

# Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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### SEA MISTS.

THE long blue waves upon the golden sands  
Are rolling in;  
Steady their throb, as if beat of heart that stands  
At peace within.

There are blue hills beyond the tide, but they  
Are shrouded now;  
The sea mist, stretching all across the bay,  
Hangs thick and low.

Yet are they there. The fisherman who steers  
His boat, brown-sailed,  
By compass true, doubts not, nor trembling fears  
His errand failed.

There are blue hills beyond life's restless tide;  
At times we catch  
Faint glimpses of their beauty, such as chide  
Our faithless watch.

Why strain our eyes to pierce the mist that hides  
Our picture dim?  
We have a Pilot who commands the tides;  
Trust all to him.

—Selected.

## 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.

### NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

#### AT THE MASSACHUSETTS CAMP-MEETING.

THE camp-meeting at Worcester, Mass., Aug. 22-28, was one of great interest to all our people who were present. It was an occasion of special interest to me. I there met a large number of believers, some of whom have been connected with the work from the very rise of the third angel's message. Since our last camp-meeting, Bro. Hastings, one of the faithful standard-bearers, has fallen at his post. I felt sad as I saw others weighed down by the infirmities of age, yet I was glad to see them eagerly listening to the words of life. The love of God and his truth seemed to glow in their hearts and to light up their countenances. Their eyes were often filled with tears, not of sorrow but of joy, as they heard the message from God by the mouth of his servants. These aged pilgrims were present at nearly all the meetings; as if they feared that, like Thomas, they might be absent when Jesus should come in, and say, "Peace be unto you."

Like ripening grain these precious tried and faithful ones are fitting for the harvest. Their work is nearly done. They may be permitted to remain till Christ shall be revealed in the clouds of heaven with power and great glory. They may drop out of the ranks at any time, and sleep in Jesus. But while darkness covers the earth and gross darkness the people, these children of the light can lift up their heads

and rejoice, knowing that their redemption draweth nigh.

We were glad to see many of the citizens of Worcester attending our meetings through the week, not only in the evening, but during the day. The Lord gave great freedom to his servants while they proclaimed the truth. The meeting broke up when the interest was deepest. We did wish that all could have remained a few days longer.

As I looked over the congregation of believers, and marked the serious, earnest, expression upon their countenances, I asked myself, How will it be with these dear souls when they return to their homes and to their little churches? Will they bear with them the sweet, heavenly atmosphere that has pervaded our camp-meeting? Will the doubting ones put away their skepticism, and cultivate faith and love? Will the worldly ambition, the pride and lukewarmness, that have been gaining ground among our people be put away? Will all feel an individual responsibility to let their light shine? to live and work through Christ for the prosperity of the churches to which they belong? Will their works correspond with their faith?

A good work has been begun, and we hope that it will not end with the meeting, but that there will be a reformation in every church. Parents and children should seek a new conversion, that the light from them may extend to their neighbors. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

I repeat, Will our brethren reap from this meeting all the good which they can and should obtain? For all these privileges they are accountable. The words spoken will be to the hearers a savor of life unto life or of death unto death. The Lord is coming; the alarm must be sounded. The people who profess the truth are unready. Should their probation close now, they would be weighed in the balance, and found wanting. Some have not made earnest efforts to overcome; they have not realized the danger of continuing in sin, and have become almost content where they are. As I felt their peril, I longed to see them coming up out of the dark cellar of unbelief, into the upper room where there is light and happiness. I greatly regretted that we must close the meeting without seeing a deeper and more thorough work wrought in their hearts.

Many who nominally assent to the truth will fail to enter the kingdom of God, because they do not in their daily life practice that which they profess. As I looked over the congregation, my eyes rested upon not a few who had a knowledge of the truth, and who, if this knowledge were but sanctified, might accomplish a work for God. I thought, If all these realized their accountability to God and their duty to their fellow-men, and would work as the Lord has given them ability, what a light would shine forth from them in Massachusetts, and even extend to other States! If every one who has professed faith in the third angel's message would make the word of God his rule of action, and with strict fidelity perform his work as a servant of Christ, this people would be a power in the world,

It is not alone those who labor in word and doctrine who are responsible for souls. Every man and every woman who has a knowledge of the truth should be a co-worker with Christ. We have but one minister laboring in Massachusetts. If it is God's will that the State have no more ministerial help, then he requires the lay-members to act as missionaries. Brethren, go out with your Bibles, visit the people at their firesides, read the word of God to the family, and as many more as will come in. Go with a contrite heart and an abiding trust in God's grace and mercy, and do what you can.

Things are not as they should be in Massachusetts. There are men who never gave a discourse in their lives, who ought to be laboring to save souls. Neither great talents nor high position is required. But there is urgent need of men and women who are acquainted with Jesus, and familiar with the story of his life and death.

Talent is too much idolized, and station too much coveted, even among Seventh-day Adventists. There is too eager a desire to ride upon the high places of the earth, and too little willingness to follow the Saviour in the path of cross-bearing and humility. There are too many who will do nothing unless they can be leaders; too many who must be praised and petted, or they have no interest to labor. To work in a humble way for Jesus, and though unnoticed to still work on, sowing the seeds of truth, appears to them an unattractive and unwelcome task. All this springs from mistaken conceptions of usefulness and honor. The wide, deep rivers are admired and valued, while the hundreds of little rills that help to form these broad and noble streams, are all unnoticed. Yet the humble brook that makes its noiseless way through grove and meadow, bringing health, and fertility, and beauty, is as useful in its way as the broad river.

We do not need eminent men so much as good, true, and humble men. God calls for those of all classes and all trades to work in his cause. Those are wanted who will begin at the lower rounds of the ladder, who will, if need be, eat their own bread and quietly perform their duty; men who will not shrink from diligent labor to acquire means, or from rigid economy in its expenditure, and who will devote both time and means to work for the Master in their own families and their own neighborhoods. If the work of reformation be begun and carried forward in each family, there will be a living and prosperous church. Things must first be set in order at home. The cause needs those who can work at home, who will study the Bible, and practice its teachings, and who will train up their children in the fear of God. Then let diligent, persevering effort be put forth for others, with earnest prayer for the aid of divine grace and power, and great results will follow missionary labor.

No matter who you are, it is the mind, the heart, the sincere purpose, and the daily life, that mark the value of the man. Restless, talkative, dictatorial men are not needed in this work. There are too many of them springing up everywhere. Many youth who have but little experience, push themselves forward, manifest no reverence for age or office, and take offense if counseled or reprovied. We have already more of these self-important ones than we want. God

calls for modest, quiet, sober-minded youth, and men of mature age, who are well-balanced with principle, who can pray as well as talk, who will rise up before the aged, and treat gray hairs with respect.

The cause of God is suffering for want of laborers of understanding and mental power. My brethren and sisters, the Lord has blessed you with intellectual faculties capable of vast improvement. Cultivate your talents with persevering earnestness. Train and discipline the mind by study, by observation, by reflection. You cannot meet the mind of God unless you put to use every power. The mental faculties will strengthen and develop if you will go to work in the fear of God, in humility and with earnest prayer. A resolute purpose will accomplish wonders. Be open, firm, decided Christians. Exalt Jesus, talk of his love, tell of his power, and thus let your light shine forth to the world.

#### "MY WORDS SHALL NOT PASS AWAY."

BY ELD. R. F. COTTRELL.

"HEAVEN and earth shall pass away," said Jesus, "but my words shall not pass away." This most solemn and impressive affirmation of our Saviour, this assuring asseveration concerning the reliability and steadfastness of his own words, indicates the greatest importance of unwavering confidence in the declaration he had just made, on the part of the people who are the most deeply interested of any in its fulfillment, those whose faith would be tried upon this very point. The declaration he had made, which called forth this assurance that his words should not fail of fulfillment, was, "This generation shall not pass, till all these things be fulfilled." Consequently the people pointed out by the expression, "this generation," are the people immediately concerned in the fulfillment of the promise,—the generation that should "see the Son of man coming in the clouds of heaven with power and great glory." The assurance that he will come to their deliverance without fail, is given on purpose to sustain their faith in their deep and final trial and persecution.

The generation mentioned cannot be the generation living at the time the prediction was given; for they did not witness the grand event, nor the tokens that were to precede it. Does the term signify some race of men who were to exist from that time to the end? That cannot be; for the Lord was speaking of the nearness of the event. "When ye shall see all these things, know that it is near, even at the doors. . . . This generation shall not pass." It is evidently the generation living at the time when the promised tokens in the sun, moon, and stars have all appeared.

Fifty years ago this November, the writer saw the falling of the stars, the last merciful warning of the approach of the day of the Lord, when the powers of the heavens shall be shaken, as given in Matt. 24, being then nineteen years of age. Though now in my seventieth year, I can still testify that the words of the blessed Jesus have not failed, and I firmly believe that they will not. I can see no reason, except my own unworthiness of translation without death, why I may not live to witness the event, the most grand and glorious that earth ever saw. But—

"There is suffering ere the glory,  
There's a cross before the crown."

The living saints are yet to meet  
And brave the dragon's utmost ire; \*  
The grave will be a blest retreat,  
When earth is whelmed in troubles dire.

And as I said some thirty years ago, so I say now,—

Thy righteous will be done, O God,  
To meet the foe and overcome,  
Or lay me down beneath the sod,  
Sleep a short sleep, and then go home.

My friends, there is work to be done for ourselves and others, to prepare for the stupendous event which is just before us. The Lord help us to do the work!

#### THE LORD IS COMING.

BY J. E. GREEN.

The Lord is coming! glorious theme;  
We love to tell it o'er and o'er.  
Coming his people to redeem  
From all their sins forevermore.

The Lord is coming! Earth, rejoice!  
Lift up your heads, ye saints, and sing.  
O praise the Lord with heart and voice;  
We soon shall see our blessed king.

The Lord is coming! tell it round  
To saint and sinner, high and low.  
Let earth's remotest climes resound,  
Let every soul the tidings know.

The Lord is coming! hasten now  
To get the wedding garment on,  
Let every one in meekness bow,  
And seek Christ's righteousness alone.

The Lord is coming! then we'll lay  
Down our besetments and our care,  
And in the blest eternal day  
Our Saviour's glory we shall share.

The Lord is coming! tongue cannot tell  
The glories of that better land,  
Where Christ will reign, where saints will dwell,  
A holy and a happy band.

The Lord is coming! all may join  
The praises of that heavenly throng;  
But they must leave earth's carnal joys  
If they would sing redemption's song.

#### CONVERSION.

BY ELD. J. D. PEGG.

CONVERSION is declared to be necessary in order to have eternal life. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. "Except a man be born again, he cannot see the kingdom of God." John 3:3. "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Why is conversion so necessary? "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7); and to "be carnally minded is death."

God would have all his creatures obey him, and do "by nature the things contained in the law." We find that the law is spiritual, but we are carnal, sold under sin (Rom. 7:14); and when we would do good, evil is present with us (Rom. 7:21); and that it is because of sin dwelling in us. Rom. 7:20. A "law of sin and death" is found in our members, warring against the law of the mind, and bringing us into captivity to the law of sin which is in our members." Rom. 7:23. The law was powerless to help us; it only uttered its condemnation, and was "weak through the flesh." In order for us to ever be able to keep it, a special work must be wrought in us. This work we call conversion. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3.

Sin is the work of Satan. It was introduced by him, and is cultivated and encouraged by him. "He that committeth sin is of the devil." 1 John 3:8. "Ye are of your father the devil," was said of those who followed sinful ways. John 8:44. Sin, like the poison of the fiery serpent, has become incorporated into our every part; it is in us, and "reigns" there. We are powerless to cure ourselves of this great imperfection, and feeling our great need, we are led to cry, "Who shall deliver us from the body of this death?" God has provided a remedy, not only for past sins, but that will deliver us from the power and poison of sin, "condemning sin in the flesh;" "that sin should no more reign in our mortal bodies." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. He who could command the tempest to cease its raging, and it obeyed; he who could command the devil to come out of the poor demented one, and he obeyed, and from a raging maniac became a harmless man wishing to ever remain with Jesus,

—this same Jesus can say to the sin-stricken soul, "Be clean."

That "law of sin and death in our members" is overcome by the "law of the spirit of life in Christ Jesus." "As Moses lifted up the serpent in the wilderness," so was Christ "lifted up;" and as the bitten ones looked, and were healed, so the sin-sick can also look to Jesus and be healed.

This is conversion. "If any man be in Christ, he is a new creature" (2 Cor. 5:17), and is "renewed in knowledge after the image of him that created him." Col. 3:10. Being now "strengthened with all might," they are able to do the "righteousness of the law," which before they could not do. The object of God in this work of conversion was not to do away with his divine law, but to take hold of us, and bring us up to the high position where we could obey it, and render an acceptable obedience from the heart. This is the "law written on the heart." Heb. 8:8. This is all brought about by repentance and faith in Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Can we believe that God has provided a remedy for sin? that Jesus can save to the uttermost all who believe in and trust him? Dear reader, do you feel, as you look at the great load of sins you must overcome, that the task is a hard one, and that you cannot accomplish it? Look at the wounds of a crucified Saviour,—crucified in order to give you the help you need. Look away from self to Calvary, and "come boldly to a throne of grace" to "obtain help" in time of need. Does not Christ invite you to be healed this way? Does he not say that by receiving him we have "power given us to become the sons of God"? And if the "Son makes you free, you are free indeed."

Dear reader, many are the burdens I have tried to carry myself in my past experience. Jesus felt wounded for my lack of faith; if I could have carried the burden, he was pierced in vain. I yielded, and if I am saved in the kingdom, it will be—

"Saved by grace alone.  
This is all my plea,—  
Jesus died for all mankind,  
And Jesus died for me."

How one who can trust and realize the love of God in the heart, can enjoy keeping God's law! His holy Sabbath—how pleasant to welcome it! It would be the greatest source of grief to think of disregarding any of God's commandments. This is one of the surest tests that our conversion is of God,—when we "love God and keep his commandments," and find them not grievous.

Once when appealing to a man who had preached to others concerning the claims of the Sabbath, he replied: "The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." "I am so glad of that," said I; "for the law of sin and death (if you are like Paul) was in your members warring against your mind; and if you are now free from this strife, and have the victory, you can now keep the law of God and find it pleasant." He seemed confused; for he had thought this text taught the degrading of God's law to our low level, rather than building us up to where we could be "sons" and "heirs" of God, and could keep his law acceptably.

Now, as the long evenings are upon us, why not meet at our places of meeting, and re-consecrate ourselves to God? Let us not rest until we have the assurance that God for Christ's sake has accepted us, and that he is our loving Father rather than a stern judge. The Lord is soon coming, and this is the "oil" which he wishes to find in our lamps. This is what we as the remnant people want. With the "commandments of God," we must have the "faith of Jesus;" and with such a Saviour to go to as we have, who can refuse his love?

—A devout Arab woman was asked, in her last illness, how she endured such suffering; she replied, "They who look upon God's face do not feel his hand."

## ALPHA AND OMEGA.

BY J. M. HOPKINS.

"I AM Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13.

*Christ was in glory with the Father "before the world was."* "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . . For thou lovedst me before the foundation of the world." John 17:4, 5, 24.

*Christ was the creator of all things.* "Who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. And he is before all things, and by him all things consist." Col. 1:15, 16, 17. See also 1 Cor. 8:6; Eph. 3:9; Heb. 1:1, 2. If, then, Christ created, who rested from his creative work upon the seventh day? Ans. Christ. Who blest the seventh day? Christ. Who sanctified the seventh day? Christ. Who by those three acts made the Sabbath? Christ. To whom, then, does the Sabbath belong? Emphatically to Christ, with the Father. "Therefore the Son of man is Lord [possessor] of the Sabbath." Mark 2:28. Whom do we honor by keeping the Sabbath? Christ, the "Alpha and Omega." Jesus said, "He that honoreth not the Son honoreth not the Father which hath sent him." John 5:23.

