

AND SABBATH HERALD.



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

VOL. 65, No. 47.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 27, 1888.

WHOLE No. 1792.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich

IN THE JUDGMENT.

BY N. W. VINCENT.

I ASK not wealth or fame,
In this dark world of strife,
If but my name remain
Within the book of life,
And all my sins recorded there,
Be blotted from its pages fair.

When my poor name appears
Before the Father's throne,
From prayers, and alms, and tears
Be it not left alone;
I know Christ's love, his truth I bless—
O, will he then my name confess!

So backward I have been
To own his faith and name!
So vile has been my sin—
All crimson red with shame!
The blood of Christ is all my plea;
Will then that blood avail for me!

Be contrite, then, my heart;
Be faithful, tongue and hand,
That I may do my part,
And faultless soon may stand,
In faith, and hope, and love complete,
Approved before Christ's judgment seat.

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.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 1.

BY ELD. D. T. BOURDEAU.

"IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven: and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that the summer is nigh: so likewise ye, when ye shall see all these things, know that it [i.e., margin; Son of man, French translation] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 29-35.

How precious to those who love the dear Saviour

is the doctrine of his coming, with power and great glory, to raise the righteous dead; change the righteous living; put an end to sin, sorrow, and strife; bestow upon all the saints of every age, of every clime, and of every nation, the rich boon of immortality, and endless felicity with the Father, the Son, and holy angels, in the kingdom of God!

Dear reader, this is the thrilling event which, according to the prophecy we have just read, and according to scores of inspired predictions of the same character, the church and the world are soon to witness.

We see from the scripture under consideration that as a sure indication of the nearness of Christ's coming, the sun was to be darkened, the moon was to refuse to give her light, and the stars were to fall from heaven. These signs have already appeared. The sun was supernaturally darkened May 19, 1780; the moon refused to give her light the night after this wonderful event; and an extraordinary fall of stars, or meteors, occurred Nov. 13, 1833. For a description of these remarkable events, see "Exposition of Matthew 24"; "Thoughts on Daniel and the Revelation," etc.

Thus the people, or generation, who were alive fifty-five years ago, could say, "We have seen all these things, either with our own eyes, or by the light of history and prophecy." Therefore, it was primarily to them that the Saviour taught the grand truth that they could know he was near, with the same certainty with which they know that summer was nigh when the fig-tree put forth its leaves. More than this, he commanded them to know this glorious truth. And still further, he declared of the generation, or people, that had seen the signs, that they should not pass till all the things he had mentioned were fulfilled; and chief among those things was the coming of Christ, with power and great glory, to gather the elect.

This might seem sufficient to inspire faith in the doctrine of the soon coming of Jesus. But we have more. The Saviour makes the declaration that the generation in question shall not pass till all these things are fulfilled, preceded by the solemn asseveration, "Verily I say unto you." And to make assurance doubly sure, if possible, he adds: "Heaven and earth shall pass away, but my words shall not pass away." He refers to his statement concerning the generation that have seen the signs of his coming.

Thus he makes the promise of his coming before the generation that saw the signs come to pass, firmer than heaven and earth. He uses similar language in regard to the law of his Father. "It is easier," he says, "for heaven and earth to pass, than for one tittle of the law to fail" (or, be abolished, French translation). Luke 16: 17. See also Matt. 5: 17-19. Thus the promise of Christ's coming before the generation that lived over fifty years ago should pass, is made as firm as the immutability of the law of ten commandments.

And if it was true that those who lived fifty years ago should not all pass away before the coming of Christ, how true it is that most of those now living will be alive when Christ shall return to our earth to reckon with those who would not consent to have him rule over them with his mild scepter; and to reward those who have accepted his gracious offers of salvation, brought to them at the incalculable cost of his precious blood spilt on Calvary!

And what does this great care of the Saviour in guarding and enforcing the doctrine of his near

coming imply?—It implies at least three things: 1. That the doctrine in question is of great importance; 2. That the Saviour would inspire faith in it in those whom it especially concerned,—those to whom it would be present truth; 3. That the Saviour foresaw that there would be, with some, a tendency to oppose it, by so treating the signs of his coming that they would not have their designed effect upon the people.

This is in harmony with what the Saviour says further on in his discourse. After describing and commending those who, after the signs of his coming have appeared, give to the household of faith, "meat in due season,"—feed them with present truth, the doctrine of his near coming,—he says: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 45-51.

This is also in perfect consonance with what Peter says in 2 Peter 3: 3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And this opposition is another proof in favor of the doctrine; for those who engage in it, attack views of which God is the author; and there has not been a "present truth" from the days of Noah till the present time, against which Satan has not directed the fiercest opposition. Therefore, opposition to the doctrine of the speedy return of Christ should serve as a strong incentive to faithfulness, and increased earnestness in swelling the cry that the Lord is coming, until its cheering and soul-reviving sound shall be heard by "every nation, and kindred, and tongue, and people." Rev. 14: 6, 7.

And would to God that unbelief in the near coming of Christ were confined to the open opposers of the Adventist doctrines. Alas, that this is not the case, but that even some of those who profess this faith act as though they believed that Christ would not come in one hundred years! This is attributable to at least two causes: 1. Failing to live up to their professed faith; 2. Overlooking the principles by which to interpret prophecy.

The first of these causes can be removed by acting out our faith in the near coming of Jesus. It is a law in religion, that there must be an equilibrium between faith and works. If we start out with faith in a certain doctrine, and do not carry it out in our works, our faith will finally come to the level of our works; and as works are lacking, faith will also be lacking, and will finally go out; and closely following this destitution of faith and works, will be the devising of excuses to justify a lack of coming up to previous admissions in favor of doctrines that were once held and tenaciously defended.

Take the Sabbath as an illustration. How many of us have seen persons convinced on the Sabbath, who, from at first neglecting to keep it, finished by becoming the most decided opposers of this sacred institution. These persons have often said they would never oppose the Sabbath, but failed to keep their promise. This was a natural

consequence. So of the doctrine of the near coming of the Lord. Brethren, let us live up to our faith on this point, lest the light in us become darkness, and we finally take our stand against doctrines that were once dearer to us than life. Let us strengthen our faith by corresponding works. Then shall we grow in the right direction, and all the powers of darkness and the subtleties of evil men, cannot separate us from the true faith on any point.

To gain knowledge on the principles of prophetic interpretation, it is necessary to investigate those principles. This we propose to do in the articles that will follow. And we shall doubtless more than once have occasion to refer to the words of our text, which will lose no force by repetition. The more we read such precious words, and dwell upon them, the more attractions do we find in them, the more are we awed by their significance, the more are we inclined to read them again and again, and the greater is our desire to witness the coming of the Just One.

LIBERALITY.

BY ELD. S. J. HERSUM.

It is said by the wise man: "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:25. And the apostle speaks of sowing grain, to illustrate this point: "And he that soweth bountifully shall reap also bountifully." 2 Cor. 9:6, last clause. The apostle, speaking of the churches of Macedonia, says: "How that in great trial of affliction, the abundance of their joy and of their deep poverty abounded unto the riches of their liberality." Chap. 8:2.

These churches were very poor, but their liberalities were rich, because it was with willing hearts that they made their offerings. Verse 3. The reason for this willingness is found in verse 5. They had given themselves fully to the Lord.

Every offering, whether it be large or small, to be acceptable with God, must be made with a willing, cheerful heart. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. See also Lev. 1:3; Ex. 25:2; 35:5, 21, 22; 1 Chron. 29:3, 5, 6, 9. Read the prayer, brethren, that David offers, because of the willingness on the part of his people to donate to the cause of God. 1 Chron. 29:10-19. In "Testimony for the Church, No. 24," page 108, we read: "Those churches which are most systematic and liberal in sustaining the cause of God, are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master."

This is what "true liberality" does for Christ's followers. But this liberality does not end in giving once or twice, and then ceasing. It is a systematic and liberal sustaining of the cause of God, that brings spiritual prosperity.

The churches of Macedonia and Corinth were systematic in their giving. The apostle had given orders to the different churches, saying, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16:2. It was a weekly offering, that was recommended by the apostle and adopted by those churches, that made up their bounty. Nor did they excuse themselves from giving because they were poor, as we have seen by a text already quoted. 2 Cor. 8:2. Again, the Lord has shown that the liberal soul will lay plans for liberal things; and by liberal things shall he be established. Isa. 32:5.

One of the meanings, as given by Webster, of the word "devise" is, "To form a scheme; lay a plan; contrive." So we see that the liberal soul will be looking for, and laying plans to assist in any enterprise to advance God's cause in the earth. And it would seem if there was ever a time when the people of God should be laying plans to obtain means to assist in carrying forward the cause of Christ, it is now. We have reached the time when the last message of warning that the world will ever hear, is being given; and when it is closed, there will be no possible chance for a change in man's moral condition. How earnest, then, should we be in advancing this work to save our fellow-men!

Again we read in "Testimony for the Church, No. 24," page 109: "The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence. It is like the life blood, which must flow through the whole being, vitalizing every member of the body. It increases love for the souls of our fellow-men."

And again: "Systematic benevolence carried out by the church, will prove a blessing that will vitalize every member of the body." And further, on the same page of this testimony, we read, "The more we invest in the cause of God to aid in the salvation of souls, the closer to our hearts they will be brought." That for which we make sacrifices manifests the interest we have in the object for which we make the sacrifice. If we sacrifice for the benefit of our fellow-men, it shows the interest we have in their welfare; and the more we invest, the closer to our hearts they will be brought. Can there be a work more important for which to sacrifice than the salvation of souls? Just think how Christ regarded it. He thought it of sufficient importance to give up everything that he had,—his divinity, his immortality, the high position he held in heaven, the glory he had with the Father before the world was, and even life itself, for man's salvation! The apostle says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

The sacrifice he made, manifested his interest in man, and showed how he regarded the value of his soul. If we are the children of God, we shall manifest a similar interest; because if we are his, we shall have the spirit of Christ (Rom. 8:9); and if we have his spirit, we shall certainly manifest it by our efforts to save souls for whom he died.

Danvers, Me.

TALMAGE'S SEVEN SEALS.

BY JOSEPH CLARKE.

In the weekly Toledo Blade of Oct. 25, 1888, Mr. Talmage gives the public a discourse upon the number seven (7) as it is mentioned in the Bible. In this discourse, he says many things truthful and sensational; many things weighty; but when he comes to deal with prophecy, he at once grows incoherent and wild.

I herewith present his remarks from the Blade, on the seven seals:—

I pass on to a mighty Bible seven, and they are the seven seals. St. John in vision saw a scroll with seven seals, and he heard an angel cry: "Who is worthy to loose the seals thereof?" Take eight or ten sheets of foolscap paper, paste them together and roll them into a scroll, and have the scroll at seven different places sealed with sealing wax. You unroll the scroll till you come to one of these seals, and then you can go no further until you break that seal; then unroll again until you come to another seal, and you can go no further until you break that seal; then you go on until all the seven seals are broken, and the contents of the entire scroll are revealed. Now, that scroll with seven seals held by the angel, was the prophecy of what was to come on the earth; it meant that the knowledge of the future was with God, and no man and no angel was worthy to open it; but the Bible says Christ opened it, and broke all the seven seals. He broke the first seal, and unrolled the scroll.

And there was a painting of a white horse, and that meant prosperity and triumph for the Roman empire; and so it really came to pass that for ninety years victorious emperors succeeded each other,—Nerva, Trajan, and Antoninus. Christ in the vision broke the second seal, and unrolled again, and there was a painting of a red horse; that meant bloodshed, and so it really came to pass, for the next ninety years were red with assassinations and wars. Then Christ broke the third seal, and unrolled it, and there was a painting of a black horse, which in all literature means famine, oppression, and taxation, and so it really came to pass. Christ went on until he had broken all the seven seals, and opened all the scroll.

Well, the future of all of us is a sealed scroll, and I am glad that no one but Christ can open it. Do not let us join that class of Christians in our day who are trying to break the seven seals of the future. They are trying to peep into things they have no business with. They try to foretell what is going to come to them, and what is going to come on the earth. They know nothing about it. Christ is the only one who can break the seal of the future. Bible prophecy was not written to help us to the things in the future, but to have us, when the things actually do come to pass, compare them with prophecy, and so learn God's foreknowledge and the inspiration of the Scriptures. But you go into this study of the prophecies in order to find out what is going to happen a year from now, or twenty years from now, or 1,000 years from now, and I will make a prophecy of my own, and that is, you will have your brain addled, if you do not positively get into a public

or private insane asylum, where the greatest of expounders and preachers ended his life a few years since, and where you may regale the visitors of the institution by incoherent mumblings over something from Daniel or Revelation, about the leopard which means Greece, and the bear which means Medo-Persia, and the image with the great toes. What a mental wreck did the persistent attempt to forestall events make of that miracle of preachers, Edward Irving, of London. It would take several mad houses to hold the demented victims of the improper use of the prophecies of Daniel and Revelation. What! are not those books to be studied?—Yes. No part of the Bible is more important. Neither is there any more important shelf in that apothecary's store than the shelf on which are the belladonna and the morphine, but be more careful in using them than in the use of peppermint and ginger. Keep your hands off the seven seals. Christ will break them soon enough. Don't go to some necromancer or spiritualist, or sooth-sayer, or fortune-teller, to find out what is going to happen to yourself, or to your family, or to your friends. Wait till Christ breaks the seal, to find out whether in your own personal life or the life of the nation or the life of the world, it is going to be the white horse of prosperity or the red horse of war or the black horse of famine. You will soon enough see him paw and hear him neigh. Take care of the present, and the future will take care of itself. If a man lives seventy years, his biography is a scroll, having at least seven seals; and let him not during the first ten years of his life try to look into the twenties, nor the twenties into the thirties, nor the thirties into the forties, nor the forties into the fifties, nor the fifties into the sixties, nor the sixties into the seventies. From the way the years have got the habit of racing along, I guess you will not have to wait a great while before all the seals of the future are broken. I would not give two cents to know how long I am going to live, or in what day of what year the world is going to be demolished. I would rather give a thousand dollars not to know. Suppose some one could break the next seal in the scroll of your personal history, and should tell you that on the 4th of July, 1890, you were to die, the summer after next; how much would you be good for between this and that? It would from now until then be a prolonged funeral. You would be counting the months and the days, and your family and friends would be counting them; and the next 4th of July you would rub your hands together and whine, "One year from to-day I am to go. Dear me! I wish no one had told me so long before. I wish that necromancer had not broken the seal of the future." And meeting some undertaker, you would say: "I hope you will keep yourself free for an engagement the 4th of July, 1890. That day you will be needed at my house. To save time, you might as well take my measure now,—five feet eleven inches." I am glad that Christ dropped a thick veil over the hour of our demise and the hour of the world's destruction, when he said: "Of that day and hour knoweth no man; no, not the angels, but my Father only." Keep your hands off the seven seals.

When the wise men of the East, guided by a star, came to honor the birth of Emmanuel, they were greatly astonished to find the Israel of God, and the priests and rulers in the city of Jerusalem, wholly ignorant of the fact that a King had appeared among them who was to eclipse all earthly glory and greatness. Not only were they ignorant, but they very unwillingly searched the sacred writings, and only at Herod's stern demand, did they open the prophetic scroll. (See Matt. 2:4.) I think they felt a little as Mr. Talmage feels, as he says in the above extract: "Keep your hands off the seven seals;" as much as to say, "What right have you to know more of the prophecies than the preacher does?"

It is barely possible that the priests whom Herod called together, felt jealous of the wise men, on finding that they were so forward and zealous in an enterprise which was very properly within the range of Jewish privilege. What right had Herod (an Edomite) or these wise men (Gentile dogs, in the esteem of the scribes, priests, and rulers) to search the prophetic writings? So the wise men were barely permitted to finish their search. It was so out of harmony with the pride of Jewish ancestry, that no one accompanied the wise men on their interesting and important errand. So it is at present. Not one of all the ministers in all the world, of all the churches in the world, was prepared to give the warning contained in the prophetic Scriptures. So it became necessary, in the order of God, to raise up men who, like the wise men of the East, were sufficiently humble to see and follow the star of prophecy. And by doing this, they incur the displeasure of Herod and his bigoted subjects, and have to return by a route unknown to their persecutors.

With few exceptions, the rank and file of the leaders of the popular churches, has set itself steadfastly against any definite understanding of prophecy. Like some indolent teachers, they still oppose all advance, all progress in the science of all sciences,—the book of prophecy. It was the duty of the educators who control our theological seminaries throughout the world, long ago, with humility and prayer, to have searched the prophecies,

and to have given the warning contained therein. But they failed to do this; and while they slumbered, a crop of weeds sprang up, and now what class of men rule them?—Anti-prophecy, second-probation, Latter-day Saints, Mormons, Spiritualists, and last but not least, this tirade of Mr. Talmage, anathematizing those who do the very work which he and his colleagues ought to have done long ago.

Says Mr. T.: "Keep your hands off the seven seals. Christ will break them soon enough." Did the angel speak thus, when he said to John, "Blessed is he that readeth"? Did Daniel take this method of disposing of prophecy, when he said that the wise should understand, and that none of the wicked would understand? See Dan. 12:10. Where does Mr. T. place himself on this question—with the wise or with the wicked?

Mr. T. speaks out respecting those who hold the principles of Voltaire and Tom Paine; but what is their sin, compared with such reckless treatment of the seven seals, as Mr. T. gives the public? and he a professed ambassador of the meek and lowly Jesus. What will Mr. T. say of John, who wept much when no one was found worthy to open the seals, and to read what was revealed therein? What will he say of one of the elders, who comforted the apostle, by saying to him, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed, to open the book, and to loose the seven seals thereof." Rev. 5:4, 5.

What will Mr. T. do with the angel's command in Rev. 22:10, "Seal not the sayings of the prophecy of this book?" Will Mr. T. go back 1800 years, and seal them again? He asserts that the prophecies were not written to help us to things in the future, but to help us, when things do come to pass, to compare them with prophecy, and so learn God's foreknowledge, etc.

Now let us try this principle. Noah warned the world of the coming deluge. Was this done so that his hearers might wait till the deluge came upon them, and then compare events with prophecy? Probably they generally took Mr. T.'s view of Noah's preaching; but they had rather an unfavorable time to compare events with the prophecy. What will Mr. T. do with the warning given to Lot, to depart from Sodom? Probably the sons-in-law of Lot took Mr. T.'s view of things, and replied that Lot was trying to pry into things he had no business with. But they went down with Sodom. Had the city of Nineveh taken Mr. T.'s view of prophecy, they would have been destroyed within forty days. But they took Jonah's preaching as a warning, and repented.

Christ pronounces a terrible woe upon Jerusalem, because she knew not the time of her visitation. Here time is referred to, of which Jerusalem was ignorant. How could she have known the time, except by Dan. 9:24-27? Christ says, in his first public preaching, "The time is fulfilled." Here he refers to time. What time could he have had in mind, if not Dan. 9:24-27? Should we understand the book of Daniel? If not, why did Christ say to his disciples, speaking of Daniel's prophecy, "Whoso readeth, let him understand?" In Rev. 1:3, a blessing is invoked upon those who hear and read, and keep the words of this prophecy. Now will Mr. Talmage tell us how we can keep what we do not understand?

Among the absurdities of Mr. T.'s mock arraignment of those who love to dig deep in the mine of prophecy, is this: he asserts that Christ opened the seven seals. Then he goes on to exhort his hearers not to join that class of Christians, who in our day are trying to break the seven seals of the future. Did he not just say that Christ had broken the seals 1800 years ago? If so, according to his own showing, no one need to open them now, for they have been opened for 1800 years. Dull indeed must that preacher be, who cannot understand by Rev. 6:12-17, that the sixth seal has been opened, and its message to the world mostly in the past.

