man, and multitudes of others in equal darkness, be ready to receive him as the Messiah?—No doubt of it.

To the same end the national reformers are working. They design to have Christ acknowledged and proclaimed as the political and civil ruler, literally, of this nation. When this is done, and when there appears an august personage, clothed with such majesty and brightness as never pertains to mortals, and claims to be the divine Son of God, the anointed King, come in response to their call, and in approbation of their efforts to prepare for his coming by giving him this position, will they not be ready to receive him as such?—Yes, every soul of them. Thus the way is preparing right before our eyes for the last great deception which will take the nation in the snare.

A few will oppose this work. They will be Seventh-day Adventists, guided by the light of Scripture, and the instruction of the gift of prophecy in our midst. And when all are bowing down and hailing with enthusiasm this apparently divine personage as the great power of God, and the One who was to come in glory, these will say, "That is not Christ; it is Satan!" To the deluded votaries of error, this will sound like the most arrant and unpardonable blasphemy. And how long will it take them, under these circumstances, to raise the cry, "Away with them; it is not fit that they should live on the earth"?

Such are the scenes which the future, even now withdrawing the veil, shows looming up before us in distinct and startling outline. The times call for consecration on the part of the people of God as never before. Consecration and union with God, as embodied in the resolution, is the secret of our strength, and our only hope. Into this spirit it seems to be the desire of all, delegates and attendants, fully to enter. This is one of the most encouraging features of the meeting.

Sr. White attends the morning meetings at 6 A. M., and imparts instruction in spiritual things of the greatest value. The great inquiry, and the earnest feeling, seems to be, How long shall we fail to discharge our duty to warn the world of these things as we ought to discharge it? How long shall we fail to unite our efforts to the strength that resides in the arm of Omnipotence, to make our work effectual in arousing men to their danger? This reaching out after God brings light and hope, and a promise of soon-coming triumph. May it increase to such a degree as to make this Conference memorable above any other that we have yet enjoyed.

Oakland, Cal., Nov. 18.

GENERAL CONFERENCE.

BUSINESS PROCEEDINGS OF THE TWENTY-SIXTH ANNUAL SESSION.

The General Conference of S. D. Adventists convened for its twenty-sixth annual session, at Oakland, Cal., at the time appointed, Nov. 13, 1887, at 9 A. M. The meeting was held in the lower rooms of the new S. D. A. church, at the corner of Twelfth and Brush Sts. The president, Eld. Geo. I. Butler, was in the chair; and the meeting was opened with prayer by O. A. Olsen.

The following-named brethren presented credentials as delegates from the following Conferences:—
California.—E. J. Waggoner, C. H. Jones, A. T. Jones, J. N. Loughborough, M. J. Church, N. C. McClure, Wm. Healey.

Nebraska: A. J. Cudney, J. P. Gardner.

Kansas: A. G. Miller, J. W. Bagby, Oscar Hill, S. S. Shrock.

Michigan: A. R. Henry, C. Eldridge, D. H. Lamson, Dr. J. H. Kellogg, H. W. Miller, Wm. Ostrander, J. Fargo, W. C. Sisley, E. S. Griggs, F. E. Belden, U. Smith.

Colorado: J. D. Pegg.

Wisconsin: A. J. Breed, P. H. Cady.

Minnesota: G. C. Tenney, H. P. Holser.

Texas: Henry Hayen.

Illinois: R. M. Kilgore.

Ohio: R. A. Underwood, D. E. Lindsey, Wm. Chinnock, J. F. Robbins.

New York: M. H. Brown.

Upper Columbia: H. W. Decker.

Kentucky: J. H. Cook.

Maine: J. B. Goodrich.

North Pacific: John Fulton, J. E. Graham.

England: S. H. Lane.

Tennessee: J. M. Rees.

Pennsylvania: J. W. Raymond, L. C. Chadwick.

Iowa: J. H. Morrison, L. McCoy, L. T. Nicola.

Dakota: A. D. Olsen.

Indiana: Wm. Covert, J. P. Henderson.

New England: A. T. Robinson.

E. W. Farnsworth, J. F. Hanson, Saml. Fulton, W. C. White, J. O. Corliss, A. La Rue, and H. Shultz were members by virtue of employment in the Conference, some portion of the past year. The following were afterward received as delegates by vote of the Conference: L. Winston, Wm. Dale, of Kansas; Jesse Wood, John Charles, of Indiana; H. Nicola, I. J. Hankins, of Iowa; Andrew Erskine, of Missouri; G. K. Owen, Robt. Sawyer, of Michigan.

The Conference in Norway was admitted to the General Conference, with O. A. Olsen as delegate, who was requested to act as delegate also from Sweden and Denmark, the two remaining Conferences of the Scandinavian field.

The Conference lately organized in West Virginia, was also admitted to the General Conference with R. A. Underwood as delegate.

J. I. Tay was requested to act as a member of the Conference to represent the work in the islands of the Pacific.

The Conference was thus composed of seventy delegates, representing twenty-six Conferences.

The Chairman was authorized to appoint the usual standing committees on nominations, resolutions, auditing, religious exercises, distribution of labor, and credentials and licenses.

Before making these appointments, he addressed the Conference at length relative to the present condition and prospects of our cause. The work is onward in every part of the field. Notwithstanding increasing opposition and earnest effort on the part of not a few to throw obstacles in its way and hedge up its progress, there is everywhere a degree of advancement and prosperity.

The question of the Sunday prosecutions was touched upon. Immediate acts of persecution have been restrained, so that none are now laboring under that embarrassment; but the current in favor of enacting stringent Sunday laws is daily increasing, and we are ere long to have greater difficulties to meet in this direction.

The speaker then passed in brief review the work among the Holland people. Remarkable success has attended the Holland paper, *The Bible Reader*. This has already attained a large list of paying subscribers, and there is a call for reading in the form of books, which are being prepared for them. Fields are opening in South Africa, South America, the West Indies, and our own country, and the outlook is very encouraging.

Remarks were also made upon the publishing work connected with this cause. The great demand for books which has led to the recent enlargement of the publishing houses, both in Battle Creek and Oakland, has been created largely by the canvassing work. This led to instructive remarks upon the canvassing work, and a consideration of the principles upon which alone it can be successfully conducted. In connection with these a review of the city mission work was also presented, and also the work of our foreign missions. The question of finances was spoken upon as a very important one to come before the Conference.

The committees were then named as follows:—

On Nominations: J. Fargo, J. B. Goodrich, J. Fulton.

On Resolutions: Olsen.

On Licenses: M. Kilgore, S. E.

On Auditing: Decker, J. H. M.

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On Religious: McCoy, Wm. O.

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On Resolutions: U. Smith, W. C. White, O. A. Olsen.

On Licenses and Credentials: R. A. Underwood, R. M. Kilgore, S. H. Lane.

On Auditing: A. R. Henry, D. T. Jones, H. W. Decker, J. H. Morrison, H. W. Miller, J. W. Raymond.

On Religious Services: J. N. Loughborough, L. McCoy, Wm. Ostrander.

It was then moved and carried, that the Chair appoint a committee of nine, himself being chairman, to consider the question of the week of prayer, and the holiday gifts, and report to this Conference. The following persons were appointed as said committee: G. I. Butler, W. C. White, O. A. Olsen, R. A. Underwood, C. H. Jones, W. C. Sisley, J. H. Cook, J. O. Corliss, and A. J. Cudney.

It was moved and carried, that the Chair appoint a committee of three (afterward amended to five) to act with such members of the General Conference Committee as can meet with them, on the distribution of labor. The following were appointed as this committee: G. C. Tenney, E. S. Griggs, J. M. Rees, A. D. Olsen, Sam'l Fulton.

On motion, the Chair was authorized to appoint a committee of nine to consider the question of training-schools for city mission and canvassing work, and the management of such work. The Secretary requesting some assistance in his department,—

On motion of E. J. Waggoner, G. C. Tenney was elected assistant secretary *pro tem*.

After pertinent remarks by the Chair, upon the importance of punctuality in attendance upon the various meetings, and the necessity of expediting business by the various committees, the Conference adjourned to call of Chair. The Chairman appointed the next meeting at 2:30 P. M.

SECOND MEETING, Nov. 13, 2:30 P. M.—Prayer by Eld. R. M. Kilgore. Minutes were read, and, after minor corrections, accepted.

Eld. A. T. Jones, in behalf of the California delegation, asked the attention of the Conference to the following matter: Referring to a resolution passed by the California Conference at its session of Oct. 7-17, 1887, requesting the General Conference to take into consideration the question of a purchase of a missionary ship for use among the islands of the Pacific, he presented the following:—

An act to provide for the more efficient transportation of missionaries to the islands of the Pacific Ocean.

Whereas, The professed faith of Seventh-day Adventists requires them to carry the message of truth for this generation to all kindreds, tongues, and peoples; and as the islands of the Pacific Ocean are peopled with many thousands who have never heard the tidings of the soon-coming King, and there are no regular means of transportation whereby missionaries may be sent to these islands; and—

Whereas, It is thought by many that the time has fully come in the history of this work, when these islanders should receive that consideration which shall result in an organized effort to carry them the truth for these days; and believing that our people everywhere stand ready to give substantial assistance to every legitimate project for the spread of the truth; therefore—

It is recommended by the General Conference of Seventh-day Adventists in Conference assembled—

1. That a vessel of suitable size and construction for missionary purposes be purchased or built, and equipped for missionary work among the islands of the Pacific Ocean.

2. That the cost of building and equipping said vessel for a two years' cruise shall not exceed the sum of twenty thousand dollars (\$20,000).

3. That such a vessel be made ready for service early in the year 1888.

4. That the duly elected officers of this body for the coming year, constitute a committee who shall be empowered to put in execution the provisions of this bill, and also to appoint other persons as their judgment may dictate, to act with them in carrying out the project.

Having presented this, he moved that the matter be referred to a committee of five, to be appointed by the Chair, said committee to present some recommendation on the subject to this Conference, which motion prevailed.

The committee of five to consider the question of the purchase or construction of a missionary ship was then announced, as follows: A. T. Jones, C. Eldridge, M. H. Brown, J. O. Corliss, and L. C. Chadwick.

Eld. D. T. Jones submitted the following preamble and resolution:—

Whereas, It is a matter of the greatest importance that all questions involving important issues should be acted upon only after due deliberation; therefore—

Resolved, That we adopt the following rules to assist in governing our deliberations during this Conference:—

1. All resolutions and reports of committees after their first reading shall, without discussion, be placed upon file,

and at a subsequent meeting shall be read the second time, and shall then be open for amendment, discussion, and final action.

2. Important resolutions and reports of committees too long to be retained in the mind, may be printed by order of the Conference, and each member supplied with a printed copy.

3. When immediate action is necessary, these rules may be suspended by a two-thirds vote of the Conference.

After some discussion, this matter was referred to the Committee on Resolutions; and the Conference adjourned to call of Chair.

G. I. BUTLER, *Pres.*

U. SMITH, *Sec.*

(To be continued.)

THE OBJECTS AND IMPORTANCE OF THE WEEK OF PRAYER.

Our people in general have learned ere this that a week of prayer is appointed for our whole denomination. It commences with a fast-day, Dec. 17, and continues during the following week, closing on Christmas with gifts for our three European Missions and the General Conference Association. The General Conference, in session at Oakland, California, realizes the importance of such a season, and desires that our people generally should be impressed with a sense of their need of it. If they realize this as they should, it may be an occasion of great spiritual encouragement and financial strength to our work. If but little heed is given to it, it will not only be a disappointment to those who have the burden of the work upon their hearts, but will greatly displease God.

The more generally our people engage in this season, the more interest they take in it, the more they feel the need of it, the better will be the result. Our great fear has been that only a moderate number would engage in it and sense its importance. These, of course, would be the most earnest and zealous ones there are in the body; but these do not need its benefits nearly as much as another and larger class who will be in danger of feeling that it is not necessary for them to leave their accustomed worldly pursuits, and give attention to such an occasion. Could the interest become general, and we as a people as one man realize the need of such a work, and seek God as this week of prayer implies, we believe the results for good would be beyond our highest imagination. We have long been satisfied that the great hinderance to the progress of this work exists among our own people.