*Christ was the author of the plan of salvation.* "Looking unto Jesus the author [margin, beginner] and finisher of our faith." Heb. 12:2. Yes, it is to thee, blessed Jesus, that we are indebted for every blessing,—life, food, raiment, heavenly truth, all, all.

*Christ was the "Angel," the leader, the instructor and supplier of ancient Israel.* "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire to give them light; to go by day and night." Ex. 13:21. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21. Whose voice were they required to obey? The "Angel's." And in chap. 19:3-5, we read: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed," etc., thus proving that the voice of the "Angel" was the voice of the Lord. Paul, in his first epistle to the Corinthians, chap. 10:1, 2, 3, 4, 9, says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

In this connection, and in beautiful harmony with the above testimony, let us notice a few of the many points of similarity between the Old and New Testament records of Christ.

The same Holy One of Israel who instructed Moses to "say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:14), again said unto the unbelieving Jews: "Before Abraham was, I am." John 8:58. Had the Saviour designed merely to notice a point of time in his history, he could have said, Before Abraham was, I was; but the expression "I AM" conveys an idea of eternity.

The same blessed One who appeared in the

burning bush (Ex. 3:1-6), and who afterward caused Aaron's rod to bud and bear blossoms and yield almonds (Num. 17:8), again worked in the same field of nature when he cursed the fig-tree in the way. "And presently the fig-tree withered away." Matt. 21:10.

The same wonder-working Lord who divided the waters of the Red Sea (Ex. 14:15), again said to the troubled waters of Galilee, "Peace, be still. And the wind ceased and there was a great calm." Mark 4:39.

The same power who miraculously sweetened the waters of Marah (Ex. 15:23-25), appeared at the marriage in Cana of Galilee and turned the water into wine. John 2:1-11.

The same Great Provider who for forty years fed the hosts of Israel with manna from heaven, and quails in abundance (Ex. 16:11-15), again compassionately blessed the loaves and fishes, and thus supplied the famishing multitude. John 6:5-14.

The same Almighty One who caused the earth to open and swallow up Korah, Dathan and Abiram (Num. 16:31-34), cried with a loud voice, "Lazarus, come forth." "And he that was dead came forth." John 11:43, 44.

The same Great Physician who caused Moses' hand to become "leprous as snow" and then "as his other flesh" (Ex. 4:6, 7), again restored the "withered hand" (Matt. 12:10-13), and cleansed the "lepers." Luke 5:12-15.

The same Just One who came down on Mt. Sinai and spake and wrote his Father's law, (Ex. 20:1-17 and 24:12), again in his first sermon upon the mount, taught obedience to the same holy law. Matt. 5:17-21.

The same Kind Creator who made the Sabbath for man (compare Heb. 1:1-2, Col. 1:16 with Gen. 2:2-3), said "it was made for man." Mark 2:27.

And now, kind reader, after having read the above testimony, allow me to ask, Who, for the long period of fifteen hundred years, from Moses to the cross, witnessed the rivers of blood shed as a typical sacrifice, and knew, oh! too well, that his own heart's blood must in the future meet it all as an antitype? Who saw the struggling victim? Who saw all the pain and suffering? Who witnessed the rebellions of Israel, and whose heart ached with pain because of the wickedness? 'Twas Christ, the Son of God; 'twas Alpha and Omega.

"When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view I'm lost,  
In wonder, love and praise."

*The Scriptures were revealed through Christ.* "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:9-11. These words plainly teach that the prophets,—Isaiah, Jeremiah, Moses, and all who foretold the sufferings of Christ,—were inspired by the "Spirit of Christ." What book of the Old Testament does not contain a prophecy respecting Christ? Not one word of inspiration have we in either the Old or the New Testament, but that was inspired by the Spirit of our blessed Jesus. He is emphatically the "Alpha and Omega, the beginning and the end" of the Bible. Heavenly Teacher! Precious, loving Saviour! Compare Dan. 10:21 with Jude 9; 1 Thess. 4:16; John 5:25; Rev. 1:1.

*Salvation is through Christ.* "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "I am the way, the truth and the life; no man cometh unto the Father but by me." John 14:6.

*Christ is our advocate and mediator.* "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. "For there is one God and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

*Christ is the resurrection and the life.* "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me [at the time of the resurrection], shall never die." They will be translated. John 11:25, 26. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. "I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and death." Rev. 1:18.

*Christ is our eternal, future King.* "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. "And he had on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. 19:16.

Dear reader, as you look over this broad field, are you not led to love and adore Him who has done so much for mankind? Next to the Father, we owe all to Christ. We do not have food, raiment, habitation, life, pardon of sin, peace with God, or hope of heaven except as they are given us through our Lord Jesus Christ. Truly, dear Saviour, thou art the "Light of the world," the "Alpha and Omega, the beginning and the end, the first and the last," ever blessed and holy Lord God. Not long hence, and those for whom he has done so much will be permitted to behold him, to hear his gentle voice, to dwell in those mansions he has gone to prepare. Brethren, sisters, take courage, for "your redemption draweth nigh."

Chatfield, Minn.

## WHY DON'T YOU OPEN?

"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

The Lord Jesus spoke these words to the church of the Laodiceans; they belong, nevertheless, to every sinner and every backsliding Christian. And it is certain that he has knocked on the hearts of many who read these lines; but—they have not opened unto him. Their loss is immeasurable. Yet, why did they not open to him? There are several reasons for this, and perhaps it may be useful to examine some of them:—

1. There are many who are altogether unacquainted with him who has said, "Behold, I stand at the door and knock;" and yet it is Jesus, the Son of the living God, who left his shining glory, and came down to this poor, sin-cursed world, for the sake of saving lost sinners; he is the Lord of glory, the Creator and Preserver of all things, the King of kings and Lord of lords, to whom is given all power in heaven and upon the earth, even the judgment over the living and the dead; he it is who desires entrance into the heart of the poor lost sinner to make him happy for ever. His incomparable love to the poor lost sinner has induced him to bear the agonies of Gethsemane, the tortures upon the cross, and the awful wrath of God. If you were able to comprehend this love, it would be impossible for you to refuse him entrance into your heart.

2. There are others who give no heed to the call of their Lord to open their hearts to let him in, because they are too worldly-minded. They like to have a Redeemer to take from them the fear of death, and give peace to their troubled souls; but for his sake to give up the world with its pleasures,—this is too great a sacrifice, one they cannot afford to make; this is asking what the worldling do not like to give up. Yet, poor sinner, hear what Christ says: "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

3. Others excuse themselves thus, when exhorted to open their hearts for the purpose of saving their souls: "I should like to listen to you, but I cannot; I am too weak." It is true



that sin has not only corrupted us altogether, but has made us weak also. But the sufferings of Jesus on the cross are sufficient to save the lost and weak sinner. The sinner has nothing more to do to secure his salvation but to acknowledge his lost and wretched condition and repent of his sins, receiving and believing what Christ has done for him, and that he has died for his sins.

4. Others, again, would first become better, and then receive the Lord. They will acknowledge neither that they are corrupt, nor that they are weak; but they believe that they are strong enough by themselves to resist the evil. All their efforts to become holy and godlike are in vain, however, and do not produce the desired result. The justice which a holy God requires of us, cannot be obtained by sinning less, by a moral life, or even by much prayer, or works of charity; for if salvation could be obtained in this way, there would be no use for a Saviour, and for what was the shedding of the precious blood of Jesus?

5. There are still others who will not open their hearts to the Lord, because they fear they will lose their honor and influence among men. And in reality, this will be the case in many instances; for the Lord says to his disciples: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. As long as we live with the world, we receive the honors and applause of the world, but as soon as we listen to the voice of Jesus, and open our hearts to receive him, everything changes. Contempt and persecution will then be our lot; and those who were our nearest and best friends often show themselves our most bitter enemies; everywhere we meet contempt and mockery. But how inexpressibly great is the reward for such worldly disadvantages! Those who suffer with him in this world, shall with him be glorified in heaven; and those who endure with him to the end here below, shall reign with him above; they are the heirs with God, and co-heirs with Christ. Rom. 8:17; 2 Tim. 2:12.

6. There are yet others, to whom the knocking of Christ comes at the wrong time. They are willing to open their hearts to him, not at present, but by and by. They think, "A more convenient season will come, and then I will surely open to him." But who can tell that the Lord does not knock to-day for the last time? Is this not perhaps the last year, the last day, the last hour, which is yet granted to you to live in this time of grace? Jesus, who loves you, crieth after you, "Open the door for me!" The devil, who hates you, crieth to thee, "Wait until to-morrow!" To which call will you listen and obey? "Now is the accepted time; now is the day of salvation." Jesus is now ready and willing to save you; will you slight him? To-morrow, death may have taken you away, and then it will be too late.

Finally, others even believe that it is not necessary for them to open their hearts to the Lord. Awful self-deception! You think, perhaps, my dear reader, that you are not so wicked as many others; perhaps you are known as a brave religious man, a professor of religion, and you are offended with those who call your attention to the salvation of your soul. However, be it known unto you that human honesty and the external signs of religion without a change of heart, will never satisfy God. The perfect work of Christ can only do this. By nature no human being is righteous before God,—no, not one. Wherefore, all men need redemption, through the blood of Christ. Before him every soul has to give an account; how will you stand before him? For this reason, deceive not yourself; you need a Saviour, as much as every other man.

And, now, my beloved reader, there may be yet other things which hinder you from opening your heart to the blessed Saviour; but remember one thing, which is certain; that is, if you do not, you will lose the eternal salvation of your precious soul. "Behold, I stand at the door and knock!" he says. He is ready to save

you, and to give you life and salvation,—yea, "all things free;" therefore open your heart to him!

#### SELF-WILL.

BY A. FORD.

THE difference between our will and God's will is the difference between perfection and imperfection. Man cannot improve on the ways of God. Every creature that follows the way marked out for it by its Creator will be just as happy as it has capacity for happiness, and all man's devices can make it no happier. Nature is perfect, and if any of her arrangements are interfered with, suffering is the result.

Man alone, of all earthly creatures, has thought to improve on the ways of God; but what a sad, sad failure he has made of it; and in the face of all the evidence before him, how hard it is for him to comprehend it! How prone men are to do things in their own way, even after making many mistakes and blunders, and sometimes even defeating their own purpose by too great self-will. There is no need for men to make mistake after mistake in experimenting, just for the sake of having their own way; there are good established ways marked out for those who are not too proud or self-willed to use the knowledge obtained by others, or the knowledge that God is ever ready to impart, and of which he is the author.

### The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

#### SERMON ON THE SECOND ADVENT.\*

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

THESE men of Galilee were the disciples of our Lord. They were standing upon the Mount of Olives. Their eyes were turned heavenward to catch the last glimpse of their ascending Master. These words of our text were addressed to them by the two angels who stood beside them at the moment. Angels had heralded the first advent and had sung the song of redemption over the cradle of the infant Saviour. Angels came and ministered to him in the wilderness after Satan had exhausted upon him all the resources of his craft in tempting him. An angel from heaven strengthened him in the garden, when he wrestled alone in bloody agony. And now as he ascends into heaven, angels are present to comfort his disciples.

Let us get a little view of this scene. Christ had been crucified, had died, had been buried, and had risen from the dead. He had shown himself alive to his disciples, and had convinced them of his resurrection by the most infallible and conclusive proofs. He had freely mingled with them for the space of forty days, speaking to them concerning the things pertaining to the kingdom of God. He had taken them a little way outside Jerusalem to that spot where he had often resorted, and which has been made forever sacred on account of having witnessed the bloody agony of the Son of God. He had just given them his last words of instruction, and had stretched out his hands,—those same hands which had been torn on the cross, to pronounce upon them his blessing. And as those precious words fell from his lips, he was parted from them and ascended into heaven before their eyes.

The disciples naturally gazed up after their departing Master. But their attention was speedily called back to earth. Two men stood by them, clad in white garments, and addressed to them the words of our text.

The first thing you will notice is that these words contain a promise. It is that *the Lord Jesus Christ will appear again upon this earth.*

We are told that when he left his disciples on

the Mount of Olives, he did not bid a final adieu to this world. He who once became the babe of Bethlehem, lived a life of humiliation, died in shame upon the cross, and has now ascended to his Father—"this same Jesus" shall once more re-visit this earthly scene of his sufferings and triumph.

But we have not only the word of the angels that he will come again; the Lord Jesus himself explicitly declares the same thing. Turn to the 24th and 25th chapters of Matthew. There you find, in his own words, an account of how this present gospel age is to close. It is to be brought to a close by the return of the Lord in power and glory. He tells us that when the time of the end shall have come, "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." Matt. 24:30. In continuation of the same discourse, he says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Chap. 25:31, 32. In the same connection also he tells us that his second coming shall be sudden and unexpected: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch, therefore; for ye know not what hour your Lord doth come." Chap. 24:36-39, 42. And we find this warning repeated in Luke: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Luke 12:40. This prophecy was

NOT FULFILLED AT THE DESTRUCTION OF JERUSALEM.

The Son of man did not then appear visibly, with his angels, in power and glory. All nations were not gathered before his judgment throne. He has not yet separated the righteous from the wicked, as a shepherd divides his sheep from the goats. These events are still future. They relate to the same time spoken of in the parable of the tares. "The good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:38-42.

I would also like to call your attention to another passage,—the passage where Christ speaks of being ashamed of those who are ashamed of him: "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark 8:38. You see that it is not *here* and *now* that he will be ashamed of such a one; it is not at death; it is not immediately *after* death; but it is "when he cometh in the glory of his Father with the holy angels."

Now these teachings of Christ by themselves are sufficiently clear and positive. But it may help us to know how the apostles, who were under his immediate instruction, understood them.

Paul tells us that the Lord Jesus "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. Speaking of the resurrection of the dead and the change of the living, he says that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the

\* A sermon preached by H. W. Congdon, Presbyterian minister.

trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." 1 Thess. 4:15-17.

And again he says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. To all this we may add the express statement of the apostle: "Unto them that look for him shall he appear the *second* time without sin unto salvation" (Heb. 9:28); that is, he shall not appear to become a sacrifice for the sins of men; and he shall appear unto salvation,—to bring to his people their final and eternal redemption.

This is the testimony of Paul. Now let us turn to Peter. We hear him exhorting the Jews after this manner: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things." Acts 3:19-21. He also exhorts all Christian people: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13.

The testimony of the apostle James is equally positive. Listen to his admonition: "Be patient therefore, brethren, unto the *coming of the Lord*. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until it receive the early and the latter rain. Be ye also patient; stablish your hearts; for the *coming of the Lord* draweth nigh." James 5:7, 8.

To the same effect the apostle John exhorts us: "And now, little children, abide in him; that when he shall *appear*, we may have confidence, and not be ashamed before him at *his coming*." 1 John 2:28. And in the opening of the Revelation we hear him making the announcement to the world, on the direct authority of Christ himself: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him."

But, my friends, there is no need to multiply quotations to prove that the New Testament contains the promise of the return of Jesus Christ to this earth. You will find this truth stated over and over, from the opening of the gospel to the end of Revelation. It is the great focal point of this dispensation. It is the gleam of its coming glory which lights up the gospel with the glow of a heavenly splendor. It is the *great event* to which the minds of the apostles and disciples constantly turned when they thought of their heavenly inheritance. And if you will turn to your Testaments simply with a desire to know the truth, you too will come to know that the greatest fact which is taught in that precious word, after the forgiveness of sins, is the return of Jesus Christ to earth from heaven.