The writer has been an admirer of all that is good in Mr. Talmage's sermons; but such faults as are herein pointed out, are too glaring to be passed by in silence. Such irreverent language, such loose reasoning, such reckless statements, such familiar handling of the word of God, such an abundance of slang, do not become a good man.

—A good word is as soon said as an ill one.

A VISION BY THE SEA.

BY ELIZA H. MORTON.

'T WAS Sabbath, and the holy seal of rest
Was stamped on earth and sky. Afar from homes
Of men, no discord mars the harmony
Of peace. The humble worshiper there finds
That nature holds communion with his heart,
And joins with him in songs of grateful praise.
Upon a barren, wind-swept, rocky isle
An old man sat alone, deserted, doomed
To live secluded from his kind, but not
Because of sin. Oppression long had ruled
This earth, and left its purple stain along
The narrow pathway trod by holy men.
The waves crept softly up the shining beach
And kissed the shore, and murmured of God's love.
The sun looked down upon the waters bright,
And gently touched with gold the silvery locks
Of him who gazed afar out o'er the sea,
Who felt its dreamy beauty in his soul,
And read God's poetry written on the scroll
Of earth and sky. The rugged rocks and hills
But told of strength,—the strength of Israel's God,—
The cooling breeze that gently fanned his brow
Was but a symbol of the Spirit's power
Upon the hearts of men. The surging sea
Brought back the thoughts of long ago, when One
He loved, upon the waters walked, and stayed
The tempest with a word. The clouds above,
All tinged with purple, blue, and gold, seemed like
A pathway leading to a land of rest;
And as he mused, his heart grew warm, and all
His soul held converse with the world unseen.
Thus wrapt in high and holy thoughts, and lost
In meditation sweet, a heavenly voice
Awoke no fear, for it seemed but a part
Of songs angelic from the heavenly choir;
But as he turned to see the voice, his eye
Beheld a wondrous sight,—seven candlesticks
Of gold, and in their midst a being bright,
So like the Friend beloved in days of old,
So like the One the parting clouds received,
So like, and yet so kingly in his looks,
So nobly grand, so far removed from earth
And sin, that "that disciple" trembling stood
With mingled awe and fear so great that all
The blood within his veins stood still, and all
His strength departed, as he fell before
His Lord.

But soon the sweet, familiar words,
"Fear not," fell on his ear, and he arose
To bask within the light of Jesus' love,
To see upon that barren, ocean-isle
Strange scenes, to look adown the vistas long
Of ages yet to come,—to see the church
In conflict with the powers of earth and air,
To see the hate of wicked men displayed
Against the just, to see the martyrs' faith,
To see the patience of the saints, and all
The long oppression of the passing years;
And as he gazed, the stars of heaven fell,
The sun grew black as night, the moon as blood,
The heavens departed as a scroll, and all
The mountains and the isles were moved afar,
And all the dead arose, and stood before
The great white throne, and angel hands brought forth
Great books, in which were written all the deeds
Of all the world; and judgment just was given.
And then the vision changed, and o'er the earth
The glory of the Lord was shed in floods
Of light. The curse of sin departed, and
Edenic beauty reigned, while God's soft hand,
With tender touch of pity and of love,
From off all faces wiped all tears; and as
The watcher gazed, all tremulous with joy
And faint with awe, he seemed transported far
Away,—

To stand where Moses stood, upon
Mount Nebo's lofty crest, and there to view
The land of song, the land of love, the land
From sorrow free. And down a shining path
Of light, Jerusalem, so long foretold,
In glory clad, descended from her God,
Reflecting all the hues of precious stones,
Of amaranth and pearl, and needing not
The light of sun or moon; and all the saved,
With shouts of praise, marched through those gates
and stood
Before the throne and sang redemption's song.

O vision blest! Thrice blest the mortal eyes
That saw beyond the veil that hides the years
To come, and, seeing, made the vision plain,
That all, through faith, earth's future may behold!
And blest are those who read and ponder well
The words of "holy writ"; and blest will be
The souls who find that city through the maze
Of earthly doubts and fears, and through the blood
Of Jesus gain an everlasting home.

Portland, Me.

"WHY? WHAT EVIL HATH HE DONE?"

BY ELD. R. F. COTTRELL.

THIS was a very pertinent question. The Jews demanded that Jesus should be crucified; but Pilate said to them, "Why? what evil hath he done?" They should have had some good reason for clamoring for a person's blood; but having

none, they cried the more vehemently, "Crucify him, crucify him!"

It is remarkable how many little volumes have appeared, from time to time, for the sole purpose of making it appear that the works of Mrs. E. G. White are not by the gift of prophecy divinely placed in the church. One might be led to suppose that these works contained something of a deadly nature,—something calculated to poison the mind of the reader, and to lead him away from God and the Bible. But whoever will read them, will find them the very opposite of this—continually leading the mind to the word of God, largely and purely quoting the inspired text, and suggesting not a thought out of harmony with it, but exhorting all to obey it in letter and in spirit. What evil have they done?

I notice that the little volumes referred to above, are from professed Adventists. Do not the writings which they wish to put down, teach the same that they hold—that the advent is at hand, even at the door? Do they not proclaim salvation through Jesus Christ alone, and eternal life to be the gift of God through him, and to be received at his coming?

Ah! she goes a little further, teaching the whole moral law, as given by God himself. Is this the offense? Is this the sole reason why they would destroy these writings? A few may respond, "The law of God, including the Sabbath, is right; but ——" But what? Is not God using these writings to spread the solemn truth of the last message over the earth,—the message against the worship of the beast and his image, and in favor of the commandments of God and the faith of Jesus? The message is onward; and it bears the divine credentials. Such things do not come by chance. God remembers his promise; and his providence is fulfilling it. Do you not see it?

THE "CHRISTIAN SABBATH" IS UN-CHRISTIAN.

BY FRANK W. HOWE.

(Concluded.)

We have now seen that there is no divine or apostolic command or example for the obligation of first-day observance, either upon mankind at large or Christians in particular. On the contrary, we have produced conclusive testimony that its observance originated anterior to Christianity, and in heathenism. We might rest the question with these evidences of the want of Christian characteristics in the Sunday institution. But we wish to add proof that the inculcation of the doctrine of Sunday obligation is positively un-Christian in its character; hence, we offer this last proposition:—

The spirit which purposes to enforce the obligation of Sunday observance is un-Christian. If this be true, it follows, "as the night the day," that Sunday observance, as thus enforced, is positively un-Christian. No one will deny that whatever it is right to enforce upon men, it is right to observe ourselves. Nor will any deny that, in matters which are not divinely commanded, we have no right to force our judgment upon others. So Paul says in Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath-days." We know that all these sacrifices and ceremonial sabbaths were no longer of obligation, because they were "a shadow of things to come; but the body is of Christ." Hence Christians were not to judge one another in respect to these things.

Sunday advocates profess to see in this passage a satisfactory proof that all sabbath laws,—particularly the "Jewish" Sabbath of the decalogue,—were abolished at the cross; and yet they sometimes refer to this text to show that Sunday is therefore the "Christian Sabbath" (!) We deny that the moral Sabbath of the law of God was abolished, because it is in no sense a "shadow" of which Christ was the "body"; but were we to grant the claims of our friends, it would but leave them in the unenviable situation of admitting that there is no divine command for any sacred day, and yet striving to enforce the obligation of the "Christian Sabbath!" Does not this look a very little like judging in respect of a holy-day?

Perhaps some may be disposed to deny that Sunday observers wish to force their practice upon others. Such have not studied the rise and progress in this country of a party called the "National

Reform Association." At first this party ostensibly desired only "such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence, and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct." (Mark the last clause.) Its first National Convention was held in Allegheny, Pa., in Jan., 1864, and a large delegation presented its sentiments to President Lincoln. Since that time it has grown rapidly in numbers and influence, and in 1875 took steps which resulted in its being incorporated by law as the "National Reform Association." With its increase of strength, came a greater boldness in asserting its purposes. At a National Convention held in Philadelphia, Jan. 18 and 19, 1871, this resolution was passed:—

Resolved, That in view of the controlling power of the Constitution in shaping State as well as national policy, it is of immediate importance to public morals and to the social order, to secure such an amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our Government on an undoubted legal basis, especially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy.

Nothing here about the "Bible as the supreme rule of conduct," but "Sabbath-breaking," etc., is to be prohibited to "protect society." That these designs are aimed directly at the violation of Sunday, is clearly shown in the comments of the Christian Statesman,—the official organ of the Reform Association,—upon the fact that some Congressmen, including Vice-President Colfax, arrived in Washington by Sunday trains, on Dec. 4, 1870. We give italics just as they were used:—

- 1. Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation. . . .
2. The sin of these Congressmen is a national sin. . . . And the Constitution of the United States, with which all State legislation is required to be in harmony, should be of such a character as to prevent any State from tolerating such infractions of fundamental moral law.
3. Give us in the national Constitution, the simple acknowledgment of the law of God as the supreme law of nations, and all the results indicated in this note will ultimately be secured. Let no one say that the movement does not contemplate sufficiently practical ends.

Can any one doubt the import of these words? Hitherto the various State laws for the observance of Sunday have frequently been declared unconstitutional by the courts. At the present time, the Constitution forbids any religious test for office-holding, or any restraint upon the freedom of conscience; but this "Reform" party is laboring for an amendment by which any one who violates Sunday shall not be "fit to hold any official position;" and under which such laws may be passed for the protection of Sunday that "all the results indicated in this note will ultimately be secured." Yes, indeed; let no one say that the movement does not contemplate sufficiently practical ends.

It is also to be observed that it is not the intention of these "Christians-by-law" to make any exception in this compulsory observance in favor of those who conscientiously keep another day as the Sabbath. In 1882-83, a bill (No. 122) was presented in the Pennsylvania Legislature, to provide an exemption from the operation of the Sunday law to observers of the seventh day. While it was pending, Hon. Felix R. Brunot, President of the National Reform Association, sent a copy of the bill to the Commercial Gazette, of Pittsburg, with this request:—

The following bill, No. 122, has just been handed to us, with the statement that it has already passed the second reading in the Legislature of Pennsylvania. Its enactment will lead toward the destruction of the Christian Sabbath in this Commonwealth. It is very desirable that the bill should be understood by our people, and that numerous and emphatic protests be adopted and forwarded immediately. We therefore request you to publish it.

Under the influence of these "emphatic protests," the bill was defeated by a vote of 130 to 37, although in the previous year it wanted but one vote of passing. Thus it is the clearly revealed purpose of this organization to enforce the observance of Sunday upon all men, whether Christians or atheists.

Perhaps some sincere people, who would be justly shocked by such an un-Christian intention, will deny that this movement represents the popular Christian thought of the nation. But this is useless, in view of the fact that the association is managed by the representative men in the church and in the State. It numbers among its officers seven Reverends, twenty-eight D. D's.,—of whom

sixteen are presidents or professors in colleges, most of the others being bishops and presiding elders,—nine LL. D's., four justices of the supreme courts, two editors, two generals, besides the representatives, senators, governors, judges, and prominent men of all denominations who make up its rank and file. It is connected with a party which regularly nominates its candidates for the presidency of the United States, and is confident of ultimate success in carrying out all its purposes. Its most recent ally is the Woman's Christian Temperance Union, and all understand the popularity and influence of this extensive organization. We give but one of the many indorsements which might be offered to show the support which this movement receives from all the leading religious bodies. The Iowa Western Baptist Association, at Shenandoah, Oct. 5, 1882, unanimously passed the following resolution:—

Resolved, That we earnestly approve of that part of the plan adopted by the National Association which aims at the enactment of such laws as will lead to the better observance of the Sabbath, and the use of the Bible in our public schools.

The history and purpose of this party and its sympathizers is but a repetition of the old story of that anti-Christian spirit which appeals to civil authority, when Scripture testimony is lacking, to sustain their claims. And it is accompanied by just such apparently innocent and moderate demands, that the unwary may be deceived as to its real objects. But God has not left the student of prophecy unwarned that such a movement should arise. (See Dan. 7:25, and Rev. 13:11-18.) Can there remain any doubt that the observance of a day for which there is no foundation in the word of God, and which appeals to civil law for its enforcement, is un-Christian?

The conflict is upon us. National authority is invoked instead of the law of Jehovah. Fines and imprisonments of seventh-day observers mark its progress already in some States. All men will soon be brought to the ordeal of deciding either to obey God or yield to the dictates of men.

God has a day in this dispensation, which Inspiration recognizes as the "Lord's day." Rev. 1:10. The Bible plainly informs us that this day is the Sabbath instituted in Eden for all mankind. Read Gen. 2:3; Isa. 58:13; Mark 2:27, 28. Great oppression is to come upon a certain people who are specially characterized by "patience," and by the fact that they "keep the commandments of God." Rev. 14:12. Christ has said, "All that will live godly in Christ Jesus shall suffer persecution." But such shall finally stand among the redeemed, having the harps of God in their hands, and his praises on their lips. Reader, shall we be among that company then? If so, we must be numbered with them now.

THE ORIGINAL OF EXODUS 5:5.

BY C. C. LEWIS.

A FALLACIOUS argument may be used in support of a correct conclusion. But the truth is always endangered by such an argument; for however forcible it may seem while its fallacy is concealed, its unsoundness may at any moment cause the downfall of him who has built upon it. Moreover, honesty precludes a man from using such an argument, if he knows its error.

An argument of this kind is sometimes based upon the original of Ex. 5:5. It is claimed that the children of Israel kept the Sabbath before they left the land of bondage; and the argument runs as follows: In the expression, "Ye make them rest from their burdens," the word "rest" means keep Sabbath; for (1) it is from the same word which means sabbatize, and if ordinary rest was meant, another word would have been chosen; (2) The form of the verb here employed is used only of Sabbath rest; and (3) In Young's Concordance the text is classed with quite a long list of texts, every one of which refers to the Sabbath.

With the conclusion drawn from this argument, the present article has nothing to do, its object being solely to show the fallacy of the argument itself. Let us examine the points in order.

1. The primary meaning of שָׁבַת (sha-bath), is ordinary rest, and the word is often used in this sense. Sabbatize is a derived meaning. See proof in the quotation from Gesenius, below.

2. The form of the verb in the text is הִשְׁבַּתְתֶּם

(we-hish-bat-tem) composed of the conjunction ו (and), the prefix ה, sign of the causative stem, the root שָׁבַת (rest), and the personal termination תֶּם (ye), literally, "and ye make rest." This form of the verb is called the hiphil, or causative, stem. See Ex. 5:5 cited under "hiph" in Gesenius. Now this stem, so far from always meaning "keep Sabbath," has no such meaning given to it by Gesenius. See the three definitions given under "hiph," below.

3. In Young's Concordance, under the heading "rest, to," twenty meanings are given. Under "11. To cease, rest, keep Sabbath, שָׁבַת (sha-bath)," are nine texts, and Ex. 5:5 is not among them. Further down is the heading "rest, to cause, give, have, let, make, take" under this are twelve numbers. The seventh is as follows:—

"7. To cause to cease or rest, שָׁבַת sha-bath, 5. Ex. 5:5, and ye make them rest from their burdens."

Below is quoted all that Gesenius says under שָׁבַת, not only for its bearing on the present question, but for the future reference of those who do not have his lexicon.

"1. To rest from labor, to lie by, to keep holy-day. Chald. and Sam. שָׁבַת id. Syr. and Arab. to rest, to sleep.—Ex. 23:12, six days thou shalt do thy work, and on the seventh day תִּשְׁבֹּת thou shalt rest. 34:21; Is. 38:8 שָׁבַת עַבְדִּי אֲרֵיחַ the way-farer resteth, lies by, does not journey because of war. 14:4.—With בְּ, to rest from labor, Gen. 2:2, 3; Ex. 31:17; Lam. 5:14 the elders rest from the gate, do not go to the public place or forum.—Also land is said to rest, when it lies untilled. Lev. 26:34, 35; 2 Chron. 36:21; comp. Lev. 24:2, and art. שָׁבַת no. 3.

2. To cease; either for a certain time, i. q. to intermit, to stop, as a work Neh. 6:3; the succession of day and night Gen. 8:22; or wholly, i. q. to cease to be, to come to an end, as strife. Prov. 22:10; joy Isa. 24:8; Lam. 5:15; the manna Josh. 5:12. Also seq. בְּ c. inf. to cease from being or doing anything. Jer. 31:36; Job 32:1; Hos. 7:4, see in r. שָׁבַת p. 774.

3. Spec. to keep or celebrate the Sabbath, absol. Ex. 16:30; with שָׁבַת Lev. 23:22. So of land, to lie untilled every seventh year. Lev. 25:2. נִשְׁבַּת, to cease, to have an end, Is. 17:3; Ez. 6:6; 30:18; 33:28. Comp. Kal no. 2. הִשְׁבַּת, 2 sing. הִשְׁבַּת, inf. לְשָׁבֵת for תִּשְׁבֹּת Am. 8:4.

1. To make or let rest, sc. from labor, c. acc. et בְּ Ex. 5:5. Also to quiet, to still, i. e. to restrain an enemy, Ps. 8:3.

2. To cause to cease, to make desist, with acc. and בְּ c. inf. Ez. 34:10 הִשְׁבַּתִּים קִרְיֹתַי I will cause them to cease from feeding the flock. 16:41. Seq. לְשָׁבֵת c. inf. Josh. 22:25. For Ps. 89:45 see in art. שָׁבַת p. 360.

3. Of things, to cause to cease, to let cease, to put an end to, c. acc. as a work. 2 Chr. 16:5; Neh. 4:5; sacrifice Dan. 9:27; war Ps. 46:10; also Hos. 1:4; 2:13; Is. 16:10; Prov. 18:18; Ez. 26:13; 30:10.—Hence to fail, to be wanting, lacking, c. g. salt in the meat-offering Lev. 2:13; Ruth 4:14 אֲשֶׁר לֹא הִשְׁבַּת לָן נֹאֵל who hath not let a ransom be wanting to thee.

4. To put or take away, to remove, c. acc. of pers. or thing, and often with בְּ of place. Ex. 12:15 תִּשְׁבֹּתוּ שָׂרֵי כִנְוֹתֵיכֶם ye shall put away leaven out of your houses. Lev. 26:6; 2 Kings 23:5, 11; Is. 30:11; Ez. 7:25. With acc. of thing and בְּ of pers. Jer. 48:35. Spec. i. q. to destroy, c. g. the poor Am. 8:4; the remembrance of any one, Deut. 32:26. Comp. שָׁבַת.

—If you will fight, then fight yourself. What good will your victories over others do you? They will only add to your pride; that is, add to the probability of your eternal damnation. But a complete victory over yourself will bring present peace and eternal happiness. You may think the conflict will be short; but in most cases, it will be a protracted one. The old man dies hard. We are too apt to underestimate the strength and persistence of the forces opposed to us. Before you take up arms against your brethren who do not think on all subjects as you think they should, get your own pride of opinion, and love of admiration, and selfishness, subdued. This will have a great tendency to make you peaceable toward others. Prov. 16:32.

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.

NOT HERE.

BY ELD. L. D. SANTEE.

Not here, though the sunshine is glowing;
Not here, though the flowers are sweet;
Though streams to the ocean are flowing,
And verdure is green 'neath the feet;
Though summer the heart fills with lightness,
And late flowers look up from the ground;
Not amid the earth's perishing brightness
Shall the home of the Spirit be found.