Just such a movement as the message we are welcoming is needed to supply the want felt by many in the religion of the popular churches around us. Many, indeed, are looking for a movement of this kind. The signs of the times show that the day of God is just before us. The state of society and the awful wickedness prevailing give evidence of the great demand for a reformatory movement. God has given us a truth that is exactly adapted to the wants of these times. A going back to the first principles of morality and religion as exhibited in God's law, and the acceptance of the glorious doctrines of the gospel, "the commandments of God, and the faith of Jesus," are what is needed in the world at the present time, and this is what we have to present to the people. But our attitude as a people has in many respects given a lie to our profession. We do not mean by this that a large number among us are not deeply interested in the prosperity of the work, and trying to live out its principles. But there is a far greater number that do not realize the necessity of a thorough consecration. God has been waiting long and patiently for us to sense the necessity of deeper devotion and greater interest in the work. And in our souls we believe that the Lord is ready to pour upon us a great blessing, as a people, when we become fully imbued with a sense of our needs, and consecrate ourselves to the work as he requires.

It may, perhaps, be too much to hope that this week of prayer, or any such movement that we can make, will bring all our people to see their need of help. But we do believe that if this matter can be brought to their attention, and placed in a proper light before them, there are many who will be glad to engage in this work who are now conscious of being in a backslidden condition and greatly in need of help. It is with a hope of arousing the attention of many who would not otherwise see the importance of it that this article is addressed to our people. It is designed that it should be read in all our churches on Sabbath, Dec. 10, to prepare their minds that they may assemble in their churches on Sabbath, Dec. 17,

which is appointed as a fast day, to be observed by our people everywhere. Other instructions have been prepared under the direction of the General Conference for the officers of our churches, elders, deacons, clerks, officers of the Sabbath-school and tract and missionary society, to meet for the formation of plans as to how to make the week of prayer the most profitable. We do hope that this instruction will be carefully pondered, and that every church and company of our people will endeavor to carry out this instruction in the spirit in which it is given.

Realizing, therefore, the need of a greater consecration to God, we think all considerate minds will realize the propriety of a day of fasting and prayer. The more earnestly we enter upon this season, the greater our hopes for good results. Fasting is a sign of sorrow. (Let the reader of this article in public in the Sabbath meeting call upon some one to read Matt. 9:14, 15.) Here it will be seen that it was not consistent or proper for the disciples of Christ to fast while the Lord of glory was blessing them with his presence. This was indeed a great privilege and a source of rejoicing—a privilege which the people of all ages had desired and yet were deprived of beholding. But our Saviour said when he should be taken from them, that his disciples should fast. He has been absent from the world in personal presence for 1,800 years. Fasts, then, from time to time, are proper and necessary.

Many instances are given in the Bible where the most devoted servants of God have engaged in such seasons. When Daniel the prophet was greatly exercised in mind over the desolation of his people, and anxious for their restoration to the favor of God and their former privileges, he fasted. (Let the public reader request some one in the congregation to read Dan. 9:2, 3.) The doubt concerning what was to be the future of God's people led Daniel into great anxiety of mind. He knew that sin had something to do with this, so he set himself apart to seek God by depriving himself of his ordinary food, the comforts and luxuries of life, that he might feel his dependence upon God and show his great desire for his blessing. The result was glorious. The angel of the Lord came to him, and told him that he was "greatly beloved," and gave him a deep insight into the future. We have other instances in the life of this prophet of God. (Let the reader call upon some one to read Dan. 10:1-3.) Here the prophet received great light and blessing from Heaven. Nehemiah and Ezra, in a period of great distress, when the affairs of God's people were in danger, sought God by fasting. (Let the reader call upon some one to read Neh. 9:1, and some other person, Ezra 9:3-5; 10:6.) We see with what intense interest these eminent servants of God sought for divine help in periods of spiritual depression, backsliding, coldness, apathy, carelessness, and worldliness among his people. These occasions of fasting led them to sense their condition, and feel their dependence upon God, and realize that it was through his providence alone that they lived. It was fitting in such a condition of affairs to appoint a season when the people should leave off their usual comforts and blessings, and humble themselves in view of their present condition and departure from God. When God's people thus felt their want of his help, and gave evidence of deep earnestness, he gladly looked with favor toward them.

A fast, in order to be acceptable to God, must be characterized by true sorrow for sin. Without this element it is worthless and displeasing to him.

The prophet Isaiah brings to view, as we firmly believe, our own time and the very condition in which we are found. (Here let the public reader call upon some one to read Isa. 58:1-3.) How graphically the prophet describes the present condition of many among us. They are a nation that "seek God daily;" that is, they read his word and try to keep his requirements, "as a nation that did righteousness." Keeping God's commandments is righteousness. They are a commandment-keeping people nominally. They believe in the binding obligation of God's law, and teach this as a people, which distinguishes them from the other people of the world. "And forsook not the ordinance of their God." They recognize all the ordinances of the gospel upon them, even though they are despised by other denominations. "And delight in approaching to God." They attend meeting, and seek God by prayer, and show far more outward respect to religious things than many others, and claim to be God's peculiar

people. Yet they do not have that amount of God's blessing that they realize they should have. And they are surprised that they are not blessed more. They have fast-day occasions. "Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?" They are surprised that God does not bless them more when they outwardly observe all his requirements. And we may well inquire, Why is this that the people here mentioned suffer such a lack of God's blessing, and observe all these services of religion, some of which are painful and unpleasant, and yet fail to receive his blessing? The prophet answers, "In the day of your fast ye find pleasure, and exact all your labors" (or "things wherewith ye grieve others," margin). Their fasting occasions were not real heart-felt seasons of humiliation or sorrow for sin, but partook more of the form of outward service. They did it because it was expected of them, not because they felt in their souls that they needed God's blessing. That Being who sees into the very heart's motives, and examines men's souls, knows when we come to him with a heart of truth and contrition, or when we come in an outward, seeming way, simply to fulfill some obligation that we know is binding upon us. There is a vast difference between these two conditions in the sight of God, and so there should be in our own sight.

The prophet Joel, in viewing our own time, brings this consideration pointedly to view. (Let the reader call upon some one to read Joel 2:1.) This we see is a last-day message, an alarm to be sounded among God's people throughout the world: "The day of the Lord cometh, for it is nigh at hand." The day of the Lord certainly embraces the second advent of Christ. What should be the condition of God's people preparing for such a time? (Let the reader call upon some one to read verses 12, 13.) It is such an experience as this that we greatly desire to see among our people. At this time we should humble the heart before God, and seek him with all the powers of the soul. Shall we not feel in our hearts that earnestness and longing for God's help that he will come in and pour out his Spirit upon us?

And now, dear brethren and sisters, can you not—every one of you—see the need of some experience like this? and do you feel that it is too much for us to devote a week to this business of seeking the Lord, and pleading with him for his help? Do you think that a week given to the ordinary duties of life, making money, seeking pleasure, or any such engagements would be more valuable to us than a week spent in seeking God? We cannot believe that one of you, when you stop to consider this matter in the light of eternity, and of those most momentous and solemn truths committed to our hands, will dare say that a week spent in earthly business will be more profitable than a week spent in prayer and seeking God.

We greatly desire to impress upon your minds the importance of such an occasion, and the possibilities of the great blessing connected with it, and the new and fresh experience we could gain thereby. And we ask that you will determine to attend these meetings this year, and observe this fast, and try to get in harmony with the spirit of the Scriptures which we have considered. We propose to have interesting and important documents prepared to be read each day of the week of prayer. And we know that you cannot afford to be deprived of the blessing to be derived from these occasions.

We write thus early so that the minds of our people everywhere will be prepared for this day of fasting. We hope that this article will be read in all our churches, even if it may have been read in private beforehand, and carefully considered and weighed. Even before the week of prayer shall begin we hope that our brethren will seek God most earnestly, to prepare themselves for his blessing. We will do the best we can to arrange so that the ministers of our various Conferences shall help our people to get the greatest possible benefit from this week of prayer. We indulge in the hope that it will be one of the most profitable seasons ever held in connection with this cause. We are indeed living in solemn times. Some are falling into apostasy, others are cold and worldly. Many have not a precious hope in God. Thousands who profess to believe it are doing little or nothing to help spread the light of this truth. How can such hope to hear it said, "Well done, thou good and faithful servant"? May God in his infinite mercy help us to realize the importance of the times,

and make the most of the few remaining moments left us to prepare for his coming, that we may be a blessing to his cause in the earth, and share at last in the everlasting reward! G. I. B.

"THE SABBATH WAS MADE FOR MAN."

THE interpretation of this statement of Christ's has been greatly perverted. Very many people reason that since the Sabbath was made for man, therefore man is lord of the Sabbath, and hence privileged to arrange its observance to suit himself. Acting on this principle, men try to justify the present observance of the first day of the week, by saying that the Sabbath of the fourth commandment is whatever day the church may select and decide shall be so celebrated.

But Christ enunciated no such principle; on the contrary, he stated in unmistakable terms that he was "Lord also of the Sabbath." Webster defines "lord" thus: "One who is in a position of responsibility or power; a superior; a master; a ruler; a governor; a prince." It would seem as though men would reason that since Christ is Lord of the Sabbath, they have no right to interpose their wills or desires in the matter. It would seem as though they would accept that statement of Christ's as equivalent to saying to them, "Hands off!" What right has man to meddle with that of which Christ said he was the Lord?

Several interesting queries arise concerning this question: 1. When was the Sabbath made for man? 2. Why was it made for man? 3. When did Christ become Lord of the Sabbath? 4. What were the functions of his office as Lord of the Sabbath?

The answer to the first question is easily reached, and, doubtless, with little or no disagreement among believers in the Bible; viz., The Sabbath was made for man when man was made. It would be most natural that in creating man, God would arrange for the complete and sufficient supplying of all his needs. Man was the last and crowning work of God's creation; he was God's masterpiece, if we may be allowed the expression; he was the only one of all the creations that was made in the likeness of the Creator. Man was endowed with faculties that were vastly superior to those given to any other created being of this earth, and he was given dominion over the entire earth and all that was therein. Immediately upon his entrance into existence, Adam found ample provision for all his temporal needs—food, air, employment. But he was without a fit companion, and hence that want was the first to be supplied. The next thing in order was to provide for his spiritual needs, and thus the Sabbath was instituted.

This brings us to the second question, Why was the Sabbath made for man? And, first, we notice that man was placed at the head of God's creative work for this earth, hence the necessity for a connecting link between him and the Creator. The Sabbath was primarily for this purpose. It was set up as a monument of God and his creative work; it was the Creator's great memorial of himself and his work, which, if man should always remember and properly celebrate, would ever keep him in right connection with his Maker. Secondly, it may be observed, that man was endowed with a religious instinct, or faculty; he was so constituted that he would naturally worship something. Hence the necessity of supplying a means whereby he would be led to worship the only true object of worship. The Sabbath institution was eminently adapted to meet this condition. Thirdly, man was so constituted, and his employments were such, that his physical system demanded a day of rest and release from his daily pursuits, as frequently as every seventh day. We believe the foregoing three reasons for the institution of the Sabbath have been placed in their logical order, and according to their importance.

It is evident that did none but the last-mentioned reason exist, the regulation of the day of rest would come within the province of man. But both the other reasons, each of which is of greater importance than the third, concern another party besides man; they concern the Creator himself. This fact alone should be sufficient to demonstrate beyond the possibility of doubt that it is not within the province of man to venture any change whatever regarding the Sabbath institution; he has no right whatever to make the slightest alteration upon his own responsibility. The Sabbath was given by God as a compact between himself and man. God and man were the

two parties to this compact; God was the party of the first part, and man the party of the second part. When two parties enter into a compact, neither has a right to make any alterations, upon his own responsibility, of any conditions in that compact, nor to impose any new conditions. How presumptuous, then, for any one to suggest that in this great compact between God and man, in which man's rightful position is that of an obedient suppliant, that the party of the second part has any right to add or make conditions upon his own responsibility! God has never relinquished his position as party of the first part to this great Sabbath compact. Whoever chooses to insist upon conditions that are in any respect different from those set forth by God, be they with regard to the day selected, the manner of its observance, or the reason for its existence, has parted company with the Creator, and formed a compact with some other power. It is within the province of God alone to make alterations relative to this great compact, but none have ever been made by him, or revealed to man.