The next thing I wish you to notice about the second coming of Christ is that it will be

#### LITERAL AND PERSONAL.

As foretold in the New Testament, it is not a figurative or spiritual coming. It is something very different from a mere flourish of rhetoric to express the spiritual presence of Christ at the hour of death. "This *same* Jesus which is taken up from you into heaven shall so come *in like manner* as ye have seen him go into heaven." When Jesus left his disciples on Olivet gazing up after him, it was the literal, personal, corporeal Jesus who went into heaven.

The Jesus who rose from the grave, was the same Jesus that hung on the cross and was buried by Joseph and Nicodemus in the sepulcher. He convinced his disciples of this fact by challenging their bodily senses. He showed his person to them, and they looked upon him with their eyes. He spoke to them, and they heard his voice. He presented to them his wounded hands, and side, and feet, and appealed to their sense of touch: "Handle me and see; for a spirit

hath not *flesh and bones* as ye see me have." For forty days, between his resurrection and ascension, this same literal and corporeal Jesus mingled with the disciples. In that same body which rose from the grave he ascended into heaven, where he is now enthroned, a personal Saviour. And in that same glorified personality, divine and human, literal, corporeal, visible, he "shall so come, in like manner" as he went into heaven.

Would you like to catch a glimpse of his glorious person? Then with Peter, James, and John go up with him into the mount where he is transfigured. See his divine glory as it shines out for a few moments from his person. Stand in the light of that heavenly splendor. It is so overpowering that you too would fain fall to the ground upon your face. That glory which dazzles your sight and overmasters your human strength, is the divine glory of the Son of God. In that glory you will behold him when he shall come in the clouds of heaven, in the power of his Father at the last great day.

You remember the parable of the talents. The Lord has now committed to his servants their talents, five, two, one, according to their several ability. He has taken his journey into a far country where he is gone to receive a kingdom. Some of these servants are now slothful, and have buried their talents. Some have sent after him the message: "We will not have this man to reign over us." But at the hour appointed of his Father, he will return to reckon with his servants, and to render to every man according to his deeds.

While there are some passages which speak of the presence of Christ by his Spirit, there is not one in the whole New Testament which speaks of the second coming of Christ at the close of the gospel dispensation as anything else than as a real, actual, literal event. There is not one solitary passage which teaches that it is to be nothing but an impersonal and spiritual coming. On the contrary, they all look to a real and personal appearing, *to a day of the Lord*, to a certain and definite point of time, when he shall be revealed from heaven with his angels; and every son of Adam shall behold him and stand before him.

We further learn from the New Testament that the second coming of Christ is intimately related to the state in which men are to finally exist in eternity.

#### THE GREAT HOPE

which the gospel sets before the people of God is *the return of the Lord*. The hope of the gospel not a hope for death. We are not taught to look to the grave to bring us to everlasting bliss. And we are not taught to look forward to some ethereal, intangible, spiritual, and disembodied state immediately after death as the consummation of our Christian anticipations. This is not the fruition of the saints which the gospel promises. No; the hope of the gospel is "the coming of the Lord." We are taught to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. 2:13.

Do you remember what was Paul's hope as he was about to go out to his bloody death?—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;"—not at death, but "*at that day*;" and not to me only, but unto all them also that *love his appearing*." 2 Tim. 4:8. The hopes and promises of the gospel take a definite and tangible shape when Peter tells us that "*when the chief Shepherd shall appear*, ye shall receive a crown of glory which fadeth not away." 1 Pet. 5:4. There is something certain and real when he assures us that there is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:4, 5. And the apostle comforts us, that though we may be in affliction now, yet our faith, being tried, and found much more precious than gold that perisheth, "might be found unto praise

and honor and glory at the appearing of Jesus Christ." 1 Pet. 1:7.

Listen to the exhortation of the apostle Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things which are above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4. And also to the apostle John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

We take our stand in the light of God's revelation, and prolong our vision across the boundary of time to the day of final consummation; and there we see before us a life as real, tangible, and personal as the life we are now living. If we are one with Christ here, we shall be one with him in glory. When he comes in glorious majesty to assume his kingdom, to take his scepter, and to reign as King of kings and Lord of lords, we then shall enter into all his joys. "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2:11, 12.

But again, the second advent of Christ is

#### THE TIME OF FINAL RETRIBUTION

to an ungodly world. When the curtain of death falls upon this earthly scene of our lives, the boundary line is then crossed which marks the limits of the pardoning love of God. Beyond that it will not go.

But our effect upon the world and our influence upon others, does not stop when we leave this earth. Though dead, we live on still. If our lives have been wicked and sinful, we live on for evil till the end of time. The final summing up will take place when all the actual deeds of this life, with all their consequences, can be reckoned up together. But when the Son of man shall come in his glory with his angels, and shall sit upon his throne of judgment, and all nations shall be gathered before him, then every man shall receive according to his deeds. "The Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." 2 Cor. 5:10. See also Rom. 14:10. And then the apostle says that "when the Lord Jesus shall be revealed from heaven with his mighty angels," he shall take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1:7-9.

My friends, we shall all stand in that awful Presence in our own persons. Our own eyes shall see the King, and our ears shall hear his voice. If we have believed on him here, we shall then enter into life; if we have not obeyed his gospel, we shall depart from his presence into darkness and death. There is to be "a day of wrath and revelation of the righteous judgment of God." Rom. 2:5, etc. The great question with every one should be,—What am I treasuring up against that day of retribution? Is it "indignation and wrath, tribulation and anguish"? Or am I now seeking "for glory, honor, and immortality," the reward of which is eternal life? You remember what Jude says about the angels who kept not their first estate,—that they are "reserved in everlasting chains, under darkness, unto the judgment of the great day." And when we too come down to the hour of death, we shall look forward to that great and terrible day of the Lord either with unspeakable terror and dread, or else we shall fall peacefully asleep in Jesus, in the full assurance of a blessed resurrection and "the life eternal through Jesus Christ our Lord."

It is natural that men should ask when this

great event is to take place. But that is a matter which is still among the secret purposes of God, and which he has seen fit to reveal nowhere in his word. He has reserved this knowledge expressly to himself, so that the precise hour of our Lord's return no man knoweth. But the warning words of Jesus Christ come ringing in our ears: "Behold, I come quickly." He is not waiting to give time for some fancied triumph of human progress. He does not delay his coming to enable the race to develop some ideal civilization, and reach some golden era of earthly blessedness. He is now waiting to give the nations time to repent. This is the day of grace. He is now consummating his purposes of mercy. He would have his gospel preached in all the world to every creature. He would have his people publish the glad tidings of salvation in all the earth. He is now gathering together to himself an innumerable company "out of every kindred, and tongue, and people, and nation." When all these things shall have been accomplished, Christ will come to end this reign of sin, and bring in the everlasting glory.

Shall we ask, then, "Watchman, what of the night? Are there signs of the coming morning?" Yes, there are signs that the world is moving forward toward the day. The fig-tree is even now almost budding, as the token of the fast-approaching spring. There is an unwonted ferment among the nations. The old, narrow boundaries of national prejudice and fanaticism are disappearing, and men's hearts and minds are melting and fusing together all over the world. Men are running "to and fro, and knowledge is increased." Dan. 12:4.

There is an unwonted zeal among the people of Christ in spreading the knowledge of the gospel through the earth. It will soon be proclaimed from every mountain and in every valley. It will soon triumph over all organized opposition and all opposing systems of religion. It will soon be true that it has been preached to every creature, and that every soul has had the cup of salvation pressed to his lips.

The man of sin,—the papal power represented in the person of the pope of Rome,—is declining and losing his strength. His temporal power is gone. His anathemas, which once held the world in awe, have lost their terror. The kings of the earth who formerly bowed their necks to his yoke and obeyed his commands, despise his authority and strip him of his possessions. The great mystery of Babylon is fast approaching its solution.

And last of all, there have come scoffers. They are asking, "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." 2 Pet 3:4. Human experience teaches that the laws of nature are uniform. All things are stable and fixed. The promise of his coming is the dream of an ignorant, superstitious, and unscientific age! It is all a delusion! But "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." We know not the hour. It may be

#### JUST AT THE DOOR.

The slumbering world may very soon be startled by the cry, "Behold, the Bridegroom cometh." Every one who would be considered his servant at his coming, should be working, waiting, watching for his Lord.

And now in respect to the second advent of Christ, let me ask you: Do you love his appearing? Does it send a thrill of satisfaction to your heart to think that you shall see the Lord Jesus revealed in glory? Does it comfort and cheer you to remember that Jesus is to come again to take you to himself?

If Christ is become your Saviour, then your heart should kindle into a flame of love and longing when you think that he will soon return; that he shall then fully redeem you from all the consequences of sin; that he will deliver you from the power of death; and that he will bring you into full and everlasting salvation. Again,

suppose Jesus Christ were to be revealed from heaven this very day. Would you be prepared to meet him? Could you abide his presence? Would the sight of him gladden your heart? And are you certain that you would receive from him a welcome and a crown of life? If any of you are in doubt in this matter, then you had better make your calling sure without delay. You may die before he comes; but at the end you shall stand before him in all the vigor of manhood. You will meet him then in just that moral state in which you left this life. Your life may end at any moment. You cannot tell what instant your heart may cease to throb. Your only safety is to lay hold at once of eternal life through Jesus Christ. In him you are safe; out of him you are in peril every hour.

May "the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

## 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.

### LITTLE THINGS.

BY MRS. P. ALDERMAN.

But little things are the moments;  
They greet us, and then are gone.  
We have only leave to use, and then  
Return them, one by one.

But they bear on their crested pinions  
The work of a busy world;  
Into the yawning future,  
Its smiles and tears are hurled,

To some, the hurrying moment  
Is laden with joy untold;  
To some, it is full of sorrow,—  
Heavy, and dark, and cold.

How kind of our heavenly Father  
To shade with his loving hand  
Our eyes from the varied future,  
In this our pilgrim land.

The proving time is the present.  
Each moment's a freighted test  
That bears the loyal and patient  
On toward home and rest.

Ah! this is the blissful vision  
That brightens the weary way:  
Rest in a home eternal,  
Home in an endless day.

—We often think how much good we would do if we had large means; but it is sometimes true that we can accomplish more without money than we should do with it. When Peter and John went up to the temple and met with the cripple who asked alms, it is altogether probable that if they had had money they would have simply given him what he asked for and passed on; but having neither silver nor gold, they conferred a far richer blessing on the suppliant. The very fact that we cannot confer pecuniary aid often stimulates to other and more important help. As we come in contact with suffering humanity, we should always cultivate the spirit of Peter, exhibited in the utterance, "Such as I have, give I unto thee."

THE RELIGION OF PAYING DEBTS.—One of the religious papers has the following strong remarks on this subject; it drives the nail up to the head, and clinches it: "Men may sophisticate as they please. They can never make it right, and all the bankrupt laws in the universe cannot make it right for them not to pay their debts. There is a sin in neglect as clear and deserving of church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man deal justly, it is not worth having."

### HOLINESS.

MEN pray for holiness as if it were something entirely apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social, and business relations. They sing, "Nearer, my God, to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.—S. S. Times.

### THE FOUNTAIN OF LIFE.

Psalms 34:9.

If a pail of water is placed within six inches of the stem of a pumpkin or vegetable marrow, in the course of a night it will approach it, and in the morning will be found with one of the leaves on the water. If a prop be placed within six inches of a convolvulus, or scarlet runner, it will find it, although the prop may be shifted daily. If after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position, or die in the attempt; yet, notwithstanding, if two of the plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of the spiral, and they will twine around each other.

Alas, how nature condemns man! Instead of seeking instinctively after God, the fount of life, man has to be entreated and besought to do so. "My people have committed two evils: they have forsaken me, the fountain of living water, and hewn out to themselves broken cisterns which can hold no water." Instead of climbing up to God instinctively, they let their affections creep and grovel on the earth.—Watchword.

### DRIFTING.

It is easy to drift in the current of the stream when wind and tide join with the natural flow of the river to bear one on. To seize the oars and force one's way against wind and current and tide, is quite another thing. Anybody can drift; only he who has muscle and nerve and skill and purpose can row up stream. The one is nothing, the other is everything. Such is life, such is human character. A man finds it very easy to go with the crowd, to do as the multitude does, especially when there is an air of jollity and good-fellowship with it. To resolutely set one's face against the blandishments of the world, to deny its lusts and ambitions, and to hold one's course steadily onward and upward against the course of the throng, this it is that tries the strength of manhood. In these contrasts are the secret springs of all life. Seest thou the profane, lawless, drunken reveler? Be assured he came not to his present condition by any single act, nor yet by any deliberate purpose to become what he is. It required only the absence of all purpose for the inexorable laws of things to fix his destiny. The young man did not plan to be a bad man, nor did he plan to be a good man. Just there was the trouble, he had no care for anything. He simply drifted. The saddest part of this whole business is that the longer one drifts, the easier it is to drift; the more formidable seem the obstacles which must be overcome in order to go the other way, the more nerveless becomes the hand, which in the beginning might have changed all this course of life, and the more purposeless the heart to resist evil; until he who had in his youth the promise of a noble, true manhood, drifts a boneless, nerveless mass of useless material into helpless, hopeless ruin. He still exists, but who asks or expects anything of



him? He has chosen to drift, and the world has accepted the situation and lets him drift.

The number of young men who are thrown aimless and purposeless upon the world to-day, and who thence are left to drift wherever the current or tide may sweep them, is something truly alarming. It is so in respect to business matters; it is even more so in morals and religion. It can hardly be too carefully or too earnestly impressed upon the minds of young people, that life is real, earnest, solemn business; that to accomplish anything worth accomplishing requires a determined purpose, and a resolute will which can resist temptation, and a hand that can seize the oars and with steady, manly sweeps row while the world drifts; that nothing in this world worth the achieving is ever achieved without such purpose and work; and that no young man can waste the bright, golden days of his youth and early manhood, in aimless, easy, luxurious drifting, and then suddenly regain what thus he has lost. The chances are he will lose all desire to be or do anything worthy of the true man. So in religious matters.

The man who has strong convictions, and is able to give an intelligent reason for his faith, and dares to live by and labor for that faith, is tenfold more a man than he who sees no difference in creeds, and who could be one thing as well as another, if only everybody else would do so. Young men, *believe* something; in the conscientious observance of your faith, *do* something; and by the purity of your faith and the earnestness of your doing, *be* somebody. By all means, don't drift.—*Sabbath Recorder*.

#### DR. HOPKINS' EXAMPLE.

THE Rev. Samuel Hopkins, of Newport, whom Mrs. H. B. Stowe so delightfully pictures in "The Minister's Wooing," was known among his friends quite as much for his godly life, as for his theological system. His life in an eminent degree adorned his doctrine. One of his brothers-in-law, a man of most irreligious tendencies, seemed constantly irritated by the exemplary character of Dr. Hopkins. A character so pure and upright was a living reproach to him. He felt that if he could once break through that calm, self-poised exterior, and rouse the good minister to a burst of passion, he would find it in some measure a relief. Accordingly, at the death of Mrs. Hopkins' father, when some property was to be divided among the children, this brother, by a course of great injustice and insolence, did succeed in disturbing the good man's equanimity, and provoked him to utter words unbecoming his profession as a Christian. At first it seemed a great triumph, and the plotter was exultant. But at all subsequent meetings Dr. Hopkins showed so much kindness and magnanimity, and even penitence, that he not only relented, but began soberly to think whether in a life so gentle and noble there was not some power at work that he knew not of.

From this time David Sanford dated his first serious thoughts. He began to seek for himself the grace of that God who so filled the heart of Samuel Hopkins. Changed views, life, and purpose followed. Soon after this spiritual enlightenment, he began the study of theology, and for thirty-five years served the church as a faithful and earnest minister. The beauty of a truly Christian life showed him his own sinfulness and need of God's Spirit and guiding power.—*C. F. Thwing, in Youth's Companion*.

