

# Adventist 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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### THE PASSION OF CHRIST.

THEY bound thy temples with the twisted thorn;  
Thy bruised feet went languid on with pain;  
The blood from all thy flesh with scourges torn  
Deepened thy robe of mockery's crimson grain,  
Whose native vesture bright  
Was the unapproached light;  
The sandal of whose foot, the rapid hurricane.

They smote thy cheek with many a ruthless palm;  
With the cold spear thy shuddering side they pierced;  
The draught of bitterest gall was all the balm  
They gave to enhance thy unslaked, burning thirst,—  
Thou, at whose words of peace  
Did pain and anguish cease,  
And the long-buried dead their bonds of slumber burst.

Low bowed thy head, convulsed and drooped in death;  
Thy voice sent forth a sad and wailing cry;  
Slow struggled from thy breast the parting breath,  
And every limb was wrung with agony,—  
That head whose vailless blaze  
Filled angels with amaze,  
When at that voice sprung forth the rolling suns on high.

And thou wast laid within the narrow tomb;  
Thy clay-cold limbs with shrouding grave-clothes bound;  
The sealed stone confirmed thy mortal doom;  
Lone watchmen walked thy desert burial ground,  
Whom heaven could not contain,  
Nor the immeasurable plain  
Of vast infinity inclose or circle round.

For us! for us! thou didst endure the pain,  
And thy meek spirit bow itself to shame,  
To wash our souls from sin's infecting stain,  
To avert the Father's wrathful vengeance flame,—  
Thou who couldst nothing win  
By saving worlds from sin,  
Nor aught of glory add to thy all-glorious name.

—Sel.

## Our Contributors.

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

### NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

#### THE NEW YORK CAMP-MEETING.

I LEFT the camp-ground in Maine very weary, and suffering from a severe cold. We visited my afflicted twin sister living in Gorham, Me. Rheumatism has made sad work with her body. Notwithstanding she is almost helpless and a great sufferer, yet she is remarkably patient and cheerful, and thoughtful of others' comforts.

Oh, how gladly would we have relieved her of pain, and brought her back to health had it been in our power! But we thought, Jesus loves her better than it is possible for us to do. He will not willingly afflict or grieve the children of men. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

We had precious seasons of prayer with her, and Jesus seemed very near us. I found comfort in presenting her in faith to Jesus, the pitying Lamb of God. He alone could be her helper.

He alone could rebuke the cruel power of the enemy, and stay the progress of disease. He alone could give peace and comfort and hope to those who believe in him. After a few hours' stay we had to say farewell, leaving her to suffer on, not knowing that we should meet again in this life. I was unable to keep up longer without rest, and strength should be given me.

We were courteously welcomed at Bro. and Sr. Martin's in Deering; and here all was done for me healthwise that kindness and skill could do. Here my faith was tried. I thought it could not be duty to attend the camp-meeting in New York; yet I feared it might be the work of the enemy to hedge up my way. I decided to start on my journey, trusting in the Lord to help me. My earnest prayer went forth from unfeigned lips for help and strength to do all the work the Lord would have me. I left Maine in great weakness. While waiting in Worcester several hours, my prayer went up to God continually for strength and grace which I so much needed. We were in the midst of a rain-storm. In Syracuse depot we were also detained and my prayer was still unceasing for health and strength and the blessing of God, that I might bear the testimony he had given me to the people. We found at Union Square that every preparation had been made for our comfort. Our tent was pitched under a large tent, and although it was unpleasant weather, we were protected as much as possible from storm and wind.

Once upon the ground, I was convinced we were in the way of our duty. I had claimed the promises of God, and they were verified to me. We met many for the first time who had embraced the faith within a few years, and were rejoicing in the love of the truth. When I saw the camp-meeting located at a distance from any city and apparently in an out-of-the-way place, I thought one object of the meeting would be lost; viz., that of securing an attendance of those not in the faith. I regretted this, for our light is to shine forth to the world. But we were disappointed to see so large a number from those not of our faith in attendance, and they seemed to be interested. It was by faith I attempted to speak to the people; but at every effort the Lord helped me. As I labored to impress upon our people the necessity of a preparation of character that they might stand in the day of the Lord, I forgot my infirmities; the Lord blessed me. There were several seasons of specially seeking the Lord. When we called for those to come forward who had not an evidence of their connection with God, and for those who had backslidden from God, and for those who were seeking the Lord for the first time, a large number responded.

These were very precious and impressive occasions. Many bore testimony while their hearts were deeply affected. We sought to impress upon the people the necessity of greater faith and unfeigned love. The want of love for Jesus with some of our brethren had dried up their love for one another, and as the result there were growing among God's people selfishness, self-sufficiency, suspicion, and distrust of one another. All this is not of Christ but another spirit, and must be overcome.

Many are vainly striving for the victory, but they do not obtain it, because they cherish sins of selfishness, of worldly ambition, unkindness,

envy, self-esteem, or some fleshly lust. While these idols are reserved, they cannot expect the Lord will do great things for them.

Could all of those who believe the great and important truths God has opened to his people, exemplify their faith by their lives, they would realize that they have entered into close relationship with God, that they are sons and daughters of God. However little and unknown they may be in the world, they are members of the royal family, children of the Heavenly King. If they could always sense this, there would be a great change in their deportment; and in conversation would they not talk of their best friend who had made such provision to elevate and enoble them to be children of God and to enjoy the riches, the affection, the care, the communion, which belong to those redeemed unto God? What a condescension on the part of the Majesty of heaven! What amazing love, that sinners, worms of earth, may be allied to Omnipotence! For to as many as received the Saviour by faith, "to them gave he power to become the sons of God, even to them who believe on his name." But how sad seems the condition of those who despise his love, who refuse to accept the salvation purchased for them at such an infinite cost, and once having accepted it, cast it away as valueless! How many are so infatuated with the pleasures of sin that they will cast away with contempt the most precious blessings, the most exalted honors in the universe, and greedily grasp forbidden pleasures! They neglect and despise the friendship of God; and oh, how brief the time when they will be obliged to leave their chosen objects of delight, for which they sold their souls, and experience woe and despair!

Sunday my faith was severely tested. My throat and lungs were irritated and painful. The tent was crowded, and quite a number stood upon the outside like a wall.