This life will not linger forever,
And we thank the dear Father 't is so;
For those that are dearest must sever,
And each little joy has its woe.
But we wait for that region of gladness,
Where duty with glory is crowned;
There, with never a shadow of sadness,
Shall the home of the Spirit be found.

Princeville, Ill.

HOW ESTHER READ HER BIBLE.

Mrs. LEIGH was the wife of a popular Congregationalist minister. She was a devoted Christian, and so far as she had light, walked in it conscientiously. She had, when a girl, desired to be a missionary to foreign lands, but Rev. Mr. Leigh had persuaded her that he needed her help in his work, and so she fulfilled her mission by using her influence and means in home and foreign missionary work as much as possible.

She was much interested in an Indian mission-school in the far West of our own country, and one of her personal friends was a teacher there.

One day she received a long and interesting letter from this friend, a part of which read as follows:—

"Among our youngest girls is an orphan, who is a beauty. I mean it! Her father was a scout, and her mother a good-looking half-breed girl. Our pupil's Indian name means *star*, or *brightness*, and we called her Esther at once, telling her the Bible story, which greatly pleased her.

"Esther is very bright and winning. She has been here three years, and she is now nearly twelve years of age. Her father brought her here, and since his death there is no one who cares to claim her, and she is too superior to be returned to her tribe, unless she goes as a missionary when old enough.

"She reads well, and is quite well advanced in other studies. She sews neatly, and shows great taste for music and fancy work. She can also do most kinds of housework very nicely. To come to the point, do you know of any lady who would be willing to take this child, and educate her into a Christian worker? Her help will be some return, but, of course, it is essentially a missionary undertaking. I could wish you might be able to take her, but I cannot urge you, not knowing your situation, etc."

Mrs. Leigh at once consulted her husband, urging her own desire to take the child, and he gave his consent, provided she would not let it make her too much work.

So it was settled, and Esther was brought East by Miss Morton when she came home for vacation. Mrs. Leigh acknowledged the personal attractions of the little girl, and did all she could, in the way of tasteful dress, to enhance them. She introduced her to a Sunday-school class, where the girls were near her own age, and whose teacher was considered the best in the school. Esther, with her pretty clothes, and her beautifully bound Bible, appeared quite as civilized as her companions; and Mrs. Leigh was satisfied.

The summer passed; and when the schools opened, Esther was placed in her proper grade, and learned rapidly. She assisted in the housework, and practiced a little each day upon the piano.

Mrs. Leigh noticed, with pleasure, that she was thoughtful, and loved to read her Bible. One Sunday afternoon, Mrs. Leigh entered the sitting-room, after having put baby to sleep, and found Esther curled up in a large chair, with her Bible in her lap. She was not reading, but sat with knitted

brows, and her cheek resting in her hand, while her elbow leaned on the arm of the chair. She did not stir as Mrs. Leigh entered, but kept her absorbed expression until the latter said gently,—
"What is it, Esther?"

The girl lifted her head, and a smile played around her mouth, but her large, dark eyes looked very earnest, as she said,—

"O Mrs. Leigh, I was just wishing for you! Things puzzle me so!"

"What things, dear? In the Bible, do you mean?"

"Yes'm," replied Esther, squaring around in her chair, and dropping her feet upon the rest by the window.

"Tell me," said Mrs. Leigh, "and I will help you, if I can."

"Well, it's this," began Esther. "The church does so differently from what the Bible says."

"Why, child!" exclaimed Mrs. Leigh, with a little horrified gasp, "what can you mean?"

"Yes'm," persisted Esther, "did n't you say Jesus was to be our pattern and guide, and that we are to obey him?"

"Certainly, my dear. All Christians believe that, and if they are really Christians, will do so."

"Then why do n't the church baptize as Jesus was baptized? He said, 'Believe and be baptized,' and then he was baptized to show us how; but our minister do n't do that way. He just sprinkles a little water on people. Jesus went down into the river, you know. Ought n't Christians to do as he did?"

"Well, dear, baptism is only a sign, and the form does not mean so much as the spirit."

"Sign of what?" asked Esther.

"O, it is a sign of consecration to God—"

"But don't it mean something?" interrupted Esther. "I saw, in some book, I've forgotten where, a picture of two men *in the water*, and one was putting the other under the water, and I read, either there or somewhere, that baptism meant *dying to sin* and rising to a *new life*, and that it was also to make us remember Christ's *death* and *resurrection*. That way of baptizing could mean that, but sprinkling a little water could n't be a sign of that. Anyway, I should think folks would do just as Jesus did! I mean to, if ever I am baptized!"

"Well, well, child, you may get wiser as you get older. But is that all your trouble?"

"O no! See here! Where is it—? O yes! Here in the thirteenth chapter of John. Jesus washed the feet of his disciples, and then told them to do as he had done. Now, why do n't Christians do it? It is a command—much more of one than any about the Lord's Supper."

"Yes, but, Esther, we can't take every word of the Bible just as it says. Christ meant that his disciples should be humble in spirit. Washing feet, you know, seems a servant's duty, and Christ meant to teach us to be willing to be a servant, even as he served all."

"Why, Mrs. Leigh, he *did* say that in other places, and if he only meant to be *humble*, why didn't he say just that? It would have been easier than to wash all those feet, and then tell them to do as he did! Besides, he told Peter, 'If I wash thee not, thou hast no part with me,' and he said, 'If ye know these things, happy are ye if ye do them'! I do n't want to wash people's feet, but if Jesus did it, and commanded his followers to do it, I should think they would do it."

"Those things require study, dear, and we'll ask Mr. Leigh about them. Is that all?"

"No, indeed, but I am afraid you have n't time to hear me. I want to understand things, but I do n't, or, at least, if I do, then other folks do n't, and they are so many and so much older and wiser,—"

"Yes, that's it," interrupted Mrs. Leigh, "so many older, wiser people must know better than we."

"Well—oh! there's such lots of ideas, and they crowd so, I don't know how to say them; but I've been thinking, since I sat here, Why do n't the churches keep the Sabbath?"

"Keep the Sabbath?" echoed Mrs. Leigh in amazement. "Why, they do, child! All Christians do—some more conscientiously than others, but it is generally observed all over our country."

"Not the Sabbath!" persisted Esther. "The Sabbath is the seventh day. God blessed it, and said in the ten commandments, 'Remember the Sabbath day to keep it holy,' but Sunday, the

first day, is the one people keep. Now, why do n't we obey God, and keep the seventh day?"

"God's people, before Christ came, *did* keep the seventh day," returned Mrs. Leigh, "but under the new dispensation the Sabbath was changed."

"O, was it?" cried Esther in a tone of relief. "Who changed it, please! I don't know what dispensation means; but if God changed his mind and said so, it's all right. Where does it tell about it?" And Esther seized her Bible, to turn to the place when given.

"I do n't think the Bible says God changed the day," said Mrs. Leigh hesitatingly.

"Why, who else had a right to?" cried Esther in dismay. "Perhaps," she added, "Christ did, but I thought he kept the Sabbath."

"No," said Mrs. Leigh, "I do not think Christ changed it—by command, at least."

"Did his disciples say anywhere that Christ wanted the day changed?" asked Esther.

"I do n't remember that they did," responded Mrs. Leigh, "but the early Fathers certainly kept Sunday for Sabbath. It was to commemorate Christ's resurrection, you see."

"Who were the early Fathers?" queried Esther.

"Who gave them the right to change God's day? He was very particular it should be kept, and if he wished to have another day kept, I think he or Christ would have said so. It's very queer."

"Esther, really, you must not get into the habit of questioning established customs. There is always a good reason at the bottom."

"I should think the best reason would be God's command," said Esther, as she turned the leaves of her Bible, and added,—

"Well, there is another thing. They taught us at the mission-school that if we are good, when we die, we shall go straight to heaven—our spirits will, I mean." She looked inquiringly at Mrs. Leigh.

"Certainly, that is what we are taught."

"Why are we taught so? The Bible says we shall *sleep* in the grave."

"Certainly, death is called *sleep*."

"But if our spirits are living wide-awake somewhere else, I do n't see how, or why, it is called sleep. Is n't it the *mind* part of us that sleeps at night?"

"Yes," returned Mrs. Leigh, "but in death we have the *appearance* of sleep, while our spirits are in happiness or misery, as we deserve."

"But the Bible says that in the grave there is no labor, nor knowledge, nor device; and if our spirits are awake, of course they'll know. Our *bodies* never know anything any way."

"O well, child, have Mr. Leigh explain it to you, if you must think about such things. For my part, I am willing to accept church doctrines, founded on the best understanding of a great many wise men."

"Well," replied Esther meekly, "I want to understand the Bible. Does it mean what it says, or does it have to be explained some queer way every time? I don't see how folks ever found out what the Bible *did* mean, if it don't mean what it says!"

Mrs. Leigh smiled, and said, "You are only a child yet. But come out with the rest of your worries, and then we'll ask Mr. Leigh to settle things for you."

"O, there are ever so many puzzles, but why do Christians say the wicked will burn in hell forever?"

"Because they will," replied Mrs. Leigh hastily. "Are you a Universalist?"

"I do n't know what that is," said Esther curiously.

"Universalists are people who believe everybody is going to be saved."

"Is that so? How queer! Why should God want sin in heaven? If he did n't punish sin, he would n't be as wise as people are here. Besides, wicked people would n't like heaven any more than they like church and good folks here. No, I do n't believe that, because the Bible do n't teach it anywhere, but it *does* say the wicked shall be *burned up*, and *destroyed*. It says so in lots of places."

"But then what becomes of their immortal souls?" asked Mrs. Leigh.

"What is immortal?"

"Living forever," was the answer.

"Why, do souls live forever? I thought it was only souls of those who trust in Jesus, that live forever. I am sure the Bible says so."

"O, you are mistaken," exclaimed Mrs. Leigh. "Well, what does this mean in the third verse of the seventeenth chapter of John? 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' Jesus said that in a prayer."

"Yes, of course, eternal life comes through Jesus," said Mrs. Leigh.

"Well, if they don't have eternal life given them, don't they die?"

"Oh, I don't know what you are driving at," said poor Mrs. Leigh wearily. "Is that the end of your troubles?"

"There is only one thing more I'll bother you with to-day," said Esther despondently.

"The minister spoke last Sunday—you know, the one who preached in Mr. Leigh's place. He said something about a good time coming, I forget what he called it—when everybody would be good and happy; sometime before the end of the world, isn't it?"

"You mean the millennium, I suppose," said Mrs. Leigh. "A thousand years when Christ reigns spiritually."

"Yes, that's it. Well, if there is to be such a time, what did Jesus mean when he told that story to his disciples about the wheat and the tares? You know he said the wheat meant his children, and the tares were Satan's children; the reapers were the angels, and the harvest the end of the world. He said the tares wouldn't be gathered first; but that all would grow together to the harvest, and then the tares burned, and the wheat saved. Now if the wicked folks are going to live till the end of the world, as Jesus said, I don't see how there can be any thousand years so good and happy. Besides, I saw in a paper somewhere that it must be near the end of the world now, for the gospel has been sent all over the world. And you know—why, there's a baby crying."

"Yes, let me take your Bible while you go and get him, won't you?" said Mrs. Leigh, in a tone of relief.

As Esther disappeared in the hall, a footstep was heard in the adjoining room, and Mr. Leigh stepped in, from behind the half-closed folding door.

"How you startled me!" cried Mrs. Leigh. "Where have you been?"

"On the lounge in the dining-room," was the reply.

"Then you heard Esther?"

"Yes. I was just going to sleep when you came in, and I had the benefit of your conversation instead of my nap."

"Edward, what shall we do with her?" asked Mrs. Leigh in perplexity.

"Don't know, I'm sure, my dear," returned the minister. "I'm not sure but the Catholics are in the right of it in suppressing Bibles, if the reading plunges one into such a sea of difficulties. But don't you send Esther to me, until I get straightened out a little myself. It's strange, but she's started my thoughts in a new channel. I am going to my study. Don't let me be disturbed until the first bell rings."

Rev. Mr. Leigh dropped on his knees in his study, and asked God to direct him in the reading of his word. He then took the Bible and concordance, and studied until the bell rang. He did not preach the doctrinal discourse he had prepared, but gave an impromptu talk from the words, "If ye know these things, happy are ye if ye do them." People said it was a most practical sermon.

Mr. Leigh studied closely, with earnest prayer, the next few weeks. One evening he said, "Esther, I agree with you, that the Bible means what it says; and if I preach any more, it shall be Bible truth instead of church doctrine."

Esther smiled in content, but Mrs. Leigh asked fearfully, "Where will that lead to, Edward?"

"To the approbation of my Lord and Master, I hope and believe," he replied cheerfully.

"But the church—" she continued.

"Oh! Well, I'll give them a few sermons of pure, unadulterated truth, and then resign when they give evidence of having had all they can bear."

Mr. Leigh kept his word. He astounded that fashionable church with naked truth; and when he had preached his last sermon there, he said—"But I can never thank God enough that I overheard how Esther read her Bible."

Mrs. F. A. REYNOLDS.

The Mission Field.

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

QUESTIONINGS.

WHAT can I do for thee, Master?
For the field is so very wide,
And calls to thy service are sounding
From toilers on every side.

What can I do for thee, Master?
The question I fain would repeat;
And reverently, prayerfully waiting,
I lay my life down at thy feet.

What may I do for thee, Master?
Since thou hast done all things for me!
In love and humility bending
I wait to be guided by thee.

Wherever thou leadest, Master,
Whatever thou sendest to me,
Let me know that my hands are doing
The work that is chosen by thee.
—Margaret E. Stewart.

CANADA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1888.

No. of members.....	90
" reports received.....	37
" members added.....	3
" " dismissed.....	0
" letters written.....	32
" " received.....	6
" missionary visits.....	300
" Bible readings held.....	3
" persons attending readings.....	5
" subscriptions obtained for periodicals.....	20
" pp. of publications distributed.....	26,723
" periodicals distributed.....	878
Cash received on sales and accounts, \$38.95; on other funds, \$10.50.	

Mrs. R. S. OWEN, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1888.

No. of members.....	519
" " added.....	40
" " dismissed.....	14
" reports returned.....	184
" letters written.....	403
" " received.....	101
" missionary visits.....	1,147
" Bible readings held.....	168
" persons attending readings.....	560
" subscriptions obtained for periodicals.....	35
" periodicals distributed.....	2,756
" pp. reading matter distributed.....	137,231

Cash received on accounts and sales, \$388.06; on home missions, \$29.10; on foreign missions, \$38.00.

J. V. WILLSON, Sec.

INTERNATIONAL TRACT SOCIETY.

THIRTEENTH ANNUAL SESSION.

(Concluded.)

EIGHTH MEETING, AT 3 P. M., FRIDAY, NOV. 2.—It was moved and carried that the Corresponding Secretary write to the assistant secretaries, specifying their duties, and also the relation which they sustain to the tract societies where they are located.

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

Whereas, A medium through which approved methods of labor, general instruction, and encouraging experience, etc., could be presented directly to all of our English-speaking people, would be an effective means of promoting unity of action and the interest of our missionary work generally; and,—

Whereas, No one of our periodicals at the present affords this medium; therefore,—

17. Resolved, That the Executive Committee of this Society be recommended to make arrangements for the publication, in the near future, of a monthly journal in the interests of the different branches of our missionary work. And we further recommend that this journal contain departments representing these branches, such as the foreign mission department, book-seller's department, Bible worker's department, etc. We also recommend that this journal be furnished to the State societies, and by them to districts and local societies, at low club-rates; and that it be forwarded to the local societies in time to be distributed to the members on the fourth Sabbath. We further recommend, that in view of receiving this journal, the members be encouraged to increase their fourth-Sabbath donations.

18. Resolved, That the fourth-Sabbath readings be sent to the local societies and scattered members in the form

of a supplement to this journal, to be used in the same manner that the Reading is now used.

19. Resolved, That the Executive Committee of this Society suggest subjects for these Readings the coming year, and appoint persons to prepare them.

Resolved, That we indorse recommendation four of the report of the Committee on Finance of the General Conference, made to that body at its twenty-sixth annual session, and found on page 45 of the Year Book for 1888, and advise our people everywhere to pay their first-day offerings to the tract society officers; those living in the vicinity of our churches to pay to the librarian, and those who are isolated, or who report direct to the State secretary, to pay to the latter.

21. Resolved, That we request our publishing-houses to print a revised blank for the use of librarians, and district and State secretaries, at once; and we urge our State secretaries to order the new blanks in time to supply the district and State secretaries before the close of this quarter.

22. Resolved, That the Chair be empowered to appoint a committee of three to prepare copy for the revised blanks, which shall be made to correspond in every particular with the blanks in the members' pass-books; said copy to be furnished to the representatives of the publishing-houses at this meeting, so that there need be no delay in issuing the blanks.

23. Resolved, That we recommend the State agent to organize his canvassers into companies wherever it is practicable to do so, and appoint a leader for each company; said leaders to direct the movements of their companies in harmony with the plans of the State agent, and to canvass on commission when not engaged in assisting agents.

On motion, the resolutions respecting a monthly journal and the fourth-Sabbath readings were referred to the Executive Board and the General Conference Committee. The resolution respecting first-day offerings was referred to a committee consisting of the Finance Committee and the presidents and secretaries of State Conferences and tract societies. Resolution twenty-three, respecting the organization of companies in the canvassing work, was adopted.

The Book Committee then made the following report, which was adopted, after the consideration of each item.

Your committee appointed to examine the new works issued during the year by our several publishing-houses, in this and other countries, and to make suggestions as to the field of usefulness of each, would respectfully submit the following report:—

We find the new edition of "Bible Readings" greatly improved in its appearance and arrangement, and believe it to be worthy of a wide circulation. We recommend that our State agents make a thorough effort to enlist those who have had some experience in Bible work, and such others as in their judgment should engage in its sale; and that our Bible workers use it as a help in conducting Bible readings.

We find that the "Great Controversy," in its revised and enlarged form, is much improved, and its selling qualities greatly increased. It presents in a clear and concise manner the reasons for the views which it advocates, thus being better adapted to the general reader than the former edition, which was more especially intended for our own people; and we heartily recommend it as one of the most important of our subscription books.

It is the opinion of the committee that "Prophetic Lights" is well adapted for use as a premium book with our periodicals, and to awaken an interest in the study of the prophecies, and create a demand for "Thoughts on Daniel and the Revelation," and other publications on the same subject. We regard it worthy of a wide circulation, and recommend that a vigorous effort be made to secure subscriptions for the *Signs of the Times*, using the paper-covered book as a companion volume; and also that the book in cloth binding be placed on sale for those who do not wish to avail themselves of the combination offer.

We believe the "Fathers of the Catholic Church" to be a valuable book for all students of the Bible, and especially adapted to such as do not have in their libraries more exhaustive works on the history of the church. We would especially recommend it to ministers, Bible workers, church officers, missionary workers, and others who wish to prepare themselves to maintain the claims of the Bible Sabbath against those who would attempt to overthrow it or weaken its claims, by referring to the example and teachings of the early Fathers.

We hail with pleasure the appearance, in French, of three new pamphlets; viz., "Exposition of Matthew 24," revised; "Truth Found;" and "Immortality, or Christ Our Life;" and we invite our people, especially our French brethren, to give them a wide circulation, using the first-named pamphlet largely as a means to open the way for the introduction of other works.