#### A SAVOR OF LIFE—A SAVOR OF DEATH.

"Good books and papers live while we are dead,  
Light on the darkened mind they shed,—  
Good seed they sow from age to age,  
Through all this mortal pilgrimage;  
They nurse the germs of holy trust,  
They wake untired when we are dust."

GOOD books and papers preach; bad books and papers preach. One is a savor of life to life, the other of death to death! One preaches salvation, the other damnation!

Look at this subject, friends; turn it over, view it on every side; peep into Sunday-school

libraries, public reading-rooms—what do you see? Scorpions, adders that sting, serpents that bite, Satanic transformations, the old serpent the devil, with cloven-foot concealed!

Do you ask what harm books and papers will do tinctured with romance and folly? The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing the books he reads. If a good book cannot be read without making one better, a bad book cannot be read without making one worse. A person may be ruined by reading a single volume. Bad books are like ardent spirits; they furnish neither aliment nor "medicine,"—they are "poison." Both intoxicate—one in mind, the other in body. The thirst for each increases by being fed, and is never satisfied. Both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safeguard against each is the same total abstinence from all that intoxicates mind or body.

The love of fiction is a growing appetite, and one which generally wastes more time than any other. It produces a distaste for healthful mental food, and a dislike to strengthening mental exercise. However good the tone of fiction may be, or its moral, the habit of craving fiction, once formed, cannot be prevented from gratifying itself with those novels and romances of the day which may well be described as "Satanic literature." The person who enters upon a course of novel-reading may be said to be rapidly unfitting himself for a noble and useful life. Then all this reading is positively worse than useless. We have no faith in the effect of teaching moral truth by fiction. No real knowledge is stored by it. After reading a thousand novels, the youth may be still unfurnished with the most necessary information.

Nothing should find lodgment for a moment in our families, Sabbath-school libraries, reading-rooms, or on our center-tables, but the salt of the earth, such as give light, intellectual, spiritual, life-giving, soul-kindling light,—such reading as elevates, purifies, and sanctifies. Family-books and papers should be of the purest kind; nothing should be introduced that tends to pervert or corrupt the rising generation. It is truly painful to see in some reading-rooms popular works of fiction, novels, romances, and works positively infidel in their tendency.

Such libraries and reading-rooms are a curse instead of a blessing to the community. Many a young man has been ruined for time and eternity by this corrupting literature.

No book or periodical, whatever its merits in other respects, which takes the name of God in vain, uses it profanely or irreverently, which contains a profane oath, an impure or libidinous thought, or speaks lightly of the word of God, should ever be allowed in a family or reading-room. A parent ought never to allow a fascinating writer to say behind the screen that which he would not permit any one to breathe into the ear of a child.

Byron, Scott, Shakspeare, Dickens, Beecher, are more or less defiled by profane and impure allusions, dashes, or exclamations, that offend the ear of modesty and virtue. What Christian father or mother would allow Shakspeare, if he were now alive, to associate with a blooming circle of sons and daughters, or read his plays, just as they now stand in the best editions? Is it possible for them to pass through the youthful mind and not leave a foul stain behind? Read the "Personal Recollections of Charlotte Elizabeth," and see how narrowly she escaped the loss of both body and soul by poring over Shakspeare's corrupting fascinations.

Are not editors and publishers rolling up a fearful account for facilitating the circulation of these reptiles, now flooding and cursing the land? Unless some means can be devised to arrest this rapidly-augmenting currency of licentious and semi-infidel literature,—its demoraliz-

ing effects everywhere manifest,—we are *lost! lost!* Cease! When will this curse of all curses cease, that poisons the fountains of mercy, eats out the life-blood of spiritual life and salvation, ushering millions into the gulf bottomless? When will this death of deaths cease? Never, till God in mercy opens the eyes of religious editors to see the enormity of their guilt in offering polluted bread upon his altar!

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." Mal. 1:8.

"O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." Mal. 2:1, 2.

"I hate the work of them that turn aside. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." Psa. 101:3, 6.

Cast your eye, if you can, beloved brother and sister, into the reading-room at the Cooper Institute, the Young Men's Christian Association in New York City, and into the libraries of a similar character in every city; what do you see? Some twenty, thirty, fifty, or more young men and women poring over—what? The good, the solid, the virtuous, the pure, the elevating, in these libraries, or the froth and scum of the pit?—The veriest trash which Satan could concoct. The truth is, the taste of very many of the rising age is already formed for the devilish, and after the devilish they will go.

Bonfire,—burn up one-half of the books and periodicals in these public libraries and reading-rooms,—more yet, two-thirds at least. God of mercy, truth, and love, speed the day! Hasten the burning, scorching, consuming flames!

It is the duty of every man and woman who loves his country, and its better and nobler social life, to exert a positive influence against this entire class of perdition literature. It is poisoning and corrupting the hearts of hundreds of thousands of the youth of our country to-day. It is leading scores of thousands insensibly but surely into the maelstrom where they will be swallowed up forever.

"Life's hours are short and few,  
As transitory as the morning dew.  
'Tis meet that they should be  
Well spent; for, oh! if wasted, they but bring  
A present cloy; and, for their closing time,  
Treasure remorse, and death's relentless sting."

—D. F. Newton.

### Our Casket.

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

—Pray for patience; every day will bring something that will call for its exercise.—*St. Jerome*.

—As water runs down from the swelling hills and flows together in the lowly vale, so grace flows not but into humble hearts.—*Augustine*.

—There is hardly any more hopeless sign in a nation, or in a man, than contempt for rightful authority.—*S. S. Times*.

—If a man is thoroughly a Christian, the nerve that runs from his brain to his wallet will be just as much Christianized as the one that runs from his brain to his tongue.

—It does n't follow that you must do a mean thing to a man who has done a mean thing to you. The old proverb runs: "Because the cur has bitten me, shall I bite the cur?"

—What you say or do while you are angry is a truer measure of your inner self than what you say or do while you retain your self-control. And, again, the treatment which you receive from another person who is angry shows better than anything else the true estimate of you by that person.

## The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 6, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

### THE THIRD MESSAGE OF REV. 14:9-12.

#### SECOND PAPER.

THUS the dawning light of the third message rose upon the church. But they saw at once that the world would have a right to demand of those who professed to be giving that message, an explanation of all the symbols which it contains,—the beast, the image, the worship, and the mark; hence these points were made subjects of special study. The testimony of the Scriptures was found to be clear and abundant; and it did not take a great while to formulate from the truths revealed, definite statements and propositions in explanation of all these symbols.

The argument showing what constitutes the beast, the image and the mark, has frequently been given in THE REVIEW. It has been shown that the two-horned beast, which erects the image and enforces the mark, is our own country, now in mid-career, and hastening forward to perform the very work assigned it in the prophecy. It is this work, and these agents, against which the third message utters its warning, which is still further proof that this message is now in order, and shows the most conclusive harmony in all these prophecies. The arguments we need not here repeat; it will be sufficient to recapitulate the points established.

1. The "beast" is the Roman Catholic power.
2. The "mark of the beast" is that institution which this power has set up as proof of its authority to legislate for the church, and command the consciences of men under sin. It consists in a change of the law of God, by which the signature of royalty is taken from the law,—the seventh-day Sabbath, the great memorial of Jehovah's creative work, is torn from its place in the decalogue, and a false and counterfeit Sabbath, the first day of the week, is set up in its stead.
3. The "image of the beast" is some ecclesiastical organization yet to be formed, which will resemble the beast in being clothed with power to enforce its decrees with the pains and penalties of the civil law.
4. The two-horned beast, by which the image, after being made by the people, is given power to speak and act, is our own country; and the preliminary steps toward the formation of the image are already seen.
5. The two-horned beast enforces the mark of the beast; that is, he establishes by law the observance of the first day of the week, or Sunday Sabbath. Steps in this direction are now very apparent. The movement is urged on by individuals, by organized Sabbath committees, by politicians, indirectly by the infidel element, but above all by the National Reform Association, which is seeking for a religious amendment of the Constitution, one of the prime objects of which is to enforce by law the Sunday Sabbath.

But the people are not to be left to act in the dark in this matter. The third message utters a solemn protest against all this evil. It exposes the work of the beast, shows the nature of its opposition to the law of God, warns the people against compliance with its demands, and points out to all the way of truth. This naturally enrages the dragon; and the church is led so much the more to seek the aid of human authority

in behalf of its dogmas as they are shown to lack the divine.

In the interest of the third message, the publication of THE ADVENT REVIEW was commenced in 1850, which has been continued to the present time, and has grown in strength and influence till it has become a large, sixteen-page weekly paper circulating in almost every State and Territory of the Union. Books, from the large three-dollar-and-a-half volume down to the penny tract, have been issued, amounting to an aggregate of over 250,000,000 pages. Besides the central office of publication at Battle Creek, Mich., publishing houses have been established in Oakland, California; Bâle, Switzerland; and Christiana, Norway. Papers are issued in English, French, German, Danish, and Swedish, the aggregate monthly circulation of which is over one hundred thousand copies. Twenty-six Conferences have been organized in as many States of the Union, besides three in foreign countries. A number of missions are also maintained. Three hundred ministers and licentiates are proclaiming the principles of this message throughout this country and in foreign lands. Nearly seven hundred churches are already organized, embracing about eighteen thousand communicants; and if we include the isolated adherents of this cause in different places, we have an aggregate of about twenty-five thousand believers. Tract and missionary societies are organized in all the Conferences, and funds to the amount of over one hundred thousand dollars yearly are raised for evangelistic and missionary work.

This, while nothing over which to boast, is nevertheless a beginning. It is the surveying of the field, the outlining of the work to be done, the erection of a standard around which recruits may rally, the formation of a nucleus for the further accumulation of strength, the unfurling of the sails of the goodly ship freighted with the solemn warning this message is to bear to the world, and the provision of the facilities requisite for the accomplishment of a great work in a short space of time. What might not the apostles of our Lord have accomplished, had the age in which they lived and labored been furnished with such facilities for travel and the transmission of intelligence from land to land as ours possesses, and had they had at their command the mighty engine of the press to multiply without limit copies of their Gospels and Epistles.

This movement is at least a phenomenon to be explained. We have found movements which fulfill most strikingly and accurately the first and second messages. Here is another which now challenges the attention of the world as a fulfillment of the third. It *claims* to be a fulfillment, and asks the world to examine the credentials on which it bases its right to such a claim. Let us look at them.

1. "The third angel followed them." So this movement follows the two previously mentioned. It takes up and continues the promulgation of the truths they uttered, and adds to them what the third message involves besides.

2. The third message is characterized as a warning against the beast. So this movement holds prominent among its themes an explanation of this symbol, telling the people what it is, and exposing its blasphemous claims and works.

3. The third message warns all against worshipping the beast. So this movement explains how this beast-power has brought into Christendom certain institutions which antagonize the requirements of the Most High, and shows that if we yield to these, we worship this power. "Know ye not," says Paul, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16.

4. The third message warns all against receiving

the mark of the beast. So this movement makes it the burden of its work to show what the mark of the beast is, and to warn against its reception. It is the more solicitous to do this, because this anti-Christian power has worked so cunningly that the majority are deceived into making unconscious concessions to its authority. It is shown that the mark of the beast is an institution which has been arrayed in Christian garb, and insidiously introduced into the Christian church in such a way as to nullify the authority of Jehovah and enthrone that of the beast. Stripped of all disguises, it is simply setting up a counterfeit Sabbath of its own on the first day of the week, in place of the Sabbath of the Lord on the seventh day,—a usurpation which the great God cannot tolerate, and from which the remnant church must fully clear itself before it will be prepared for translation. Hence the urgent warning, Let no man worship the beast or receive his mark.

5. The third message has something to say against the worship of the image of the beast. So this movement speaks of this subject also, telling what the image will be, or at least explaining the prophecy of the two-horned beast, which makes the image, showing that it is our own government; that here the image is to be formed; that the prophecy concerns this generation; and that it is evidently on the very verge of fulfillment.

There is no religious enterprise going forward in the land except this by the Seventh-day Adventists, which claims to be a fulfillment of the third angel's message,—no other which holds forth, as its prominent themes, the very subjects of which this message is composed. What shall we do with these things? Is this the fulfillment?—It must so stand, unless its claims can be disproved; unless it can be shown that the first and second messages have not been heard; that the positions taken in reference to the beast, image, mark, and worship are not correct; and that all the prophecies, and signs, and evidences which show that the coming of Christ is near, and consequently that this message is due, can be wholly set aside. But this the intelligent Bible student will hardly undertake.

#### DR. CROSBY'S TESTIMONY.

A LECTURE recently delivered by Dr. Crosby in New York describes the present sad state of Protestant Christianity in this country. This state of things in the religious world is a sign of the soon coming of Christ, an event which the Dr., according to the closing sentence of the extract we give, seems to think may come, as we believe it will come, in the present generation:—

"The great bulk of the Protestant Church is identified with the world. It has a name to live while it is dead. It has turned its doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone. Family prayer is given up. Sunday newspapers are read, prayer-meetings are ignored, worldly partnerships are formed, social sins are connived at, even excused, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. We may not cure this dreadful evil, but we may ourselves avoid it and its doom. We may look to ourselves and to our families, that we go not with the multitude of Christians to evil and to perish in the hour when Christ shall come as a thief to their dismay."

—The deep mysteries of faith are not given to the lukewarm and the idle, but to those who are "watching thereunto, with all perseverance, and supplication," and who make no bargain as to the way the Lord shall lead them.



## THE AMERICAN COMPROMISE.

We say it will be both the effect and the cause of trouble, inasmuch as compromises are generally the result of what is considered a necessity; troubles existing will lead to the compromise, and when it is made, it will increase the trouble instead of removing it.

It is well known to the readers of the *Signs* that we believe that the United States is represented by the "two-horned beast" of Rev. 13. In appearance, it is mild and lamb-like, but at last it speaks as a dragon.

There are several elements brought to view in this prophetic symbol. The two horns doubtless represent the two great principles which underlie its rise and growth,—the civil and the religious. The church of Rome was represented in Dan. 7 by "a horn" before its union with the civil power. The United States, though it did not place any ban upon Catholicism, grew up under the influence of Protestantism. The Romish hierarchy had just been presented to the vision of the prophet John as a great persecuting power, making war upon the saints. In contrast, this nation is represented with lamb-like horns, mild in its profession in both its civil and ecclesiastical features. What more mild, and more in contrast with the position occupied by the governments of Europe, than the Declaration of Independence? And what more lamb-like, more in contrast with the State religions of the Old World, than the profession of the early framers of our religious policy; namely, that all might here worship God according to the dictates of their own consciences? True, neither church nor State was in all things consistent with its profession; but, inconsistent as they were in some things, the contrast with Old-World policy in both church and State was truly striking. In Maryland there was shown some spirit of retaliation upon the Catholics; and in New England, to which we are much indebted for the molding of our religious institutions, there was a most unreasonable warfare waged against the Baptists and Quakers. Yet we have a glorious heritage bequeathed to us by our fathers of the last two centuries.

But one of the most striking features in this symbol is that it is a *wonder-working power*. These wonders are called "miracles." By these the world was deceived, Mark this point: it does not say that it deceived the dwellers on the earth by *pretending* to work miracles, though this is the interpretation put upon it by some. But the Scriptures say, "And deceiveth them that dwell on the earth by those miracles which he had power to do." In Matt. 24, in our Lord's great prophecy of his second coming, and of the signs and events which will precede it, he says:—

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

This is a most interesting prophecy, and contains important information. 1. There shall arise false christs. Then they must deny the true Christ, for the Bible never recognizes or admits of a plurality of christs. But in Spiritualism this is literally fulfilled. Spiritualists teach that the term "Christ" embraces a *class*, and is not confined to any one individual. They teach that Christ of Judea was a *medium*, remarkable for that age, but his powers as a medium would not be considered remarkable if he lived in this age; that he never professed to be the Son of God in the sense which Christians attach to that title; and that many of the present age are really christs, and justly entitled to the name. In our work, "Nature and Tendency of Modern Spiritualism," advertised in this paper, are given many

extracts from high Spiritualistic authority, in proof of their taking that position.