I consented to go to the desk, and if my throat and lungs prevented my speaking I would call upon another to take my place; but the Lord blessed me greatly, and gave me a testimony to bear to the people. I felt very free in the Lord, and very grateful that Jesus is a present help in every time of need, if we will only believe. "My grace is sufficient for thee," has been my assurance while engaged in laboring in the cause of God. I have claimed this promise again and again, and his word has never failed me. We have a mighty helper, and he invites us to trust in him fully. This is the Christian's privilege, to believe and still to continue to believe that God will be an ever present help in time of need. The Lord spoke through his servants with clearness and power; and I was led to inquire, Will these words spoken by the ministers of Christ be a savor of life unto life to those who hear them, or of death unto death? Who will accept the light of truth? Who will reject the words of life to their own eternal loss? Who of that number who profess the truth, but whose lives contradict their faith, will heed the words of God through his servants? Those who neglect to take heed will not know real happiness. How will those who neglect the words God has spoken through his messengers meet their Saviour, whom they have not honored in conversation or by their example? All these opportunities and privileges will rise up in the Judgment to condemn them. Every one must

meet a record of his life just as it is. The work he has been doing stands to testify for or against him. If that work is evil, he stands stripped of his own righteousness, and without the white garments on,—the righteousness of Christ,—without the friendship of Jesus. How terrible the position! standing alone amid the terrible dignitaries of heaven, confronted by the Lord Jesus who gave his life for them, but whom they rejected, saying, We will not have this man Jesus to reign over us. These are the fearful words heard, "Depart, I know you not."

We had very sad thoughts in regard to those delinquent ones. There is evidence of backsliding from God when these yearly gatherings are not appreciated and attended. These precious convocations are of God's arrangement, to be a strength and great blessing to his people; and those who consider these meetings unimportant are neglecting Heaven-sent, precious opportunities, and are meeting with a great loss. If there are those who are backslidden, these meetings are for them. There is great danger of the love of the world excluding the love of Jesus. These poor, tempted souls will never find rest and peace until they make a full and unconditional surrender. The requirements of God's word are positive. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself." This is the only condition laid down in the word of God upon which we can claim eternal life. "The promises of God are ample. The gospel was not given to awaken desires it could not satisfy. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"

The fluctuating, changeable, mournful experience of many who profess Christ, is anything but rest and peace; it is continual labor, pain, and sorrow. They have placed a yoke upon their own necks exceedingly galling, and accumulated a burden for themselves which Christ has not bidden them to lift. Love of the world is eating out of many hearts all love for Christ and for heavenly things. May these heed the injunction of Christ, "Lay not up for yourselves treasures upon earth." Jesus knew what he was talking about; for earthly treasures become a snare.

We were made sad in not meeting some we hoped to see at this meeting. Some may have been kept away by sickness; and we knew some were not at this precious meeting because they were in darkness. They had not been following where Jesus leads the way. We felt sorry that anything should keep them away. These annual meetings they have attended year after year; but they were not on the ground this year, 1883: and Jesus of Nazareth passed by to scatter blessings in their path. These absent ones will meet with a loss that they cannot afford. We know that some of our brethren are entangled in the things of this world. Their homes are their idols. They have become selfish, disbelieving. These things separate them from God. All heaven is interested and anxious for their good, and is seeking to draw their hearts to a higher and better life, to the immortal inheritance, and to fix their expectations upon the heavenly country. Jesus would have them transfer their treasures. "Lay not up," says Christ, "for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." We are only pilgrims and strangers on the earth, looking forward to that better country, the heavenly home, and securing a title without a flaw to our rightful possessions there. If some of these good brethren whose affections are buried up in worldly treasures could have the experience of our pilgrim fathers, who were driven from their homes because of their faith by persecution, sword, and fagot, that they might learn like

Abraham to go out not knowing whither, but trusting in the voice that called from above to lead the way,—it would prove a blessing to them. It was exile, pilgrimage, and peril in a strange land, that made our fathers firm, and strong, and faithful in the cause of truth and justice.

If this old lesson of trust in God would be learned anew in the hard school of suffering and sorrow and failure by some of our worldly, ease-loving brethren, they would become strong men to battle for the right. They would be messengers of light, bearing the truth to those who are in darkness. The consciousness that the world's Redeemer is their shield and exceeding great reward would be of far greater value than all earthly treasures. They would testify by precept and example that their citizenship is in heaven; and their work would be to build up a kingdom that shall stand forever. We had very sad thoughts in regard to these delinquent ones. Why were they not at the meeting? Had they no interest in divine and eternal things? Had they lost their love for the truth, and their interest in it? Had they cast away their confidence? Had any drawn back to perdition? God forbid.

We met upon the ground many of our old, tried friends of the cause, with whom we had taken sweet counsel more than thirty years ago. Care and age and infirmities had left their marks upon them; but they were still firm in the faith, rejoicing in the blessed hope of the soon appearing of our Redeemer in the clouds of heaven. We were rejoiced to see these precious and faithful ones cheered and blessed in our meetings, and bearing cheerful testimonies of the goodness and mercy of God. In my life experience I have found that the happiest people upon the earth are those who commit the keeping of their souls to Jesus, and have found peace and rest in believing.

Most of these experienced soldiers of the cross had suffered bereavement, affliction, and losses, but no murmur escaped their lips. They had learned, where to seek help in trouble and calamity. They had found shelter from the storm and tempest in the Rock of Ages. What a satisfaction to find the Lord's toil-worn, believing, trusting ones firm as a rock! Their countenances lighted up as they listened to words of truth, of hope, of faith from the Lord's messengers. Those faithful ones had passed through trials, but had taken counsel of Him who says, "I am the way, the truth, and the life." They had found by experience all that is of value in this life can be secured only in the service of Him who made the world and all things that are therein, and has pledged himself to make this world, purified, renewed, glorified, the possession of the meek, trusting, believing, faithful ones.

There are times of sore trial and distress to those who follow Jesus. But these see, by an eye of faith, Jesus upon the cross of Calvary; and the infinite efficacy of the blood of a crucified Redeemer is sufficient for every human soul. There is no other remedy for the fainting soul in its greatest need than looking to the cross of Calvary. They can do nothing but place their hands in the hands of Christ, and say, Lead me, guide me. Tempted they will be, perplexed, and some-times discouraged; but by faith they hear the call through the thick darkness saying, "Follow me, and ye shall not walk in darkness but have the light of life."

#### A CONTRAST.

BY ELD. R. F. COTTRELL.

THE following extracts from two correspondents of the *Outlook*, an S. D. Baptist paper, published at Alfred Center, N. Y., show how different persons look at a question of truth, involving obedience to a command of God. One would obey God, provided he could see how our "present civilization" could be adjusted to it; that is, if the rest of mankind would obey him. The other thinks that where there is a "divine obligation," "it would neither be manly nor Christ-

like to speak of the sacrifice that would attend obedience. Which is right?

The first correspondent says, "You evidently consider the agitation of the Sabbath question a profitable one, and are sincere in your belief; but what is a conscientious man who has been brought up to believe Sunday the Sabbath, to do under your arguments? You take away his sacred day without much prospect of giving anything in exchange. How can the present civilization be adjusted to a return to the seventh day?"