The publishing-house in Basel, feeling the necessity of preparing our publications in such a way as to meet the wants of the German field, has revised and prepared a number of pamphlets with this in view, by adding or using valuable testimony from standard German authors. Though but recently printed, some of these have already attained a large circulation, and have proved a great help in the canvassing work in Europe. Your committee would therefore also recommend these publications for extended use here; namely:—

"Matthew 24," an illustrated pamphlet, to be used by the canvassers and the tract societies in general, to awaken a desire for other reading-matter pertaining to present truth. The same we would say concerning the "Ministration of Angels," which, especially the second part, has been rewritten and revised. The pamphlet, "Truth Found," is

well adapted to be used by our missionary workers, to give their German neighbors a short, comprehensive reason for the observance of the Sabbath.

"The Prophecies of Jesus" is a work of about 350 pages, now publishing in the Danish and Swedish languages, written by Eld. J. G. Matteson. It is divided into four parts: 1. The prophecies of Christ in Matthew 24, concerning war, famine, pestilence, and earthquakes, love waxing cold, and the gospel's being preached to all nations; the siege and destruction of Jerusalem, fate of the Jews, great tribulation of the elect, signs in the sun, moon, and stars, and the coming of Christ; the fulfillment of prophecy as proved by interesting extracts from history. 2. Prophecies of the apostles concerning the last days, such as 1 Thess. 5; 2 Thess. 2; 1 Tim. 4; 2 Tim. 3; 2 Peter 3; and Acts 2:19, 20. 3. Prophecies of Daniel—a brief exposition of Dan. 2; 7; 8; 11; 12. 4. Prophecies of John—a brief exposition of Rev. 12; 13; 14; 15; 19; 21. The whole is a summary of the lectures given by Eld. Matteson to the Scandinavian people on these subjects, presented in a brief and very simple manner. The book contains thirty illustrations; bound in cloth, price, \$1.00.

"The Reign of the Saints with Christ a Thousand Years, and the Gathering of Israel to Their Land," in Danish and Swedish, by the same author, is a pamphlet of 144 pages, with eight illustrations. It presents the doctrines of the Scriptures on the points mentioned. These questions are at present much agitated among the Scandinavians, as well as other nations, and they are numbered among the burning questions by other authors. Paper cover, price twenty-five cents.

"The New Earth" is an old work by the same author, revised, and improved in appearance, and furnished with eight illustrations. It shows how the saints will inherit the earth when it is made new, and paradise be restored after the second coming of Christ. It is a book that is read with interest by the Scandinavian people everywhere, and it can be circulated with good effect among all classes. Paper cover, price twenty-five cents.

Sundhedsvoenen and *Helsovinnet* are the names of a health journal published in Danish and Swedish, edited by J. H. Kellogg, M. D., and Eld. J. G. Matteson. It goes out in the spirit and after the manner of *Good Health*, 12 pages, monthly, illustrated, price, eighty cents per year. Of this journal, L. J. Dunn, M. D., professor of chemistry in the Minneapolis College of Physicians and Surgeons, says: "After perusing the first number of *Helsovinnet*, I think it is an excellent paper, and if it gets its merited circulation, it will do a great deal of good in the families of our countrymen." Your committee would recommend that the Scandinavian members in our various State societies make a vigorous effort to circulate the above-mentioned book, pamphlets, and journals among all the Scandinavians who can possibly be reached with them.

The "Abiding Sabbath and the Lord's Day" is a pamphlet of about 175 pages, in the English language, by Eld. A. T. Jones, being a review of the \$500 and \$1,000 prize essays. We believe it to be worthy of a more extended circulation than is usually given to our pamphlets of the same size. To secure this, we recommend that if they can consistently do so, the publishers make a special discount to the tract societies, on this pamphlet, and that the tract societies take steps to secure, not only a large sale of it, but where it is practicable, that the State societies, through the agency of the local societies, try to have it placed in the hands of editors and prominent men everywhere.

This comprises the list of the new publications which have been submitted to the committee for examination.

L. C. CHADWICK,
E. E. MILES,
DAN. T. JONES,
C. O. HALL,
L. R. CONRAD,
D. T. BOURDEAU,
J. F. HANSEN, } Committee.

NINTH MEETING, SUNDAY, NOV. 4.—The committee consisting of the Finance Committee, and the presidents and secretaries of State Conferences and tract societies, to whom was referred the resolution respecting the payment of first-day offerings to tract society officers, recommended the adoption of the resolution as previously presented to the meeting, a similar one having been adopted by the General Conference. The report was adopted. L. C. Chadwick, G. B. Starr, and M. L. Huntley were appointed as a committee to prepare copy for new blanks.

Meeting adjourned *sine die*.

S. N. HASKELL, Pres.

MARIA L. HUNTLEY, Sec.

MISSOURI TRACT SOCIETY PROCEEDINGS.

THE thirteenth annual session of the Missouri Tract and Missionary Society was held in connection with the camp-meeting at Kansas City, Oct. 2-9, 1888. The first meeting was called by the President, Oct. 2, at 5:30 P. M. Prayer was offered by Eld. N. W. Allee. Minutes of the last annual session were read, corrected, and approved.

The summary of labor for the past year was read as follows:—

No. of members	262
" reports returned	337
" members dismissed	97
" " added	56
" letters written	450

No of letters received	92
" missionary visits	2,042
" Bible readings held	485
" persons attending readings	825
" subscriptions for periodicals	220
" pp. tracts and pamphlets distributed	204,605
" periodicals distributed	9,928

On motion, the Chair was authorized to appoint the usual committees, which were afterward announced as follows: On Nominations, J. F. Klostermyer, C. J. Dasher, E. A. Dean; on Resolutions, C. Santee, S. N. Curtiss, H. D. Clark.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 2 P. M., OCT. 5.—The Committee on Nominations being called upon to report, submitted the following names for officers for the coming year: President, Dan. T. Jones; Vice President, H. D. Clark; Secretary and Treasurer, Clara E. L. Jones; Directors: Dist. No. 1, J. S. Hall; No. 2, C. J. Dasher; No. 3, Rufus Low; No. 4, J. F. Klostermyer; No. 5, C. Santee; No. 6, Mrs. Mary Beddoe; No. 7, Eld. N. W. Allee.

The report was adopted, after substituting the name of Eld. C. H. Chaffee for that of N. W. Allee, for Dist. No. 7.

Meeting adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., OCT. 8.—The Committee on Resolutions presented the following report:—

Whereas, The *Signs of the Times* is our pioneer missionary paper, and finds favor with the people, while it at the same time conveys to them the principles of the third angel's message; therefore,—

Resolved, That we recommend all our local societies to take as large clubs of the *Signs of the Times* as they can use to advantage, and urge our ministers, colporters, canvassers, and members of our local societies to make earnest and continued efforts to place this paper in the hands of the people, and to secure subscriptions for the same.

Whereas, The popular churches are quite generally endorsing the principles of the National Reform party, and the leading institutions of education are favorably receiving these principles, thus fast increasing the strength and influence of the party; and,—

Whereas, This rapid growth of the National Reform Association, and its wide-spread evil influences, show how dangerously near it is to certain success; and,—

Whereas, We know the consequences that will surely attend the success of this movement; and,—

Whereas, The *American Sentinel* is devoted to exposing the evil that lurks in this movement; and is accomplishing a good work in this direction; therefore,—

Resolved, That we feel it our duty as ministers, workers, and members of local societies to bring the *Sentinel* to the attention of all classes of people, and particularly to lawyers, legislators, and men in public life.

Whereas, There are quite a number of our people who could give a part of their time to the canvassing work, but cannot work any territory thoroughly; and,—

Whereas, These persons can give a part of their time to the work, if there is any financial encouragement to assist them; and,—

Whereas, The Pacific Press has prepared a pamphlet edition of "Prophetic Lights" designed especially to go with the *Signs of the Times* and *American Sentinel*, and have made very low combination prices on them, and still give a liberal commission to the canvasser; therefore,—

Resolved, That we recommend our ministers and directors to encourage such persons to canvass for the *Signs* and *Sentinel* and "Prophetic Lights" in collaboration.

Whereas, Our directors have largely failed in the past to hold their district quarterly meetings, and believing that the vitality and usefulness of our Society depends upon thorough organization and vigorous action on the part of its members and officers; therefore,—

Resolved, That we request our directors to consider this matter; and whenever practicable, to call a district quarterly meeting at the proper time, that proper instruction may be given, and plans laid for work in their respective districts.

These resolutions called forth interesting remarks from Bro. Jones, Wood, and Farnsworth, urging our people to take hold of the work set forth in the resolutions. The resolutions were adopted.

The following resolution was introduced by Bro. Jones, which was adopted after a lively discussion in favor of it.

Whereas, The REVIEW AND HERALD and Gospel Sickle are papers invaluable to every Seventh-day Adventist; and,—

Whereas, Many of our people do not take these papers; therefore,—

Resolved, That we recommend each member of this Society to interest himself in behalf of such unfortunate ones, and to do all he can to get these papers into every family.

The Treasurer's report and the financial standing were presented as follows:—

TREASURER'S REPORT.

Cash on hand Sept. 14, 1887,	\$ 700 61
Received during the year,	5,863 81
Total,	\$6,564 42

Paid out during year,	\$6,540 12
Cash on hand Sept. 30, 1888,	24 30
Total,	\$6,564 42

FINANCIAL STANDING.

Assets,	\$3,292 82
Liabilities,	558 97
Balance in favor of Society,	\$2,733 85

Adjourned *sine die*.
DAN. T. JONES, Pres.
CLARA E. L. JONES, Sec.

Special Attention.

COST OF A PRESIDENTIAL ELECTION.

THERE is perhaps no authority on this subject more worthy of respect than Chauncey M. Depew. He presides over one of the largest corporations. He is brought into close and daily intercourse with all classes—the merchant, the laborer, the scholar, and the man of leisure. His relation to political events, bringing him, as it were, within the very shadow of the presidency, gives him special knowledge. "The cost to the country," says Mr. Depew, "of a presidential election, is almost incalculable." Nor does Mr. Depew consider in this, mere disbursements of money,—what is needed for campaign purposes, and so on. In that, as he justly observes, the money is not lost, but distributed. It comes and goes, and, in the long run, contributes to the general good. The actual loss arises from the stoppage of business and labor. Mill-owners and merchants keep within necessary demands. Enterprises either pause or are abandoned. Estimating the volume of business during the four months of a presidential campaign as \$5,000,000,000, and the depreciation at ten per cent, the country, in the opinion of Mr. Depew, endures a loss of \$500,000,000 as the cost of a canvass. The estimate of Mr. Depew is so large as to be startling. It is a good thing to have a free government; but when its machinery can only be taken apart, oiled, repaired, and set going at a quadrennial loss of \$500,000,000—when, to make the meaning entirely clear, the loss is \$125,000,000 annually, the question may be well asked whether free government as a financial investment is not a failure.

In the course of the *Herald* inquiries, all business interests have been queried, and the answers are the same. In real estate we hear of a complete paralysis of business, mortgages falling off twenty-five per cent, a general serious loss to dealers and operators. The bankers lose in the unsettling of values and the uncertainties of new administrations. The savings banks feel the shrinking of the deposits from the workingmen's abandoning work. The business agencies report a repose in trade; but in some cases this repose is accepted as an advantage, enabling, as it does, business interests which have suffered from extravagance and inflation, to obtain needed rest. The volume of evidence is that business is unnecessarily disturbed. The element of uncertainty is itself a dreaded and in some cases a fatal influence. In a society where so much depends upon credit, where business is really a question of universal confidence, the chance of sudden or radical changes will unavoidably lead to a shrinking of values and a limitation of enterprise. This is true of such a campaign as that now ended, where the issues are purely fiscal, and great parties separate as to the profits upon iron and wool.

No business man who was concerned in the provisions of the Mills bill or the senate amendments would care to make any experiments while the result of the election was uncertain. As a consequence, therefore, we can readily understand how the estimate of Mr. Depew may not be far wide of the mark. The general advice of the business men, as interviewed in the *Herald*, is that the presidential term should be longer; that, for instance, it should be one term of six years, with the provision of ineligibility. This would lead to two results—a stable government, with no upheaval in commerce and finance, and the removal of the presidency from any temptation to use its patronage for a re-election. These are problems worth considering.—*N. Y. Herald*.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 27, 1888.

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

CHRISTIAN SCIENCE.

THE so-called "Christian Science" of the present day is fast going to seed. It is putting forth such preposterous claims that all sober-thinking people must regard it as one of the most transparent of delusions. It claims that there is no disease, infirmity, or mortality except in the wrong conceptions existing in the mind; and when these conceptions can be dispelled, disease and all infirmity will disappear, and men will live forever. Its disciples are beginning to urge the claim that the advent of this science is the second coming of Christ, and the ushering in of the millennium.

These statements are made on the authority of a long article on this subject in the *Chicago Daily Tribune*, of Sept. 19, 1888. At No. 571 Columbus Ave., New York, so this paper states, is a fine white sandstone building, which is a lawfully chartered metaphysical college, devoted to the promulgation of this science. This college is in charge of Dr. Frank E. Mason, who in the course of an interview with a reporter of the *New York Sun*, is represented as stating the nature and work of Christian Science in the following language:—

"The physical, personal Jesus has disappeared, and mankind dwells to-day in the place he promised to prepare for us. He has come again to receive us unto himself in his Father's kingdom—a condition of mind, not of locality."

"Then you believe that Christian Science is the second coming of Christ?" we asked.

"The Bible declares that the second coming of Christ shall be without sin unto salvation," replied Mr. Mason. "Christian Science teaches that sin has no existence in reality. Neither, indeed, do sickness and death. They are but misconceptions arising from a perverted sense. If these malignant evils are realities, God must support them, making him anything but 'a very present help in time of trouble.' Therefore sin destroyed to the human consciousness would indeed be the second coming of Christ. But bear in mind, this second coming of Christ is not physical, but mental."

It appears from this language that Mr. Mason has read the Scriptures sufficiently to have in mind something of their phraseology respecting the second advent of Christ and the end of the world. How, then, can we account for such a gross misapplication of the teachings of the Bible on this question as is here set forth? It can be explained only on one hypothesis; namely, that men have so long and persistently rejected the true teaching of the Scriptures on this subject that they are given up to follow the fictions of their own fancy, and adopt as verities the creations of their own darkened imaginations. And such a result is inevitable; for the sure word of prophecy testifies that when men will not receive the love of the truth, they place themselves under the spell of a strong delusion. 2 Thess. 2:10, 11.

The report embraced also an account of an interview with Dr. J. F. Eastman, of which the reporter said:—

Dr. J. F. Eastman agreed with all Dr. Mason had said about Christian Science healing. According to his belief, the world is entering the millennium, and depends only upon the spread of the Christian Science for a complete overthrow of sin and worldliness.

On the subject of the indefinite continuance of our present life, the following is given. The reporter asked:—

"Then, under proper conditions, you think true Christian Scientists can live forever?"

"Do you mean in a physical or in a spiritual sense?"

"I mean the physical."

"I supposed you meant that," said Dr. Eastman, with a smile, and my answer is yes."

"Do you believe that you can sustain your own life indefinitely?"

"I do."

"Then why cannot you sustain others with the same perpetual life?"

"I can, under the right conditions."

There are said to be some 20,000 adherents of this system already in the United States, and between two and three thousand students in the various schools studying this so-called science.

It seems utterly marvelous that any should deliberately give themselves up to such hallucinations, and study to fasten such deceptions upon their own

minds. But this only confirms those prophecies which set forth the characteristics of the last days. "Deceiving and being deceived," says the record. 2 Tim. 3:13.

Spiritualism arises and claims to be the second coming of Christ! Christian Scientists now stand up and proclaim, "This is the second coming of Christ!" The National Reformers go through the land shouting, "Vote Christ in as ruler of this nation, and then the millennium will have begun!" And a thousand hallucinations thrust themselves up on this hand, and a thousand on the other, each claiming to be the great power of light and truth which is to usher in the kingdom of God. Verily Christ's true kingdom must be at hand, or so much driftwood would not show itself upon the current, and so many counterfeits spring into existence. Meanwhile the flood of evil and iniquity, perplexity and distress, swells apace in all the world.

When we look at these things, and mark how all history is but a counterpart of prophecy, how present facts respond to past predictions, how the dark lineaments of the present age are filling up most exactly the outline of the last days, drawn long ago by the prophetic pencil; and how, in harmony with all the typical epochs of the past, the warning with which God always precedes his decisive interpositions among men, is swiftly going to all the world, overshadowed by the ominous words, "Then shall the end come" (Matt. 24:14).—when we look at these things, who can doubt that the last great crisis is at our very doors? Let us not sleep; but, as children of the day, let us watch and be ready in a little while to step joyfully over the boundary line that divides the mortal from immortality, and be received into the real presence and sheltering arms of our blessed Saviour.

CHICAGO SUNDAY-OBSERVANCE MOVEMENT.

In the *Chicago Inter Ocean*, of Nov. 21 and 22, is given an account of the proceedings of the first annual session of the "Sabbath Association of Illinois," which met in Farwell Hall, Chicago, on the afternoon of the 20th. This association is the outgrowth of several months of ministerial agitation on the subject of Sunday desecration, and indicates the extent to which the movement has grown. About one hundred persons were present at the opening, representing mostly the ministerial profession, and including some whose names have been prominent in connection with the past history of the Sunday movement.

The general character of the speeches made, in which a large number participated, did not differ from that of those usually delivered in gatherings of this nature. The convention denounced Sunday business and traffic in general, but particularly, as the most formidable of the obstacles which stood in the way of their work, Sunday railway travel, Sunday mail service, the Sunday saloon, and the Sunday newspaper. Against the last-mentioned evil, as they consider it, Dr. Herrick Johnson, Vice President of the National Reform Association, delivered one of the principal speeches of the meeting. Whether through ignorance or by design, however, neither Dr. Johnson nor any other speaker brought up the fact that in the carrying out of their reform scheme, consistency demands not less the suppression of the issue on Monday than on Sunday, since the principal work of getting out the Monday issue must be done on the day previous. It is rather singular that this point should never be mentioned in all that such men have to say on the subject of Sunday newspapers.

It is a point worthy of mention that in the petition which was circulated for signers at this meeting, praying Congress to pass a bill "forbidding in the nation's mail and military service, and in interstate commerce, in the District of Columbia and in all the territories, all Sunday traffic and work, except that of necessity and mercy," an exception was inserted covering "such private work by those who observe another day as will neither interfere with general rest nor public worship." This seems at first glance to exempt observers of the seventh day from the penalties of the proposed law; but as the bill does not specify what kind of private work would not "interfere with general rest nor public worship," but leaves this point to be decided according to the whims and prejudices of first-day observers, it is really no exemption whatever.

On the question of whether Sunday should be en-

forced on secular or religious grounds, Dr. P. S. Henson is reported as saying:—

We destroy the Sabbath, if we insist simply on its observance as a day of rest from business. To leave God out of the Sabbath, is to miss its chief object. It is not a day for parks and picture galleries, but for the sanctuary; not amusements, diversions, theaters, etc., but the church. We cannot compel the religious observance of the Sabbath, but we ought to insist that the religious observance is the only proper observance.

The "committee on Sabbath traffic" presented a report in which they aimed to show the needlessness of the present volume of Sunday railway traffic, both passenger and freight, and recommending "that a given system of railway lines and as many systems as can be thoroughly worked, shall be selected by this association; and every clergyman, pastor, preacher, priest, teacher, and Sabbath-school superintendent at every depot, station, and post-office on the designated line or lines, be appealed to, to work simultaneously in calling Sabbath-observance meetings, and circulating petitions in every city, town, village, hamlet, and in the country through which these railway systems pass, praying the railway corporations to abandon all Sunday railway traffic"; and further, "that petitions of like character be circulated, asking the discontinuance of Sunday newspapers."