There is special significance in the statement that the Sabbath was made for man. Of all God's creations, man alone was fitted to need such an institution on account of the first two reasons before mentioned. The demand for physical rest and refreshment existed alike with the entire animal creation; but man alone had need of a connecting link to God, and of special provision for being kept from idolatry.

The existence of the first two reasons before given, stamps the Sabbath as God's memorial; the third, as a merciful and beneficent institution.

In considering why the Sabbath was made for man, we are not to take into account his fall and subsequent course in sin. The Sabbath was made for man as a sinless being, and calculated to meet demands that existed with him in that condition, and should continue to exist. The institution of the Sabbath, and giving it to man, was not in anticipation of his departure from a state of purity and perfect accord with the Creator. It was given with a view to continuing unchanged so long as the conditions should exist that first called it into being. There are doubtless none so perverted as not to admit that had man never fallen, the observance and celebration of the Sabbath would have continued unchanged in the slightest manner. Since God gave the Sabbath to, and arranged for its celebration by, a sinless race, we must look at it from that stand-point in order to interpret correctly its significance. Viewing the Sabbath from such a stand-point, it becomes evident beyond the possibility of cavil, that it could never become a memorial of redemption; for the question of redemption could not have had a bearing in its institution. Unless the fall of man materially changed the conditions which called forth a Sabbath institution, there would be no demand for any change to be made in the institution. That those conditions remained the same after the fall as before, and are the same to-day, needs no argument. Had man's fall resulted in new or different conditions relative to the demand of the Sabbath institution, then the new, or changed institution should have come into existence as soon as those new and changed conditions existed. Thus if any change was to have occurred in the Sabbath because of the fall of man, the same should have been made in the garden of Eden; for there is where man fell.

We now turn to a consideration of the third question; viz., When did Christ become Lord of the Sabbath? A little reflection will lead to the inevitable reply that he became Lord of the Sabbath as soon, at least, as conditions were such that the Sabbath needed a Lord. The Father and Son co-operated in the creation of the world. The Father said to the Son, "Let us make man in our image, after our likeness." All things were made by Christ, and "without him was not anything made that was made." John 1:1-3. Then Christ participated in making the Sabbath. The Sabbath was one of the blessings that was committed to man, but it was not included in those considerations over which he was given dominion. Mark this. Read Gen. 1:26-31, where is found a full list of all that man was given dominion over. The Sabbath is not there, and indeed it could not have been; for it was not yet made when Adam's dominion was committed to him, neither was it placed under his dominion when it was instituted. Whatever authority man has ever exercised over the Sabbath, has been usurped.

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viously served as his covering, his hold upon immortal life for which he had been placed upon probation, and his dominion over the earth. The plan of salvation was immediately formed for the purpose of giving man an opportunity to recover what he had lost. God's only Son took upon himself the work of redeeming a lost race and a lost world. Thenceforth this was the great work that he was to be engaged in. It is reasonable to conclude that all interests pertaining to the fallen race and the lost world were committed to his care, and then it was when he became Lord of the Sabbath more particularly than ever before; for it is not too much to say that he was Lord of it when it was instituted. In the new probation given to the human race, the Sabbath was to be an important factor. Just to the extent that the race should properly observe the Sabbath, would it be kept from idolatry. Certainly, then, Christ must have had a lively interest in the preservation and proper observance of the Sabbath. He had undertaken to bring back to his Father a lost race of beings, and as the Sabbath was the great connecting link between man and God, he could not have been otherwise than intensely interested in having it preserved intact—just as it was instituted and committed to the race. This consideration shows how extremely fallacious is the claim that he abolished the Sabbath, and instituted a day in commemoration of his own work of redemption. It is accusing him of cutting the golden chain that connected the lost race with the very Being to whom he was trying to bring them back. Reflect upon the absurdity of the claim!

It was the Edenic Sabbath that Christ became Lord of, and he has never relinquished his office. Those who want to observe the Lord's day will have to keep the day of which he is Lord.

What were the functions of Christ's office as Lord of the Sabbath?—Manifestly to aid in its proper observance, keep it from being lost or misinterpreted, strip it of traditions with which it should become laden, and teach by precept and example the manner of its celebration. When the children of Israel were passing through the wilderness, it was Christ who went before them in a pillar of cloud by day. Ex. 13:21. When the cloud was lifted and moved on, they were to move; and where it stopped, they were to stop. Thus, in addition to the "miracle of the manna, Christ also instructed them in the observance of the Sabbath; for the pillar would settle at the beginning of the Sabbath, and remain until it had ended.

When Christ came, he found the Sabbath heavily laden with superstitious burdens and traditions, until its merciful and beneficent design had been quite lost sight of. Its true character had become entirely perverted, and he addressed himself, upon every possible occasion, to the work of tearing away the rubbish that men had piled upon it. He sought to redeem the Sabbath from its almost lost condition, and bring it back to its true position. He came as the Saviour of the Sabbath, as well as of a lost race and world. He came not to destroy the golden chain between man and his Maker, but to strengthen it, and teach men how to take hold of it and make of it a blessing instead of a blight.

Christ's work pertaining to the Sabbath was in perfect unison with that of his Father in the institution of the Sabbath. When Christ healed the impotent man (John 5:1-16), the Jews accused him of having violated the Sabbath. His only reply to their charge was this: "My Father worketh hitherto, and I work." He had direct reference to the Sabbath, because the accusation of the Jews pertained to that. His reply plainly signifies that in all his work pertaining to the Sabbath, whether by precept or example, he was acting in perfect accord with his Father; he was proclaiming the true nature and purpose of the same institution, founded upon the same reasons, that his Father proclaimed at the close of his creative work. He was redeeming the Sabbath from all it had suffered at the hands of a sinful race, and securing it and all its blessings to man, as originally designed. He was, in fact, re-proclaiming the Edenic Sabbath, and thus strengthening the chain that bound man to his Maker. Christ not only had a great care over the Sabbath while on earth among men, but he was solicitous for its welfare after his ascension. This is shown by the explicit instructions that he gave for the Christians to pray that they might not be compelled to flee from their homes upon the Sabbath when Jerusalem should be destroyed.

It was the identical Sabbath of which he was Lord—the Edenic Sabbath—that he was thus guarding.

Christ committed to his apostles and through them to all his followers since that time, the same identical work that he was engaged in. Those who have, to any extent, departed from Christ's example and teaching pertaining to the Sabbath, have been recreant to the trust reposed in them. May the Lord help us all to comprehend fully his divine will and purpose as regards the Sabbath, and fulfill the same.

G. W. M.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

NOTE.—The article to be found elsewhere in this issue, entitled "The Sabbath was Made for Man," is designed to answer a number of queries that have been propounded upon the topics considered in the same. Those who have asked questions that are answered in that article, will thus understand why they do not appear in this department.

705.—ORDER OF EVENTS AT CHRIST'S SECOND ADVENT.

Does the apostle in 1 Thess. 4:16 refer to the first resurrection in contrast with the second, or to the fact that the dead in Christ shall rise before the living righteous are translated or changed?

W. T. D.

Evidently to the latter.

706.—WHO ACCOMPANY JESUS AT HIS SECOND ADVENT?

In Jude 14 we read that "the Lord cometh with ten thousand of his saints." If these "saints" are not the righteous who have died and gone to heaven, who are they?

L. R.

The word "saints" in the text quoted by our correspondent, is from the Greek term *hagios*, which Parkhurst defines as meaning in this instance "holy angels." This agrees with the words of Christ in Matt. 16:27: "For the Son of man shall come in the glory of his Father, with his angels." See also chapter 25:31.

707.—RE-ORDINATION OF CHURCH ELDERS—NOTIFICATION OF MEMBERS OF AN ELECTION OF CHURCH OFFICERS.

1. In case a man who has been elected and ordained as elder of a church, removes to another State or church, and is elected as elder of the same, should he be re-ordained?

2. Is it necessary that every resident member of a church should be notified of a special meeting to elect church officers, in order to have the election legal?

A. F. B.

1. Yes. His first election and ordination were for that church only, and are not valid for any other church.

2. Public announcement of the time and place of such election should be given at the regular, stated meetings of the church, for from two to four weeks previous to the same. Circumstances might occur that would render a departure from this rule necessary. In all cases, all reasonable care should be taken to have all resident members duly notified. The absence of some members because of not having been notified, need not, necessarily, invalidate the election.

708.—RELATION OF SACRED THINGS TO PROFANE PERSONS.

What is the meaning of Matt. 7:6?

M. A. M.

"As every man is not qualified or authorized to be a reprove, so every offender is not a proper subject for reproof. To persevere in giving counsel or instruction to some men, would be as improper as to throw the holy things, which was the food of the priests, unto unclean dogs; or to cast 'pearls before swine.' The emblems here used, compared with other scriptures, may be supposed to denote hardened scorners, licentious or covetous professors, fierce and untractable opposers, or manifest apostates. Many truths, and many instances of the Lord's goodness to us, which are precious to the humble and teachable, are not proper to be communicated to scoffers, or those who pervert sacred things; they will only be emboldened or exasperated by them, to greater ungodliness, and to show more impious rage and contempt. They will trample under foot, with disdain, all that can be said of experimental religion, or communion with God, as swine would tread pearls in the mire, regardless of their value; and they will be so enraged at holy warnings, reproofs, and counsels, that, like fierce dogs, they will be ready to turn again and tear their friendly reprove. The rule may also be extended to the preaching of the gospel among those who obstinately contradict and blaspheme; and certainly the admission of openly wicked and ungodly persons to the Lord's supper, and into sacred ministry, is a too common and most grievous violation of it."—*Scott's Commentary.*

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.*

WHO READS IT? OR WHO UNDERSTANDS?

BY ELD. L. D. SANTER.

I TELL to the world the glad story
That the coming of Christ is at hand;
But I ask myself often the questions,
Who reads it? or who understands?
I have told of the babe in the manger,
Of Jesus, the Saviour of men;
Then I lay by the half-written poem,
And in sadness I lay down the pen.

My thoughts float away to the future,
When the nations in Judgment shall stand,
And once more I ponder the questions,
Who reads it? and who understands?
I think of that solemn tribunal,
Of the doom for eternity given,
Where some are cast out into darkness,
And some have their portion in heaven.

I think of the saints and the angels,
Of the blest who on Zion shall stand,
And I think of my half-written poem—
Some will read it, and some understand.
There are crowns for the tried and the faithful,
There are robes that are spotless and pure,
There are songs, there are harps of rejoicing,
And a life that shall ever endure.

Princeton, Ill.

CENTRAL EUROPE.

We have recently received very encouraging news from this field. The work of canvassing for the German "Life of Christ" continues to prosper beyond our highest expectations. Orders have already been received for more than 800 copies of the first edition, and nearly 600 of these have been taken in the city of Basel. Our press is now running from 5 o'clock A. M. till 10 o'clock P. M., on the second edition of this volume, of which, according to the present outlook, not less than 500 copies will be sold before Christmas.

The canvass also commences well in Switzerland for the French edition of this same book. A sister took orders for thirty-seven copies in three days. Our bindery, although employing at present eight hands, is unable to keep ahead of the orders. When it is remembered how difficult it has been in the past to make sale of our publications in this field, and how little success has attended this branch of the work, our brethren will be able to appreciate what a cause for rejoicing this is to witness the present evidences of activity in this direction. We feel that we cannot praise God enough for this prospect of a means whereby our publishing work can be made self-sustaining, and remunerative employment be furnished to many who desire to labor in the cause who could not be otherwise employed on account of the lack of funds in the mission. Some of these have been thrown out of employment, and are in circumstances of absolute want, being unable to find other employment on account of their acceptance of the truth. One brother who thus lost his situation, and who was unable after the most diligent efforts to find other employment, is now earning, by canvassing, more than he received before he embraced the truth. We thank God for the tokens of his prospering hand in the work in this field. The work of issuing the "Great Controversy" in both German and French is now being pushed forward as rapidly as possible.