The other says, "I cannot hesitate to declare my convictions fully, and act accordingly, even though my exploration should discover a divine obligation to keep the seventh day. But it would neither be manly nor Christlike to speak of the sacrifice that would attend such a declaration."

#### A NEW DEPARTURE IN THE BABYLON FAMILY.

BY ELD. WM. COVERT.

THE necessity has been recently inflicted upon me of listening to and reviewing a discourse preached at Young America by a Disciple minister, against the Sabbath and law of God. I was much impressed with the ability of the man to trace a point to its logical basis, as well as with his frankness in stating his conclusions when they had been obtained from the premises laid down.

It is well known by all our ministers who have to meet the preachers of this denomination in defending the truth of God, that they teach that the ten commandments are abolished, that Christ is the Christian's lawgiver, and that no part of the Old Testament Scriptures is now binding unless it is also found in the New Testament. These unscriptural views have been often met, and the glaring inconsistencies that burden down these positions often shown up at a wonderful disadvantage to them; yet this man actually had the desperate courage to argue that the Old Testament Scriptures were a positive hindrance in the conversion of the heathen, and that it was very unfortunate that we had "two books in one," meaning the Old and New Testament Scriptures. He said the Old Scriptures caused the heathen to think that the God of the Bible was revengeful, and no better than the gods they had worshiped. Therefore the New Testament alone was much to be preferred. When he had expatiated upon the above point, he declared that they wanted freedom from such a book. Of course he read a part of the Galatian letter and the third chapter of 2 Corinthians in proof of his position. Then, after he had dwelt at length upon the power and kingship of Christ, he was in no degree deterred from affirming just what his promises demanded of him; viz., that as Christ is absolute king and lawgiver, it is doing him an injustice to represent him as an advocate and mediator; and said he would not have Christ who is King of kings and Lord of lords to come before the Father and "plead" that he might be saved; for the Father had given him (Christ) all power in heaven and earth, and it was unnecessary that he should plead for any one; that Christ's will was absolute and supreme; though the speaker said he would not say anything derogatory to the character of the Father, because he had been a very good father.

Though it would not seem possible that a professed minister of the gospel could make such statements as the above, yet it has been truly said that Satan himself would not dare to utter the things in opposition to the law of God that some ministers will feel at liberty to say; and certainly Satan can go no farther than this man has gone.

If their position in regard to the abolition of the law be correct, and the New Testament teaches mankind all they need to know upon the subject of religion, then the Old Testament Scriptures are not only superfluous, but are decidedly against the advancement of the Christian religion as they hold it; for should the people read them without being misled by some false shepherd, they would never get the idea of

the change of the Sabbath or the abolition of the law; and these shepherds would be under the necessity of teaching them all the difficult problems concerning how the law of God is abolished because Christ has come and died as a sacrifice for the transgression of the law. Did the people not have the Old Testament Scriptures to teach the origin and reason of the Sabbath of the Lord, it would be much easier to keep them in ignorance respecting the Sabbath question; therefore it is logical to oppose their circulation. The pope has opposed the circulation of the Scriptures for the same reason, knowing that his subjects could be more easily duped. It is certainly a difficult point with the missionaries to get the heathen to see the superiority of the religion of Christ when it is so badly adulterated with heathenish institutions and superstitions, which the Old Testament so positively condemns. Surely, the Old Testament must be kept from them by all means. And if Christ be the Christian's lawgiver, it is evident that he is not an advocate with the Father for us, and that he does not "plead" with him, neither does he need to act as mediator of the new covenant.

But I would suppose that the missionary to the heathen would have some difficulty with an educated Chinaman in getting him to understand how to receive Christ as absolute and supreme lawgiver, even if he gave him none but the New Testament to read; for there would be all those texts speaking of Christ as Advocate, High Priest, etc., etc., which would only serve to darken his mind, and give the missionary trouble. Much better give him neither Testament. I can now understand why it is that one of the most talented ministers of the Disciple denomination in Indiana denies the vicarious atonement of Christ, and why it was that in his manuscript sermon, read at a grove-meeting at Noblesville, Ind., five years ago, he said that we are saved by the blood of Christ as the country was saved by the blood of the soldiers!

The above statement is consistent with their theory. Certainly they should have seen its evil tendency before, and should ere this have renounced their position.

#### OLD VS. NEW TESTAMENT.

BY JOHN WILSON.

MANY in these days allow sacred writers to have been good and wise men, but speak doubtfully as to their divine inspiration. Yet do not all prophets in the Old Testament speak of themselves and their predecessors as declaring not their own but God's word? Note the words of the apostle: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. If prophets were wise, but not inspired, how were they deluded into the false imagination that they and their predecessors were inspired? If good men, but not inspired, would they assert their own inspiration, knowing this to be contrary to truth?

And still more strange is it that many more reverence the name of our Lord Jesus, suppose his word to be divine and infallible, and yet speak hesitatingly of the writers of the Old Testament. But Jesus in numerous instances has quoted and referred to the Old Testament as "divine authority." This would tend to mislead, if the passages referred to were merely the private opinion of some venerable men, and not the infallible word of God. Jesus attested the divine inspiration of the Old Testament. Let us consider a few of our Lord's words in regard to this. Previous to entering upon his public life as a teacher, we know he was tempted by the devil. Wielding the "sword of the Spirit," he puts the arch-enemy to flight with three texts from Deuteronomy: Deut. 8:3; 6:16; 6:13. In the sermon on the mount, he continually refers to law. Matt. 5:17, 18. Our Lord came to fulfill the types of the ceremonial law and the requirements of moral law. Who can imagine that the Son of God was manifested to honor any institution of human authority? Yet many

speak of the laws of Moses as though they originated with him.

Our Lord contrasts the commandments of God and the commandments of men, in Matt. 15:1-9. And where is the fifth commandment found? In Ex. 20:12. Again he refers to the Mosaic history of creation (Mark 10:2-9; Gen. 1:27; 2:24); and to the Pentateuch in the case of the Sadducees (Mark 12:24, 26), language spoken by God and recorded by Moses. Ex. 3:6, 16. He again refers to the Mosaic books in the parable of Dives and Lazarus. Luke 16:29-31. Would Jesus have called the attention of his hearers, and of all who should read his word in coming centuries to the writings of Moses if any part of them had been the opinions of fallible man? And what is most noteworthy, is that our Lord especially attests the truth of those parts of Mosaic history which have not been most implicitly credited; for instance, the flood and the ark (Matt. 24:37-39); Sodom's destruction by fire and brimstone, and Lot's wife. Luke 17:26-32. In John 3:14, 15, he attests the typical importance of the transaction and reality of the miracle recorded by Moses in Num. 21:8, 9. Intelligent belief of the words of Moses leads to faith in Christ. John 5:46, 47.