The attitude of the association toward Sunday labor of all kinds is shown in the following general recommendation:—

We recommend that all available and laudable methods be adopted by the members of this association and all persons of kindred sympathies, to influence all of every community to work with them in lessening the Sunday-trolley traffic, pleasure-driving, boat-riding, and Sabbath desecration of every kind whatsoever.

At the close of the session, it was proposed to hold another mass meeting of the association in the same city, at the close of the holidays. This is doubtless one of the most important meetings ever held in the West in the interests of a legalized rest day, and it is very certain that the interest already awakened in the matter is not destined to wane and die out. It is an evidence of the continuous and rapid spread of National Reform principles, and, as such, calls loudly upon us as believers in present truth to oppose their further progress, not because it is not a great evil that so many of our citizens should be compelled to labor seven days in the week, nor because every person should not be protected by law in the right of a weekly rest-day; but because the National Reform movement, of which such meetings are a part, aims not only to give all men the privilege of one day's rest in seven, and that not the day which God has sanctioned, but to compel them by law to take that rest, even against the convictions of conscience; because it aims to extend the jurisdiction of human law into the domain of actions purely religious, and thus strikes at the religious liberty of every citizen of this country. We must oppose it, not because it strikes against our rights as observers of the seventh day, or merely that we may secure our liberty in this respect; but because it strikes at the right of every person, irrespective of belief, to be guided in the worship of God by the dictates of his own conscience, without interference from any secular power.

L. A. S.

WHAT HAS GOD WROUGHT!

THERE never was a people called out by special truths in any period of the world's history that has had more reason to rejoice and praise God than those who believe in the prophecy relating to the third angel's message, as found in Rev. 14:6-12. It is easy to see the manifestation of the power of God as we read the history of his people in the past. It was God who led Israel in the wilderness; and who wrought for them at different times and under different circumstances, in order that he might co-operate with those who were seeking to do his will. He stayed the sun in its onward course for the space of a whole day, to help his people who were seeking to accomplish his will on the earth. He brought the shadow ten degrees backward after it had gone down by the dial of Abaz, to give evidence that he had heard the prayer of his servant Hezekiah. The evidences of his power have been numerous in the history of God's people, as brought to view in the sacred volume; but in no age have there been more marked evidences of his being with his people, and of his willingness to work for them, in mighty power, than has been manifested for those living in the present generation, who are seeking to keep his command-

ments, and who are looking for the Lord Jesus Christ to come in the clouds of heaven.

For many years we have looked forward to a movement denominated in the Scriptures as the loud cry, when the earth would be lighted with the glory of the truth of God, and the gospel of Jesus Christ would go in power; and as a result, we should see a people keeping the commandments of God, from every nation, and kindred, and tongue, and people. Truly, in the experience of the work, as shown in planting the gospel in new fields, in raising up men and women to keep the commandments by reading-matter alone, and the union in sentiment among those of different nationalities who have embraced the Sabbath under different circumstances, is a miracle of God's power, and an evidence that he has gone before us in raising up witnesses in different portions of the earth.

But let us look at some of the particular evidences of his favor, which indicate that a miraculous power accompanies the third angel's message. It was but two years ago that two of our brethren, one an elderly man, over sixty years of age, and the other somewhat younger, went to the Sandwich Islands to open up the work. They did ship-work, and visited from house to house, sold publications, and with the aid of a preacher who soon went to the islands, a small company was raised up in Honolulu. Considerable expense was incurred for the fruit that was seen; but God, who sees not as man sees, had in view a greater work to be accomplished, to which this work on the Sandwich Islands was only to prove a forerunner.

About three years ago one of our brethren, who is quite well advanced in years, and so nearly deaf as not to be able to hear common conversation, taking a quantity of books, went on board a ship as carpenter, thus working his way to the islands of the Pacific. While on board, a sailor became interested, and was converted to God and to the truths we hold so precious. Finally, by God's special providence, he reached Pitcairn Island. As the result of a few weeks' visit, over one hundred souls were converted to the truth. He returned, bringing a report of this work of God's providence. The fact that the population of one island, without a single exception, had begun to observe the seventh day of the week as the Sabbath, has since been extensively published through the secular papers, in both the Old World and the United States; and it is known that the Pitcairn Islanders are Seventh-day Adventists. There has been no one move that has given so extensive a circulation of a knowledge of us as a people, as the report in the secular papers of the conversion of this entire island. Vessels arriving on the Sabbath (Saturday) are permitted to land on that day, only on condition that they introduce no business on that day, but attend church with the islanders.

Last year the General Conference Committee sent a brother to visit these islanders, baptize them, and see how they are doing. But after reaching Honolulu, and encouraging and strengthening the brethren there, he found no ship that would take him to Pitcairn. One of the brethren who was the fruit of his labors at Honolulu, purchased a ship, which was fitted up; and thus he proceeded on his way. Some from Honolulu are now in our college at Healdsburg, fitting themselves to fill positions of usefulness in the cause of present truth; while one of the native Hawaiians, an educated man, has translated into their native tongue a number of our publications.

The brother who first went to Honolulu is now having marked success selling our publications at Hong Kong, China. On his way to that place, one of the officers of the ship was converted to the truth, and is now a co-laborer with him in a nation where the truth had never before gone. His reports, speaking of the success he has, and the many openings which he finds on the coast of China, and in Japan, are very encouraging.

Do you say that these things come by chance? Should we not rather inquire, "What would God teach us by such lessons as these?" One thing is very certain, if we look at these things as being in the providence of God, however dilatory we may be in laying plans, and making moves to carry the truth into regions beyond, God himself has gone before us, and is carrying the truth into those fields which have not yet been entered, by instruments of his own choosing, and in a manner that will give him all the glory. Surely, it is the Lord's doings and marvelous in our eyes. Instances might be multiplied, showing the power of God in connection with this work.

These things, as well as our own coldness, should lead us to humble our hearts, and in earnestness of soul seek in some way to be co-laborers with Christ and the angels of God, in carrying the truths of the third angel's message to the earth's remotest bounds. Should we not expect that the year 1889 will still develop great advancement to the cause of God? Should we not expect to witness greater developments than we have ever yet seen? Shall we not, then, as a people enter the work with renewed energy and zeal, under the blood-stained banner of Prince Immanuel, and bear some humble part, as the work moves on to victory? We appeal to our friends everywhere to show their love for the cause of present truth in the offerings which shall be made during the holidays. We mention these things as an encouragement to our people, and, if possible, to inspire hope and faith in their hearts, that they may lift at the great wheel of finance at this time; and that they may also give themselves to God, and work in any way possible to enlighten others, and thus all be laborers together for the advancement of the cause of God in the earth.

S. N. H.

MAINTENANCE OF FAITH.—NO. 2.

LET it be borne in mind that by the term "faith," as used in these articles, is meant that attribute or property of intelligent, reasoning beings, described by Paul as "the substance of things hoped for, the evidence of things not seen." Other uses of the term may be considered hereafter.

Practical, evangelical, saving faith, that which, if one lacks, it is impossible to please God, is certainly of the utmost consequence. Perhaps it is not too much to say that faith is by far the most important condition of the plan of salvation incumbent on man to fulfill. It is not possible to overestimate the importance of understanding how to obtain and maintain faith. If there is one thing that the world lacks more than another, that one thing is faith. Said Christ, "When the Son of man cometh, shall he find faith on the earth?" implying that it is extremely doubtful whether true, genuine, godly faith will be found to any extent worthy of mention, when he shall make his second advent.

In a previous article, faith was divided into two classes: (1.) That pertaining to matters of fact, but not requiring corresponding works; and (2.) That pertaining to such matters as suggest corresponding works as a necessary evidence of its possession.

In general terms, the maintenance and further development of the first-mentioned faith, is dependent upon the amount of evidence presented to, and accepted by, the mind. Further conditions are that such evidence be properly understood, and dwelt upon with sufficient frequency to prevent the liability of its being forgotten. A profession of faith is comparatively false, if the individual be not able to produce the evidences upon which it should rest, or that are designed to beget the faith so professed.

The maintenance and further development of the last-mentioned faith is dependent upon the amount of evidence presented, accepted, and acted upon. It is evident that, among all the hinderances to the attainment and maintenance of faith, none are so potent for evil as a neglect to act in accordance with the suggestions of duty that are contained in the testimony that is accepted as the basis of faith. If a portion of Scripture containing suggestions regarding duties that should be performed, be presented to an individual, and he understand the full significance of the language used, and give full assent to the statements as truthful in every particular, the next step for him to take is to proceed in the performance of whatever duties have thereby been suggested to him. This he should do, as opportunity may be offered; or it may occur that the duty suggested is such as to require the individual to seek or even make a suitable opportunity.

It may be necessary for him to take the initiative. If he proceeds, with full confidence, to the prompt and faithful performance of the duties that have been suggested, and continues so to do, whenever and wherever those duties are presented for performance, his faith will continually augment, and grow stronger. But if, on the contrary, he neglect to perform the duties that have been suggested, his actions thereby give the lie to his mental assent and conscientious conviction, and he suffers a serious injury. How often we hear it said of an individual, "He is his

own worst enemy." All people are their own worst enemies in the matter of developing and maintaining faith; and in no particular do they injure themselves so extensively and seriously, as in the matter of neglecting to perform the works that should be the counterpart of their professions of faith; or, if not their outward professions, their inward consciousness. Such neglect puts an individual at war with himself; it is one part of the individual opposing another part, and virtually accusing it of falsity; it begets distrust of one's self, and lessens self-respect; it causes one to seek an excuse for himself when no valid excuse exists, and thus he is led to manufacture a false excuse; it blunts his sense of discrimination between right and wrong, and renders him more susceptible to the solicitations of his arch-enemy, the Devil; it renders subsequent efforts to comply with the dictates of conscience, far more difficult than they otherwise would be; it beclouds the spiritual vision, prevents one from beholding the light, brings him into darkness and confusion, causes him to grope and stumble along the way, or to come to a dead stand-still as regards religious progress; in short, it is continued neglect in this respect that causes people to become "as weak as water," as we frequently hear it stated. There is no other cause so destructive to faith, and so potent in preventing its development, as the one under consideration.

The removal of this cause is a matter that all can easily understand how to accomplish. It is not a complex affair. If all Christians would proceed, from this time forward, to the prompt and faithful performance of duties that they know are incumbent upon them, there would be such an increase of faith in the world as would cause wonder and astonishment. Christians would thereby become what they should be—"a city that is set on a hill," whose light cannot be hid.

The failure of, professing Christians to have their works correspond with their profession, is largely promotive of infidelity in the world; and many an individual who is diligently and energetically laboring for the conversion of sinners, finds this by far his most serious hinderance to success.

Christ said, "If any man will do his will, he shall know of the doctrine, whether it be of God." John 7:17. Here is a principle that holds good in the maintenance of faith. One cannot reasonably expect the word of God to be truly a light to his pathway, so long as he allows neglected duties to cast their deep shadow across the same.

A close search for the underlying causes of the prevailing neglect to have works correspond with profession, reveals the fact that the most prominent is that pride which is defined as "inordinate self-esteem; an unreasonable conceit of one's own superiority which manifests itself in lofty airs, distance, reserve, and often in contempt of others." This pride holds one back from the performance of duty, with an almost irresistible force. It causes him to have a distaste for the faithful, humble performance of simple duties; it creates within him a feeling of self-sufficiency, which, in his sober, sincere thoughts, he knows to be false. But the more it is indulged, the larger it grows, until it has taken entire possession of the individual. This pride can never be subdued without help from God; but man must co-operate with God in that work.

There are many very devout, and apparently humble, Christians, who lack greatly in faith, and who realize and deplore that lack; and yet are unable to account for it. The cause may be found in one of two directions: Either they are deficient in credulity, or have misinterpreted scriptural injunctions. Credulity is "a disposition to believe on slight evidence." It is no less a misfortune for a person to be over-credulous than to lack in that quality. Defects in either particular may be overcome by self-training.

Among the most prevalent misinterpretations of scriptural injunctions that result in diminished faith, perhaps that regarding the subject of personal merit stands first. If the idea be entertained that we are to secure merits that are distinctively our own; in short, that we are to develop personal righteousness that will recommend us to the favorable recognition of God, the result will be disastrous to faith. Such an interpretation of scriptural injunctions will cause us constantly to watch ourselves to discover wherein we are becoming "good;" wherein we are developing traits of character that God will recognize as truly meritorious. Those who hold this doctrine of "personal merit," are divided into two classes; viz., those

who do, and those who do not, discover merit in themselves according to their desires and anticipations. It is manifest that those who conclude that they are developing righteousness, are by that very conclusion prevented from developing true faith; for their sense of self-righteousness gives them a degree of satisfaction and false security that renders it impossible to rely upon Christ as they should and must, before they can be saved. This sentiment of self-righteousness is one of the worst that can possibly obtain a foothold in the human breast. When once rooted, it flourishes in an astonishing manner, and crowds its possessor further and further from the hope of salvation.

Those who, believing the doctrine of personal merit, fail to discover the hoped-for merit in themselves, are in danger, although not of as serious character, as the other class. Their faith is that they are to develop righteous characters; but being honestly critical with themselves, they fail to discover the development of personal merit; and the result is that they become discouraged, conclude that they do not understand the plan of salvation, or else that it is impossible for them to reach the standard; and hence faith wanes until it becomes nearly or quite extinct, and they go into despair.

There is a true doctrine pertaining to the merit of works on the part of man. It is founded upon such injunctions as these: "Work out your own salvation with fear and trembling;" "Give diligence to make your calling and election sure;" "Overcome evil with good;" and others of like character. This doctrine, and its relation to faith, will form the subject of a future paper. G. W. M.

SUNDAY IN SCOTLAND.

It is not strange that in Scotland, as in other countries, where the idea of the sanctity of Sunday as a continuation of the Sabbath of the fourth commandment has been persistently drilled into the minds of the people for generations, a fancied infraction of the holiness of the day should create no little excitement. Such it seems is the case in Lairg, a little town in Scotland; and such being the case, the following lecture read to them by the editor of the *Daily Telegraph* of London, in his issue of Sept. 21, 1888, is most refreshing. While the inhabitants of some by-places and interior towns may still be laboring under the impression that Sunday is a divine institution resting upon the authority of the fourth commandment of the decalogue, those who reside at the centers of intelligence, the foremost leaders of thought, and the editors of our most influential public journals have learned that such claims are wholly groundless and inadmissible. They well understand that the only Sabbath known to the Bible is the seventh day of the week, and that Sunday is without divine law or apostolic sanction; and they are not afraid to state to the public the truth on this point. The distinction between the Sabbath of the fourth commandment and Sunday, is clearly stated by the *Telegraph*; and the point that the latter is "not divine, not old, not universal," and that "it cannot even claim to be British," is well put. Though the editor of the *Telegraph* seems to have gone to the other extreme of supposing that there is no divinely-appointed day of rest in this dispensation, his remarks are nevertheless of value as calculated to dispel the heretofore popular illusion that the fourth commandment can be appealed to in behalf of Sunday, and that the first day of the week can by any means be switched into the place of the seventh. All such articles as these are preparing the way for the Sabbath reform in the British realm; and, as such, our readers will peruse it with interest:—

"Lairg is a Scotch village that has hitherto not made its mark in history. It is in remote Sutherlandshire, and its inhabitants probably know little of the world outside the boundaries of their small town. Like many other Scotchmen, they have a sheet of water at their doors, and Loch Shin, though not very large, nor embalmed in poetry, has picturesque attractions. The townsmen of Lairg regard the lake as a kind of property of their own; and when, the other Sunday, they beheld a small steamer ruffling its placid waters, their indignation grew high. They are simple and unlearned folk, who think that Sunday is the Sabbath, never having heard probably that Saturday is the day referred to in the fourth commandment. They therefore resolved to hold an indignation meeting, and to denounce Mr. Murphy, the owner of the little vessel, for using it on Sunday, and to forward to him a copy of the denunciation. They freely assailed it as a 'profanation' and 'dese-

cration,' and declared that it tended 'to a general lowering of the moral tone of the community.'

"The people of Lairg are perfectly entitled to hold this or any other opinion as to the conduct of Mr. Murphy or anybody else; thought is free. They would be also within their rights if, in their village gatherings over pipes and whisky, they shook their heads, and predicted a judgment on this Irish visitor for his relaxation of Scottish restraints. Still it seems to us that the despatch of their angry resolutions to Mr. Murphy himself—and the publication of their vote of censure—constitute dangerous precedents. Do they publicly reprehend all local sins in the same way? The stool of repentance is not now used in Scotch kirks, but do the elders and other 'inhabitants of Lairg' hold up to popular and personal reprobation every lassie in the town or neighborhood who has made a slip? Do they also condemn by name, and address all the drunkards of the parish, and all the shopkeepers who adulterate their goods? If not, why should they single out 'Sabbath breaking,' as they call it, for published rebuke? Why do they not form themselves into a vigilance committee, to secure respect for other commandments besides the fourth? Or do they, like the Puritans of old, 'compound for sins they are inclined to, by damning those they have no mind to'?"

"The Lairg remonstrants not only objected to Mr. Murphy's little steamer, but to his 'driving about in vehicles' on Sunday. His reply is calm, courteous, and well-considered. He says: 'I have just as much respect for the due observance of what you call the "Sabbath," and I call the "Sunday," as you have; but, whilst you seem to think that God's will is best accomplished by a gloomy, morose observance of this day, I hold that when prayers are over, a cheerful, genial enjoyment of God's gifts is the proper course for his creatures. I am happy to think that the vast majority of the queen's subjects agree with me and not with you.' We believe that, as regards 'driving' or boating on Sunday, Mr. Murphy might have added that not only the majority of the queen's subjects, but the majority of the people of Scotland, agree with him. There are many working-men in Glasgow, Edinburgh, Dundee, and other Scotch cities and towns, who have no chance of breathing country air or walking in the fields, except by taking steamer or train for a Sunday excursion. If they stayed at home in their narrow rooms, looking out on foul alleys or pent-up lanes, drinking whisky all day, or in the intervals between services, they would escape the censure of their pious neighbors; whereas, because they take their wives and children a short trip, necessary for bodily and mental health, they are held up to public odium as sinners, while the offenses of others go entirely unrebuked. As to the 'driving' denounced by the people of Lairg, Mr. Murphy explains; 'I have spent the autumn, during the last twenty-one years, in the highlands of Scotland, on terms of the most perfect harmony with my neighbors of the Free and of the Established Church; and, though I have habitually driven the members of my family on Sunday afternoon, I never heard that my doing so "distracted people on their way to church," or was considered as the "lowering of the moral tone of the community." I cannot help thinking that if the people who were distracted would practice a little Christian charity, and think more of their own failings than of the imaginary sins of their neighbors, they would be acting far more in harmony with the wishes of our common Master.'

"Thus we have here an old and respected member of the community, a man on friendly terms with all his neighbors, deliberately insulted by a number of foolish busybodies, calling themselves 'the inhabitants of Lairg.' Surely it is only in Scotland, and in a very remote village, that such an impertinence could be committed at the present day.

"To add to their insolence, the local censors demanded an 'answer.' Mr. Murphy replied: 'My answer is this, that whilst I regret to have become involved in a controversy with my neighbors on any subject, I regard your "resolutions" as a somewhat offensive attempt to dictate to me on a matter with which you have no concern; and I shall treat them accordingly, believing, as I do, that I am at least as capable as you are of deciding between what is right and what is wrong.' In short, life would be intolerable if, in every village and parish throughout the United Kingdom, the local gossips had the presumption of these 'unco guid' people at Lairg, and held a public meeting whenever one of their neighbors committed what they considered a sin. If Mr. Murphy watched the lives of the inhabitants of Lairg as they spy out his proceedings, he would probably discover a series of acts much more repugnant to morality and law than the use of a little steamer upon a lake on Sunday.