After long searching and much difficulty, a good hall, well seated and lighted, has been secured in a favorable locality in the city of Zürich proper, where a second course of lectures is now being given. The first course of lectures, which resulted in the organization of a church a few weeks since, was held in one of the suburbs of the city. Those who received the truth then are holding on with firmness, and it is hoped that the present effort will add to their numbers. These lectures are being attended by an intelligent and attentive audience of from forty to one hundred persons. The distribution of periodicals, to which mention was made in my last report, seems to have made a favorable impression upon the people of this city.

The work on the building which is being erected by the Swiss Conference, at Chaux-de-Fonds, is progressing, and we trust that immediately after the first of January, the new meeting hall will be in readiness for a course of instruction for canvassers and colporters, in connection with courses of lectures in both German and French. It is hoped that this effort will greatly strengthen and build up the interest in this important city of French Switzerland. Bro. Albert Vuilleumier and J. D. Comte, who have been holding a course of lectures in the village of St. Imier, have now gone to labor in other fields. Bro. Comte will labor for some time in Southern

THE first meeting was held by many scholars, and received. One of the forty-two scholars received \$36.25 which was for the support of the mission, and the cause of the

To answer the progress of the movement to those we propose to permit me to intend to go. God is on our side, and we are encouraging the parts of the taken from the Lord. I feel the Lord. A leader of a very cheering of good counsel.

A lady, one of the nine orders of the "Great Commandments" taken from the vasser on the week. He was making only canvasser for the "Swiss" days, and the same agent and the following gave three B. At the pre-organized with order. Other to do so. The workers in Nov. 21.

To our ing is more be more dis- and no one success than the nat- thou strong shalt make have good Be strong neither be with thee not any man of thy life thee: I will shows that to labor in but on the have the more than an enemy may. "I will promise is of our obedient courageous ing to all I mandated the to the left, thou goest. Paul recogn who can be.

Now, if a with their should very a man's hay heavens are linois. We down in con so needy, only mercie linois T. an earnest des through the vailed thro was field fr

France, to baptize and establish those who have received the truth in different localities in that field. Bro. Vuilleumier has gone to the Piedmont Valleys, where he expects to labor with Bro. Gymet.

It may be proper for me to say a few words of a personal character in closing this report. Since May last I have been troubled with a serious difficulty of the stomach, which continued to increase, notwithstanding the best care and medical assistance I could secure at Basel. Being reduced to a state of health where it was impossible for me to labor, I finally decided, with the advice of friends and the counsel of physicians here, to spend some time at the Sanitarium at Battle Creek, Mich. On my arrival here I found myself considerably prostrated and quite weak and feeble, so much so that I have been confined to my room most of the time; but I trust that with the blessing of God and under the excellent treatment which I am receiving here, I may soon regain a comfortable degree of health. I ask the prayers of the people of God, that he may grant that this be the case if it is according to his will.

I feel constrained also to acknowledge the goodness and mercy of God to us on our journey to this place. The circumstances seemed to compel our taking third-class, or immigrant tickets for this passage, although we hesitated to do this on account of the ill health of Eld. A. C. Bourdeau and myself, as well as other members of our party. We took our tickets by the French-Transatlantic line direct from Havre to New York. On passing through Paris I visited the general office of the company, in the hope of securing a compartment for our party where we would be at least somewhat separated from the general mass of immigrants, though we had been repeatedly informed that this favor could not be granted. We were kindly received by the agent of the company, and through his favorable recommendation our entire party of nine were placed in first-class rooms and assigned seats at the second-class table, without additional charge. Had we paid at the regular rates for the accommodations which we received, the cost to our party would have been \$400 in addition to what we paid. We felt that we had indeed great reason for gratitude to God for his overruling providence in our circumstances of need. I shall be glad to hear from my friends at this place. Address me at Battle Creek, Mich., U. S. A., care Sanitarium.

Nov. 25.

B. L. WHITNEY.

INDIANA.

MARION, WARSAW, ETC.—I came to Hepton, Kosciusko county, stopping at Marion and Warsaw, and doing some work that seemed to be timely. I labored at the last-named place two weeks. It will be remembered that I labored here last winter, and by the Lord's help raised up a company of fourteen, whom I found firm on my return. During my stay this time, two more names were added to the covenant, making sixteen in all. Half an acre of ground was purchased, on which to build a house of worship. Logs for the lumber were donated and cut, and some were drawn to the mill. Some money, also, was subscribed. Book sales amounted to \$15.28. A social purity society was organized. All were of good courage. To the Lord be all the praise!

Nov. 21.

F. M. ROBERTS.

TEXAS.

PRAIRIE VALLEY.—I have been at this place three weeks, during which time I have given twenty-two discourses and made thirty visits. A good interest has been manifested from the first, notwithstanding the great prejudice. I think I never was at a place where prejudice was deeper. Four opposition sermons have recently been given, the main object of which was to prejudice the people by insinuations and slurs. The object was accomplished to some extent with the minister's own people, but numbers of them and all others became disgusted with him. Thank God for a truth that is harmonious! Ten more have commenced to keep the Sabbath, making more than twenty here who are now obeying the truth. I intend to organize them into a Sabbath-school next Sabbath, so they can hold regular meetings. Brethren and sisters, help these young soldiers to be firm in the Master's cause.

Nov. 15.

W. S. CRUZAN.

COLORADO.

GUNNISON VALLEY.—Since the Greeley camp-meeting I attended a general meeting at Silver Cliff, and on my way home I stopped at Canon City, where I found three keeping the Sabbath as a result of our tent effort there in 1886. I received two new subscriptions for the Review. Since coming home I have visited nearly all our scattered brethren and sisters in this valley. Sabbath and first-day, Nov. 5, 6, I was with the few Sabbath-keepers at Grand Junction. I was made sad to find that one had given up the Sabbath. The others were firm, and seemed to be growing in the truth. The following Sabbath I held meetings with the little company at Clear Fork, and on Sunday, Nov. 13, the large school-house was more

than filled with attentive listeners while I spoke on baptism and the sufferings of Christ, after which we all repaired a few rods to a beautiful mountain stream, where four were baptized—a sight which had never been witnessed in that part of the country. I think a favorable impression was made, and I hope soon to hold more meetings there.

The work moves very slowly in Colorado, but I am glad to report that it is brightening up some. At present I am holding a series of meetings on what is called the North Fork, about fifteen miles from my home. Infidelity has a strong hold here, as it has in most of this western country. Bro. F. C. Castle has kindly volunteered to assist me for a few weeks, and is rendering valuable help, which I appreciate much. There are so many openings that I hardly know where to go next. We need devoted men and women to fill these calls. Brethren and sisters of Colorado, put forth earnest efforts for the success of the work in the Gunnison Valley.

Nov. 15.

GEO. O. STATES.

MICHIGAN.

GRAND RAPIDS.—The work of the Lord has moved steadily forward in this city since the camp-meeting in October. About forty embraced the Sabbath during the summer tent meeting, and most of these are holding on and becoming more and more firmly established in the faith. Recently five or six others have taken hold, so that our attendance on the Sabbath is about 125. Our Sabbath-school has a membership of 107. We have held from three to five meetings a week, in a commodious hall near where the tent stood, besides prayer-meetings in other parts of town.

About half of the mission workers have been called to other fields, but those who remain have more than they can do to meet the demands for readings. Many opposition sermons have been preached, but these seem to benefit rather than hinder our work. We have not learned of one new convert being overthrown by these attacks.

Last Sunday, Nov. 20, we organized a church of thirty-four members. Others are expected to unite with them soon. We are all of good courage, and we feel that the prospects are brightening before us.

Nov. 23.

I. D. VAN HORN.

W. C. WALES.

HASTINGS AND CARLTON.—Since camp-meeting I have endeavored to look after the interests of the cause in this section. The work is onward in Hastings and Carlton, and the friends of the cause are of good courage. At Carlton they have the church nearly ready for the mason work, and are putting in the furnace. It will be a neat structure, 28 x 48 ft., with basement. Commendable interest is manifested by some not of our faith, in building this house, saying by their actions and donations of means that it shall be completed. No doubt the Lord will reward them to some extent in this life for their interest. For several weeks past I have preached to them each Sunday evening. The attendance and interest have been good thus far, and we hope for good results.

I have also visited the "little flock" at Freeport. They are still striving to uphold the standard of truth. They meet each Sabbath, and have prayer and social meeting and Sabbath-school. They still seem hungry for the words of life. In Hastings the friends are all united in the bonds of love and Christian fellowship. Our prayer-meetings and Sabbath meetings are seasons of refreshing, and God comes very near by his Spirit. Twenty-eight names are now on the class book. We hope to build a house of worship here next spring. A sister has kindly given a corner lot for that purpose, besides a liberal donation. She has also opened her house for meetings during the winter.

As I look over the past twelve years since I became connected with this people and the cause of truth in this place, I feel to say that God is good. We have been made to rejoice lately by the coming of Bro. John Clark and family, of Bowling Green, Ohio, who have purchased a farm in this vicinity, and who no doubt will connect themselves with this church. An effort has lately been made against the cause of truth here; but instead of injuring it, it served only to strengthen those lately come to the faith. We are trying so to humble ourselves that God can be pleased to own and bless us as his children.

Nov. 21.

L. G. MOORE.

MARYLAND AND DELAWARE.

AMONG THE CHURCHES.—After closing our tent meeting at Boonsboro, Sept. 13, the time till Oct. 18 was spent in visiting companies of Sabbath-keepers, and lonely ones in the truth. We had not the privilege of visiting during tent season, but were happy to find matters in a condition quite encouraging, though in some instances discouragements had caused darkness to come in. We were rejoiced to see the light break in and the true Spirit melt hearts to tenderness. At Walkersville and Woodboro I found the friends still faithful to the truth. I hope several will go forward in the ordinance of baptism the next opportunity at Walkersville. Several are interested

at these places who may sometime be brought to an acceptance of the truth.

At Calverton, a suburban town of Baltimore, we held meetings a week, to good effect. The blessing of God lighted up the hearts of some who had fallen in darkness, and we were rejoiced to bury four precious souls by baptism Sunday night, Sept. 25. The time when the ordinance was administered, and other circumstances, seemed to make it more solemn and impressive. Early the next morning I left for the eastern shore of Maryland and Delaware, to visit scattered friends and the little company at Frederica, who embraced the truth last spring. I was glad to see the faithful few at this place. Some here are on the point of decision, and we hope it will not be long until they take a firm stand for the truth. Four subscriptions for the *Sickle* were secured here. One person was baptized at Boonsboro and two subscriptions were taken for the *Sickle* and one for the *Signs*. Though I have not seen all accomplished in these States that I had hoped for, yet the prospect is much brighter than last year. By constant pushing and the Lord's help honest souls will be brought to a reception of the truth; though the laws may be oppressive and the opposition strong. May God's Spirit attend the work, and many souls be gathered by this last call to the supper.

VICTOR THOMPSON.

PENNSYLVANIA.

AMONG THE CHURCHES.—We broke camp here, Sept. 28, leaving sixteen keeping the Sabbath. Bro. Baker stayed to follow up the interest by making family visits and holding Bible readings. We attended the quarterly meeting at Edinboro. Bro. Baker was present to assist me. The Spirit and power of Christ came into our meeting, and this little church had a refreshing season. Three more joined their number at this meeting, and there are hopes that more will do so soon. We then spent two days with the Blooming Valley company, whom we found holding on and doing a noble work in the Sabbath-school, and they had awakened an interest in other neighborhoods. There should be some work done for them in the near future, to effect an organization, etc.