Let us note other books. The books of Kings and Chronicles are attested as our Lord speaks of the queen of Sheba in Matt. 12:42; Luke 11:31, as recorded in 1 Kings 10:1; 2 Chron. 9:1. In Luke 4:23, 27, also, reference is made to the miraculous preservation of Elias and the widow at Sarepta (1 Kings 17:9-16); and to the miraculous cure of Naaman. 2 Kings 5:14. Again, we have our Lord's testimony concerning the Psalms in Matt. 21:16 (Ps. 8:2); also compare Matt. 22:41-46 and Mark 12:35-37 with Ps. 110:1. Did this not attest David's inspiration, and agree with David's declaration of himself in his last words, "The Spirit of the Lord spake by me, and his word was in my tongue"? 2 Sam. 23:1, 2. After his resurrection the Lord said: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:44.

Let us note a few texts of our Lord's attestations to the prophets. In Matt. 13:13, 14, reference is made to Isa. 6:9: "Hear ye indeed, but understand not; and see ye indeed, but perceive not." Compare Matt. 15:7-9; Isa. 29:13; Matt. 21:13; Isa. 56:7. "And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." Mark 7:35. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6. Compare Luke 4:17-21 with Isa. 61:1. Similar attestations to Daniel are recorded in Matt. 24:15; Mark 13:14 (Dan. 9:27); and to Hesea in Matt. 9:13; 12:7. "For I desired mercy, and not sacrifice." Hosea 6:6. Our Lord also expressly testifies concerning the history contained in the book of Jonah, which is often treated very irreverently. Matt. 12:39, 40; 16:4; Luke 11:29-32; Jonah 1:17. In Matt. 10:35, 36, Christ also refers to the words of Micah: "A man's enemies are the men of his own house." Micah 7:6. He especially attests Malachi in Matt. 11:10 (Mal. 3:1); Luke 7:27 (Mal. 4:5, 6). Our Lord witnesses to the Scriptures generally, "the law, the prophets, and the psalms," and that "the scripture cannot be broken." John 10:35. What scripture did he mean? "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27. Also the things "which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Verse 44.

Who can deny this to be a complete authentication of the Scriptures as the unfailing word of the unchangeable God? All those passages in which Christ speaks of his death, suffering, and resurrection, prove that not one tittle of those sacred records could pass away till the whole had been fulfilled, for which no other satisfactory reason possibly can be given, than that the whole is divine revelation. "We have also a more sure

word of prophecy; . . . for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

"THOU MAYEST BE NO LONGER STEWARD." LUKE 16:2.

BY WM. BRICKEY.

WE are here represented as being stewards of what is in our possession; the goods belong to God. "For thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. "For the earth is the Lord's, and the fullness thereof." Ps. 24:1; 1 Cor. 10:26; Ps. 89:11; 50:10. "The silver is mine, and the gold is mine, saith the Lord of hosts." Hag. 2:8. See also the prayer of Hannah. 1 Sam. 2:6-8.

The fault with the unjust steward was, that he had wasted his Master's goods, probably used them for his own aggrandizement. I see many nowadays doing the very same thing,—using the goods that belong to God, which he has given them in trust, for their own pleasure, and often only to make a show. Poor, unfaithful stewards! wasting their Master's goods! God has been good to them, has given them the stewardship over his goods,—given them richly of all things to enjoy; but they have claimed them as their own, used them to satisfy lust; and lust, when it hath conceived, "bringeth forth sin; and sin, when it is finished, bringeth forth death." "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7. That is to say, What have you of wealth, or power to get wealth, or any other talent of any kind, that you have not received of God? Then why glory as if it was all done by your own might?

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The greatest blessing that can befall the unfaithful stewards, and the only thing that will bring them to a sense of their unfaithfulness, is for the Lord to say (as he sometimes does), "Thou mayest be no longer steward," and scatter their goods to the four winds. If they are wise in their generation, when they see their riches taking wings and flying away, they will make to themselves friends of the mammon of unrighteousness (by using what still remains in their hands for the advancement of their Master's cause); that when they fail they may be received into everlasting habitations. But how much better still to do this now, if they wish to retain their stewardship; and, as the new version has it, make to themselves friends by means of the mammon of unrighteousness, that when it shall fail (*i. e.*, the mammon of unrighteousness shall fail you), they may receive you into the eternal tabernacles.

It will be noticed that the Lord did not commend the steward for the justice of his course, for he calls him unjust; but because he had done wisely. He had secured him a home by the liberal use of his Master's goods. Unlike the unjust steward, we are commanded to do the same thing; it is our duty. Shall we discharge this duty faithfully? Verse 12: "And if ye have not been faithful in that which is another man's [with that which is God's], who shall give you that which is your own?" "It is our Father's good pleasure to give us the kingdom;" but he has thought proper to first give us a little handful of goods, as it were, to see how we will use them. If we are unfaithful with them, if we appropriate them to the use of lust, if we claim them, or claim the right to use them for our own aggrandizement or any other unholy purpose,—do you think he will give us the true riches? "And the Pharisees also, who were covetous, heard all these things; and they derided him." Verse 14. And I expect if those who are covetous read this article, they will deride it; but I hope that it may fall into the hands of some poor wayward brother that will heed it, and at last be saved.

—Division is weakness; union is strength.

## 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.

### KEEP NOTHING FROM MOTHER.

THEY sat at the spinning together,  
And they spun the fine white thread;  
One face was old and the other young—  
A golden and a silver head.

At times the young voice broke in song  
That was wonderfully sweet;  
And the mother's heart beat deep and calm;  
For her joy was most complete.

There was many a holy lesson,  
Interwoven with silent prayer,  
Taught to her gentle, listening child  
As they two sat spinning there.

"And of all that I speak, my darling,  
From my older head and heart,  
God giveth me one last thing to say,  
And with it thou shalt not part.

"Thou wilt listen to many voices,—  
And ah, woe that this must be!—  
The voice of praise, and the voice of love,  
And the voice of flattery.

"But listen to me, my little one,  
There's one thing that thou shalt fear;  
Let never a word to my love be said  
Which her mother may not hear.

"No matter how true, my darling one,  
The words may seem to thee,  
They are not fit for my child to hear,  
If they cannot be told to me.

"If thou'lt ever keep thy young heart pure,  
And thy mother's heart from fear,  
Bring all that is said to thee by day,  
At night to thy mother's ear."

—Sel.