2. They shall show great signs and wonders. Spiritualists have shown great signs and wonders. Some, yes, many, deny that anything wonderful has ever been shown in Spiritualism, but such have seldom thoroughly examined the subject. The committees in Rochester and New York who examined "the Fox girls" could detect no collusion or deception in the "knockings." In fact, they put them to such tests as to make collusion impossible. The same may be said of the investigations of Gov. Talmadge, Judge Edmonds, Dr. Hare, Dr. Crookes of England, and scores of others.

3. These wonders are deceptive,—designed to turn men away from the truth. This has always been characteristic of Spiritualism. It has proved unreliable in everything. The whole current of its teaching has been in opposition to the Bible and to Christianity. Many professed ministers have embraced Spiritualism, and under its influence have denied the Bible, have denied Jesus Christ, and even denied the authority of God the Father. Its tendency has been to impiety and immorality.

In Rev. 13 these deceptions are said to lead to a specified result. Under their influence an image is made to the first (Roman) beast. As that was a union of church and State, so must an image be. In the light of this scripture we have believed and taught for the last thirty years that there will be a union of church and State in the United States. True, we saw no indications of it; the whole current of American thought seemed to forbid it. Yet we never for a moment doubted that it would come. And now we see many indications of it. The proof that we were correct in our interpretation of this prophecy is accumulating on every hand.

An objection has been put forth against this view with great confidence, which we will now notice. It is this: We claim that Spiritualism will have a controlling influence in the formation of the image; but the image is made to the papacy, a union of church and State; therefore it is a religious movement. But Spiritualism is irreligious; opposed to the Bible which is the very fountain of religion.

This objection is very plausible, and for a time we had no proof to give on the point; but the harmony of the prophecy, the fitness of all the prophecies which speak of "lying wonders" in the last days to the miracles of Spiritualism, caused us to hold to our exposition with unwavering confidence that in time we should see the solution of the matter. It was announced to us, also, who believed in the Third Angel's Message, and in a manner which we could not doubt, that "such things would be more and more common, clothed in a religious garb so as to lull the deceived to more security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost." Also that it would so greatly prevail that "it would be considered blasphemy to speak against the rapping." It was, indeed, claimed by a few that Spiritualism was a religion, and that it should be treated with all the consideration to which any religious denomination is entitled. But these claims never took form. They were not put forth by any considerable numbers, and were scarcely noticed.

Of late years we have observed a change coming over the ranks of the Spiritualists, working more especially in the minds of the more intelligent and thoughtful among them. They began to intimate that it had been a great mistake on their part to ignore the Bible and Christianity. At the same time the material phenomena are gradually passing out of sight, the media mostly acting in the

sole capacity of clairvoyants, or seers. While many of the most eminent ministers of the day are standing on the platform of Spiritualism, firmly believing that it is not only possible to hold converse with the spirits of our dead friends, but that they actually are doing so, it has been evident to all careful observers that Spiritualists and the churches are drawing nearer and nearer together.

And now comes to our notice one of the most interesting items which we have seen on this subject. The city authorities of San Francisco have for some time been endeavoring to collect license from the media and clairvoyants who advertise their vocations in the daily papers. In a recent number of the *Chronicle* we find a report of one of these cases in court, which, although it did not come to an issue on the main point, was the means of bringing out some very important facts. The following is that part of the report which contains the facts in which we are interested. The article is headed "Spiritualism in Court.—Why a Medium Resists the Paying of a License:—"

"A long-pending and oft-time postponed charge of misdemeanor against Mrs. Eggert-Aitken, a Mission Street medium and magnetic-healer, has been dismissed by Police Judge Lawler. The misdemeanor was for the woman's refusal to pay the municipal license attempted to be collected from her as a clairvoyant. The case had been selected to test the validity of such licenses. Had not the case gone off on another point, the defense would have offered testimony showing that the Spiritualistic fraternity and sisterhood are organized in a religious incorporation, which provides for the ordaining of mediums, who, it would have been claimed, hold in the Spiritualistic faith and religion the same position as do priests and clergymen in other religious denominations. It had been intended to show also that the accused was such an ordained medium, and that clairvoyancy was the greatest gift bestowed on mediums. It was to have been argued on this showing that until clergymen and priests were compelled to pay licenses, none could or should be collected from Spiritualistic priestesses. But the testimony of the prosecuting witness, if it made out any case at all against the priestess, showed that she had only told him his past and future fortune, and being charged as a clairvoyant, the seeress could not be held under the complaint, which was then dismissed."

This is the position which all clairvoyants will have to take, as they all deny the right of the city to collect license of them. It will certainly be brought to a decision in the courts, and we see no way to avoid the conclusion that they will be exempted as ordained priests or priestesses. If they become incorporated as a religious denomination under the laws of the State, the courts cannot deny their rights, for they are forbidden by the Constitution to discriminate for or against any religious denomination. When once this position is generally taken they cannot fail to become popular. They have not only millions of believers, but they number among their believers and public lecturers some of the ablest and best educated men of all the nations. Hosts of ministers now occupy a position which will not only permit, but naturally lead them to become preachers to churches of Spiritualists. They seek for fashionable, popular, and wealthy congregations; there they will find them. This is one step in the fulfillment of this prophecy. Others remain to be noticed.—*J. H. W. in Signs of the Times.*

—The Bible without faith is a sun-dial by moonlight. —*Bishop Taylor.*

—The more a man denies himself, the more shall he obtain from God.—*Thomas à Kempis.*

## THE INSTITUTE AND GENERAL CONFERENCE.

THE Institute, which commenced Oct. 30, mainly closed Nov. 7. Since then the General Conference has been in session, and will continue through the present week. Both have been seasons of excellent interest. We have had the most general attendance from all parts of the field that I have ever seen at any of our anniversary meetings, and we think the largest ever gathered here at any General Conference.

Eld. J. N. Loughborough is present from the English mission, and Eld. Rosqvist from Sweden. Delegates are present from California, Texas, Colorado, Virginia, Tennessee, Maine, Dakota, and all the nearer Conferences. We judge some three hundred must be present. The Battle Creek church have generously opened their doors, and have hospitably entertained a large number. But their accommodations were hardly sufficient to care for so many. So one of the vestries of the Tabernacle was fitted up as a dining hall, and from fifty to one hundred take their meals there, and some find sleeping accommodations in the building. The burden of so many for some three weeks is not a small one. But it seems to be very cheerfully borne.

The exercises of the Institute were of much interest. The Bible-readings, conducted by Eld. Haskell, were well attended by the church, as well as by those from abroad. Though not new by any means, yet Bible-readings have never been extensively seen among our people. The subjects of the second advent, the Sabbath, spiritual gifts, tithing, etc., have been considered, and many interesting points brought out from the Scriptures. The main object, however, of these readings is to instruct many who are in attendance, that they may go out among their neighbors and instruct others. They are introduced here to create an interest concerning them among our people. There is, no doubt, a power in them when properly conducted. They avoid argument and contention, and lead the mind directly to the word itself, step by step.

People do not feel so anxious to dispute a plain "thus saith the Lord" read by themselves directly from the Book, as to dispute some person who makes a similar declaration. It is believed that there are many among us who cannot preach, who might manage Bible-readings and bring souls into the truth. We are sure there are many who have attended the Institute who will come to these conclusions. We rejoice that new ways and means are constantly coming to the light, by which the precious truth may be advanced in our world.

The canvassing work and that of the colporter have received much attention also. Bro. Wm. J. Boynton has had a large class who have been taking instruction in canvassing for the *Signs*, and Bro. Geo. A. King has a similar class who are learning to canvass for "Thoughts on Daniel and the Revelation." The Michigan tract society has also held several sessions, and much valuable instruction has been given in the missionary work. Many of our leading men have attended these classes, that they may be enabled to give instruction to others. We believe the missionary spirit will receive a strong impulse at these meetings.

The General Conference convened Thursday, Nov. 8, at 9 A. M. We had the fullest delegation of prominent brethren from our Conferences which I have ever seen. We have already considered important questions, and appointed committees to consider others. Interesting statements were made Friday by Elds. Loughborough and Rosqvist, concerning their experience in England and Sweden. It has been voted to establish papers in Europe in the English, German, Swedish and Italian tongues, just as soon as it can be done

consistently. This is a step of vast importance.

Thank God, the work is onward all over the world. We have never seen such a desire and determination manifest among our people that something should be done as we see at these meetings. An interest is kindling up, which is bound to increase and spread till the victory is gained.

The best thing of all we see, is that, with this spirit of labor there is seen a spirit of brotherly love and tenderness among the ministering brethren. We have never seen this so manifest before. Our meetings here have been characterized by a spirit of confession and humility, and a strong desire to seek God, in order to be qualified to engage in his work. Courage and hope are springing up, and plans are being laid to increase the work in all directions.

Sr. E. G. White has been present in many of the meetings, and her words of counsel and good cheer have been very gratefully received by all. These words have been given with clearness and power. Her testimony has never been more highly prized than now by all the brethren present. The Spirit of God has attended it at every meeting. There has not been a discordant note among us relative to this gift since the commencement of this Institute.

In conclusion, we feel like thanking God and taking new courage. The Lord is with his people and the work is surely onward. Amen and Amen.

GEO. I. BUTLER.

## 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.

## THE INSPIRATION OF THE BIBLE.

THE question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion through the length and breadth of this land. What are we to do with this book? How are we to regard it? Is it the best book in the world, or the worst? Is it a true book, or is it a false one? Is it God's book, or is it man's book?

We find men on all sides of the question. There are persons who tell us this is a good book; but then, there are others just as good. The Bible is inspired, and so was Plato inspired, so was Socrates, and so is the almanac inspired; in fact everything is inspired,—the book of Mormon, the Koran of Mahomet, the sacred books of the Hindus and the Chinese. They have their Bibles; you have yours; all are good, and one is about as good as the other. Shakespeare was inspired, Milton was inspired, Thomas Paine was inspired, and everything and everybody is inspired.

It is not worth while to waste time on false issues. When I open Shakespeare's plays, I do not read at the commencement, "Thus saith the Lord God of hosts;" when I turn to Plato's writings I do not read, "Hear ye the word of the Lord;" when I peruse the almanac I do not read, "The word of the Lord came unto me saying," thus and so. Hence, you see that this book must be judged by a different standard from all other books. Over and over again this book says, "Hear ye the word of the Lord." Now the message is the word of the Lord, or it is a lie. It is the word of the Lord, as it professes to be, or else it is a cheat, a swindle, a humbug, a fraud.

To illustrate: A man tells me that Jesus of Nazareth was a good man—but then, there were other men just as good. He was a spiritual medium; but there are other mediums equally powerful in these days. To be sure, I do not remem-

ber any spiritual medium's giving a public dinner, for nothing, to five thousand hungry people! You may have heard of such a "manifestation," but it has not fallen under my notice. I have not heard of a spiritual medium's hushing the winds or calming the storm at sea. I have heard of dancing tables and similar operations. I prefer to have my tables stand still! [Laughter and applause.]

But while you say, "He was simply one of many remarkable men," He says, "I came forth from the Father, and am come into the world;" and again, "I leave the world and go to the Father." He says, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Now, do you say he was a good man and yet he told lies? What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies is a good man. Perhaps you do, and if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other, is a good book; and I do not want any one to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what he professed to be, or he was an impostor.

Suppose a man comes to town and represents himself as the son of a British nobleman. He is well-dressed, has plenty of money, turns the heads of half the young ladies in the town, and makes himself at home generally; but after a while they find out he is the son of "old Jinkins," the blacksmith, down in the next town. Now I do not want you to tell me how prettily he behaves, what fine broadcloth he wears, or what a perfect gentleman he is in all his deportment. The fact is he is a liar, a fraud, and a scamp. He has come under false colors, and palmed himself off on the community under false pretenses; and the more good things you say about him the less I think of him; because, if he is such a well educated gentleman, he knows better than to be going around as a fraud, and deceiving the people. So we must accept Jesus of Nazareth and his claims entirely, or else we must reject the whole gospel as an imposture, and as the grandest, most stupendous fraud the world has ever known.

Now, do not be fooled by this soft talk about the Bible being "a good book," and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:—

Here is one: The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is just like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right side up still. [Applause.] Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago in Voltaire's time—entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will be swept from existence and have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire's old printing-press, it is said, has since been used to print the word of God; and the very house where he lived has since been packed with Bibles from garret to cellar, as a depot for the Bible Society. Thomas Paine demolished the Bible, and finished it off, finally; but after he had crawled despairingly

\* A LECTURE by H. L. Hastings, before the Massachusetts annual convention of Y. M. C. Associations, at Spencer, October 13, 1881.

into a drunkard's grave in 1809, the book took such a leap that more than twenty times as many Bibles have been made and scattered through the world as ever were made before, since the creation of man.

Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible Societies which are now in existence with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six *new* translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book yet shows signs of considerable life.

I hear of a man traveling around the country exploding this book, and showing up "The Mistakes of Moses," at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead and cannot talk back. It would be worth something after hearing the infidel on "The Mistakes of Moses," to hear Moses on the mistakes of the infidel. When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and sank like lead beneath the waves. Jannes and Jambres withstood Moses, and it is said, were buried in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.\*

But, after all, this book seems to stand abuse, and thrive upon refutation. A few months ago some learned men, after working for a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors which had been made by copyists in transcribing the book, at last the book was announced as ready to be issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that book a little in advance of its publication; and the morning it was published, the streets of New York were blockaded with express wagons backed up and waiting for copies of that book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that book were sold as fast as they could be delivered. They telegraphed the whole of that book from New York to Chicago, for the sake of getting it there to print in a newspaper twenty-four hours in advance of the mail.

A dead book, is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country from here to Tophet. This old book seems to show some signs of life yet. It is like Aaron's rod that budded and blossomed, and is being scattered all over the world.

This book outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than Bunker Hill Monument. Now and then a man goes to work to refute the Bible; and every time it is done it has to be done

over again the next day or the next year. And then, after its enemies have done their worst, some of its professed friends torture and twist and mystify and misrepresent it. Surely it is no fool of a book if it lives through all that. Infidels have been at work for nearly eighteen hundred years, firing away at it, and making about as much impression upon it as you would shooting boiled peas at Gibraltar. [Laughter and applause.]

The fact is, this book has come into the world, and it seems to have come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it in from between two and three hundred different versions, most of which have been made in this last progressive, intellectual, nineteenth century. All over the globe it goes; touch any shore, and you will find that book there before you.

And it is a curious fact that most of our skeptical friends contrive to keep very close to where its shadow falls. It does not take a great while to get out of sight of the Bible. You can go, in a very few days, where there are no churches, Sunday-schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind—you can "go West." There is little difficulty in getting beyond the reach of the Bible. Your scalp might not be very safe, but you can easily get away from the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this?

There was once a vessel wrecked on one of the South Sea islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and they were cast away on this shore, they knew there was no hope for them, for they saw no way to escape. The sailor, however, climbed up on a hill-top to reconnoiter a little. Presently his ship-mates saw him swinging his arms in great excitement, and inquired what was the matter. He had just seen over the hill, the *steeple of a meeting-house!* [Applause.] That was what took all the fear of trouble out of his soul. He knew that that church-spire made his neck safe on that cannibal island.

Now, infidels know that fact just as well as he did. Years ago, a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man in his bearskin suit, reach up and take down a book—a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The old man said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum-bottle, or a copy of the "Age of Reason" have thus quieted this young man's fears?