"For the day of rest as a useful institution, we have every respect. It cannot be considered a divine ordinance, unless by the small sect of English Christians who observe Saturday. They and the Jews are the only people who obey the fourth commandment; all others deliberately violate it when they work on Saturday. The resolve of the early Christians to discontinue the observance of the Sabbath—if the phrase is not tautonomous—and to institute the next day as a new holiday in honor of our Lord's resurrection, has the prestige of antiquity about it, but it has no

divine or scriptural authority whatsoever. It is also evident that the event celebrated gave to Sunday not the characteristics of a fast day, but the associations of a 'Te Deum'—a day of thanksgiving and joy. The idea of the Puritans to make Sunday a day of gloom is not only not divine and scriptural, but it is essentially modern. They turned all religion into something very dark, and they transferred the obligations of the fourth commandment from the seventh day to the first. This they had and have a right to do, as independent human beings, but they have no right to call their Scotch idea of Sunday a 'divine institution, of permanent and universal obligation.' It is not divine; it is not old; it is not universal; it cannot even claim to be British.

"We fully admit that the setting apart of one day in the week for a change in our occupations, our ideas, and our exercises, is extremely beneficial. Even the French Revolutionists were obliged to institute a holiday every ten days. 'The world is too much with us'; and, as a means of moral, mental, and physical refreshment, it is well that our marts and markets, our warehouses and shops, should be closed, and that men should be tempted, though not forced, to think of higher and nobler things than the stormy debates of politics or the keen competitions of trade. We should prefer a Scotch Sunday itself—undivine, purely human, and grossly mistaken as we think it—to the Sunday of Belgium or France, where shops and theaters are open, where political meetings, horse races, and military reviews are held, and where the workmen are forced to toil. It is this feeling that induces the majority of our artisans to look askance even on the innocent proposal for the opening of museums. They fear that seven days' work may follow the breaking down of an old barrier. On this rational ground, we do not see why there should not be reasonable compromise all round. The poor benighted worthies of Lairg, who, in their ignorance of Scripture and of church history, believe that the fourth commandment applies to Sunday, are, of course, entirely out of court. They are victims to a painful superstition; but all intelligent men, whether they accept the dogmas of the churches or not, must agree that, in the main, the English Sunday, as it stands, is an excellent institution. But for it, thousands of poor men and women would work all the year round, without cessation. Sometimes rich people resent the dullness of the day, as if six days' pleasure were not enough; but they should put themselves in the place of the hard toilers in the mill of human life, who see in that one interval the only oasis of rest in the week."

Such an oasis of weekly rest is indeed needed by mankind. This need is written in man's constitution. This need, the Sabbath, as at first instituted, and afterward enforced in the decalogue, was designed to supply, and so long as men regarded it, did supply. Where, then, is the consistency in supposing that God took away from men so beneficent an institution, and left his church, without any divine sanction, to make up the lack? Such an inconsistency men charge upon God, when they argue that God has abolished his Sabbath, and then laud Sunday as a glorious institution brought in by men. Better return to the old paths, to the original Sabbath, which, while it possesses all the physical blessings of any other day of rest, can alone claim the moral blessings which belong to such an institution, and, more than all else, can alone challenge obedience on the authority of God's unrepcaled, unaltered, and unalterable law.

There are some persons who apparently cannot see the difference between a simple foreknowledge of human events, and a decree which would unalterably fix their character. Because God is invested with the attribute of foreknowledge, they conclude that events must shape themselves accordingly, making the order of events a result of this foreknowledge rather than of any actions which lie within the power of human beings. This reasoning they bring to bear upon the matter of their final destiny, and argue that men will be saved or lost, according as their destiny may be, without reference to their own exertions, one way or the other.

It might, in some instances, help such to see the absurdity of this theory, if they would attempt to apply it to some of the practical matters of this life. If such a theory holds good in one case, it must hold good in all. Let the person, for instance, who is endowed with a talent for money-making, sit down and reason like this: I shall either be successful in my plans the coming year, or I shall not. The result is already determined by God's foreknowledge, and hence unalterably fixed. Therefore anything that I can do will not alter it one way or the other, and there is nothing for me to do but fold my hands and wait the outcome.

Foolish as this may seem when brought to the test

of a practical application, it is upon just such reasoning that some people are willing to risk the eternal destiny of their souls. But the Bible declares that eternal life is to be bestowed only upon those who have sought for it "by patient continuance in well doing." It is given to every person to work out his own salvation, with fear and trembling; and according to his diligence in this work, so will be the nature of his reward.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

PLAINNESS IN THE PULPIT.

A MAN who cannot make things plain is not qualified to fill a pulpit. First of all, let a preacher think out his subject so thoroughly that his ideas shall be clear and distinct, like crystals, in his own mind; and then let him remember that a "straight line is the shortest distance between two points," and speak accordingly. What right has he to use an involved and tortuous manner when declaring the great things of God—darkening counsel by words without knowledge? What right has he to come before plain people in the strait-jacket of professional dignity, and talk of "volition" instead of will, "intellectual process" instead of thinking, and "moral obligation" instead of duty, and the like, as if the very use of language were, as Talleyrand suggests, "to conceal one's thoughts"? What right has he to give his hearers the hard stone of metaphysics, when they are dying for the bread of heaven? What right has he to bring forward profound disquisitions and curious speculations, when the command is, "Preach the preaching that I bid thee"? And what right has he to hide that Christ whom he is to make known, amid the flowers of rhetoric, as Verelst in his portrait of James II. virtually hid his Majesty, in a profusion of sunflowers and tulips? When the late young preacher, Erskine Hawes, was dying, he said, "I wish to live to preach the gospel more simply." How many at death's door have felt as he felt!—*Dr. H. C. Fish.*

STUDIES.

If you would be a strong minister,—one who shall be of real value and force in the community, in the pulpit, in the conference, and in the church,—you must be a student, not simply before you take work, but after you are placed in a field. No matter what your advantages have been beforehand,—no matter if you have graduated at the head of your class in the best college in the land, and again at the head of your class in the best theological seminary in the land, and have added to this a couple of post-graduate courses—if you cease to be a student, you are doomed, your days are numbered. If, on the other hand, you have not had the advantage of a college and seminary training, the reasons why you should be a faithful, constant, vigorous student are, if possible, still more imperative.

One reason why so many men are so soon "laid on the shelf" is because they have failed to keep their minds fresh and vigorous by study. This is not a plea for less godliness, less piety, less zeal, less warmth, less earnestness,—not by any means,—but it is a plea to have this piety, consecration, zeal, and earnestness supported and made forcible and effective by good intellectual backing. After all, real and permanent results are not secured by mere noise and bluster. Even the best evangelists, those who have won the greatest number of souls to Christ as mere revivalists, have been men well furnished intellectually, and have been constant students. Take the example of Wesley or Otterbein. Both of these men had been thoroughly educated, and were, all their life long, diligent students. The greatest revivalists of our country, Jonathan Edwards, Timothy Dwight, and Charles G. Finney, were men of thorough previous training, and were everlasting students of the word of God, of theology, philosophy, science, and literature.

But I heard a young minister say, not long since, "I never expect to be very much or to do very much." I do not know just what was behind his words, whether it was laziness, or an utter failure to understand the nature and demands of the office of the gos-

pel ministry. In either case, it may be seriously questioned whether he is not responding to the call of some other man. A man who is lazy or indifferent to the responsibilities and requirements of this high and sacred calling, has no business to be in it.

Says Dr. Murphy, "The Spirit of God will not inspire a man without his own efforts. Nothing will take the place of laborious and persevering study for the faithful discharge of the duties of this office." "Study is to be the incessant occupation of his life. This work of replenishing and strengthening the mind is fundamental, in the ministerial office. The pastor must study, study, study, or he will not grow, or even live as a true workman for Christ."

Professor Hoppin says, "Scholarly culture adds power to the mind, compacts it, toughens it, renders it a more polished instrument." "In the course of years, other things being equal, two ministers—one who studies and one who does not—will begin to exhibit a marked difference in their influence upon the community, and in the estimation in which they are held. Studious ministers will wear out popular ministers."

President Wayland's rule was, that "in order to increase the force of our mental faculties, we should use them to the utmost."

John Wesley wrote to a minister who had neglected study: "Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep. There is little variety. There is no compass of thought. Study only can supply this. You can never be a deep preacher without it, any more than a thorough Christian."

For his own growth, then,—for development in his own being, for power, for worth, for length of usefulness, and even for his own higher and richer experience,—the minister should be a diligent student. O, how I wish I could imbed this thought deep in every young minister's heart—the absolute necessity of being a student, now, henceforth, and always,—a diligent student, a hard student. Stick to your books, and do not lay them down until you lay them down at the edge of the grave.—*Amicus, in Religious Telescope.*

ENTHUSIASM VS. FANATICISM.

PUBLIC speakers often imagine that it is impossible to produce enthusiasm except by extravagance. But herein they err. Extravagance always reacts unfavorably, as respects both the speaker and the cause which he advocates. Perception of the situation, and a vivid delineation of it, with all the interest and sympathy which the case admits of, without the loss of rational coherence and accurate statement, will kindle enthusiasm while the speaker is on the floor, and will send the people away with grim determination to work for the cause, and a clear perception of how to do it. It is not the highest function of oratory to make a concourse already greatly excited, and of the speaker's way of thinking, wild; but its highest achievement is, without destroying the fervor of the hearers, to guide them into right ideas of what is to be done, to convince those of a different opinion, and to send them away prepared to convince others. Speakers who utter what will not bear inspection lose the confidence of those whom they deceive; and those who use language which the case does not demand, especially personal language, excite sympathy for the cause or men traduced, never convince others, and delight only the less influential, the more ignorant and boisterous of their own adherents. There is not a party in the United States lately contending for the suffrages of the people, which has not been injured by the violence and rant of its advocates.

Just prior to the late war, a conversation occurred between two ministers. One said to the other: "You and I agree in our sentiments; and if I am correctly informed, you utter your sentiments unequivocally, and still you keep the peace with your congregation. Even if they don't agree with you, they come to hear you. You preach abolition, don't you?"

"O yes, everybody who hears me knows that I am in favor of the abolition of slavery."

"Well, I can't keep the peace with my people. They are nearly all down upon me now, and they say that as soon as the time comes around to vote, they will vote me out of my place; and I cannot understand it."

"Well," said the minister first addressed, "I will come around sometime and hear you, and if I can see anything which accounts for the general dislike

which all parties have of your preaching, I will frankly tell you."

When a suitable occasion came, the visit was paid, the visiting brother arriving during the first prayer. After the usual appropriate supplications for a public congregation, the pastor said, "And, now, we commend unto thee the condition of four millions of our fellow-creatures ground down under the iron heel of slavery. We know, O Lord, that there are some people, even in this congregation, so low, base, and mean, that they don't like to hear thy servant pray for the slaves; but, O Lord, all the powers of hell, much less such mean, tyrannical spirits as those which we have to contend with here, can't close thy servant's lips. He will pray for the slave, if he dies on his knees," and much more of the same kind. He was taking advantage of a prayer addressed to the Deity, to use billingsgate against the people who were there, and who were unable to reply or defend themselves. Afterward, his friend told him that though he was an abolitionist, during that prayer he almost sympathized with the other side. The peculiarity in this brother was constitutional. Everywhere he went, he broke up congregations, though he had great natural abilities. He denounced all offenses, whether against God's law or simple propriety, in the unvarying tone of harsh malediction. It was said of him by a worthy brother that all that preceded the last utterance of the service was malediction, but the discourses were invariably closed with the benediction. He has long since retired from the ministry, but every generation has representatives of that class. Yet this man could have uttered the same ideas with moderation and candor, and carried his congregation with him. Force is not the equivalent of violence, nor are earnestness and maniacal excitement convertible terms; fidelity is not bitterness, nor hurling epithets from a pulpit a manifestation of courage. "Enthusiasm does it; fanaticism overdoes it."—*Religious Intelligencer.*

The Commentary.

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

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

811.—NEBUCHADNEZZAR'S KNOWLEDGE OF THE SON OF GOD.

In Dan. 3:25, Nebuchadnezzar is recorded as saying of the fourth person in the fiery furnace, that he was "like the Son of God." Please explain how it was that that heathen king should know about the Son of God? S. V. O.

It is not probable that Nebuchadnezzar did know anything about the Son of God. The translation of his statement that is most generally preferred by lexicographers is that which is given in the Revised Version; viz., "the fourth is like a son of the gods." It was usual among the heathen to suppose that the gods often appeared in human form, and probably Nebuchadnezzar regarded this as some such celestial appearance.

812.—DIVISIONS OF THE 119TH PSALM

What is the signification and purpose of the words "Aleph," "Beth," "Gimel," etc., found at regular intervals in the 119th psalm? A. M. W.

The words referred to are the names of the letters of the Hebrew alphabet. The 119th psalm has been called the "alphabetical psalm." In the Hebrew language, the first word of each of the first eight verses begins with the letter "aleph;" the first word of each of the second eight verses begins with the letter "beth," and so on, through the entire psalm. Each of the twenty-two sections of the psalm contains eight verses, and the first word of each verse begins with the letter that designates the section. It is a very ingenious arrangement. The signification of the names of the letters of the Hebrew alphabet is as follows: *aleph*, an ox; *beth*, a house; *gimel*, a camel; *daleth*, tent door; *he*, no name; *vau*, hook; *zain*, sword; *chet*, fence; *teth*, a snake or casket; *yod*, hand; *caph*, hollow hand; *lamed*, ox goad; *mem*, water; *nun*, fish; *samech*, a prop; *ain*, an eye; *pe*, mouth; *tsaddi*, fish-hook; *koph*, back of the hand; *resh*, the head; *schin*, a tooth; *tau*, a mark, or sign.

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.

GO WORK.

BY E. J. JOHNSON.

"Go work within my vineyard!"
Hear'st thou the Master say!
E'en tho' it be the eleventh hour,
Thy God's command obey.

Dig up thy buried talent,
Long hidden in the ground,
Lest when it is required of thee,
Thou wanting shouldst be found.

Awake from sloth and slumber,
And work for God to-day;
Some wanderer bring within the fold,
By evil led astray.

If thy light shine, some lost one
May the right path regain;
And thou may'st hear the glad "well done,"
When Jesus comes to reign.

Harta Road, Fla.

NORWAY.

BRO BRONSEN writes from Bodö: "I have held several meetings in different places on Andö, another small island in this vicinity. Here are some souls who love the truth of God. The officer of the island was friendly to us. His wife keeps the Sabbath. He announced my first meeting, which the priest also attended. After the close of the meeting, he presented some common objections to the Sabbath, which I answered. At last he gave me orders to leave the island, but this I could not agree to, because I believed that the Lord had many people here who should hear his word.

"On the island of Audenäs the Baptists received me kindly, and I held several meetings in their chapel. They were interested in the truths of the Bible, especially in the prophecies. After an absence of four weeks, I again returned to Hasselöen, where I have labored most. Here thirteen persons were buried with Christ in baptism, and arose, I trust, to walk in newness of life. They rejoiced greatly as we met together to celebrate the ordinances of the Lord's house. I have held three meetings on Bodö, in the hall of the Good Templars. At the last meeting, more than 150 were present, and they showed a good interest. Here six persons have begun to serve the Lord.

"I have now experienced keeping the Sabbath in the vicinity of the North Pole. The sun appears far up in the horizon at midnight, but for more than two hours the animals in the field, as well as the birds, are quiet as though it were night. One can very well find out the close of the twenty-four-hour day by the position of the sun. In the summer we close and begin the twenty-four hour day when the sun begins to rise on the horizon, and in the winter when the light of day passes away from the heavens, which is clearly seen at the North Cape. Brethren here in Norland find that there is no difficulty in keeping the commandments of God, when people are willing to set aside their own conveniences in order to obey the Lord."

Oct. 17.

MINNESOTA.

HANCOCK.—I came to this place to labor Nov. 4. It is a country neighborhood, and on the prairie many miles from any timber. The population is mixed, being partly Scandinavian, but many of them can understand the English language. Twelve meetings have been held, one of them being in the Danish language. The attendance at first was quite small, and the outlook doubtful, but there has been a very encouraging increase of attendance and interest. Many are coming from three to seven miles regularly, and we are hopeful that, through the blessing of God, the truths of the last message will win their way to some hearts. Meetings are held in a neat, comfortable church building, owned by the Congregationalists. I have had an invitation to hold meetings in the village of Hancock, six miles from here.

E. A. CURTIS.

GOOD THUNDER, FAIR HAVEN, AND LUCE.—Although some time has elapsed since our camp-meeting at Good Thunder, held Sept. 20-24. I would like to say that we had a good meeting, and I think those who were present felt renewed hope and courage from being there. A tender spirit came into the congregation on the Sabbath, and quite a number came forward for prayers. Eld. W. B. White, of Dakota, was present, and rendered valuable assistance all through the meeting.

Immediately after the close of the General Confer-

ence, I visited the church at Fair Haven. Although there had been some trouble, yet we had a good meeting, and obtained some victories. If the members of our churches would only manifest the precious grace of charity in their intercourse with one another, what an amount of trouble and ill-feeling would be saved! We hope the spirit of love and forbearance may be cultivated more and more among us.

Nov. 17 I held a district meeting at Luce. Though much scattered, yet the brethren came from neighboring churches, and we had a large attendance and a good meeting. We feel of good courage as we see the success of our canvassers, and how ready the Lord is to help us when we put forth efforts to advance his work. We hope there may be a kindling anew of the missionary spirit, and that our brethren throughout the State will do all they can in their own locality to bring God's Spirit to themselves, and to save others. Now is a very favorable time for missionary work, and we hope each one will do something, that we may see prosperity all through our churches.

A. D. OLSEN.

OHIO.

CLEVELAND.—The interest is as great here as I ever saw it, and I think that there is a deeper influence of the Spirit of God working in the hearts of the people than I have ever before known in any large city. This is said to the praise and glory of God; for it is he who does the work. After our State camp-meeting, there were but few workers for some time, and but comparatively little was done. But some others came; and since then, although our numbers are still small, God is blessing the work, and good results are seen. For the last two months there has been a company of seven at work among the people. Our canvassers have been working principally for the new book, "Great Controversy," and they have met with good success. The Bible reading work has also been blessed of the Lord. I attended the General Conference, and received light and blessings that I trust will be a help to the work here in the future.

Our church membership is increasing rapidly, and we trust that it will continue to do so. The church now numbers sixty-five. It would have been more, but there have been some cut off who were not walking in the light. There are also quite a number more who will be ready to join soon, and a score of others who are keeping the Sabbath, that we trust will come in later. Besides these, there are many who are now interested, and new ones are becoming so all the time. Those who are accepting the truth are very intelligent and substantial people. They are also working for others, and thus the work is broadening. The new Sabbath-keepers are taking hold of the different reforms, and are paying tithes, the latter ranging from \$100 to \$250 each quarter.

Most of the brethren and sisters are seeking a close walk with God. The mission workers are striving so to live and work that, instead of condemnation, they may have the sweet peace of God. We feel nothing but courage and hope in the work. The enemy works hard to overthrow the work, but we are trusting in God who is able to deliver. We expect God to do great things for us in the future. The influence of the work in such a city as this, can never be measured. Its light goes out to all parts of the country.

The brethren are sending in donations to supply our temporal wants, for which we feel very grateful.

J. E. SWIFT.

WASHINGTON TERRITORY.