### HOMESPUN RELIGION.

BEAR in mind that whatever the work is you have to do, that work is given you by God. Are you a shopman? Well, behind your counter sell your goods and do your work as if it were God's work. Are you a lawyer? Well, work on in love to the great Lawgiver; defend the right and defeat the wrong, remembering that your calling is divine. Are you a laborer? a plowman? a weaver? Well, steadily use your shovel, merrily drive your horses to the field, cheerily make your shuttle fly till the pattern stands out before you in the web, remembering that you are engaged in a Heaven-appointed task, that you have a Master in heaven. If it were so, would not all trickery disappear from trade, all quirks and quibbles from the law, all eye-service, all unfaithfulness, all discontent from the ranks of the laboring population? Depend upon it, we in general take too low a view of our calling. We look upon our labor as mere drudgery; it may be so, but it is a divine drudgery. While we work we are doing good, and everything that is good is godlike. Such a conception as this ennobles the meanest toil, and raises the poorest mechanic, the humblest tiller of the soil, into a servant of Almighty God.

I am afraid that some men—even good men—are discontented with their lot, and fancy that they are piously and properly discontented. They think they could do God's work better if their lot had been different. They think, perhaps, that an occupation so menial as theirs cannot possibly be the work of God. How can the loom, they say, be connected with religion? How can a man by breaking stones on the roadside be promoting the glory of God? The poor man wishes he were rich, that he might employ his wealth in the promotion of piety. My dear friend, let me ask you, If liberality be the virtue of wealth, are there no virtues peculiar to poverty? And were it not better for you to cultivate the virtue of the station which God has assigned to you than vainly to pine after another station which never can be yours? The pious layman, perhaps, laments that his lips are sealed in silence, that he cannot as from the house-top proclaim the praises of God; and accordingly, he wishes he were a missionary, that he might publish to darkened idolaters the glad

tidings of salvation; or, at least, that he were a minister of the gospel, that from the pulpit he might fulminate the thunders of Sinai, or speak in the softly persuasive whispers that come from Calvary. My good friend, you err, not knowing the gospel. Your work is as divinely appointed as mine, and your duty is to do it,—to do it religiously and well. I know that some people foolishly think that clergymen alone are the servants of God, that they only, and such as they, promote the glory of God. My friends, I tell you that I believe that many a poor artisan who industriously and ungrudgingly plies his trade that he may honestly support a wife and family, or that he may keep an aged parent from the parish, is more effectually promoting God's glory than many a pompous preacher of the word. There is an eloquence in the pious resignation, the contented looks, the busy fingers of the one, which is not to be found in all the bombast of the other; and no man of this kind can calculate the influence for goodness and for God which he may exercise on society.

I know nothing which has exercised a more pernicious influence on religion than that unhappy divorce which has been effected between religious duty and the every-day duties of life. When a mother is faithfully tending her children, and making her hearthstone clean and her fire burn bright, that everything may smile a welcome to her weary husband when he returns from his work, it is never dreamed that she is religiously employed. When a man works hard during the day, and returns to his family in the evening to make them all happy by his placid temper and quiet jokes and dandlings on his knee, the world does not think—perhaps he does not think himself—that there is religion in anything so common as this. Religion is supposed to stand aloof from such familiar scenes. But to attend the church, to take the sacrament, to sing a psalm, to say a prayer, is religion. Now God help this poor, sinful world, if religion consists only in these things and not also in the other. We have devotional feelings, and by all means let us give them exercise and utterance; but have we not other feelings and other duties as certainly as these, assigned us by Heaven? Why should we count the one religion and not the other? Is religion to be shut up in the church, and not allowed to visit the house? Is she to attend us only when we sit at the communion table, and not also when we stand at our counter or sit at our desk? Why should we not think that everything we do is done religiously if it be done well?—*John Cunningham, D. D., in Christian Union.*

### DON'T WAIT.

WE have just read the fable of the lad who was seen standing long by the river's bank, watching the water as it rolled along. When questioned as to his object, he replied that he was "waiting for the river to run by so that he could pass over."

Akin to his folly is that of one who would put off all plans for self-improvement until everything is "just right" in his surroundings and circumstances. "No use to begin until one can study by himself, where he will not be interrupted," is the excuse of one. "No use until I have money enough to buy the books I want to begin with," says another. "So much work to be done every day, it is useless for me to try. I have neither time nor energy left for improving my mind."

It is true that pleasant surroundings and abundant facilities are helps to some people; but then, again they seem to work the other way. I knew a family of young men whose father was a college president, whose home was beautiful, and who had every advantage for education that a youth could desire; but they, in effect, despised all their privileges; I doubt if one of them ever graduated, despite their father's earnest efforts to make something of them. The society of the low and degraded seemed always the most congenial, and they went out into the world with little preparation to be a benefit to

it or themselves. There is an old saying about being "cursed with blessings." One can make his blessings a curse by the way he employs them. If you have the will to work for your own improvement, you will never need say, "All things are against me." You will never have more to contend with than did James A. Garfield, and you need never covet a more glorious success than his, long before he attained his highest honors.

You can read through volumes of useful books by picking up odd minutes of time. Keep your book handy, and when you can read a page, count it so much clear gain. One page carefully read and then thought over as you go about your duties, will do you more good than a score of pages just skimmed and then forgotten. Forgotten reading never makes you much better or wiser. There are excellent things in the best newspapers nowadays, which are well worth reading and pondering, and which take no appreciable time from the day's work. It must be a dull house where no such weekly visitor comes; and it is good missionary work to help spread such information by inducing others to become subscribers.—*Sel.*

### THRIFT AT HOME.

WE wonder if the time will ever come when to be thrifty and industrious will be looked upon as among the most valuable accomplishments which a young lady can possess in order to become a proper housekeeper for any man, no matter what his position may be? Without these two virtues on the part of the wife, there cannot be any true, lasting peace and prosperity at home. Jangling tunes on the piano, or talking French to the husband at night, will soon cease to charm if "duns" are continually hammering at the door with butchers', grocers', bakers', and other bills.

In the wife's close attention to economy and industry throughout her whole household, lies indeed the great secret of domestic happiness. Young people in their teens may dream of love in a cottage, but experience soon tells them that it requires an awful blaze of love to keep even a cottage warm enough to withstand the cold chill of adversity and want. And thrift is no less essential and effective in the humble cottage than in the gilded mansion. Still, mothers will continue blind to this patent fact, and instead of taking them into the kitchen and pantry and initiating them into the mysteries of these and other parts of the household, they send their daughters abroad to finish their education at foreign boarding-schools, learning to chatter in foreign tongues and to thump and sing at the piano-forte.