Oct. 7, 8, I held quarterly meeting with the Waterford church. Bro. J. P. Hayward assisted me there. This church took an advance step at this meeting. The Spirit was present, and helped in speaking. Three were added to this church, one of whom was formerly a minister. Owing to the condition of my health, I went home from here. I joined Eld. Peabody and Bro. L. C. Chadwick in a district quarterly meeting held at West Pike, Potter county, Oct. 15, 16. This was the second church brought into the truth through the blessing of God upon my labors. I was made glad to see the love and harmony that existed among them. May God's blessing ever rest upon them, is my prayer.

I attended the Port Allegany quarterly meeting Oct. 22, 23. This church is spread over a wide territory, and it is very difficult to secure a full attendance at meeting. We had a good meeting with them, considering the circumstances, and some here are anxious to give themselves wholly to the canvassing work in the near future. Oct. 29, 30, I attended the Bear Lake quarterly meeting, held this time at the State Line, in a new place. Around the family altar, Sabbath morning, we prayed that God would show us some signal of his favor toward us in this meeting, by turning some poor benighted soul to Christ. We enjoyed freedom and the blessing of God in preaching the word. Near the close of our first meeting, two men, strangers, arose and said they were sinners, and that they desired the prayers of all that they might become Christians, and be saved when Jesus comes. They had read some tracts, but had never before heard a sermon on present truth. The next day I took up the law and the Sabbath, which they fully indorse. This was a glorious meeting. Some drops of the latter rain were showered upon us.

Nov. 5, 6, I attended the quarterly meeting with the Lowville church. The Spirit of Christ was present with us, and to our surprise the two men who took a stand for the truth at the Bear Lake quarterly meeting, walked twelve miles to attend this meeting, and came rejoicing. They had left off their tobacco, and felt happy in God. In this church some are not paying tithes, but I have strong hopes they will do so in the near future. I think no better time is found to present the reforms, spiritual gifts, and tithing, than in connection with the other phases of the truth. The cause is rising all along the line in our Conference, and may the good work go on in my prayer. At the Bear Lake quarterly meeting my health was in a serious condition. I had lost thirty pounds in weight, and was very much debilitated. But here prayer was offered for me, that my lease of life might be lengthened out and my health restored. God has heard prayer in my behalf, and my health has so improved that I feel nearly as well as ever. I praise the Lord for it. I now have been at Albion ten days. Four more have decided to obey God and keep his commandments since I returned.

Nov. 21.

J. G. SAUNDERS.

GERMAN CAMP-MEETING AT HILLSBORO, KAN.

THE first S. D. A. German camp-meeting in America, was held at Hillsboro, Kan., Oct. 21-31. The meeting was well attended by our own people, also by many strangers. The word spoken was well received. Our Sabbath-school was large, numbering forty-two classes, and between three and four hundred scholars. The Sabbath donations amounted to \$36.25 which was to be donated to the Central European Mission. Five followed their Lord in baptism, and eight united with the church. Still others are keeping the Sabbath, but because of bitter opposition in their families did not unite with the church, but expect to in the future. The average attendance was about five hundred. When the meeting closed, all felt that it was good to be there. The brethren and sisters were encouraged in the good work, and went home determined to labor more earnestly in the cause of the Master. H. SHULTZ.

THE CANVASSING WORK IN ILLINOIS.

To answer the frequent inquiries relative to the progress of our work, and as a source of encouragement to those working in different parts of the State, we propose to give items of interest, from time to time, as they may come under our notice. First, permit me to say that our courage is good, and we intend to go forward. Our motto is, *Never give up*. God is on our side, and we are sure of success. Encouraging reports are received from our agents in all parts of the State. Expressions like the following, taken from letters received, are common: "I mean to stick to the canvassing work;" "My courage is good. I feel more and more like putting my trust in the Lord;" "I praise God for his help last week." A leader of a company says: "We have had several very cheering occurrences this week, and we are all of good courage."

A lady canvasser reports an average of eight to nine orders each day, while canvassing a town for "Great Controversy." One report shows seven orders taken from six exhibitions. We have one canvasser on "Sunshine" who took 120 orders in one week. He took twelve orders in twenty minutes, making only three exhibitions in the time. One canvasser for "Thoughts on Daniel and the Revelation" (Swedish), took twenty-six orders in three days, and distributed 300 pages of tracts. The same agent took five orders in an hour and a half, and the following Sunday he took seven orders and gave three Bible readings.

At the present writing we have six companies organized, with leaders appointed, all in good working order. Others will be formed as soon as we are able to do so. The above is sufficient to show that the workers in Illinois are marching onward to victory. Nov. 21. A. G. HUTCHINS, State Agt.

COURAGE IN THE LORD'S WORK.

TO OUR BRETHREN IN SOUTHERN ILLINOIS: Nothing is more disheartening to the Christian, or likely to be more disastrous to his work, than discouragement; and no one qualification is more certain to bring success than courage. God said to Joshua, when putting the nation of the Jews into his care: "Only be thou strong and very courageous; . . . for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee, whithersoever thou goest." "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." This shows that God does not wish his servants to go out to labor in a doubtful or desponding state of mind, but on the contrary, he desires them to feel that they have the mighty God of Israel by their side, and are more than a match for any or all the fiery darts the enemy may hurl at or upon them.

"I will not fail thee, nor forsake thee." What a promise is here made! It is ours on the condition of our obedience. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." This is the foundation of all success. Paul recognizes this by saying, "If God be for us, who can be against us?"

Now, if all our missionary workers would go out with their hearts full of this kind of courage, we should very soon see the cloud not much larger than a man's hand. The Spirit of God has said, "The heavens are heavy with blessings hanging over Illinois." Why shall we not so labor as to call them down in copious showers upon our great State now so needy? We felt some rich drops of these heavenly mercies in the late general meeting of the Illinois T. and M. Society, held at Oakland, Ill. An earnest desire to get where the Lord could work through the efforts which might be put forth prevailed through the entire meeting. A regular school was held from 9 A. M. to 4 P. M., where practical in-

structions were mingled with earnest and faithful labor and counsel from experienced workers. The attendance being small, every one could have just that help which is so needful among young and inexperienced workers. This is a point I wish all our churches and scattered brethren in Southern Illinois could and would fully realize.

Dear brethren of Southern Illinois, will you not arouse and make such an effort during the coming winter as you never have before? Our brethren in the northern part of the State are a long way in advance of us in this work. But this ought not and need not be so. We feel sure the work in Dist. Nos. 10 and 7 will come up and take a stand with that of sister districts, abreast with the advancing cause in our growing Conference, and that the line of separation will have to be moved farther south.

Now, will not the brethren and sisters in our more southern districts take hold of this, and try to arrange for places of meeting where such efforts can be made? We will send you good and efficient help, both for the canvassing work and missionary cause in the churches, and do you all the good in our power. Here are the strength and hope of our churches. Dear brethren, there is no need that you remain in spiritual weakness and inactivity. This is the very way that Satan takes to lead us into distress and darkness. There is a faithful old adage, "Satan always finds work for idle hands to do." And there is no place where this is so surely manifested as in Seventh-day Adventist churches. There is an old saying, though rude, which fitly expresses the sure fact which this message has demonstrated,—"Work or die."

Let us hear from you, brethren, at an early date, and arrange for the winter campaign. Every director, church and Sabbath-school officer, and tract society worker, should make this his special business as though it were he "on whose sole arm hung liberty," as did Arnold Winkelried. Write at once, and we will do the best we can to help you. Address me at 2 and 4 College Place, Chicago, Ill. Nov. 21. G. H. ROGERS.

NOTES FROM SOUTH LANCASTER ACADEMY.

MORE than half of the first term of the present school year is now in the past. Although the enrollment was not as large the first day as many expected, yet it is now, and has been for some time, fully equal to the enrollment at this time one year ago. All connected with the institution have their hands full of earnest work, and are of good courage. Our students, as a class, this year are more mature in mind and character than ever before. Fifty-one per cent of those in attendance are above fifteen years of age, many of them above nineteen. A very gratifying feature is the fact that forty-two per cent of the entire enrollment are members of the Biblical and Normal departments, the studies of which have direct reference to the preparation of laborers in the cause. With scarcely an exception, the intelligent and capable students are taking courses of study with such labor in view. Quite a number of them have already had considerable experience as workers in some department of the cause. There never has been a deeper religious interest in the school than at the present time. The weekly prayer-meetings, Sabbath-school, and missionary meeting are well attended, and the interest is well sustained, for all of which we are grateful to God.

While we do not think that all have forgotten the resolutions concerning the Academy passed at the fall camp-meeting in the New England States, yet lest some do not remember the particular points embraced in them, we herewith republish them, and desire to call the attention of all the friends of the Academy in the East, including those in New York and Pennsylvania, to the same. They are as follows:—

Whereas, In the establishment of our school at South Lancaster we recognize the hand of God, and in its maintenance and operation thus far, his gracious providence; and—

Whereas, While recognizing its beneficent influence upon the cause of education among us, and upon the progress of the truth, we believe that it should be made a still more valuable auxiliary in the work of God; therefore—

Resolved, That we greatly increase our efforts by sending to it a larger number of students from year to year, and by prayer and supplication at the throne of grace to secure more fully the benefits of the Academy to ourselves and our children and the cause of God; and further—

Resolved, That we will do all in our power to increase its efficiency and its facilities for instruction, by donations and by loans of money without interest.

Whereas, As a people we feel our own need of educational growth and knowledge; and—

Whereas, There exists a prejudice against us in the minds of many people respecting our supposed attitude toward education and culture; therefore—

Resolved, That we recommend our brethren and sisters to subscribe, and solicit the subscription of others, for the *True Educator*, published at South Lancaster, Mass.; and further—

Resolved, That we recommend its use for missionary purposes as an "entering wedge" for the truth among the intelligent and educated classes.

Although you may not have forgotten them, dear brethren and sisters, how much have you done toward carrying them into practical effect? Have you been instrumental in sending students to the school? Have you assisted the institution by gifts or loans of money? Have you subscribed for the *True Educator* yourself? and how many subscriptions from others have you obtained?

If any of the subscribers of the *True Educator* do not receive their paper regularly, or if any have not yet received a copy, please write to us at once, stating the circumstances under which the subscription was given. It should be remembered that the June, July, and August numbers are regularly omitted every year. Seventy-five cents pays for twelve issues, however. Our club rates to tract and missionary societies are two copies for one dollar per year, or five copies for two dollars. All interested should send for circular containing special announcement of terms, and inducements to subscribers and agents.

The second, and last term of the Academic year will begin Monday, Jan. 2, 1888, at 8:30 o'clock, A. M. We have reason to believe that our attendance will then be largely increased. Quite a number of our adult brethren and sisters have signified their intention to enter the Academy at that time. Instruction in branches of special interest and value to such will be given next term. Classes in missionary work, book-keeping, canvassing, and city missionary work will then be formed. Our classes in Bible doctrines, English language, and elocution will prove of great value to all those who avail themselves of the opportunity of joining them. Those desirous of attending the Academy next term, need not wait till the first of January to enter. It will be of great advantage to them to enter before the close of this term, and become familiar with the requirements and methods of management, prior to the beginning of the winter term.

To all those expecting to enter the Academy at any time, we would call special attention to the following extract from our annual catalogue:—

SPECIAL REQUIREMENTS.—Students are expected to provide themselves with the following articles: Two sheets, two pillow-cases, one blanket, six towels, toilet soap, tooth-brush, comb, hair-brush, clothes-brush, boot-brush, and box of blacking. Students should see that each article of clothing, bedding, etc., is properly marked before they come to school. Otherwise the Academy will not be responsible for them if lost or misplaced in the laundry. Gentlemen should provide themselves overalls; and ladies, a work dress, large work aprons, colored skirts, rubber shoes, also shears, needles, and thread. Woolen stockings and good warm under-clothing are necessary to both sexes for winter in this climate.

For full descriptive catalogue containing information as to expenses, courses of study, and other particulars, address the principal. C. C. RAMSEY.

THE "AMERICAN SENTINEL": HOW IT IS RECEIVED.