Every one knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was once a kind of rogue's museum,—a place where they had all kinds of skeleton-keys, and jimmies, and brass knuckles, and dirks, and pistols, and implements of mischief, which they

had taken away from roughs and criminals. Do you suppose there was a single New Testament in the whole kit? Why not? If it were a bad book you would expect a man to have a revolver in one pocket, and a New Testament tucked away in another. There was a row, the other night, and a man broke his wife's head with a—Bible? No! it was a *bottle!* Where the Bible bears sway, the rows and quarrels do not come.

What makes this book so different from all other books? Whose book is it? Who made it? Infidels have the strangest ideas of that subject. I recollect in Marlboro, Mass., I read in the paper an article written by an infidel, which stated that the Council of Nice in the year 325, compiled the New Testament. They had a lot of Gospels and Epistles, genuine and spurious, and no one could distinguish between the two; so they put them all on the floor, and prayed that the good ones might get up on the communion table and the bad ones stay on one floor; and that was the way the present New Testament was compiled. That is the kind of food that the infidels are made to swallow and digest; for that very statement can be found in infidel books now published in Boston. This writer said that this account rested on the authority of Papias, an early Christian bishop. I replied in a lecture, that there was one difficulty about that story, that Papias was dead and buried a hundred and fifty years before the Council of Nice was held; but as they might have got the news from the spirits, that might be no great objection. The man rose to explain, and said that this was not the right Papias, but that it was another Papias, an obscure Christian bishop of the fourth century. I told him I thought he was obscure, so obscure that no one ever heard of him before or since. On investigation it was learned that a German dominie, named John Pappus, preacher in Strasburg, and a professor at Munster, who died in 1610, discovered this story in an old Greek manuscript entitled "Synodikon," which was written by some old romancer down in the Dark Ages, about the year 900; for it relates things which occurred as late as 869, or five hundred years after the Council of Nice was dead and buried. And this story, written nobody knows when, where, or by whom, has been swallowed, believed, and published by infidels far and near, as an account of the origin of the New Testament; and the men who believe and peddle such fables call Christians fools for believing the Bible.

I have on one of my library shelves between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote *before* A. D. 325, when the Council of Nice was held. These books are full of Scripture. Those writers had the same books which we have; they quoted from the same passages which we quote; they quoted from the same books from which we quote.

Origen, who wrote a hundred years before the Council of Nice, quotes five thousand seven hundred and forty-five passages from all the books in the New Testament; Tertullian, A. D. 200, makes more than three thousand quotations from the New Testament books; Clement, A. D. 194, quotes three hundred and eighty passages; Irenæus, A. D. 178, quotes seven hundred and sixty-seven passages; Polycarp, who was martyred A. D. 165, after having served Christ eighty-six years, in a single epistle quoted thirty-six passages; Justin Martyr, A. D. 140, also quotes from the New Testament; to say nothing of heathen and infidel writers like Celsus, A. D. 150, and Porphyry, A. D. 304, who referred to and quoted multitudes of the very passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century, actually found the *whole of the New Testament*, with the exception

\*It would be interesting to hear a military leader and legislator, like "Moses the man of God," who, after he was *eighty years old*, commanded for forty years an army of six hundred thousand men, emancipating, organize, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning "the mistakes" of a "colonel" of cavalry, whose military career is said to have included one single engagement, in which "he was chased into a hog-yard, and surrendered to a boy of sixteen;" after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing a swindle whisky ring, discussing theology, blaspheming God, and criticising dead men, who cannot answer him.



of less than a dozen verses, scattered through their writings which are still extant; so that, if at any time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who *believed it as we believe it*.

And now infidels talk about the Council of Nice getting up the New Testament. You might as well talk about a town-meeting getting up the Revised Statutes of the State of Massachusetts, because they happened to say they accepted or received them. The Council of Nice did nothing of the kind. The books of the New Testament were received from the apostles who wrote them, and were carefully preserved, and publicly read in the churches of Christ long before the Council of Nice was held.

Says Tertullian, A. D. 200: "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside in their places; in which their very *authentic letters are recited*, sounding forth the voice and representing the countenance of every one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia you have Philippi; and Thessalonica; if you can go to Asia you have Ephesus, but if you are near to Italy we have Rome."

These apostolic churches received the gospels at the hands of the men who wrote them; and the epistles were written and signed by men whom they well knew. Paul wrote, "The salutation of me, Paul, by *mine own hand*, which is the *token in every epistle*, so I write."

Now, what did these writers testify? They testified things which they knew. The apostle John does not say, "That which we have dreamed, imagined, or guessed at, that thing do we declare unto you;" but, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." 1 John 1:1. This was their testimony. They testified that they *saw* Christ in his life and in his death; that they *saw* him after his resurrection, and felt his hands and feet, and saw the nail-prints and the spear-wounds; and they knew these things and testified of them. They preached Christ, who had died and risen again. When a certain skeptic said he proposed to start a new religion, and asked a friend for some suggestions as to his best course, the friend replied, "I would advise you to get yourself crucified, and rise from the dead the third day!" No infidel has succeeded in doing this. Christ died, and has risen again, and these apostles suffered the loss of all things, and imperiled their very lives in proclaiming truth; and they left their testimony on record in this book. Then the apostles quote from the prophets, and the prophets quote from the Psalms, and refer to the law which was given on Mount Sinai; and so we go back from book to book, until we reach the book of Genesis, and that does not quote from anybody or anything. You have then reached the fountain-head.

(Concluded next week.)

—One of the greatest blessings you can enjoy is a tender, honest, and enlightened conscience.—*Pascal.*

—It is impossible for a man to be careless in business affairs, or unmindful of his business obligations, without being weak or rotten in his personal character. Show me a man who never pays his notes when they are due, and who shuns the payment of his bills when it is possible, and I shall see a man whose moral character is, beyond all question, bad.—*Dr. Holland.*

## The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7

### LESSON FOR THE FOURTH SABBATH IN NOVEMBER.

(See Instructor of Nov. 14, 1883.)

#### NOTES, CRITICAL AND PRACTICAL.

(1 Cor. 10; 11; 12, and 13.)

CHAP. 10:3. **Eat same spiritual meat.**—The term "spiritual" has reference not to the *nature* of the food, but to the way in which it was produced; viz., miraculously, by the power of the Spirit of God. Meat is a general term for food, and here refers to the manna, which was in some sense typical of Christ.

Ver. 4. **Spiritual drink.**—The water which the Spirit of God provided them in the desert. **Rock that followed them** (margin, *went with them*)—It is a tradition among the Jews that the rock which was smitten at Horeb (Ex. 17:6) followed them through all their "journeyings and gave forth water all the way." Rabbi Solomon remarks on Num. 20:2: "Throughout all the forty years it was to them a well." Schottengen cites from the Bammidbar Rabba: "How came that well which is mentioned in Num. 21:16? Answer. It was like a stone, or a swarm of bees, and it rolled on, and accompanied them in their journeys. When they encamped, and the tabernacle was set up, the rock came and rested in the entrance of the tent. Then came the princes and stood by it, saying, 'Spring up, O well, etc.' and it sprang up." He also cites other testimonies.—*Dean Alford.* The fact that the rock from which water was brought in Kadesh (Num. 20:8) is spoken of familiarly as "the rock," with which all were acquainted, seems to sustain this view. Barnes, however, argues from Deut. 9:21 and Ps. 105:41, that it was the water from the rock, instead of the rock itself, which followed them, or went with them, the producer, by a figure of metonymy, being put for the thing produced.

Ver. 8. **Fell in one day three and twenty thousand.**—The record in Num. 25:9, gives the number as twenty-four thousand; but this doubtless included the number slain by Phinehas and the judges, while Paul has reference to those only who fell by the plague,—the direct judgment of God.

Ver. 9. **Neither let us tempt Christ.**—On the above, Barnes has the following: "The word 'tempt,' when applied to man, means to present motives or inducements to sin; when used with reference to God, it means to try his patience, to provoke his anger, or to act in such a way as to see how much he will bear and how long he will endure the wickedness and perverseness of men."

Ver. 20. **They sacrifice to devils.**—Greek, *daimoniois*, or demons. The word was used by the heathens in either a good or a bad sense. The good were always well disposed, consequently, needed not to be appeased with sacrifices. But a large part of these demons were wicked, and sacrifices needed to be offered to appease their wrath. These demons were held to be the spirits of dead men who had been enrolled among the gods. In the New Testament, the word is uniformly used to denote evil spirits, or devils. And do not those in these days who claim to commune with, and pay honor to, the spirits of the dead, commune with, and pay honor to devils? Unquestionably so.

Ver. 25. **Whatsoever is sold in the shambles, that eat, etc.**—This does not have reference to unhealthful food; for that was not the question under discussion. It has reference to whether the food was offered to idols or not. Although they might not partake of the feasts of the idols in the heathen temples, lest they should become partakers in idolatry, they could eat what was sold indiscriminately in the market, as the quality was not changed by its being offered to an idol.

Chap. 11:5. **Every woman that prayeth or prophesieth with her head uncovered.**—It was the custom among the ancient heathen priestesses to remove their veils and appear in public with uncovered head and disheveled hair. Paul would not have the Christian women of the Corinthian church ape, or pattern after, the heathen customs. Let them show modesty and reverence. **Dishonoreth her head.**—Not her own head, a part of her frame, but those who were over her,—her husband, her father, and her sex in general.

Ver. 18. **I partly believe it.**—That is, he believed that a part of what he had heard was true. The Emphatic Diaglott translates it, "As to a certain part, I believe it."

Ver. 27. **Eat this bread and drink this cup of the Lord unworthily.**—Many poor souls on reading or hearing this passage, abstain from partaking of the Lord's supper; because they consider themselves unworthy. But it is not this to which the apostle has reference. He does not refer to the state or condition of him who partakes, but to the manner of partaking. *Unworthily* is an adverb of manner, and not an adjective denoting quality or condition. Rotherham translates it, "In an unworthy manner." **Shall be guilty of the body and blood of the Lord.**—The Em. Diaglott renders it, "Will be an offender against the body and blood of the Lord." Rotherham's translation, "Shall be responsible," etc.; Grotius, "He does the same thing as if he should slay Christ;" Locke, "Shall be guilty of a misuse," etc.; Rosenmuller, "He shall be punished for such a deed as if he had affected Christ himself with ignominy." The sense is, that those who would thus lightly regard those symbols of the broken body and spilled blood of Christ, were as guilty as though involved in putting him to death. By treating contemptuously these symbols, they act as did the Lord's murderers in treating with contempt him whom they put to death. Of course, we are unworthy of all God's blessings, but he does not therefore deprive us of them. Those who most feel their unworthiness are generally the most worthy.

Ver. 28. **Let a man examine himself, etc.**—Let him search his heart. If he realizes that he is a sinner; that Christ died to save such; that he has faith in him as a personal Saviour; and rests his salvation upon him,—let such an one eat; he is worthy.

Chap. 12:1. **Now concerning spiritual gifts, brethren, I would not have you ignorant.**—Barnes' comments are so forcible that we are constrained to give a portion of them. They are as follows: "The subject is of so much importance that it demands particular attention and special care. I would not have you ignorant in regard to the nature of those endowments; the spirit with which they should be received; the rules to which they who are thus favored should be subjected, and the feelings and views which should be cherished in all the members of the church in regard to them. Nothing is of more importance in the church than the doctrine respecting the influences and endowments of the Holy Spirit."

Ver. 31. **But covet earnestly the best gifts, etc.**—The Syriac renders it: "Because you are zealous of the best gifts, I will show to you a more excellent way." The meaning of the apostle evidently is that though it was right to earnestly desire the best gifts, there was a more excellent way to obtain them; that the apostle shows in the succeeding chapter. The more excellent way is by charity—love. Become imbued with that, and the gifts you can best use to glorify and honor God will be given you of him.

Chap. 13:1. **Tinkling cymbal.**—The word rendered "tinkling" properly means a clanging sound. It comes from *alala*, a war cry. The Emphatic Diaglott renders it "noisy cymbal;" Rotherham translates it, a "clanging cymbal;" so also revised version.

Ver. 12. **For now we see through a glass darkly.**—Bloomfield says: "The *esoptrou* [or glass] is to be understood of some of those transparent substances, which the ancients in the imperfect state of the arts used in their windows; such as their plates of horn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, the objects without but obscurely." "It is not improbable, I think, that even in the time of Paul the ancients had the knowledge of glass, though it was probably at first very imperfect and obscure. There is some reason to believe that glass was known to the Phenicians, the Tyrians, and the Egyptians. Pliny says that it was first discovered by accident. A merchant vessel, laden with nitre or fossil alkali, having been driven on shore on the coast of Palestine near the river Belus, the crew went in search of provisions, and accidentally supported the kettles on [in] which they dressed [cooked] their food, upon pieces of fossil alkali. The river sand, above which this operation was performed, was vitrified [by action of fire] by its union with the alkali, and thus produced glass."—*Edinburg Encyclopedia, Art. Glass.*

I SHALL SEE HIM.

BY E. A. WHIPPLE.

I SHALL see Him, none can hinder,—  
Him, who gave his life for me;  
I shall see him come in splendor,  
Christ, who died on Calvary.

I shall see the ransomed calling;  
Hear the nation's bitter cry,—  
See the rocks and mountains falling  
Neath the lightning of his eye.

Shall I view with joy, or fearing?  
May I hope to wear the crown?  
Kiss the hand once torn and bleeding?—  
Oh! I cannot bide his frown.

Lord, I surely know thou lov'st me;  
Greater love hath none than thine.  
Let thy grace, my Saviour, keep me;  
Be thy tender spirit mine.

Saviour, help. Forgive my erring;  
Thou can'st break the tempter's power.  
Lord, we wait for thine appearing,  
Oh, prepare us for that hour.

# Progress of the Cause.

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

## NORTHERN EUROPE.

FROM September 21 to the close of the month, I preached again in Risör. At our previous meetings we had canvassed the subjects of the law, the Sabbath, and the prophecies; so we dwelt this time mostly on the life and death question. The people in Norway are more prejudiced against this subject than any other. There was, however, a good interest to hear, and the preaching was well received. We could obtain only private rooms for our meetings. About seventy persons could be crowded into them. There has been some bitter and very unreasonable opposition, yet we have obtained a number of friends in Risör, and eight persons have commenced to obey all the commandments.

Our quarterly meeting in Christiana was held Oct. 6. Four dear souls united with us. Three of them were baptized. One had previously been baptized. We celebrated the ordinances in which sixty-seven brethren and sisters partook. This was a solemn and profitable meeting to us.

SWEDEN.—After having labored in Sweden during the past month, Bro. Rosqvist has now left us on his way to America, in order to labor in the mission among the Swedes in that country. We pray that the blessing of God may accompany him to his new field, and that he may be made, by the grace of God, a useful instrument in the hand of God, to win many souls for his kingdom.

Bro. O. Johnson writes that during the past month he has labored in Kåla, Elza, Glava, Sillerud, and other places. He has met a great deal of opposition, but has found some souls who have rejoiced in the truth. Four persons have commenced to keep holy the Sabbath of the Lord, and one sister was baptized.

DENMARK.—During September, Bro. Brorson labored in the northern part of Jylland. He found three brethren who had commenced to obey the Lord. Since that time he has labored in Sjølland, and two dear souls have commenced to keep the Sabbath. He says the brethren are of good courage, and the truth finds room in some hearts. Bro. S. Jensen writes that he attended meeting with the brethren in Vejle, who have lately come into the truth, and found them all faithful.

In Örsö the brethren and sisters met in quarterly meeting Oct. 5 and 6. Thirty-two Sabbath-keepers were present from different places, and partook in the ordinances. Bro. Kristensen conducted the meeting. All felt encouraged and blessed.

J. G. MATTESON.

Christiana, Norway, Oct. 15, 1883.