It would really be interesting to know the secret thought of such a mother regarding the anticipated future prospects of her daughters. Of course she expects them all to marry; but whom? Her visions seem to be somewhat chaotic, and floating before her mind's eye are foreign princes of immense wealth, all anxious to throw their riches at the feet of her angels. With such dreams as these, it seems all thoughts of teaching her daughters thrift are driven away. Unfortunately, they do not fall to the lot of foreign princes, but to some hard-working business man or clerk. He is economical and industrious himself; but although he gives his wife double the amount which friends in his business do for housekeeping, he finds that while they can live most comfortably, and save money, yet his wife is quite unable to make both ends meet, and is always running deeper and deeper into debt. She has not the faintest idea of the true value of money, or of how to economize in household affairs. The only maxim known to her is, "Fill and fetch more."

This cannot last; neither does the domestic felicity. As the riches take to themselves wings happiness goes off at a gallop, or dwindles out of sight like a puff of smoke. For the greater part of the prevalent domestic strife and discontent, parents—and especially mothers—are greatly to blame; for it is an almost necessary result of the

manner in which they have trained their daughters. Before teaching them the highest accomplishments of modern language and high-class music, let mothers teach their daughters what it is indispensable that they should know; viz., how to properly and economically manage a household. If, after acquiring this greatest and most valuable of all lady-like accomplishments, the daughters have time for these secondary accomplishments of language and music, well and good; but if mothers desire lasting happiness for their daughters in the married state, they will make industry and economy the first and greatest of their studies.—*Scottish American Journal*.

#### SPEAK PLEASANTLY.

THE habit of speaking in pleasant tones to the sensitive hearts within our care is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach them by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surrounds them.

I will relate a little incident of my own experience. I was unusually busy one morning, preparing for a company dinner. My little son of four years was amusing himself with his playthings about the room. He, too, seemed hard at work, building bridges, block-houses, and churches. He was continually coming to me and asking questions, and requiring assistance. After a little time I noticed he had left his play, and was under the table, sobbing as if his heart would break.

I said, "Georgie, dear, what is the matter?" No reply.

When I repeated the question, the answer came between broken sobs, "You did n't speak pleasant to me."

"Well," said I, "don't cry; come and tell me about it."

So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then, and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again; but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind, and loving. If we would gain respect and esteem from our children, we must also speak to them in a kind and courteous manner. As we teach, so they will learn.—*Sel.*

#### HOW TO LEAVE.

NOT all have learned the fine art of leaving in an appropriate manner. When you are about to depart, do so at once, gracefully and politely, with no dallying. Don't say, "It is about time I was going," and then settle back and talk on aimlessly for another ten minutes. Some people have just such a tiresome habit. They will even rise and stand about the room in various attitudes, keeping their hosts also standing, and then by an effort succeed in getting as far as the hall, when a new thought strikes them. They brighten up visibly, and stand for some minutes longer, saying nothing of importance, but keeping every one in a restless, nervous state. After the door is opened, the prolonged leave-taking begins, and everybody in general and particular is invited to call. Very likely a last thought strikes the departing visitor, and his friend must risk a cold in order to hear it to the end. What a relief when the door is finally closed! There is no need of being offensively abrupt, but when you are ready to go, go, and have done with it.

—When prayer delights thee least, then learn to say,  
Soul, now is greatest need that thou shouldst pray.  
—*French.*

## Choice Selections.

#### HE GIVETH HIS BELOVED SLEEP.

A PEACE like dew on Hermon falls  
When evening shadows softly creep;  
And through the dark a sweet voice calls,  
"He giveth his beloved sleep."

O blessed balm for aching hearts!  
What rest for those who sadly weep!  
What peace the promise sure imparts,—  
He giveth his beloved sleep.

What bliss to know that Love divine  
Our souls in perfect peace will keep,  
While we all care to him resign,  
Who giveth his beloved sleep!

And whether childhood tires of play,  
Or manhood of the toilsome steep,  
For needed rest beside the way,  
He giveth his beloved sleep.

Ah! when life's troubled day is past,  
And death's dark shadows near me creep,  
My faith will rest on him at last,  
Who giveth his beloved sleep.

—*Sel.*

#### SPEAK TO INDIVIDUALS SINGLY.

IN an address recently given by H. L. Hastings of Boston, he says: "It will be well for us to learn to speak to individuals singly. A 'congregation of one' may be large enough to call forth all our powers in proclaiming the good news of salvation. Often we may save sinners one by one. If you had a bushel of bottles, and wanted to fill them with water, you would not think the quickest way would be to get a fire-engine and hose to play over the heap,—especially if the corks were all in,—but you would be likely to take a single bottle by the neck, extract the cork, and then by means of a funnel turn in a little water at a time until it was filled; then take another and repeat the process. You would get more bottles filled that way than with a hose and fire-engine playing upon them. So you may be able to accomplish more by working single-handed than in crowds. You may preach the word by the wayside or by the fireside, for people need the same gospel in doors as out."

We need to have the peace of God in our own hearts before we can do much good to other people's hearts; and unless we can rule our own spirits, we shall not accomplish much in molding the spirits of others. We notice that a blacksmith uses a cold hammer to bend a hot iron; and after working with his tools a little while, he plunges them into cold water. So, if you are to influence others, you must keep cool yourself; if you get your hammer hot, you will not be able to bend the iron. It is useless to undertake to fight the devil with fire; but if you have the joy of God in your hearts, you can smile at Satan's rage. You know the story of the old French general who, when he had besought the king to spare the Christians from persecution, and was refused, said: "Sire, God's church is an anvil that has worn out a great many hammers." Now, if you are filled with the Holy Spirit, you can stand a great deal of hammering, and the world will mock and sneer at you in vain. If you keep near the Lord, you will ever triumph in his grace.—*Sel.*

#### LEAKING OUT.

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip." Heb. 2:1. The margin reads, "Run out as leaking vessels."

Both the thought and the caution of the Apostle in this verse are of the utmost importance. These Hebrews had embraced Christianity, and Paul knew that in order to retain this great gift of salvation they must give the same earnest heed to it, or even more, than they did to obtain it. For if this was not done, and they allowed themselves to become in any degree careless or indifferent, they would find this grace leaking out.

And what was true of these Hebrew Christians in Paul's day, is true of all Christians at the present day. In order to retain the grace of

God in our hearts, we must give to it every day and every hour the same first and earnest thought and devotion that we did in seeking it. If this is not done, it will leak out. Notice the Scriptures at this point: Prov 2:1-5; Jer. 29:12, 13; Matt. 6:33; Matt. 13:45, 46; Luke 13:24. From these passages we learn that if we would "find the knowledge of God," we must seek for it as we would for hid treasures, and we all know how men seek for those. In order to "find the Lord," we must search for him with the whole heart; and we cannot find him unless we do thus search for him. To obtain the "pearl of great price," we must sell all we have to buy it; we cannot obtain it at any less price. In order to "enter in at the strait gate," we must strive, or agonize; we can enter in no other way. And lastly, to find the kingdom of God, we must seek it *first*.