SUMNER, ORTING, AND BUCKLEY, PIERCE Co.—We held tent-meetings the past summer in these places, and as a result eleven persons signed the covenant to keep the commandments of God and the faith of Jesus. We have received thirty-two dollars cash donations, besides fruit and vegetables; and sold fourteen dollars' worth of books from the stand. Sumner has about 200 inhabitants. Orting and Buckley are little railroad stations that have been built up within a year.

One family who signed the covenant in Orting were first interested in the truth through reading-matter that they bought from Bro. L. A. Scott, while in the Sandwich Islands.

ISAAC MORRISON.
H. A. BAXTER.

MINNESOTA CONFERENCE SCHOOL.

This school, which was noticed some weeks ago in the REVIEW, began, according to appointment, Nov. 14. There are now, the first week, nearly sixty students in attendance, and we expect quite a number more. As far as we are able to judge, we think those who have come, have done so with a desire to become better, and to grow into useful workers in the cause of God. The teachers are seeking help from above, and seem to feel a burden for the work committed to their care. We rejoice that the time has come when we have a school where not only the sciences are taught, but also Bible truth and the fear of God, by teachers who are trying themselves to walk in paths of true wisdom, and lead others in the same good way.

We still have room for other students, and shall be glad to welcome them to our school. Information on any point connected with the school may be had by addressing C. C. Lewis, 3109 Clinton Ave., Minneapolis, Minn. We hope our brethren in Minnesota, and the friends of true education everywhere, will remember our school in prayer, that God may bless this effort to the good of all who attend.

A. D. OLSEN.

MISSOURI CONFERENCE PROCEEDINGS.

THE first meeting of the thirteenth annual session of the Missouri Conference opened Oct. 2, 1888, at 10:30 A. M., the President, Dan. T. Jones, in the chair. Prayer by R. M. Kilgore. All the officers of the Conference were present. There were six meetings. The following business was transacted:—

By request of the Secretary, H. D. Clark was elected secretary pro tem for this session. The reading of the minutes of last session was waived. The President made a verbal report of the work done in the Conference during the past year, calling attention to questions of interest coming up for consideration at this session.

On motion, the visiting brethren and ministers were invited to participate in the deliberations of this Conference.

The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, Oliver Smith, Andrew Erskin, C. H. Chaffee; on Resolutions, Wm. Evans, J. S. Hall, J. G. Wood; on Credentials and Licenses, J. F. Klostermyer, R. S. Donnell, Wm. Evans.

On call for new churches, the church at Bakersfield was admitted, with twenty-one members, and the church at Poplar Bluff, with fifteen members. The petition of the Avilla church asking that its name be changed to Carthage, was granted.

The report of the Committee on Resolutions, as finally adopted, was as follows:—

Resolved, That Article I, Section 2, of the State Constitution be amended so as to provide for an Executive Committee of five members, instead of three.

Resolved, That we recommend all our churches that have not already done so, to deed their church property to the General Conference Association of Seventh-day Adventists, at an early date.

Whereas, We believe it is pleasing in the sight of God to have our people spend a reasonable length of time in study; and,—

Whereas, We as a Conference feel heartily to indorse Battle Creek College under its present management; therefore,—

Resolved, That we recommend all our young people who can reasonably do so, to avail themselves of the privileges and opportunities offered at our college, to secure an education that will fit them for the common duties of life, and especially for the work in which we are engaged.

Whereas, We believe the plan of laying by an offering each first day of the week, as God has prospered us, is a plan which is in harmony with his will; therefore,—

Resolved, That we deem it the duty of all Seventh-day Adventists to follow out the plan, to the letter.

Whereas, Our hearts are made sad to learn that Bro. Geo. I. Butler will be prevented from attending our meetings, on account of illness; therefore,—

Resolved, That we sympathize with him in his affliction, and it is the prayer of this Conference that God, in his goodness and mercy, may see fit to restore him to health speedily.

Whereas, All branches of our work are closely connected, and all must be equally developed, in order that the whole may be symmetrical; and,—

Whereas, The development of the truth depends largely on the labors and influence of the ministers; therefore,—

Resolved, That we hereby instruct the ministers of this Conference to inform themselves in regard to the T. and M. work, also the Sabbath-school and the health and temperance work, that they may be prepared to give special instruction in all these branches of work to each church which they visit.

Resolved, That we thank the owner of the grounds occupied as a camp-ground, for the free use of the same, and for other favors granted.

The President addressed the delegates on the subject of dealing with those who are headstrong, or inclined to pursue an independent course, also those who have been disfellowshipped.

On motion, the matter was referred to a committee of five which was announced as follows: R. S. Donnell, J. J. Nichols, H. L. Hoover, J. S. Hall, J. H. Mallory.

The President was also empowered to appoint a committee of nine, himself to be one, to consider matters of finance. This committee was subsequently announced to be D. T. Jones, Eli Wick, J. H. Mallory, J. F. Klostermyer, Wm. Evans, J. J. Nichols, C. J. Dasher, Vestal Kivett, N. W. Allee.

The committee appointed to suggest a plan for dealing with unruly members, reported in substance as follows: That we would not advise the publication of their course through the REVIEW, unless their work threatens to become an injury to other Conferences; but that we heartily indorse the course taken by the President of this Conference in warning our churches against such persons, to be wise and commendable, and it is the sense of this Conference that all similar cases be treated in like manner.

The finance committee reported, recommending that

this Conference raise by pledges and donations, \$1,000, \$600 of which shall be city mission funds, and \$400 shall be tent and camp-meeting funds, which was adopted.

The Committee on Credentials reported as follows: For credentials, D. T. Jones, J. G. Wood, C. H. Chaffee, Wm. Evans, N. W. Allee, J. W. Watt, R. S. Donnell; for ministerial license, J. B. Beckner, D. N. Wood, James Klostermyer, Clarence Santee; for colporteur's license, D. T. Shireman.

The report was adopted.

The Committee on Nominations reported as follows: President, D. T. Jones, Kingsville, Johnson Co., Mo.; Secretary, H. D. Clark, Beverly, Macon Co.; Treasurer, Wm. Evans, 2841 Clark Avenue, St. Louis; Executive Committee, D. T. Jones, Kingsville, Johnson Co., N. W. Allee, Half Rock, Mercer Co., C. H. Chaffee, Utica, Livingston Co., J. F. Klostermyer, Rockville, Bates Co., R. S. Donnell, Kingsville, Johnson Co.

The Treasurer reported as follows:—

Cash on hand, Sept. 26, 1887,	\$ 223 48
" received during the year,	4,499 93
Total,	\$4,723 41
Paid out during the year,	\$4,424 79
Cash on hand Oct. 13, 1888,	298 62
Total,	\$4,723 41

On motion, the Conference adjourned *sine die*.
DAN T. JONES, Pres.

H. D. CLARK, Sec. pro tem.

THE SCANDINAVIAN MISSION.

We are glad to be able to report encouragement and some progress in the work here. The past year has been one of varied experience. Perplexities and difficulties have met us in different ways. But this is not more than is to be expected. It has always been the work of Satan to put hindrances in the way of the progress of the work of God. We are not always as well prepared to meet these things as we ought to be. Yet, with all this, we are glad to report courage, and confidence in God and his truth. We have also many encouragements in the work. While we are not doing all that we could desire, by far, still we are glad to note progress in many ways. We have never before circulated so much reading-matter in these countries as we now do. Our canvassers and colporters are meeting with very encouraging success, and in many places the truth is taking hold of the hearts of the people. We cannot begin to meet the calls for labor that come in from different places.

Bro. Brorsen has met very encouraging success in Northern Norway. He reports twenty-two keeping the Sabbath, sixteen baptized, and an increasing interest. Last spring, just before our Conference, we received such urgent calls from the North that it was thought we must answer them, and therefore Bro. B. was sent to make a short stay. The result is, he has found such an interest that he continued there all summer, and now writes that he does not think it right to leave the work when people are so anxious to hear. In Southern Norway, too, we see some light. We have lately baptized thirteen souls here at Christiania. We see many evidences of the Spirit of God moving on the hearts of the people, and we long to give them the message of God.

In Sweden we are circulating a large amount of reading-matter. The tent effort at Karlskrona was a success. Some thirty or more there have embraced the truth. In Stockholm the interest continues good, and new ones are embracing the truth. The same is true also of other places.

What we have said of Norway and Sweden is also true of Denmark. Still we find that religious meetings are not so largely attended in Denmark. There is less of the religious sentiment there. We also meet more difficulties in our canvassing work there, on account of some laws that are intended to protect the interests of regular book-dealers. Yet, with all these hindrances, the work is onward, and we are of good courage. The tent-meeting at Holbak, the past summer, has brought out a small company who obey the truth, and greatly strengthened the work in all that region. Bro. C. C. Hansen has recently begun canvassing in Odense, the most important city on Funen Island, and the prospects are encouraging.

Our mission schools are of much importance to the work here, in preparing canvassers and Bible-workers. With less expense to the mission, we are doing much more work, and circulating the truth in a much wider range, than before. We find it necessary to have two schools the coming year,—one for Denmark and Norway, and one for Sweden. The first will begin Feb. 1, at Christiania, the other at Stockholm, to begin April 1. We have already received many applications from persons wishing to enter these schools. The prospect is that there will be a large attendance. But we shall be in need of funds to carry through the enterprise with success. We hope that our brethren whom God has made stewards over his manifold mercies, will bear us in mind. We shall be glad to hear from those who may feel a special interest for these Scandinavian countries.

O. A. OLSEN.

Nov. 6.

MISSOURI S. S. ASSOCIATION PROCEEDINGS.

The eleventh annual session of the Missouri Sabbath-school Association was held on the camp-ground at Kansas City, Mo., Oct. 2-9, 1888.

FIRST MEETING, AT 11:30 A. M., OCT. 2.—The President, James Klostermyer, in the chair. The meeting being merely a continuation of another meeting, the usual preliminaries were omitted, and the Association listened to a short address from the President on the work in general throughout the State. He thought the Association had about held its own during the year, considering that it had diminished its numbers by sending out a sister association, that of the Arkansas State Association. He thought that it should be a part of the business of this session of the Association, to empower some one to enter the field to labor especially in the interests of the Sabbath-school work. He also stated that the time had come to supply a demand for such labor.

On motion, the Chair was authorized to appoint the usual committees. A motion to waive the reading of the minutes of the last annual session was carried, after which the meeting adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., OCT. 6.—The first business taken up was the reports of committees which had been previously appointed.

The Committee on Nominations presented the following: President, James Klostermyer; Secretary and Treasurer, Vita Morrow; Executive Committee, James Klostermyer, J. B. Beckner, N. W. Allee.

The annual report of the Association was read by the Secretary.

The Committee on Resolutions then presented the following:—

Whereas, The Sabbath-school is the nursery of the church, and as much of the spiritual life and energy of the church depends on a lively and interesting Sabbath-school; therefore,—

Resolved, That we will continue our efforts to increase and sustain the interests of the Sabbath-school.

Resolved, That we will continue our Sabbath donations, and after paying the necessary expenses of the school, the remainder shall be equally divided between our own city missions and the foreign mission work.

Resolved, That we instruct the President of this Association to attend, in the interests of the Association, the camp-meetings and such other general meetings held in the State as the Executive Committee may think proper.

Resolved, That the expenses of this work be paid out of the donations of these meetings.

Resolved, That this Association ask the State Conference for such help, in the way of labor in its interests, as it may think proper to render.

It was voted to act upon each resolution separately. Resolution one was passed. Resolution two was adopted, after being amended so as to read that all the donations should go to the foreign missions, instead of only half. Resolution three was adopted. Resolution four, after some very pointed remarks on the needs of the foreign missions, by Eld. E. W. Farnsworth and others, was stricken out. After some discussion, resolution five was adopted.

On motion, the Association adjourned to call of Chair.

THIRD MEETING, OCT. 8.—It was requested, by vote, that a record of the proceedings of the camp-meeting Sabbath-school be placed on file for future reference. By the recommendation of the President of the Association, it was voted that a Vice-President be elected, and accordingly N. W. Allee was proposed and elected, to aid in that capacity.

Adjourned *sine die*.

JAMES KLOSTERMYER, Pres.

VITA MORROW, Sec.

THE CANVASSING WORK IN MISSOURI.

No doubt our brethren will feel anxious to hear how the canvassing company are succeeding with the canvass for "Great Controversy, Vol. IV." in Jackson County. It will take us until Jan. 1, 1889, to complete the territory. We have secured 200 orders for the new edition, and more than 150 for the old edition; and if the balance of the territory yields as good returns as this, we shall secure 500 orders outside of Kansas City and Westport. The sisters are now canvassing Independence with "Marvel of Nations," and the indications are that it will meet with a good sale. What we now need is some steady, experienced lady canvasser to take the lead, and there will be no difficulty in securing a company exclusively of sisters.

Our brethren cannot work so much country territory, while the others work at the county seats; besides, it makes the companies so large that they are unwieldy. Come, brethren, you agreed one year ago to stand by your State agent, and it is the duty of the T. and M. directors to select suitable persons to engage in the work. Unless you do this, there will not be as much accomplished as should be. I believe that while I was State agent, the directors referred but three names to me. Now you have a new State agent; rally around him, and give him your support.

H. D. CLARK.

Special Notices.

DIST. NO. 3, MAINE.

THERE will be a general meeting for Dist. No. 3, held at Allens Corners, Deering, Me., beginning Dec. 14 (Friday) at 7 p. m. and holding over Sunday. We wish to see a general gathering of our people at this time. Let all come praying that we may have God's special blessing at this meeting.

J. B. GOODRICH.

PAPERS WANTED.

If those having copies of the *Signs, Sickle, and Sentinel*, that are suitable for missionary work or reading racks, will send them to me (postage paid) at 117 N. Exposition Avenue, W. Wichita, Kan., we can do a good work with them. We have calls for German papers also. We will be thankful for all papers received.

J. W. WILSON.

THE GENERAL CONFERENCE.

As the readers of the *REVIEW* are aware, Eld. O. A. Olsen, now in Europe, has been elected president of the General Conference for the current year. In consequence of plans already laid for work in the Scandinavian countries, which will require Eld. Olsen's presence there for several months, it is not expected that he will return to this country to assume the responsibilities of his office before April or May. That the work of the Conference may not be hindered or delayed during this interval, the committee has chosen Eld. W. C. White to act as president till Eld. Olsen shall return, notice of which will be duly given.

All business, therefore, intended for the acting president of the General Conference, should be addressed to Eld. W. C. White, care of *REVIEW AND HERALD*, Battle Creek, Mich. Business intended for the Secretary should be addressed to the writer, care *REVIEW AND HERALD*, Battle Creek, Mich.

DAN T. JONES, for COMMITTEE.

GENERAL MEETINGS FOR INDIANA.

THERE will be a general State meeting in Denver, Ind., beginning Thursday evening, Dec. 6, and continuing till the 10th. We have been requested to make this notice by some of the Indiana brethren. We expect the meeting will be quite largely attended by the brethren and sisters. No doubt plans for labor will be laid for the coming winter; hence it will be quite important for the laborers to be present. Several important changes have been made in the laborers of Indiana at the last General Conference, and hence it will be quite important for those who have been designated as laborers, to labor specially as ministers, and it might be well for others also, to attend this meeting.

We presume that Bro. Frank Starr, of Michigan, will be present, also Bro. W. C. Wales, and Bro. R. F. Andrews, of Illinois, although we have not been authorized to speak for them. We hope there will be a general attendance at this meeting, and that God will greatly bless those who come.

GEN. CONF. COM.

THE WORK IN NEW YORK.

I wish to call the attention of our brethren and sisters in New York to several matters concerning which I know they are interested. 1. There will be no general State meeting in the Conference till our camp-meeting next June. Most of the labor till that time will be done in our churches, and we are anxious to help those who are in the greatest need of help. I shall be glad to hear from our churches that desire ministerial labor. Meetings in each church will usually continue over two Sabbaths, and longer if the interest demands it. We desire to build up the work in the new fields which have been opened, and to encourage and strengthen our old churches. Eld. S. H. Lane will join us about Jan. 1, 1889, to help in this good work; and when meetings are appointed, we trust that all will put forth an earnest effort to attend them.

2. We hope that all our churches will carry out the recommendation of the General Conference with reference to observing the week of prayer, and of laying plans to contribute liberal Christmas offerings to our foreign missions. We earnestly appeal to our brethren and sisters not to neglect these important recommendations.

3. All first day offerings should be paid hereafter to the church *librarian*, instead of the church *treasurer*. This was as originally designed, and was voted last year, and re-affirmed by the General Conference this year. Let all remember this important point, so that no confusion may arise. The first-day offerings pass through the tract society channels to the General Conference Association, instead of through the church and Conference.

M. H. BROWN.

News of the Week.

FOR WEEK ENDING NOV. 24.
DOMESTIC.

—Mrs. Harriet Beecher Stowe appears almost well again.

—At midnight, Nov. 30, the canals in the State of New York will be closed.

—Fire destroyed the business portion of Pokomoke City, Md., causing a loss of \$500,000.

—The steamer "Servia," recently reported to have been sunk by the "Aurania," arrived at New York Thursday.

—On the basis of the presidential vote, the present population of Michigan is figured at 2,195,692, an increase of 342,034.

—Democrats of Jefferson County, Arkansas, have sworn out warrants against nearly fifty persons, principally negroes, for illegal voting.

—The Roman Catholic parochial schools of the United States are alleged to be 3,000 in number, with an enrollment of 511,000 scholars.

—For the week, up to Friday evening, the total amount of gold taken at the assay office at New York for shipment to Europe was \$4,654,000.

—A call has been issued for a constitutional convention, Dec. 5, at Jamestown, D. T., to further the early admission of that Territory into the Union.

—The epidemic of diphtheria at Oxford Junction, Iowa, is reported subdued. In that town and vicinity, there were 190 cases and forty-two deaths.

—The greater part of the business district of Eureka Springs, Ark., was burned Friday morning, the loss reaching \$200,000, with limited insurance.

—Millers of Southern Dakota met at Aberdeen, Wednesday, to organize an association. They say the Dakota wheat yield is larger than it has been estimated.

—It is alleged that a carpet "trust" has been formed, and that an advance of about ten cents per yard will be ordered on all carpets above the grade of fair.

—The town of Alden, Iowa, has been quarantined to prevent the spread of diphtheria, with which the place is now afflicted, five persons having already died.

—Minnesota saw-mills have shut down, or are preparing to do so soon. The season's cut is estimated at 334,000,000 feet, about 20,000,000 feet above the record.

—Fire Monday night destroyed the Beaver Falls (Pa.) Rolling Mills, six men being seriously burned, of whom two are not expected to survive. The financial loss is \$15,000.

—At Indianapolis, Monday, the Boys' and Girls' National Employment Association began its third annual convention. The object of the society is to look after the truant, tramping, and neglected classes of youth.

—Eight unidentified bodies of men who lost their lives in the recent fire at Rochester, N. Y., were buried Wednesday. Schools were closed and business was suspended. Twenty thousand dollars has been raised for the sufferers.

—Five coaches of the Harrison accommodation on the Cincinnati Indianapolis, St. Louis, and Chicago Railroad, due at Cincinnati Tuesday morning, were thrown from the track by a broken rail, and forty passengers more or less hurt, several of them seriously.

—At Whitney's glass works in South Camden, N. J., Monday, the blowing trough burst, releasing forty tons of molten glass, which ran in a fiery stream, setting the works on fire. There were 100 men employed in the building, but all escaped in time. The loss is \$3,000.