## A WORD FROM NEW MEXICO.

A LITTLE beginning in the great work has been commenced at Las Vegas Hot Springs, New Mexico; and we are pleased to state that, during many months' work in a bath-house, and at leisure hours we have distributed many of our publications, and have received several subscribers for the REVIEW, Signs, and Good Health. We have also succeeded in organizing a Sabbath-school of

fifteen young persons. All, thus far, have had good lessons, and manifest an increasing interest. We trust much good will come forth from this work. One or two copies of "Thoughts on Daniel and the Revelation," have been sold, and four have been given away. The readers give a good report of their interest in its pages. May the dear Lord bless all those who read the book.

We feel much indebted to Superintendent Pullen for his kindness, and to the managers of the A. T. and Santa Fe R. R., also, for giving passes to and from the Kansas camp-meeting and other places.

CORDIE HAYES.

## VIRGINIA.

RILEYVILLE, PAGE Co.—We have just enjoyed another good meeting at this place. Last Sunday the brethren met to consider the question of church organization. After several had spoken of the importance of being thus united, the matter was laid before the brethren, and a church of ten members was organized. Four others were taken under their watchcare. As Bro. G. A. Stillwell expects to teach school there this winter, he was chosen elder of their church. Other officers were also elected. This will be known as the church of Cedar Point, instead of Rileyville. Four of these members were baptized at this meeting, the rest having previously received baptism. By request of the president of the Conference, Eld. W. W. Stebbins of Marksville performed these duties. He also did most of the preaching, which was calculated to encourage and strengthen the work. We hope the Lord will bless this new church, and that it may be a source of strength to the cause in this State. Brethren, still remember us at the throne of grace.

Oct 30.

B. F. PURDHAM.

## VERMONT.

WORCESTER, JERICHO, ETC.—I became a believer in the doctrines advocated by Seventh-day Adventists at their camp-meeting in Montpelier last September; and being desirous of bearing some humble part in carrying this message to the world, I united with Bro. Owen in a series of meetings held at Worcester. As a result of this effort, quite a number have embraced the truth.

Oct. 20, 21, I enjoyed a good season with the friends in Jericho and West Bolton. The brethren were strengthened and encouraged. They have had but very little ministerial help for some time, but the most of them are holding on to the truth.

Oct. 27, 28, I met with the church in Wolcott. Had a refreshing time. One took a decided stand to keep the Sabbath. Held four meetings. Bro. Porter was with me on Sunday evening, and made some very appropriate remarks.

Met with the brethren and sisters in Worcester Nov. 4, and tried to speak words of comfort to them. Had a very good time.

Pray for us, that the truth may have free course, run, and be glorified.

MILO DUFFREY.

Putnamsville, Nov. 5.

## MICHIGAN.

SHELBY AND FERRY.—On our return to Shelby from Mason Co., four more were baptized, and united with the church. Oct. 24 a church of twenty-five members was organized in Ferry, six miles east of Shelby. Others are expected to unite with them soon. All but four of these embraced present truth under Sr. Lane's labors during the past season. Bro. Wallace Davey was elected church elder, and Luther Loop deacon, and were ordained to their respective offices. Arthur Hendrick was chosen clerk of the church. Sunday, Oct. 28, Eld. Dunham, Baptist pastor at Shelby, spoke on the Sabbath question in the M. E. church. All of our brethren from Ferry and Shelby, were present, and formed fully half of his congregation. He took the Disciple grounds, and made a weak argument. We reviewed the discourse the same evening in Hedges Hall, before a good audience. This attack has been a good thing for our new brethren here, and has made the weakness of the Sunday arguments more apparent to their minds.

D. A. WELLMAN.

Oct. 31, 1883.

NORTHERN MICHIGAN.—It has been a long time since I have reported to our good paper, but I have none the less interest in its columns;

not by any means. I have been a reader of its pages nearly twenty-five years. It has always been my instructor, counselor, and friend. I have noted with pleasure the improvement that has been made from time to time in its size, arrangement and matter. It is indeed a very valuable paper, and should be in every Sabbath-keeping family. Those who do not take it suffer great loss. What little ability I possess to instruct others in present truth, I owe largely to the perusal of its pages. It should be read with special care by all who are preparing to labor in the cause of God.

I am thankful to be able to say that the cause of God is advancing in Northern Michigan. Our first camp-meeting was a great benefit to our people, and hope we may be favored with another next year, feeling sure it will be better attended and produce better results. During the last year three new tract societies have been formed, about doubling our force of workers; also two church societies.

Our recent meetings in Petoskey were interesting. We were made to rejoice as we witnessed the devotion to the cause manifested by our dear brother, Dr. Lay. He was appointed librarian of the tract society, and we feel sure his love for the truth will stimulate him to do all he can to advance its interests. All the members of the class here join in the missionary work.

I feel unworthy of a part in this sacred, important work, and am seeking God for a new fitting up to discharge its duties.

J. SISLEY.

Battle Creek, Nov. 6.

## ENCOURAGING.

As I looked over the receipts in the REVIEW for the week ending Oct. 16, 1883, I found that in the aggregate they figured the round sum of \$4251.39. I could but feel in my heart that there is a power in the truths of the third angel's message, to thus move on the hearts of the people, that cannot be found with any other class of religionists. These figures, to my mind, indicate health, strength and prosperity to the precious cause that we love so well. We may well be of good courage in the Lord; for the better land is nearing,—yes, it is even almost in sight. I am exceedingly anxious to live very near the Lord every day, patiently waiting for the soon coming of our dear Saviour.

I am contending with a disease that threatens to take my life, but my hope is in God. I would be glad to live until Jesus comes, but if God shall see fit to order it otherwise, I hope and pray for resignation to his holy will. I would like to be remembered at the throne of divine grace by all those who may feel an interest in my case. If God shall give me health again, I would like to labor in this State, in connection with some of our preaching brethren. I believe this will yet be an excellent field of labor, and may the time be hastened when the truth shall not only find the precious ones here, but reach the jewels of earth in every land and clime; and then may we be brought together to enjoy an eternal rest in the kingdom of our God.

C. P. WHITFORD.

St. Augustine, Fla., Oct. 26.

—An Arran correspondent of a London journal writes of meeting a venerable Presbyterian who was well acquainted with Rowland Hill, and from whom he got this anecdote of the great preacher. One day a comparatively young preacher called on Mr. Hill and said: "Mr. Hill, I've got some new views, and I am sure they are right." "What views?" said Mr. Hill. "Why," was the reply, "I have nothing to do with the commandments at all," and then he proceeded to unfold his system at length. With just a bit of twinkle in his eye, after hearing him, Mr. Hill called his servant, and said, "John, show this man the door, and keep your eyes on him, for he is free of all the commandments!"—Sel.

—What we ought not to do, we should never think of doing.

—Better to stem with heart and hand  
The roaring tide of life, than lie  
Unmindful on its flowery strand  
Of God's occasions drifting by!  
Better with naked nerve to bear  
The needles of this goading air,  
Than in the lap of sensual ease forego  
The godlike power to do, the godlike aim to know.

## Special Notices.

### NOTICE TO ILLINOIS.

WILL those churches who have funds on hand for the poor please forward them to me at Onarga, Ill., as soon as possible. There are two families that need immediate help, and will have to be assisted more or less through the winter. I will be at home at the close of the Conference, and see that your liberalities are rightly appropriated.

R. F. ANDREWS.

### NEBRASKA STATE MEETING.

A STATE meeting will be held at Fremont, Neb., some time in the month of Jan., 1884. Notice of the exact time will be given in the future. This meeting will continue two weeks, during which time we will endeavor to teach some of the good lessons we are now learning at the General Conference. Instructions will be given in Bible-readings, canvassing, etc.

We call for all the ministers, colporters, agents and missionary workers in Nebraska to attend. In the meantime let all the above-mentioned laborers work as never before, for the advancement of the cause of God. There is no time for us to slacken our hands. Let the Bible-readings go on, and continue to canvass for the books and papers. *There is room for all to work.*

NEBRASKA CONF. COM.

### INSTITUTE FOR NEW YORK.

THE time has come for an advance move in New York. The Institute appointed in this week's REVIEW for our State, is in harmony with the spirit of the important meeting now in progress here. We shall have instruction in the different branches of the work, and especially in reference to Bible-readings. Bible-readings will be held, and practical instruction given in this new and important feature of the work of God. Many are being impressed by the Spirit of God that they ought to do more in the cause of the Master, and we are grateful that the spirit of labor is appearing in our midst.

Our Institute is appointed in order to give all an opportunity to learn how to labor more effectually in the cause. We want a consultation with the laborers and with those who are interested in the work of the Lord, in our Conference, in reference to important plans for getting the truth before the people. There is to be a forward movement all along the line, and the great "Empire State" ought not to fall behind in the closing work.

We shall obtain the best help it is possible to secure for our Institute, and we earnestly urge our brethren and sisters to attend the meeting, and plead for the blessing of God to rest upon the efforts that are put forth to advance the third angel's message.

M. H. BROWN.

## News of the Week.

"Tidings of these things came."—Acts, 11:2.

FOR WEEK ENDING NOV. 10.

### DOMESTIC.

—The Missionary Board of the M. E. church, in session at New York, have appropriated \$370,898 for missions.

—The public debt was reduced \$10,304,798 during the month of October.

—A tornado at Springfield, Mo., Monday afternoon, wrecked 100 houses and killed four persons. Thirty are reported wounded.

—The new steamship City of Chicago reached New York late Tuesday, after a slow passage of nine days from Liverpool.

—An order was issued at Boston, Thursday, dissolving the company which intended to build a railway from Cairo, Egypt, to Jerusalem.

—The receipts of the post-office department for the fiscal year were \$45,508,692, and the surplus revenue was \$2,691,992.

—A touching scene in New Orleans recently was a boy 13 years old causing the arrest of his 16-year old sister to keep her from a life of shame. They were orphans.

—Fire in a factory at Roubaix, France, Monday, caused an explosion of benzine, killing ten persons. Thirty women, caught by the flames, jumped from upper windows. In all, forty people were wounded.

—General Washington and General Sherman, by a curious historical coincidence, issued their farewell orders to the army on the same day a century apart,—Nov. 1, 1783-1883.

—During the year, 875,000 barrels of malt liquors were made in Cincinnati, Covington, and Newport, beating the previous year's record by over 47,000 barrels. This would be 555 glasses per annum for every person in the three cities.

—The people of Pennsylvania will soon abolish their Legislature. It has been in session nearly a year at a cost of \$3,096 per day, and has done nothing. The cost of the session so far has been \$439,622.

—A tornado in Bourbon county, Kentucky, destroyed a storehouse on James Clay's farm, and killed four colored persons. Twenty buildings in Catahoula and Tensas parishes, Louisiana, were injured by a gale, and many negroes were hurt.

—Business failures in the United States the past week numbered 219, being 24 more than the preceding week, and an increase of 70 when compared with the corresponding period in 1882.

—A portion of the machinery of the elevator at the new capitol building at Bismarck, D. T., broke Tuesday morning, and the elevator with five men, fell fifty feet. One man was mortally injured, and the others may not recover.

—Twelve hundred pounds of dynamite exploded near a tunnel on the Baltimore and Ohio, eighty-five miles from Pittsburgh, Sunday morning, instantly killing five of the crew of a freight-train who were walking on the track near the scene of the explosion, their bodies being literally blown to fragments. Trees were uprooted and rocks blown into the river in the vicinity.

—The roof of the new south wing of the capitol at Madison, Wis., collapsed with a crash Thursday afternoon, burying the forty men at work on the structure. Four were killed and twenty wounded, two mortally. The supposed cause of the disaster is that the iron pillars supporting the second balcony crushed into the plank on which they rested, and driving the wall outward, the roof immediately fell in.

—Whether it is owing to the brutally careless spirit of the age, the stupefying effects of tobacco, or partial intoxication, we know not; but the fact remains that there is a wonderful increase in accidents from new buildings in process of construction, and the collapsing of edifices already built. Five were killed and seven wounded at Buffalo, N. Y., Friday; four were killed at Newcastle, Pa., the same day; eight more were wounded, two fatally, at Laurinburg, N. C., Thursday night; four killed and twenty wounded at Madison, Wis.; besides many smaller accidents occurring in different parts of the country during the week, and all from similar causes, which might have been avoided.

### FOREIGN.

—The Egyptian false prophet is reported dead.

—Kossuth, the Hungarian patriot, is dying at Turin.

—The Martin Luther statue to be erected in Washington will cost \$20,000.

—Two hundred and forty cholera deaths occurred at Mecca in one week.

—The French Marine Minister asked of the Chamber, Thursday, a grant of 11,500,000 francs for operations in Tonquin.

—The German government has offered to mediate between the ruler of Bulgaria and the Czar.

—The British steamer Iris foundered off the Spanish coast, and but one man of a crew of thirty-six was saved.

—The Portuguese government has dispatched a circular to the powers, insisting upon its rights over the Lower Congo River, but has no desire to prevent navigation.

—A big fire is raging in the Hagarstown district of London. Huge piles of timber are being consumed, and the damage will be immense.

—An infernal machine was exploded by anarchists at Lyons, France, Monday, before the residence of a wealthy merchant. No person was killed, but great damage was done.

—An explosion occurred in the Moorfield colliery, Lancashire, England, Wednesday morning, 110 men being at work at the time. Fifty escaped; twenty-four corpses have been taken out, and twenty-four others await removal. Sixty-seven miners were killed.

—When twenty-five miles off Holyhead, in the Irish

Sea, the British steamers Alhambra and Holyhead came into collision, and both sank. Thirteen seamen from the Alhambra and two from the Holyhead were lost, the rest of the passengers and crews escaping in safety.

—One of the sharpest shocks of earthquake ever felt in Bermuda occurred the 20th ult. The oscillations continued fully ten seconds. The roar and rumbling and tremor caused many people to run out of their houses. In St. George, crockery was destroyed, and it is said that the walls of some of the houses were cracked. At Mt. Wyndham door-bells were set ringing.

—The Interior says: The particulars which have arrived by mail of the late volcanic convulsion in the Straits of Sunda show that the loss of life in that calamity has, if anything, been rather under than overestimated. Tjeringin—which, with its population of ten thousand, was engulfed in the waves, not a soul escaping—is only one of several coast towns which have totally disappeared. Where Anjer once stood there is now only a wide expanse of mud. The same is the case with Tanara, where the day after the calamity 704 corpses were found. The populations of Karang, Antoo, Kramat and Mauk were completely destroyed. The market place of the first of these places was found choked with dead bodies. At all these spots the people were drowned by the huge tidal wave, in some cases as they were running from their houses to gain the higher ground, while in other cases inmates and dwellings were swept away together. The coast of southern Sumatra could not be approached, owing to the dense masses of floating pumice stone and the danger from the new banks formed by the ashes deposited during the eruption. News reached Batavia that Telok Beton was almost entirely destroyed, and that for many miles along the coast nothing had escaped destruction. While Karatao has been swallowed up by the waves, another island near has been split into five parts, and sixteen new volcanoes have sprung up in the middle of the sea. Dead bodies were met with in all directions. The distress of those left alive was shocking, and many have since the eruption died of starvation, but help was being sent as fast as possible from Batavia. The total loss of life will never be known.

## Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14: 3.

WAITE.—Died of flux, in Choctaw Co., Ala., near Silas, Oct. 21, 1883, C. E. Waite, son of H. H., and Lorinda Waite, aged four years and twenty-one days. They lay their little Eugene away for a little while, until the Life-giver comes. They sorrow not as these that have no hope. The funeral was not preached, as there was no S. D. A. minister near at that time. J. R. WAITE.

TABER.—Died of heart disease, at Pompey Center, Onondaga Co., N. Y., Oct. 14, 1883, Sr. Darius Taber, aged sixty-seven years, three months, and twenty-two days. Sr. Taber embraced the truth nine years ago by reading our publications. Her Christian experience was such as to give evidence that she died in the Lord, and now rests from her labors. Words of comfort were spoken by the writer from Rev. 21: 1-5. M. H. BROWN.