Then, in order to retain salvation in our souls, the same earnest, primary devotion must be given to it every moment. The moment we relax our devotion, and withhold any part of our consecration, that moment our hold on Christ begins to slip, and the love of God begins to leak out.

Many souls have reached the point of unconditional surrender, and have sought Christ with the whole heart, and for awhile were earnest, zealous laborers in God's cause. But after a time, they began to relax their energies in that direction, and allowed the world to crowd in and claim the first thought and attention. Religion became a secondary matter with them, and little by little their experience has leaked out till they have become utterly dry and barren. They still carry around the vessel of profession, but it is empty; every drop of salvation has leaked out. They have not a drop to refresh their own souls, nor to refresh the souls of others. They still keep up the forms of religious service, but they are destitute of life and power.

Having heard of these things, I pray we may all give not only heed to them, but earnest heed, and not earnest heed only, but *more* earnest heed, lest we let our hold on Christ slip, and find that our salvation is leaking out. And if we find that it has run out, let us bring our vessels again to the fountain, that they may not become dry and empty again. Then, with our vessels full of this precious water of life, we can go out and water other souls.—*Sel.*

#### SUBDUED BY LOVE.

It is reported that some years since a gentleman from New England was fulfilling a lecture engagement in Chicago. After the lecture, a man stepped upon the platform, earnestly requesting that the lecturer should accompany him to his home. That home was found to be one of elegance, graced by a most excellent wife, and made glad by a group of promising children. The next morning, after showing the lecturer the premises, the gentleman said: "Sir, you do not know me; but all I am, and everything I have, I owe to you."

"To me!" said the lecturer in surprise. Then followed this conversation:—

"Did you not once teach school in —?" asked the host.

"I did," replied the lecturer.

"Do you remember a boy in that school by the name of Jack?"

"I do."

"I am that boy."

Scenes long since past were again fresh before them, and tears moistened their cheeks.

The facts in the case were, that one day when the ice had formed upon an adjoining pond, Jack, who was a ringleader in the school, persuaded several of his companions to remain at recess beyond the time allowed. The teacher signaled for their return. The boys still lingered, but at length, with an air of apparent indifference, entered the school-room. The teacher's feelings were hurt to the quick. He showed, however, no temper; he talked tenderly and kindly, and then forgave the transgressors. But, as to the future, he said, "I shall be compelled, for the sake of the school, to punish se-

verely the scholar who shall again disobey me." And Jack, when the teacher's back was turned, shrugged his shoulders.

Three days passed. There was again skating on the pond. The boys were at recess. Jack heard the bell; but while others returned, he sped off in another direction, and fifteen minutes late, with an air of defiance, entered the school-room. The teacher was sad. He asked the rude boy, who was nearly as tall as himself, to come to the desk; he did so. The teacher questioned him, asked if he understood the command of the former day, and if he remembered what was said as to the punishment. To all of which Jack replied that everything was perfectly understood.

"I must punish you,—punish you severely," said the teacher. "Will you take off your coat?"

Jack removed his coat, but with no intention of being flogged. The teacher, taking from his desk a heavy ruler, and placing it in the boy's hand, at the same time extending his own to receive the blow, said, "Strike." Jack paused for a moment, then struck. "Harder," and "harder," were the words of the teacher. The blows, given with a will, were received with calm firmness.

Then, when the hand of the teacher was bruised black and blue, he, pale and trembling with pain, said, "Now you can take your seat."

There was scarcely a dry eye in that school-room; and when the scholars were dismissed they lingered, and some of them kissed the kind-hearted teacher. On the way home they walked in little groups, shunning at every turn the boy who had been so heartless.

That boy that night could not sleep. At midnight he arose, sought the teacher's home, went to his bedside, fell upon his knees, and asked forgiveness; he of course received it. His whole life from that day on was changed. No scholar was more obedient, and none loved the teacher more than he. By that day's discipline his manhood was evoked, and to that teacher he felt indebted to the extent of all he was and all he possessed.—*Baptist Weekly*.

#### POINTLESS PREACHING.

THERE is a great deal of pointless preaching at the present time. After sitting under the ministry of the word, a person is often led to inquire, What is all this for? What is the preacher's object? What end has he in view? so aimless and pointless is the discourse. It cannot be intended to convert sinners; for there is nothing in it to alarm their fears, arouse their guilty consciences, and lead them to repentance. It cannot be the spiritual edification of believers; for there is nothing in it to quicken them into newness of spiritual life, to encourage them amid trial, or to stimulate them to greater Christian activity. It is a sort of abstract, ethical theorizing, with scarcely any reference to the life and power of true godliness in the soul. No wonder that a person sometimes longs to hear one of the old-time trumpet-blasts, when some son of thunder reasoned of intemperance, righteousness, and judgment to come, and when sinners like Felix, trembled beneath the power of divine truth. A man seldom accomplishes more than he aims to effect. A minister who does not aim in the pulpit and out of it to save souls, will have a barren ministry and many fruitless regrets at the last.—*Methodist Recorder*.

#### WHAT SIN WILL DO.

THERE was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a

thousand things, if he tolerates one darling sin, Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured, not by the strongest, but by its weakest links; for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed. Any one of our senses or faculties might admit the foe; yea, our virtues and graces might be the gates of entrance to our enemies. O Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—*Spurgeon*.

#### DEAN STANLEY ON BAPTISM.

THE following summary is given by the *Christian Commonwealth* as the views of the late Dean Stanley on the subject of baptism:—

1. Immersion was wisely selected, not only because it was "a most delightful, ordinary, and salutary observance," but because it was significantly expressive of the design of baptism.

2. The word which Christ used to express baptism is literally translated immersion.

3. Christ himself was immersed.

4. The apostles uniformly practiced immersion.

5. Immersion was the invariable practice of the primitive church.

6. It was the almost universal practice of Christians for thirteen centuries.

7. When the substitution of sprinkling for immersion began to find favor, it was stoutly resisted as an innovation.

8. Even in some of the cold countries (Russia, for instance), the innovation has been up to the present time successfully resisted.

9. Immersion "even in the Church of England, is still observed in theory. Elizabeth and Edward VI. were both immersed. The Rubric in the Public Baptism for Infants enjoins that, unless for special causes, they are to be dipped, not sprinkled."