THOUGH less than two years old, the *American Sentinel* circulates in every State and Territory in the Union, and has a large and rapidly increasing subscription list. And while it has in a few instances been adversely criticised by the partisans of National Reform, so called, no one has even attempted to show that its positions are not well taken, or that its conclusions are not just. But, on the other hand, the friends of civil and religious liberty have hailed its inception as timely, and its arguments as weighty. The following are fair samples of the letters which its publishers are constantly receiving:—

Mr. ———, attorney-at-law, Chapel Hill, N. C., writes:—

I have happily had the opportunity of reading the November number of the *American Sentinel*, and I wish to express my hearty indorsement of the sentiments expressed in it.

M. H. Brown, Adams Center, N. Y., says:—

I have received sample copies of the *American Sentinel*, with which I am very much pleased. I shall certainly co-operate with you in giving it a wide circulation. I am sure New York will do her share at least in placing the *Sentinel* before the people.

Edward F. Berkeley, D. D., writes from Kirkwood, Mo.:—

I have received several different copies of the *American Sentinel*, but my attention was not specially drawn to the paper until I was favored with the December number. I have read every line of it with great satisfaction. It is marked with ability and skill in handling the great question of Rome's progress and purpose, which will one day astonish a foolish and confiding people. "Her words [now] are softer than butter, having war in her heart."

I inclose twenty-five two-cent stamps for one year's subscription. If you will send me a few sample copies of the December number, I will make an effort to procure some subscribers. If it were possible, your circulation ought to be a million copies monthly.

Another gentleman writes a very intelligent and appreciative letter from Louisville, Ky., in which he says:—

I have carefully read the January number of the *Sentinel*, and would say that I fully indorse its sentiments as being the only safe doctrine for the people of this nation, and the only safeguard of religious liberty.

A gentleman connected with the National Express Company, New York, writes thus to the publishers of the *Sentinel*:

Some time ago a scrap of one of your papers fell into my hands, and the principles laid down therein and the general tone of the paper interested me and held my attention. I had no way of knowing the date of this paper, but think it was shortly after last election. If you will kindly send me all the numbers from Nov. 1 to Dec. 31, 1886, and with them a bill for these, and also for a year's subscription from the present time, I will immediately send the amount, and consider that you have conferred a favor upon me. I am deeply interested in any and all lawful endeavors to educate the American people on the subjects which you so clearly set forth.

A gentleman in Norfolk, N. Y., says:—

I think the *Sentinel* very valuable, and believe that it is called for at this time. It is doing a very important work. I wish you success.

A member of the California State Senate writes thus to a friend who sent him a copy of the *Sentinel*:—

I heartily indorse the principles advocated by the *Sentinel*, and wish it Godspeed in its good work.

An attorney in Pottsville, Pa., writes to the publishers:—

GENTLEMEN: Inclosed please find fifty cents for one year's subscription to your paper, which advocates a doctrine to which I cordially subscribe, to wit, that Church and State must be kept separate and apart if our Republic and her glorious institutions are to be preserved.

A member of the Tennessee Senate says:—

Permit me to assure you that I am well pleased with the *Sentinel*. When I returned home from Nashville, I found that the *Sentinel* for last year, bound in paper covers, had been sent to me without charge. If it was by mistake, please let me know the price, and I will cheerfully pay it.

The same gentleman also ordered a pamphlet on the Sabbath question, which had been advertised in the *Sentinel*.

The president of the New York Conference says:—

Your card is at hand, and also a set of the new *Sentinel* tracts. They are excellent, although I had read them previously in the *Sentinel*. I am a careful reader of that periodical, and prize it very highly. It deserves a large circulation and thorough study. Its importance cannot be overestimated.

A member of the Ohio supreme court writes thus to the publishers:—

MY DEAR SIRS: I return you my many thanks for your kind and courteous letter of the 11th inst., and for several numbers of the *Sentinel*, which came to hand at the same time with your letter. Several articles in the *Sentinel*, which I have read, have been to me full of interest and instruction, and I am, I trust, excusable for my curiosity in desiring to know who is the "Ohio Boy" who has been so kind and considerate as to have my name placed upon your list. The speech of Senator Crockett I will carefully read, as the subject is very suggestive.

A letter from the secretary of the Young Men's Christian Association, Savannah, Ga., says:—

GENTLEMEN: Copies of *Pacific Health Journal* and *American Sentinel* have been read, and have been placed on prominent files in our reading-room. I trust you will send us these two excellent publications regularly, and it will always give me pleasure to call the attention of our young men to them.

A subscriber in Washington Territory writes as follows to the editors:—

The *Sentinel* is an ever welcome visitor; we only regret that it is not a weekly instead of a monthly periodical. Will renew when the time expires. You are the right ones in the right place, and have already won many friends here. May angels guard and success attend you.

Special Notices.

THE MINNESOTA STATE MEETING.

THIS meeting will be held without postponement, Dec. 8-12, beginning Wednesday evening. Minneapolis is the most central point, and we have facilities there for accommodating all who may come. Matters of a very important nature will come up at this meeting. Changes will be made, and the measures recommended by the General Conference will be carried out. We need to counsel and seek God together. Let all laborers come, as far as possible. We hope to meet our leading brethren, and a general invitation is extended to all to come. Good help will be provided by the General Conference.

Bro. O. A. Olsen will especially desire to meet with our Scandinavian people. Bro. E. W. Farnsworth will be there if his health permits. The request is repeated that the name of each man, woman, and child coming to the meeting be sent to the writer, in advance. Come prepared with bedding and cooked food. Take the Fourth Ave. street-car (flag car) to Lake or 30th St., where the church is located. As this may be my last opportunity to meet with my brethren in Minnesota, I personally hope there may be a general attendance. G. C. TENNEY.

News of the Week.

FOR WEEK ENDING NOV. 25.

DOMESTIC.

—The police census of Buffalo, N. Y., finished Monday, shows a population of 230,384.

—Heavy frosts were reported throughout Georgia and the Carolinas Monday morning.

—Two freight trains on the Baltimore & Ohio Road collided, Friday, near Cochrane's Mills, Pa., killing three men and wounding five others.

—On the morning of Nov. 14, it was announced to the students of the University of Pennsylvania, that hereafter smoking would be prohibited in the college building.

—A bloody fight took place on Sunday at Jellick, Ky., between negroes and white men, in which three men were killed and others wounded. Whisky was the cause of the tragedy.

—Infirmary oil well No. 1, at Findlay, Ohio, caught fire Monday morning, resulting in the destruction of several frame buildings, and four tanks of oil, each of which contained 30,000 barrels.

—A heavy frost fell at Tampa, Fla., Sunday night, and thin ice formed on open water. This is supposed to have killed all remaining germs of yellow fever, and the people are jubilant in consequence.

—Sensational testimony was given in the Arensdorf trial case at Sioux City, Tuesday. Two witnesses, a man and his wife, swore they saw the defendant shoot the Rev. Mr. Had-dock; that they were well acquainted with him, and could not be mistaken.

—The steamer "Charles P. Chateau" was burned Tuesday evening at Sunflower Landing, 150 miles below Memphis. Her cargo of 4,200 bales of cotton, 2,500 sacks of oil cake, and five hundred empty barrels, was totally destroyed. Two negroes perished in the flames.

—The troubles in the sugar plantations of Louisiana reached a climax Wednesday morning, when a white picket guard, on duty near Thibodeaux, was fired upon and two men wounded. An attack was immediately made on the assailants, who were negroes, and ten of them were killed.

—P. T. Barnum's "greatest show on earth" was almost totally destroyed by fire at Bridgeport, Conn., Sunday night. Most of the elephants escaped, as did also a rhinoceros, though sadly scorched, and a large lion, which ran across several fields and entered a neighboring barn, where it was shot and killed, after severely injuring a cow.

—Five hundred of Mr. Edison's perfected phonographs will be on the market within two months. The instruments will be about the size of a type-writer, and will be worked automatically by a small and noiseless electric motor. Mr. Edison considers this the greatest of his inventions thus far. The cost of manufacturing per machine is about \$60.

—Fires have been unusually numerous the past week, as also the week before, among the most prominent reported being the following: Atheneum Block, at Englewood, N. J., Tuesday morning, loss \$100,000; thirty-five buildings at Mound City, Ill., Monday, loss not given; the greater portion of Findlay, Ill., Sunday night; Windsor Packing House at Des Moines, Ia., Thursday night, loss \$250,000; two blocks of dwellings at San Francisco, Friday, loss \$75,000; besides which heavy forest fires, the result of the prolonged drouth, have raged in Arkansas, Tennessee, Mississippi, Kentucky, Indiana, and Illinois, causing vast destruction of property, and in some instances loss of life.

FOREIGN.

—A mysterious disease is carrying off the inhabitants of Posoya, Chili.

—Rabbits have become such a pest in Australia and New Zealand that the government of New South Wales has offered \$125,000 to American inventors for the discovery of any process that will exterminate them.

—Sir William McArthur, Ex-Lord Mayor of London, died a few days since, from suffocation, in a London underground railway carriage. It is believed he was choked to death by a fog which prevailed at the time, and was very dense.

—The Dutch steamer "W. A. Scholten" was sunk Saturday in Dover Strait by collision with the steamer "Rosa Mary," during a dense fog. Two hundred and ten persons were on board of which number one hundred and thirty-two are missing.

—It now looks as though Bulgaria would have a few months of comparative peace. The triple alliance (Germany, Austria, Italy) look with favor upon the government of Prince Ferdinand, and seem inclined to protect the country against Russian encroachments.

—A Bogota (U. S. of Columbia) paper states that thousands of Columbians in certain districts are annually stolen and sold into the worst kind of slavery, and that combats sometimes occur between kidnappers and the natives, in which hundreds are killed and left unburied on the field.

—The complications growing out of the Caffarel scandal have produced a crisis in France, and an adverse vote in the Chambers has been followed by the resignation of the ministry. President Grevy has been advised to resign, but refuses. The events of the next few days will be watched with anxiety.

RELIGIOUS.

—Evangelist Moody will hold revival meetings during next January, in Louisville, Ky., in a tabernacle now being erected, which will have seating capacity sufficient for 5,000 people.

—A course of systematic study of the Bible is offered this year to students of Yale College, as an optional addition to the college curriculum. The course will be presented in the *Old Testament Student*.

—It is believed that the Rev. George R. Rogers, of Brooks Station, Ky., is the oldest minister in active service in the United States. Though ninety-six years of age, he frequently rides his horse to Louisville and return—a distance of twenty miles.

—The sultan of Turkey has approved thirty-two editions of the Scriptures in Arabic, and two hundred and ninety of the three hundred publications of the Protestant press at Beirut. This authorization gives them unrestricted sale throughout the empire.

—At Hartford, Conn., Tuesday evening, an attempt was made to oust Rev. J. C. Kimball from the first Unitarian society, for sympathizing with the Chicago anarchists. When the trial was made, it was found that the women of the congregation supported Mr. Kimball, and a resolution asking for his resignation was defeated.

—A recent attempt has been made to drag the great reformer, Martin Luther, into the future probation controversy, by quoting from his "Doctrine of a Future Life," as translated by Alger, passages which seemed to indicate that Luther supported the doctrine. A more literal translation, however, according to the *Christian Union*, dissipates the illusion completely.

—Rev. D. C. Kelley, an eminent divine of Nashville, Tenn., and missionary treasurer of the General Conference of the Southern Methodist Church, has been requested by that body to resign his position, because he defended the action of the noted actress, Emma Abbott, who rose in a church in Nashville, not long since, to defend the theater against the strictures of the minister.

—In the village of Adrianople, according to recent reports, the Roman Catholic propaganda is making such rapid progress among the adherents of the Greek Church that the Bulgarian minister at that place has become alarmed and addressed "an appeal direct to the czar. He doubtless raised the cry of "proselytizing," which is sounded so loudly here when men are led to renounce their former church connections by the reception of new truths.

—At the meeting of the New Haven (Conn.) Congregational Club last week the "American Sabbath" was discussed, the principal paper being read by Rev. T. T. Munger, which contained such remarkable assertions as that "what may be a good Sabbath for one man or one nation may not at all suit another man or another people"; "the Sabbath is not a religious institution; it is a human necessity"; and "the Church, better than the State, can spare the Sabbath."