—An odd book soon to be published in New York for private circulation is to contain a catalogue of the very wealthy men of the United States. About forty years ago a similar book was printed, and the standard of wealth then was fixed at \$100,000. Now it is \$1,000,000.

—Three-fourths of the switchmen at Indianapolis struck, Thursday night, the superintendents having refused to concede their demands. Three engineers on the Belt Line were compelled to draw the fires from their engines, and a fourth man, who refused, was beaten and seriously wounded.

—Chief Mays, as alleged, has made a proposition to the Cherokee Strip Association to lease the strip for fifteen years, at an annual rental of \$200,000 for the first five years, \$250,000 for the second five years, and \$300,000 for the remaining years. It is intimated that the proposition will be accepted.

—Fire in the First Ward public school at Long Island City, N. Y., Thursday afternoon, caused a panic among the 900 children, who rushed pell-mell from the building, blocking the stairways and exits. None of the children were fatally hurt, though scores were badly bruised and hurt. The fire resulted in little damage.

—The earth's surface, for an area of half a mile square, between mines owned by the Lehigh Valley and Delaware and Hudson Coal Companies, near Wilkesbarre, Pa., caved in, Friday, to an average depth of six feet. No lives were lost, but the Wilkesbarre Water Company's sixteen-inch mains, extending under this district, were snapped off, and the mines flooded.

—A report that President-elect Harrison was in favor of an effort by the Government to secure the annexation of Canada, and advocated its purchase with the present treasury surplus, created intense excitement in Canadian circles,

Thursday. The report was published in the Montreal Star, but General Harrison himself denies having said anything whatever on the subject.

—The fast Cunard steamer "Etruria," which left Queens-town for New York Nov. 10, was struck on Monday by a huge tidal wave, which swept over her decks with terrific force, hurling one of the seamen against the framework of the vessel with such force as to result in his death shortly after. A furious storm was raging at the time, and on Wednesday the ship encountered another equally severe, during which three passengers and a seaman received serious injuries.

FOREIGN.

—In Havana, Cuba, a consumption tax, taking effect Jan. 1, next, has been imposed on fuel, food, and drinks of all kinds.

—John Bright, the English statesman, who has been unwell for some time, is now reported as in a very critical condition.

—The German parliament was opened Thursday, the 22d, with a speech from Emperor William, in which he took a hopeful view of the situation, and stated that he had labored unceasingly to promote the prospects of peace, which he hoped and believed would be preserved.

—Reliable advices from Constantinople state that the sultan has finally agreed to the joining of Bulgaria and Eastern Roumelia, provided Prince Ferdinand renounces all designs upon Macedonia. The result is said to be due to the efforts of the papal nuncio, who made a tour of the Balkan States.

—A conference of influential Australians and Canadians was held in London, Nov. 22, Sir Donald Smith, of Montreal, presiding. The question of laying a cable from Vancouver to Australia, to touch at Hawaii, Fanning Island, Samoa, Fiji, and New Zealand, was discussed and approved, and it was voted to urge the imperial government to support the project. It was said that the tariff between England and Australia by this route would be four shillings per word.

RELIGIOUS.

—The Waldensian Church in Italy, has thirty-seven pastors, and employs eighty-five men and women as evangelists, Bible readers, teachers, etc., of whom fifty-two are converts from Catholicism.

—It is proposed to celebrate the hundredth anniversary of the death of Charles Wesley on the second Sunday in December, by singing in all Protestant churches some of his best known hymns, and having sermons or addresses on "Christian songs."

—The Church Temperance Society opened at New York, Monday, its seventh annual convention, the Rev. Dr. C. W. Whitaker, Bishop of Peru, presiding. This society asserts "the inherent right of every man to temperately use or totally abstain" from intoxicating liquors.

—Mr. Spurgeon is reported as being very ill. Recent reports of his condition are more unfavorable than ever. He suffers from severe rheumatic gout, complicated with other disorders. The great Baptist preacher is not likely to be heard again in the pulpit this winter.

—The Irish bishops have received another papal rescript. It orders them to execute actively the former rescript, which instructs them to denounce the plan of campaign and boycotting. It also orders them to direct the priests to preach against agitation, and to forbid them to take any part in the boycotting and plan of campaign movements, which they must oppose with all the means in their power.

—A decision was rendered at Janesville, Wis., Monday, by Circuit Judge Bennett, in the Edgerton Bible case, the suit of Frederick Wells et al. vs. the School Board of the city of Edgerton. The plaintiffs, who were Catholics, claimed that the reading of King James' version of the Bible in the public schools, was sectarian instruction, and in violation of the laws of Wisconsin. The decision was against the plaintiffs.

Appointments.

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

THERE will be a general meeting at Sauk Center, Minn., Dec. 5-9. A. D. OLSEN.

GENERAL meeting at Memphis, Mich., beginning Friday evening, Dec. 7. We hope to have a good attendance of the friends from the surrounding country. W. OSTRANDER. T. M. STEWARD.

PROVIDENCE permitting, I will meet with the brethren in Iowa, at their State meeting in Des Moines, Nov. 29 to Dec. 5. Should be glad to see a good representation of our brethren and sisters in attendance. E. W. FARNSWORTH.

BUSINESS NOTICES.

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

WANTED.—Places among S. D. Adventists near Battle Creek, Mich., for two boys, aged respectively eleven and nine, the elder to work for board, clothes, and schooling, and the younger for board and schooling. Address by letter, Mrs. Alma E. Williamson, Algona, Kosauath Co., Iowa.

Obituary Notices.

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

LENDAL.—Died at Oregon City, Oregon, Nov. 6, 1888, William Lendal, son of Samuel Lendal, aged 11 years, 5 months, and 6 days. CHAS. A. WYMAN.

ARMITAGE.—Died at her home at Darlington, Wis., Oct. 28, 1888, Mary, wife of Benjamin Armitage, aged 40 years, 7 months, and 5 days. She and her husband embraced the truth in 1861, through the labors of Elds. Ingraham and Stoward. She had suffered almost constantly for seven years with the asthma, but bore it with patience, the "blessed hope" cheering and lighting her pathway to its close. A husband, three sons, and a daughter are left to mourn. Their faith is strong, that if faithful to the precious cause of truth, they will meet her in the first resurrection. W. S. HYATT.

THOMAS.—Died in Portville, N. Y., Aug. 7, 1888, my dear companion, Marle Wells Thomas, aged fifty years. She accepted the truths of the third angel's message, and united with the church at Wellsville, N. Y., in Sept., 1882, and has been a faithful member since that time. The funeral was well attended, and the stand thickly decorated with flowers as a token of respect shown by her many friends. The funeral services were conducted by Eld. Geo. B. Kenyon (S. D. Baptist); text, 1 Cor. 12:28. We laid her away to rest till the Lifegiver shall come, sorrowing not as those without hope. S. B. THOMAS.

MORRILL.—Died at Kempton, Ill., Oct. 25, 1888, of typhoid fever, Harry Morrill, son of A. M. and L. B. Morrill, aged 7 years, 1 month, and 3 days. Though so young, our little boy gave evidence of Christ's kind hope and patience far beyond his years. Through a long and painful illness of fifty-four days, he was uncomplaining, and ever thoughtful for others; and the last morning of his life, though so weak, he took part in family worship, as usual. Our hearts are sore, and his place in our home can never be filled, yet we feel that his life is hid with Christ in God, and that if by patient continuance in well-doing we prove faithful, we shall meet him again in the earth made new. A. M. AND L. B. MORRILL.

BARLAND.—Wilbert E. Barland died at the home of his parents, in the town of Hope, Midland Co., Mich., Oct. 15, 1888, of typhoid fever. Wilbert was born in Haldiman Township, Canada, Nov. 30, 1871. He began to keep the Sabbath with his parents about six years ago, and was a good, industrious, kind-hearted young man. He took a deep interest in the Sabbath-school, being secretary at the time of his death. Wilbert was greatly beloved by his young associates and by all who knew him. While his parents mourn their loss, they look forward with bright hopes of seeing their dear one come again from the land of the enemy, clothed with immortality. Words of comfort were spoken by the writer to a large congregation of sympathizing friends, from 1 Tim. 4:8. J. C. HARRIS.

PRESCOTT.—My dear mother, Lydia H. Prescott, died very suddenly at North Berwick, Me., of heart failure, Nov. 2, 1888, aged 81 years and 8 months. In early life she professed faith in Christ, and joined the Free-will Baptist denomination, in which relation she was very devoted. She, with my dear father, embraced the first message about the year 1842. Though among those who suffered great disappointment in the passing of the time in 1844, they held to the faith that Christ would soon come, and joyfully embraced the third angel's message about thirty-two years ago. This truth has been very precious to her ever since she received it. Many of the Sabbath-keepers, and especially the ministers, in Vermont, where she lived twenty-nine years, will remember her labors of love, in ministering to their wants as they attended meetings at her house. Her labors are ended. Funeral services were conducted by Eld. Dexter, Free-will Baptist, the text being Mat. 3:17. An aged companion, with whom she had lived sixty-two years, is left to mourn her loss. J. L. PRESCOTT.

TITUS.—Died in Woodbridge, Hillsdale Co., Mich., Oct. 3, 1888, our beloved brother, Charles I. Titus, aged 54 years, 8 months, and 24 days. Bro. Titus was born in the State of New York, but in early life moved with his parents to Canada, and from thence in a few years to Hillsdale County, Mich., while still a youth. Bro. Titus was twice married, and leaves a wife and five children to mourn. Our brother came to his death by a sad accident. He attended a political meeting at Frontier, and in assisting to raise a pole, a chain broke, and the heavy iron pulley struck him in the forehead, and crushed his skull. He lived for five weeks after this, and it was thought by the surgeons that he would recover; but complications too difficult for nature to cope with, set in, and human skill proved unavailing. Bro. Titus had been for fifteen years a believer in the third angel's message. His integrity none could question. The little church at Camden has experienced a serious loss. For years he had given no attention to politics, and on this occasion did not know of the pole-raising when starting from home; but, seeing others lifting, he ran to help, and almost instantly the blow came that resulted in his death. The large concourse of people present on the funeral occasion showed the esteem in which he was held in the community. The address was made by the writer, from Jer. 48:17. He sleeps by the side of wife and parents, to awake, we trust, in the morning of the first resurrection. His bereaved companion and children have the sympathy of all who know them. D. H. LAMON.

ADDRESSES.

All mail to John M. Clarke should be addressed Spokane Falls, Wash. Ter.

My address until further notice is Grant's Pass, Oregon. WM. POTTER.

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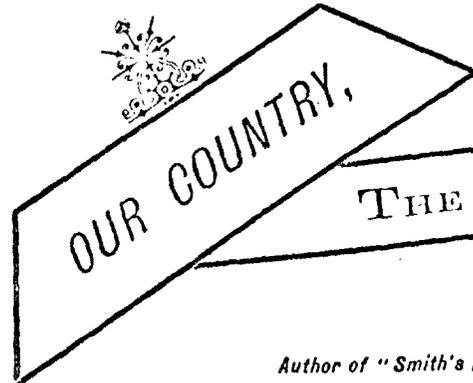
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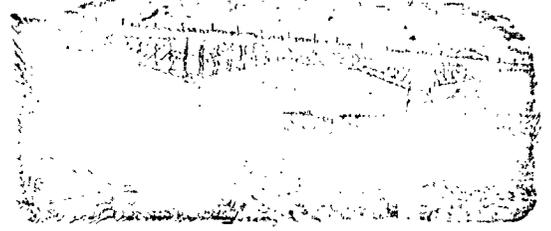
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The Review and Herald.

BATTLE CREEK, MICH., NOV. 27, 1888.

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A sanitary convention, under the auspices of the Michigan State Board of Health, is to be held in Hastings, Mich., Dec. 3 and 4, 1888. In the first and third sessions, discussions of important medical topics will be led by Dr. J. H. Kellogg, of the Sanitarium. In the fourth session, at 2 P. M., Dec. 4, he will present a paper on "Ventilation and Heating."

THE COLLEGE LECTURES.

ON account of the nearness of the close of the Fall term, it has been thought best, after consultation, to defer the opening of the lecture course in the College, to the beginning of the Winter term, Dec. 12. And to make out the full time, the lectures will probably be continued through the Spring term. Eld. A. T. Jones will present, as a part of the course, a series of lectures on the question of "Religion and the State," involving a discussion of the principles underlying the present National Reform movement in this country. These lectures will commence with the opening of the course, Dec. 12; and those who wish to get the benefit of them, should be present at the beginning.

CHRIST AT A DISCOUNT.

Is it not one of the strangest anomalies in the Christian world that a people styling themselves the "Disciples of Christ," should speak of Him whom they profess to take as their Master, after the tenor of the following paragraph? We clip it from an article by T. H. Popplewell, in the *Christian Leader*, of Cincinnati (Disciple paper), of Sept. 11, 1888. He says:—

If we should believe the preaching and obey all the commands of John the Baptist, the seventy, the twelve and even Jesus himself before Pentecost, it would not constitute us members of his body—the church.

It is a daring act of ignorance and arrogance to throw away the Old Testament, as many do. What can be thought of those who, in addition to this, set aside all that is revealed to us of the teachings of Christ in the four Gospels? What constitutes a Christian? Did the apostles after Pentecost go beyond the teachings of their Lord and Master? Were

they not commissioned to teach just those things which he had commanded them? Matt. 28: 20. Was not the outpouring of the Spirit on the day of Pentecost and other occasions to call to their remembrance what Christ had taught them (John 14: 26) and to enable them to enforce with power just those things? Is Christ the head of the church, the chief corner-stone, the source of all light and truth? Those who think he is not, should certainly take some other name besides "Disciples of Christ."

WITH the agitation on the Sabbath question continually going forward, but resulting in the discovery of no position which the defenders of the first-day Sabbath can consistently hold, it is not strange that some rather queer positions on the subject should occasionally be taken by the ever-shifting forces of the latter. Thus Rev. Joseph Wild, D. D., as reported in the *Canadian Advance* of Oct. 21, preached to his congregation in Toronto, that man ought, in this dispensation, to observe two days: Saturday, because it is the Sabbath, and Sunday, because it is the Lord's day, the one being designed to prepare us for the other. Theoretically, this idea is doubtless entitled to equal rank with most of the ideas which have been evolved before it in the Sunday-Sabbath controversy; but practically, it is without any value whatever; for however willing supporters of the first-day Sabbath may be that seventh-day observers should rest on two days of the week, there is not the remotest probability that they would ever be willing to adopt such a practice themselves.

THE following is a specimen of the kind of literary food which is ladled out by certain Catholic journals of Italy, in this elsewhere enlightened age, to the ignorant masses, which probably have no access to a more reliable source of information. It is taken by the *Christliche Welt* from an Italian paper published near Naples:—

Martin Luther, the chief originator of the sect of the Protestants, throughout his entire life sustained the most intimate relations with the Devil, from whom he received his unhallowed doctrines. The Devil slept with Luther, he helped him in his studies, and even ate with him. Respecting Calvin and Zwingle, we know similar things. There exists, in recent times, a sect of Devil-worshippers, which has no other origin than in the so-called Reformation.

The only reason such vituperation does not appear in American Catholic journals is that people here would be intelligent enough to discern its true character at a glance.

IN an article recently contributed to the *Fortnightly Review*, on "Missionary Finance," Canon Isaac Taylor, who has lately become conspicuous in the religious arena through his attacks on foreign missionary methods, mentions the fact that vast sums locally raised for the missions of the region do not enter into the system of home-audited accounts, and surmises as the reason that much of the money "is employed in paying converts, those 'rice Christians,' or 'rupee-Christians,' as they are called, whose existence so seriously discredits the genuine results of the labors of the missionaries." If this surmise be true,—if it be true that the gift of God is set before the heathen as purchasable with money or goods,—then such foreign missionary work has certainly reached a stage in perversion where the sooner it is stopped, the better. It is but a repetition of the case of Peter and Elymas the sorcerer, only in this instance Elymas does not offer to purchase the grace of God, but Peter buys it for him.

A BALTIMORE journal prints the following item, which has in substance appeared in many other journals within a short time past:—

A German newspaper published in Palestine states that the city of Jerusalem is growing in size and population at a remarkable rate. Its growth is all the more surprising because neither its situation nor its trade are favorable to a rapid increase; it lies amongst a not very fertile group of mountains; it has next to no commerce, and it has no manufactures. Nevertheless, new buildings are rising daily; churches, gardens, and institutes of various kinds are filling up the formerly desolate neighborhood, to the distance of half an hour's walk beyond the old limits of the city. The Jews are to the front as builders. Their houses spring out of the ground like mushrooms—uniform, ugly, one-storied, plentifully supplied with windows, but with no manner of adornment. The Rothschilds have completed a new hospital.

Jerusalem is getting ready to become the rallying place of Mohammedanism when, in the fulfillment of prophecy, the Turk, driven from Constantinople,

shall "plant the tabernacles of his palace between the seas in the glorious holy mountain." Dan. 11: 45. Is not this the true meaning of the sudden stir and growth which has become visible within its walls,—a growth which "is all the more surprising because neither its situation nor its trade are favorable to a rapid increase; it lies amongst a not very fertile group of mountains; it has next to no commerce; and it has no manufactures"?

THE following, relative to the work of the recent Chicago meeting of the Illinois Sabbath Association, appeared in Saturday's issue of the daily *News*, in a column devoted to "Private Opinion." The fact that there are many outside the ranks of seventh-day observers who discern the evil which lies hidden in the movement for Sunday legislation, and are willing to speak out in opposition to it, should be an encouragement and a stimulus to us who realize better than others can be expected to do, the urgent necessity of getting the truth on this subject before the public. This bit of private opinion was addressed to the *News* from a resident of Chicago:—

Your synopsis of the Rev. Dr. Blanchard's sermon in Monday morning's *News* suggested the query: Whither are we drifting? Toward the twentieth century or the sixteenth? What is the tendency of all this agitation for legislation on a question purely religious, and relating solely to personal conscience? It is clearly a step toward re-establishing the ecclesiastical intolerance and intellectual thralldom of the Middle Ages, which is more to be deplored than the evil it proposes to remedy. The trouble is that these self-styled National Reformers mistake their calling. The mission of the churches is that of moral educators, and not of legislators; and any movement toward the legislative enforcement of any religious institution—Sabbath observance or anything else—is a long backward stride toward a union of church and state, and to be deplored by every lover of human liberty. Mr. Blanchard says: "The Puritans did not invent the Christian Sabbath, but found it in the Bible." Can he inform the public where in the Bible he finds any authority for attaching any sacredness to the first day of the week, commonly called Sunday? For no sacred character can be found ascribed to the "venerable day of the sun," except in heathen mythology, or by authority of the church, whose jurisdiction Mr. B. will promptly deny.

Let it be remembered also that while there are many who, like the gentleman above quoted, are intelligent enough on the subject to discern the evil of such doings at a glance, there are very many more who only need to have their attention called to it, to be led to take a similar stand against it.

While it is true that this movement must ultimately succeed, and that persecution must finally ensue, as the word of prophecy has pointed out, it is also true that this result cannot be reached until popular sentiment has been worked upon so as to support measures having that end in view. As yet, popular sentiment, though in a latent form, is in our favor; but it is fast being awakened to a perverted view of the question, through the mediumship of the press, the lecture platform, and the pulpit. It needs no great wisdom to discern the expediency of reaching the public with our views before they have had a chance to become influenced in the wrong direction.

NOTICE.

THE dedication of the new church building at Norwich Town, Ct., and the meetings to be held in connection therewith, should have been announced to take place Dec. 8, 9, instead of Dec. 1, 2, as given in our last issue.

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