BOVEE.—Died of mental debility, Oct. 22, 1883, Orin Bovee, of Burlington, Mich., aged sixty-eight years, five months, and twenty-one days. He embraced the seventh-day Sabbath about twenty-four years ago, under the labors of Elds. J. N. Andrews and J. N. Loughborough at Parkville, Mich. Subsequently he was baptized. He leaves a wife and six children to mourn his death. He was buried not far from Parkville, being an early resident of that vicinity. An address was given from James 4: 14. M. B. MILLER.

POUND.—Sacred to the memory of A. M. Pound, who was born in Morgan Co., Ind., Jan. 3, 1851, and married to R. M. J. Pound, April 10, 1870. She lived a Christian everywhere, and fell asleep in Jesus at Mt. Washington, Ky., Sept. 15, 1883.

A life spent in the service of the Lord  
Pays a larger dividend than stocks or bonds,—  
Pays in coin that does not fluctuate,  
Has the confidence of all people, always.  
In health it is no discount; in sickness,  
Always stands much above par.  
Then why,

May I ask, do so few live such a life? because  
Every one may attain unto it. Not one mortal  
Dare say he cannot. Do you know why all  
Do not live such a life? It costs self-denial,  
In moving through this world to "keep unspotted."  
Such a life Apphia Meddis Pound tried hard  
To live.

Prayer was her delight. Her first words were praise  
On awakening in the morning; her last at night  
Uniformly were for pardon, repose, and blessings,  
Not on her head alone, but upon every head and heart  
Desiring to know and do the truth of the living God.  
HER HUSBAND.



## Appointments.

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

NOTHING preventing, we will hold meetings with the church at Big Springs, Dakota, commencing Thursday evening, Nov. 29.

O. A. OLSEN.  
J. P. ROSQVIST.

THE Lord permitting, I will meet with the church at Hickory Corners, on Sabbath week, the 24th inst. Trust all will be present. Please bring your Bibles.

H. VESEY.

NOTHING preventing, general meetings will be held in Minnesota as follows:—

Pleasant Grove, Nov. 24, 25.  
Eagle Lake, Dec. 22, 23.  
Verndale or Stowe Prairie, as Bro. Collins may decide, Dec. 29, 30.

West Union, Jan. 5, 6.  
At each place the meetings will commence on Friday, at 7 P. M. It is expected that there will be a general rally of the friends of the cause at each meeting.

O. A. OLSEN, Pres.

### GENERAL MEETING FOR PENNSYLVANIA.

It is now decided to hold this important meeting at Wells-ville, from Dec. 5-10. We have the assurance that Bro. W. C. and Sr. White, also either Bro. Butler or Bro. Haskell will be with us. We expect a large gathering of our people at this meeting. Particulars next week.

D. B. OVIATT.

### FLINT, ATTENTION.

WE will meet with the church at Flint, Mich., Sabbath and Sunday, Nov. 24, 25. Will the brethren from Thetford and Hazleton meet with us, as we are desirous of seeing you at this time? Come, brethren, and let us seek the Lord together once more. Preaching morning and evening of each day.

E. R. JONES.  
G. H. RANDALL.

### SPECIAL MEETING AND INSTITUTE.

A MEETING of the workers and of all those who desire to engage in labor in the cause of God will be held at Rome, N. Y., Nov. 29 to Dec. 10. Instruction will be given in canvassing and the colporteur work, and in the manner of conducting Bible-readings. We hope to secure the attendance of Bro. Haskell, at least during a portion of our meeting. All who are interested in the work are earnestly invited to attend.

M. H. BROWN.  
E. W. WHITNEY.  
S. N. WALSWORTH.

## Publishers' Department

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

### RECEIPTS.

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

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

Books Sent by Freight.—Geo R Drew \$102.40, Jennie Thayer 106.40.

Books Sent by Express.—Geo M Dimick \$21.00, Daniel Glunt 9.10.

Cash Rec'd on Account.—R M Kilgore \$26.40, John F Hanson 15.53, J F Hanson per A B Owen 82c, Texas T & M Society per R M Kilgore 75.00, H E Hanson per J W Miller 48.00, T P Butcher 22.10, A R Hollenbeck 1.50, Minn T & M Society per A B Hollenbeck 12.75, Signs of the Times per Mich T & M Society 500.00, D W Reed 75.00, Wm Arnold 4.00, P L Hoen 10.50, Ind Tent Fund per S H Lane 2.00, A C Neff 10.46, G C Tenney per W D Stillman 21.59, Ind T & M Society per W A Young 25.00

Shares in S. D. A. P. Association.—H M Mitchell \$10.00, Will H Morrison 3.00, R H Brock 20.00.

Gen. Conf. Fund.—Tithe from a believer \$1.02.

Mich. Conf. Fund.—Sand Lake per Tina Field 11.88, Ithaca per F Squires 15.55, Greenville per W S Hopkins 5.00, W L Brisbane 20.40, Stanton per F Howe 5.60, Vergennes per E Van Deusen 20.00, Rockford per E Van Deusen 2.50, Leonard Hyatt 4.50, Otago per T S Parmelee 2.25, Allendale per Mrs C C Ross 6.00, Sheridan per A H Mason 15.00, Flint per Millie Andrews 20c, Muir & Lyons per R R McLaughlin 8.00, Pottsville per Robert Sawyer 4.50, Wyandott per Clara E Fairman 6.00.

Inter. T. & M. Society.—Lucy Harris, deceased, per H Peebles \$25.00, Oscar Hill 10.00, Mrs Ira Abbey 10.00, Mrs J M Rhodes 10.00, W J Cross 50.00, E M Edson 10.00, R M Kilgore 10.00, A M Kilgore 2.00, Lena Kilgore 50c, Charlie Kilgore 25c, Mary Kilgore 25c, M B Miller 2.00, J M Huguley 2.50, James Gage Jr 25c, Bonnie Gage 25c, Lydia Brown (tithe) 3.00, A G Yules, thank-offering 1.00, Mrs H E Colby 2.50.

European Mission.—Elva Reynolds 50c, Mrs Ira Abbey 5.00, A H Wentworth & wife 25.00, W J Cross 50.00, E M Edson 10.00, R M Kilgore 10.00, A M Kilgore 2.00, Lena Kilgore 50c, Charlie Kilgore 25c, Mary Kilgore 25c, M B Miller 2.00, J M Huguley 5.00, Julia Huguley 2.50, James Gage Jr 25c, A S Hutchins 5.00, Mrs H E Colby 2.50.

English Mission.—A H Wentworth & wife \$50.00, Mrs J M Rhodes 10.00, E M Edson 20.00, W J Cross 50.00, A G Hughes, trespass offering, 2.00, R M Kilgore 10.00, A M Kilgore 2.00, J M Huguley 5.00, Julia Huguley 2.50, Lena Kilgore 50c, Charlie Kilgore 25c, Mary Kilgore 25c, M B Miller 2.00, James Gage Jr 25c, A S Hutchins 5.00, A D Hutchins 5.00, Mrs H E Colby 2.50.

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Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
P. M.	P. M.	A. M.	A. M.	A. M.	P. M.	A. M.	A. M.	A. M.	A. M.
4.10	8.10	7.50	6.40	De.	10.20	1.45	7.50	1.45	1.45
5.42	9.35	9.15	8.12	La.	6.46	12.32	6.32	9.15	9.15
6.25	10.20	9.55	8.55	Flint.	8.03	11.58	6.00	8.35	8.35
7.25	11.03	10.29	9.45	Durand.	7.23	11.27	5.28	7.50	7.50
8.38	12.13	11.35	10.47	Lansing.	5.55	10.27	4.15	4.30	4.30
9.30	12.48	12.10	11.20	Charlotte.	5.14	9.00	3.37	3.52	3.52
10.30	1.40	1.00	12.10 a	Bat. Creek.	4.20	9.03	2.40	2.40	2.40
P. M.	1.45	1.20	12.30 d	a	4.15	9.00	2.32	2.32	2.32
2.37	2.10	1.15	Vicksburg.	3.22	8.00	1.50	1.50	1.50	1.50
2.47	2.21	1.25	Schoolcraft.	3.08	7.00	1.19	1.19	1.19	1.19
3.32	3.10	2.17	Cassopolis.	3.17	7.00	1.19	1.19	1.19	1.19
4.13	3.53	3.00	South Bend.	1.30	6.53	12.10	12.10	12.10	12.10
5.00	4.40	3.46	Stillwell.	12.42	6.00	11.10	11.10	11.10	11.10
5.50	4.50	4.38	Haskell.	12.07	5.00	10.30	10.30	10.30	10.30
6.00	7.45	7.00	Ar.	11.50	5.30	10.30	10.30	10.30	10.30
A. M.	P. M.	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.

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# The Review and Herald.

BATTLE CREEK, MICH., Nov. 13, 1883.

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The matter given in our Minister's Department this week is from a tract published by H. L. Hastings, 47 Cornhill, Boston, Mass. It can be obtained of him for general circulation at the following low rates: By the dozen, 50 cts.; by the hundred, \$3.00; by the thousand for gratuitous distribution, \$10.

## THE CONFERENCE.

THE regular meetings of the Conference commenced at the appointed hour, Nov. 8., at 9 A. M. The president, Eld. Geo. I. Butler, occupied the chair, and the other members of the committee were present. The different State Conferences are more fully represented by delegates at this meeting than at any previous Conference. There are some sixty ordained ministers in attendance, besides quite a number of licentiates, and the whole number in from abroad is estimated at between three and four hundred.

At the hour of going to press, sufficient progress has not been made in business matters to furnish any items for mention at this point. Many interesting reports have been given, especially from missionary fields; while by means of maps the work done in various Conferences, and what remains yet to be done, was very impressively set forth. No one could look over the field thus presented without feeling that indeed the harvest is great and the laborers are few. The presence of Elds. J. N. Loughborough from England, and J. P. Rosqvist from Sweden, add interest to the occasion. Great interest has been manifested in some of the subjects presented in the Bible-reading exercises, and these will be interspersed with the business meetings till the Conference shall close. One meeting of the Gen. S. S. Association has been held, also one meeting of the International T. and M. Society. The annual meetings of the Health Reform Institute, the Publishing Association, and the Educational Society follow in the coming week.

## MELCHISEDEK.

THE following remarks should have appeared as a part of the article entitled, "Who was Melchisedek," in the REVIEW of Oct. 30. They were omitted by mistake:—

"The question is asked us how we reconcile our views of Melchisedek with the following words from the "Spirit of Prophecy," Vol. 2, page 396, concerning Christ: "Ask Abraham, he will tell you, It is Melchisedek, King of Salem, King of Peace." We see no difficulty in this. King of Salem is king of peace; for "Salem" means "peace." Melchisedek is formed from two Hebrew words, *melek*, king, and *zedek*, righteousness. Christ is truly Melchisedek, in the sense that he is truly the king of righteousness, but he is not that Melchisedek of Gen. 14, who was a type of Christ. He is the antitype,—a priest after the order presented by him in Gen. 14. In that type Abraham saw Christ, as truly as Israel saw him in Aaron, or in the sin-offering. Because he was the Lamb of God, an offering for sin, he was not the lamb offered in the sanctuary on earth.

"Ezekiel, speaking of the final restoration of God's people, more than four hundred years after the death of King David, said: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Eze. 34: 23, 24.

"By this shall we conclude that David was actually Christ? and that, when the kingdom is restored, David will again reign over it, he being truly the Messiah? No; we shall not. Yet we have just as strong reason for this conclusion as we have for the belief that Melchisedek of Gen. 14 was Christ. Abraham saw Christ in Melchisedek, just as Ezekiel saw Christ in David. Melchisedek represented Christ in his priesthood, even as David represented him in his future reign and kingdom. He is a priest "after the order" of the first; he will be a king in the line of the second. We willingly rest with our readers the argument on this subject in the *Signs* of September 20."—J. H. W., in *Signs of Times*.

## THE NEXT TERM OF THE SOUTH LANCASTER SCHOOL.

WE spoke in the last REVIEW of our annual meeting to be held at South Lancaster, and of the necessity of our taking advance steps in the work in New England. The next term of the school will commence about Dec. 5; so that those designing to attend this winter should, so far as possible, come to the meeting prepared to remain in the school.

The work is rising, and God is gone out before us. The providence of God is opening ways for the spread of the truth that we have hardly had faith enough to hope for. Men are needed who will help to fill these openings, but it will require men of consecration, men of firm principle and integrity, who will not count their lives dear unto themselves, but with earnestness and zeal will give all the powers of their beings to the work of God.

Special efforts will be made this winter term to give instruction in canvassing, colporter and missionary work, and Bible-readings. There ought to be a number of individuals who will avail selves of these advantages this winter. We do not mean simply our young people; these we shall be glad to see come; but we refer to persons of some years and experience, whose minds are matured,—persons who have reached thirty, forty, or even fifty or more years of age, who will

be educating themselves to bear a part in the closing work.

In point of population, the New England Conference is third in the country, containing over four million souls.

Who is to warn this mass of humanity? Where are the men and women who will go forth with humility, with weeping and tears, and aid in scattering the light to darkened minds. In less than six months there ought to be more than a score of earnest, devoted, God-fearing persons in this Conference who can enter families and hold Bible-readings, visit and pray with the people, and gain access to hearts and win them to Christ. To do this successfully, some preparation is necessary on the part of those who engage in this work. An opportunity is now presented for those who desire to do so, to fit themselves to act in this capacity. May God help us to understand his opening providence.

S. N. HASKELL.

## IMPORTANT MEETING IN WISCONSIN.

A STATE meeting will be held at Poy Sippi, Wausbara Co., Wis., commencing Friday morning, Nov. 30, 1883, and continuing till Tuesday morning, Dec. 4. We would like to see a general rally at this meeting of all our ministers who can consistently leave their fields of labor, those who expect to be, or have been, engaged in the canvassing work, and those who are interested to work in any branch of the cause. Important measures considered at the General Conference will be presented, and Bible-readings will be given. Instructions in the canvassing work will be conducted by Bro. Geo. A. King.

The time has come for all to become connected by labor with the cause of God, and we hope all will feel the importance of the time, and will rally from all parts of the State to this meeting. Those coming from the east or south by train will change at Burnett Junction, and come to Berlin. If all such will write to P. H. Cady, Poy Sippi, Wis., teams will be provided for them to reach the place of meeting Thursday afternoon and evening. Those coming from the west or north should write to H. H. Fisher, Lind, Waupaca Co., Wis., that they will be at Waupaca Thursday, and conveyances will be provided.

Eld. J. F. Hanson will be present, and services will be conducted in the Scandinavian language. This meeting will be an important one for the cause in Wisconsin, and we hope for a large attendance. Free entertainment will be provided, but where it is practicable, we would advise our friends to bring straw-ticks and bedding. All should begin preparations at once, and come praying that the meeting may be the most profitable one ever held in Wisconsin.

H. W. DECKER, Pres. Wis. Conf.

## STATE QUARTERLY MEETING IN IOWA.

WE wish to again call the attention of our brethren and sisters to our coming quarterly meeting to be held Nov. 30 to Dec. 3, at Winterset, Iowa. We expect this will be an important meeting, and we are desirous of seeing a good representation from all parts of the State. We also greatly desire to see our directors there. We must lay our plans for our winter's work. We must do something to arouse the canvassing and colporter work in our Conference; and we are anxious that some steps may be taken at this meeting to accomplish this. We shall have a good variety of our publications there. The secretary of our T. and M. society will be there. Many of our ministers will be there; and we specially invite all who can possibly canvass to be there. We expect that Bro. L. T. Nicola and others will give instruction on this subject. Come, brethren, one and all. Come seeking the blessing of God.

E. W. FARNSWORTH.