—A scheme which has been afoot two years, and now seems likely to be realized, is the holding of a grand Catholic congress of lay and clerical delegates from all English-speaking countries in the world, in London, next summer. Three main topics for discussion have been suggested; namely, the attitude of the Catholic Church toward education in general, the possibility of arranging for greater cooperation by the laity in church work, and the further diffusion of Catholic literature among the masses.

—Notwithstanding the Rev. Joseph Parker's sneering comments on the late action of Mr. Spurgeon, it appears that the great English divine does not stand alone in withdrawing from the English Baptist Union. A London dispatch says that a number of Baptist churches and clergymen will follow his example, and that the directors of the Pastor's College will convoke a conference to take joint action on the secessions. The Nottingham Tabernacle has passed a resolution of sympathy with Mr. Spurgeon.

Obituary Notices.

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

STRATTON.—Eld. Charles Stratton, of Burnham, Maine, died Nov. 12, 1887, of lung fever, after a few days' sickness, aged sixty-nine years. Just two weeks before his death he attended our general meeting at Hartland, and labored faithfully for the precious souls in attendance. His last testimony will long be remembered by all present. Bro. and Sr. Stratton embraced present truth about twenty-five years ago. A few hours before he died he said to me, "Bro. Webber, the message must triumph; but, oh! the sifting time is coming, and who will be able to stand?" He has left his companion to deeply feel her loss. Sermon by the writer. R. S. WEBBER.

PARMENTER.—William R., son of Bro. and Sr. P. Parmenter, of Wyman, Mich., died Nov. 2, 1887, from abscess of the ear, as the result of scarlet fever, which he had some twelve years ago. His age was 17 years, 8 months, and 24 days at the time of his death. Willie was a kind-hearted, obedient, and truthful boy, and had kept the Sabbath with his parents ever since they began his observance, four years ago. He will be missed by all the family, but especially by his mother, who will miss his kindly services and quiet, helpful ways in her many household duties for her family of eight children. Words of comfort, consolation, and admonition were offered by the writer, from Rev. 21:4.

GRAHAM.—Sr. Mary E. Graham, of Edmore, Mich., died Sept. 12, 1887, of consumption, in the thirtieth year of her age, leaving a companion, five children, her parents, two brothers, a sister, and brethren and sisters to mourn their loss. She had kept the Sabbath nearly a year. She delighted in the study of her Bible, and in the blessed contemplation of the Christian's hope, and felt that the Lord ac-

cepted her, and would thought gave her great God. Bro. Graham bore and enjoys the consolation of his loss and affords words of comfort to Rev. 14:13.

BRANT.—Died at Wells, Vermont, Nov. 4, 1887, Bro. A. B. Brant, aged 81. At the age of twenty-two he had been early taught to hold the labor of Eld. In ventist church at Wells died. His life was that bright hope of immortality suffered no pain, and heices at the Clayton school who could not find word Christian man. The of the town. The of fall! Truly "the right

AYERS.—Died of whooping cough, Nov. 4, 1887, Sr. Danforth Ayers, aged 78. He had been early taught to hold the labor of Eld. In ventist church at Wells died. His life was that bright hope of immortality suffered no pain, and heices at the Clayton school who could not find word Christian man. The of the town. The of fall! Truly "the right

DAVIS.—Died at her home, Nov. 6, 1887, Sr. Lydia Davis, aged 78. She has always been a faithful worker for the cause of Christ. An aged brother of hers was once said of all those who had been with her for years. About eight years ago she was afflicted with the Cedar Dale children to mourn her loss. She followed her to the grave of the lifegiver. Her interest in the spiritual yet unconverted. May wife and mother, in behalf of her children that remain. Words of comfort by the

MOULTON.—Died of yellow fever, Nov. 23, 1887, Bro. Moulton, aged 23. He was married Nov. 23, 1887, to Miss M. T. Todd, Minn., where he came to Tampa in the characteristics, he came young. There being a member until the end of 1874, under the labor member of the West Union in which capacity he came to Creek, Mich., where he which connection he came sick but five days, during his two daughters and the dis- age at the same Moulton had sufficiently minister to him during out in sympathy for his two gr-wn daughters. time, he will ever be our sad loss, we take on acceptance with God. of his saints." Ps. 116

SANITARIUM. The fourth annual meeting of the Sanitary Company will be held at 10 A. M. on Sunday, Dec. 21, 1887, and the come before the mee

DISTRICT. The Lord willing, at the dates below Gouverneur, West Pierpont, Buck's Bridge, Silver Hill. We desire that meet with us at We we should like to me next Tuesday, Dec. purposely left vaca These may be spent with the brethren of the friends of the N Bridge? Bro. P. Z. Kinne, will be with me if no brethren should mak meetings. Notify th

cepted her, and would give her a part in the first resurrection, which thought gave her great peace of mind and a calm trust in the will of God. Bro. Graham began the observance of the Sabbath last March, and enjoys the consolation derived from the Christian's hope, in the midst of his loss and affliction. We had the Lord's help in ministering words of comfort and hope to the friends and mourners, from Rev. 14:13. G. T. WILSON.

BRANT.—Died at Wells, Minn., Nov. 9, 1887, of general debility, Bro. A. B. Brant, aged seventy-seven years, 10 months, and 15 days. At the age of twenty-two Bro. Brant united with the Baptist church in Binghamton, N. Y., and soon after was chosen deacon, which office he held with them until he embraced the present truth, in 1866, under the labors of Eld. Ingraham, when he united with the S. D. Adventist church at Wells, and was a deacon in that church when he died. His life was that of an exemplary Christian. His death was in bright hope of immortal life when Jesus comes. In his sickness he suffered no pain, and he breathed his last while asleep. Funeral services at the Clayton school-house, assisted by Eld. Rugg (Baptist), who could not find words to express his estimation of Bro. Brant as a Christian man. The church deeply feel their loss, as also do the people of the town. The question was asked, "On whom will his mantle fall?" Truly "the righteous hath hope in his death." F. L. MEAD.

AYERS.—Died of whooping-cough and typhoid fever, at Bordoville, Vermont, Nov. 4, 1887, Sr. Katie Alice Ayers daughter of Bro. and Sr. Danforth Ayers, aged 21 years, 4 months, and 7 days. Sr. Katie had been early taught to love present truth, and was a member of the Bordoville church. She had spent some time at the South Lancaster school, had been connected with three of the Vermont city missions, and had taken part in one tent effort. Though she desired to live to be further useful in the cause, yet she seemed to have a premonition of her death; for two days before she died she quoted the twenty-third psalm. "She also quoted several other portions of the Psalms the morning of her death." Once she exclaimed distinctly, "Praise the Lord!" This is the second heavy stroke that has fallen upon Bro. and Sr. Ayers within the past few months. But grace is given them and their children that remain, and they sorrow not as those who have no hope. Funeral discourse by the writer. Text: Ps. 23. D. T. BOURDEAU.

DAVIS.—Died at her home near Deckerville, Sanilac Co., Mich., Nov. 6, 1887, Sr. Lydia Davis, aged sixty-one years, 7 months, and 2 days. Sr. Davis gave her heart to God in the days of her youth, and has always been a faithful representative of the religion of Christ. An aged brother of hers remarked to the writer that "Lydia had always been just as good as she knew how to be." Would that this could be said of all those who read these lines? She loved the Bible and hailed with joy every ray of light that shone from the sacred pages. About eight years ago she embraced the Sabbath and united with the Cedar Dale church. She leaves a husband and several grown children to mourn her loss. A large circle of relatives and friends followed her to the grave, where she sleeps in Jesus to await the coming of the Life-giver. During her illness she manifested a great deal of interest in the spiritual welfare of her family, several of whom are yet unconverted. May the Lord answer the prayers of a faithful wife and mother, in behalf of those whom she loved so dearly in life! Words of comfort by the writer, from Ps. 88:10. J. F. BALLENGER.

(World's Crisis, please copy.)

Moulton.—Died of yellow fever, Oct. 27, 1887, at Tampa, Florida, our much esteemed brother, William Moulton, aged 53 years and 7 months. Bro. Moulton was born near Hartford, Conn., March 27, 1829. At the age of twenty-six he emigrated to Eagle Creek, Minn. He was married Nov. 23, 1859, and soon after moved to West Union, Todd Co., Minn., where he resided on a farm until his removal to Battle Creek, Mich., in the fall of 1880. In hopes of improving his health, he came to Tampa in the spring of 1886. Being a person of stable characteristics, he connected himself with the M. E. Church when quite young. There being no church of his choice where he resided in Minnesota, he joined the Presbyterian Church, of which he remained a member until he embraced the Third Angel's Message, in the spring of 1874, under the labors of Elds. Dinmick and Hill. He became a member of the West Union church, and was soon ordained local elder, in which capacity he continued until he and his family moved to Battle Creek, Mich., where he became a member of the B. C. church, in which connection he continued until his death. Bro. Moulton was sick but five days, during which he bore his sufferings very patiently. His two daughters and the ministers of the place being afflicted with the disease at the same time, there were no funeral services held. Sr. Moulton had sufficiently recovered from the disease to enable her to minister to him during his illness. He is laid away, while hearts go out in sympathy for his dear stricken family, consisting of a wife and two grown daughters. Although we have known him but a short time, he will ever be held in honored memory. While we deplore our sad loss, we take courage in the assurance he has left us of his acceptance with God. "Precious in the sight of the Lord is the death of his saints." Ps. 116:15. L. H. CRISLER.

Appointments.

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

SANITARIUM IMPROVEMENT COMPANY.

The fourth annual meeting of the Sanitarium Improvement Company will be held at Battle Creek, Mich., Dec. 21, 1887, at 10 A. M., for the election of officers for the ensuing year, and the transaction of other business that may come before the meeting.

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

DISTRICT NO. 4, NEW YORK.

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

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

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

Bro. P. Z. Kinne, the president of our T. and M. society, will be with me if nothing prevents, and we desire that our brethren should make a special effort to get out to these meetings. Notify the scattered brethren who may not have

the REVIEW, and make special efforts yourselves, brethren, to get to these meetings. Important interests are at stake. Is it not time to seek the Lord? M. C. WILCOX.

PROVIDENCE permitting, I will meet with friends in Wisconsin as follows:—

Milwaukee,	Dec. 2-4
Little Prairie,	" 5, 6
Whitewater,	" 7
Hebron,	" 8
Milton Junction,	" 9-11
Mackford,	" 16-18

W. W. SHARP.

The Lord willing, I will meet with the church at Lovington, Ill., for quarterly services, Dec. 14-18; Oakland, Dec. 20-25; Martinsville, Dec. 27 to Jan. 1. As it will be impossible for me to be at all these points at the regular time for quarterly meeting, I have tried to arrange the appointments so as to save traveling expenses as much as possible. I hope to see at these meetings all the members and as many other interested ones as possible. These brethren will please give the notice as wide a circulation as possible, and have all things in readiness; and let us hope for the blessing of God. Let us try to examine our own hearts, and see if we are in readiness for the blessing of God. Sin is all that can hinder us from receiving it. Let us come up to the meetings praying, and confessing our sins, and we shall have a profitable season. G. H. ROGERS.

Publishers' Department.

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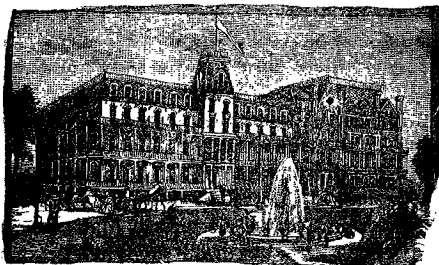
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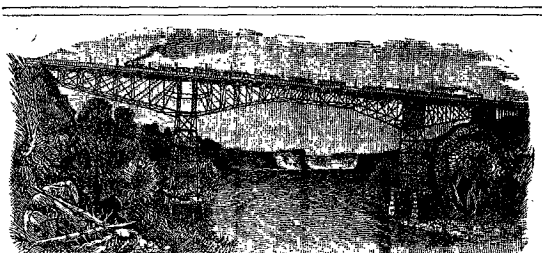
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Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.
6.00	6.45	10.45	6.00	7.30	10.30	6.45	10.45	6.00	7.30	10.30	6.45	10.45	6.00	7.30	10.30	6.45	10.45	6.00	7.30
4.35	5.30	9.45	4.35	6.08	10.30	5.30	9.45	4.35	6.08	10.30	5.30	9.45	4.35	6.08	10.30	5.30	9.45	4.35	6.08
8.15	4.20	8.49	8.15	4.50	10.30	8.15	4.20	8.49	8.15	4.50	10.30	8.15	4.20	8.49	8.15	4.50	10.30	8.15	4.50
2.00	9.10	7.54	1.58	8.43	10.30	2.00	9.10	7.54	1.58	8.43	10.30	2.00	9.10	7.54	1.58	8.43	10.30	2.00	9.10
1.12	2.27	7.33	1.30	3.20	10.30	1.12	2.27	7.33	1.30	3.20	10.30	1.12	2.27	7.33	1.30	3.20	10.30	1.12	2.27
12.17	1.50	6.58	12.33	2.35	10.30	12.17	1.50	6.58	12.33	2.35	10.30	12.17	1.50	6.58	12.33	2.35	10.30	12.17	1.50
10.38	12.15	6.49	11.18	1.55	10.30	10.38	12.15	6.49	11.18	1.55	10.30	10.38	12.15	6.49	11.18	1.55	10.30	10.38	12.15
9.18	11.11	4.55	10.18	11.27	10.30	9.18	11.11	4.55	10.18	11.27	10.30	9.18	11.11	4.55	10.18	11.27	10.30	9.18	11.11
6.50	9.00	3.10	8.15	9.10	10.30	6.50	9.00	3.10	8.15	9.10	10.30	6.50	9.00	3.10	8.15	9.10	10.30	6.50	9.00
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.....	am	am	pm	pm	Dep.	Arr.	pm	am	am	pm	am	am	am
5.55	7.15	8.05	4.10	5.40	10.20	Port Huron	10.20	1.15	7.35	10.20	1.15	7.35	10.50
7.25	8.31	9.24	6.20	7.00	10.20	Lapeer	.....	8.42	11.67	6.47	.....	8.42	11.67	6.47	9.17	.....
8.05	9.10	10.15	6.20	7.00	10.20	Flint	.....	7.55	11.27	5.40	.....	7.55	11.27	5.40	8.40	.....
8.45	9.50	10.55	7.20	8.00	10.20	Durand	.....	7.05	10.58	6.08	.....	7.05	10.58	6.08	8.05	.....
10.00	10.30	11.53	8.20	9.00	10.20	Lansing	.....	6.40	10.44	5.40	.....	6.40	10.44	5.40	7.15	.....
10.37	11.00	12.25	9.05	9.45	10.20	Charlotte	.....	5.40	9.37	2.25	.....	5.40	9.37	2.25	6.15	.....
11.30	11.45	1.15	10.05	10.45	10.20	A } BATTLE CREEK } D	.....	3.45	8.55	2.35	.....	3.45	8.55	2.35	6.30	.....
6.30	am	12.05	1.20	pm	10.20	D } Vicksburg } A	.....	3.40	8.50	2.80	.....	3.40	8.50	2.80	am	.....
7.18	.....	12.45	2.21	.....	10.20	Vicksburg	.....	2.41	8.11	1.43	.....	2.41	8.11	1.43	.....	.....
7.30	.....	12.55	2.32	.....	10.20	Schoolcraft	.....	2.31	.....	1.27	.....	2.31	.....	1.27	.....	V.A.L.
8.17	Sun.	1.45	3.19	Acc.	10.20	Georgetown	.....	1.45	7.26	1.23	.....	1.45	7.26	1.23	.....	Acc.
9.00	Pass.	2.28	4.07	.....	10.20	South Bend	.....	1.65	5.50	12.01	.....	1.65	5.50	12.01	.....	.....
10.15	am	3.43	.....	.....	10.20	Haskell's	.....	11.43	.....	.....	.....	11.43	.....	.....	pm	pm
10.30	7.35	4.05	5.52	6.05	10.20	Valparaiso	.....	11.35	.....	.....	.....	11.35	.....	.....	pm	pm
12.40	10.00	6.25	8.10	8.40	10.20	Chicago.	.....	9.05	3.25	8.15	.....	9.05	3.25	8.15	1.15	5.25
.....	am	pm	am	am	Arr.	Dep.	pm	pm	pm	pm	pm	pm	pm	pm

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 29, 1887.

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In the article entitled "Mohammedanism and Christianity," on page 7, our readers will find a significant comment on the idea that the world is soon to be converted to Christianity. From the facts there stated, it might with much more reason be argued that the world—at least the pagan portion of it—was soon to become Mohammedan. The progress of Christianity in those countries is like the progress of the small boy who was late to school one slippery winter morning, and gave as an excuse that for every step he took in advance, he slipped back two. Unfortunately, it is no remedy in this case to "turn around and go the other way."

AN IMPORTANT ARTICLE.

The article in another column, headed "The Objects and Importance of the Week of Prayer," is designed to be read in every company of our people, on Sabbath, Dec. 10, the Sabbath preceding the week of prayer. Let each of our church officers pay especial attention to this, and select some one to read who can do so with clearness and force. Let our people carry their Bibles, as the reader will call upon some in the congregation to read certain texts that are mentioned. This will be followed all through the week of prayer. Each listener will need his Bible, as he may be called upon to read some text. The General Conference, now assembled at Oakland, Cal., feels the deepest interest in the week of prayer, and it is earnestly desired that our people should prepare for this season, that they may receive the most possible good from it. Readings will be furnished each day of the week, on important subjects and practical godliness. We hope that all will make their calculations in time, so they can set apart this season to the service of God.

G. I. B.

GRASPING AFTER TEMPORAL POWER.

RELATIVE to the subject of the pope's temporal power, a correspondent sends us the following items, which speak for themselves:—

MONTREAL, Canada, Nov. 22.—Archbishop Fabre has issued a mandament asking all Roman Catholics in the city to offer prayers for the restoration of the pope's temporal power, when all evil will disappear. He appoints

Christmas as a special day for the offering of prayers in honor of the pope's jubilee.

PESTH, Nov. 22.—The Catholic assembly has voted to present to the pope a memorial signed by 1,500,000 men and 86,000 women. The church collections to be presented to the pope amount to \$85,000. The address to the pope voted by the Catholic assembly of Hungary favors granting temporal power to the pope. It is feared the address will make a bad impression in Italy. Semi-official journals protest against the address, which, they say, does not depict the genuine opinion of Hungarian Catholics. It is likely that the ministry will make some explanation on the subject to Italy.

The pope's subjects, as a general thing, do not earnestly pray for that which the papal father himself looks upon with indifference.

A GOOD DAY.

SABBATH, the 26th was a good day in Battle Creek. In the forenoon there was a discourse from the 58th chapter of Isaiah, in which many important things, new and old, were spoken. After service fourteen persons, mostly in the morning of life, were buried with their Lord by baptism. It was an interesting occasion. These individuals were mainly connected with the College, Sanitarium, and publishing house. Some of them made the start at the late Grand Rapids camp-meeting. The interest since that time has been followed up by a series of "inquiry meetings" Sabbath afternoons, in which Eld. Hutchins and others have taken an active part. In the afternoon was the missionary reading on the "Care of the Health," from the pen of sister White. A number of persons then spoke earnestly, all confessing that as a people we had surely departed from our former course on the health question. And if other churches find themselves compelled to make similar acknowledgments, is it not high time that we thoroughly reform, that our lives may be in harmony with our profession?

G. W. A.

"NOT ABROGATED," BUT "CLEARED OF TRADITIONS."

THE International Sunday-school lesson for Nov. 27, 1887, is upon Matt. 12:4-11, the subject being "Jesus and the Sabbath." In closing its comments upon the lesson, the *Interior* makes this practical suggestion:—

"The fourth commandment was not abrogated, but was cleared of the 'traditions' with which men had overlaid it, by our Lord Jesus Christ."

This is just the position taken by S. D. Adventists. In the light of the foregoing most truthful statement, let us notice one point. The fourth commandment requires the observance of the seventh day of the week. Now, unless it can be shown that this requirement was one of the traditions with which men had overlaid the commandment, then, according to the *Interior's* own admission, it is still binding, and ought to be observed; for certainly everything pertaining to the commandment that was not cleared away by Christ, remains in force.

Had Christ cleared away the specification of the Sabbath commandment that names the seventh day as the Sabbath, he would have swept the entire institution out of existence. The Sabbath was instituted as a memorial of creation, and the reason for its existence cannot with the least show of logic or sense be applied if any but the seventh day be selected for its celebration. When the reason for the existence of an institution is swept away, the institution itself is no longer of consequence. It would be the height of absurdity to say that because the Declaration of Independence was signed on the 4th day of July, therefore we will celebrate the 5th day of July as a memorial of that act. It is equally absurd to say that because God rested upon the seventh day, and constituted that the memorial of his creative work, therefore we will celebrate the first day of the week as such memorial. It is absolutely impossible to make the reason for the institution and observance of the seventh-day Sabbath do the same service for the first-day Sabbath; such transfer no person in his right mind will attempt to maintain. It follows that the fourth commandment is of no avail whatever in supporting Sunday as the Sabbath, and those who use it for that purpose are making an unwarranted appropriation. Acts of this nature are expressly forbidden by the eighth commandment.

The only way that we can discover whereby the *Interior* can claim to be consistent with itself is to observe the seventh-day Sabbath, or cease advocating the validity and perpetuity of the fourth commandment.

G. W. M.

THE PROGRESS OF ERROR.

S. D. ADVENTISTS are not alone in proclaiming the rapid spread of error throughout the world. Some time since, the London *Word and Work*, an undenominational journal, edited by a well-known Presbyterian minister, said:—

"Only those who have given some attention to the progress of error during recent years can form any just idea of the rapid strides with which it is now advancing. Under the plea of liberalism, unscriptural doctrines are allowed to pass current in sermons and periodicals, which only a few years ago would have been faithfully resisted unto the death. When any one even mildly protests, preachers and journalists are almost unanimous in drowning the feeble testimony either by sneers or shouts."

2 Thess. 2:11, 12 states that in the last days "strong delusions" should be sent to deceive the people, and the foregoing statement is a remarkable admission from a source that would hardly be expected, that the words of the apostle are being fulfilled.

G. W. M.

YEAR BOOK FOR 1888.

IN order that this book may be ready for circulation by Jan. 1, we request those in charge of our publishing houses, colleges, health institutions, State Conferences, tract societies, Sabbath-school associations, and health and temperance organizations, who did not report to me at General Conference, to immediately send in such reports to Battle Creek. The committee promise to have the book ready by January, if all on whom we depend for material will respond without delay. Special care should be exercised when preparing the State directories of ministers and licentiates, city missions and other institutions and organizations in each State, to write names and addresses plainly and accurately. By examining the last Year Book carefully, it will be seen what matter should be furnished for the coming year. Address all correspondence to me at Battle Creek, care REVIEW AND HERALD.

F. E. BELDEN,
FOR COMMITTEE.

TO OUR BRETHREN IN MAINE.

I WISH to call the attention of our people in Maine to the appointment of a week of prayer by the General Conference Committee, commencing Dec. 17. I hope all of our people will remember it, and not let it pass by unobserved. The perilous times in which we live, and the strong effort Satan is making to hinder the work of God and destroy souls for whom Christ died, demand on our part a special effort in seeking God, that we may get nearer to him. Therefore let us all show our appreciation of God's blessings by rendering to him an acceptable offering to help carry forward the work in missionary fields. May the Lord help us to do our duty, that we may share in his blessings during the year to come.

Let the members of all our churches pass in their Christmas offerings to the librarians of the churches to which they belong, and let our scattered brethren and sisters send theirs direct to the State T. and M. secretary, Minnie Russell, 1 Johnson St., Bangor, Maine. "Faith, if it hath not works, is dead, being alone."

J. B. GOODRICH.

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white
I listen
East Randolph

"Then they that
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name."—Mal. 3:12

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