10. The change from immersion to sprinkling is greater than that which the Roman Catholic church has made in administering the sacrament of the Lord's Supper in the bread without wine.—*Sel.*

#### AN INHUMAN RELIGION.

WHEN the body of a noted murderer was interred in a Roman Catholic Cemetery some time ago, a great outcry was made. An indignant parent writes to the daily press, and gives expression to his bitter feelings in these words:—

"If religion will not, common decency, I claim, should, put an end to the burial of convicted murderers in the grounds of Calvary. The innocent babe that dies before being baptized, is forbidden burial within the consecrated part of the cemetery, is, in fact, put in a common trench, like a pauper in Potter's Field. Yet men like Elliott, who spend their lives in evil doings; men like Balbo and Majone, who by red-handed murder send their wives without a moment's preparation before their Maker, are permitted when dead to be conveyed not only to the cemetery but into the chapel, where a priest performs the usual service for the dead that he performs over the bodies of the men or women whose lives have been a record of piety and good deeds from their earliest days to the day of their death.

"I know my protest will find an echo in the heart of every Catholic in this city. We submit, if it is God's will that our little children should die before being baptized, that they should be buried outside of the consecrated limits of the cemetery; because we are taught by the church that this must be. But let us draw the line somewhere, and put a stop to the burial of murderers side by side with the dear dead ones who in life served God faithfully."

And the treasurer of the cemetery makes this statement:—

"There is a part of the cemetery set aside for the burial of such as die without the rites of the church. This is unblest ground; and here are put the bodies of suicides, of infants who die before the rite of baptism has been performed, in fact, of all who do not die as the church decrees they ought."

The inhumanity, the barbarity, of these rules is seen in the treatment of infants who die before baptism. It is just as well for the soul of the child if its body is laid in one place as another. But the feelings of parents who attach great importance to the burial of children in consecrated ground, are tortured by this rule of a church that excludes little children from such a burial if they die before they have been baptized. It is a needless outrage. Nothing is gained by it for the dead or the living. A pugilist who sends for a priest to shrive him at the close of a life of sin, a red-handed murderer who accepts absolution when he has no hope of escaping the gallows, is buried with all the rites of the church. But unbaptized infants are pitched into a trench, and cast out as if into outer darkness. What a wonder it is that men and women will continue to wear the chains of a superstition which thus outrages the most sacred feelings of the heart!

The religion of the gospel is love, especially love for children. It honors the parental instinct. It respects the sensibilities of the mother as the holiest human affection. A religion that tramples on this affection is inhuman.—*Sel.*

#### CHURCH FESTIVITIES.

WE are glad to see that some have their eyes open to the iniquitous practices so shamefully carried on in these days in the name of religion. Emma F. Snyder, in one of our exchanges, speaks as follows concerning "Church Festivities":—

Sometimes wagons and trains are loaded down so heavily that they are compelled to unload. The church needs to do a good deal of unloading. The Lord of hosts is crying out, "Loose thyself from the bands of thy neck, O captive daughter of Zion." She has gone into captivity to the world. The devil's locomotives run her machinery, her fuel and steam being supplied through these ungodly church festivals.

Oh! what shameful trickery and nonsense the churches resort to, to raise funds, to remove the indebtedness of some church, or to secure an organ. For instance, money-safes in the shape of jugs are carried to the church, and a nickle dropped in. Then they must pay from twenty-five to fifty cents for the privilege of breaking the jug, and securing the nickle. Each lady is weighed, and sold for two cents a pound. A person drawing a ticket with a lady's name who weighs one hundred and twenty pounds must pay \$2.40 for a supper. A fishing pond is constructed behind a screen, and men will pay ten cents, "just for the fun of it," to fish up some old cast-off slouch hat, or an old pair of socks, and other things too ridiculous to mention.

In some corner the pastor or class-leader stands auctioneering off some India-rubber dolls, while a group of ungodly men laugh over the obscene language. The pastor and church plead, "We must get up something to amuse our young folks." Another group are buying in a pound wrapper for twenty-five cents what proves to be nothing more, perhaps, than a pound of salt, sand, sawdust, or a bunch of old rags.

Others are cramming their stomachs, trying to get the worth of their money; boys are throwing bones, cakes, candies, and pop-corn at each other's heads, making such a litter on the floor, and defiling the house of God in such a manner, as to cause the vilest sinner to denounce such abominations.

The answer of a Mohammedan priest illustrates their policy. "A hog (which is a very vile thing in the eyes of a Mohammedan) once entered a mosque. The people were horrified. What was to be done? The ingenuity of the priest was equal to the emergency. He told the people that the temple was so holy that the moment the hog entered the door it became holy while in there; but became as vile as ever

when it passed out." They say, "The church is a religious institution. These things are gotten up to support the church. There's no harm in them; some of our bishops give it their sanction; the thing's holy because it is carried on for holy purposes." They rob Peter to pay Paul, do evil that good may come, and call light darkness, and darkness light; while the eternal woe of God hangs over their guilty souls.

The God of our Bible can carry on his church without selling lemonade, pea-nuts, dime lunches, or cakes, or getting up an oyster, mush and milk, or pop-corn supper. He can do "exceeding abundantly above all we ask or think" on this line. Away with such sacrilegious shams, such contemptible indiscretion, such silly, selfish devices in the name of Christ!—*Seh.*

## The Sabbath-School.

"Feed my lambs."—John 21:15.

### LESSON FOR THE FOURTH SABBATH IN DECEMBER.

(See Instructor of Dec. 12, 1883.)

#### NOTES, CRITICAL AND PRACTICAL.

(2 Cor. 6.)

HAVING represented himself in the closing part of the preceding chapter as an ambassador for Christ, the Apostle in the sixth chapter exhorts the Corinthians not to reject the gracious terms of his message.

Ver. 1. The connection of this verse with the last two verses of chapter 5 should not be overlooked. Observe, 1. It is the gracious privilege of those who bear the glad tidings of the gospel to be fellow-workers with God. 2. The gospel with its warnings, breathes a spirit of tenderness. It says, "We beseech you." 3. The gospel is a word of grace sounding in our ears; but it will be in vain for us to hear it, unless we believe it, and comply with its end and design."—*Henry.*

Ver. 2. This verse is parenthetical. Dr. Clarke places it before the first verse. An immediate compliance with the merciful proclamation of pardon is urged; for in Isa. 49:8, "God speaks of a limited time, in which the Messiah's petition in favor of his people was welcome to him, and in which he was ready to grant salvation."—*Doddridge.* "Behold," continues the Apostle, "now is that accepted time" spoken of by the prophet; "behold, now is that day of salvation." "The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to him by the Father."—*Alford.* "The gospel day is a day of salvation, the means of grace the means of salvation, and the present time the proper time to accept of these offers."—*Henry.* "The word *now* embraced the brief period until the second coming of Christ."—*Meyer.* "The word of God moves along like a passing shower; wherever it comes, it must be received at once, or it will be gone. How soon a man's 'not now' becomes a 'never.'"—*Luther.* How grateful we should be for these—

"Seasons of grace and days of hope,  
When Jesus waiting stands!"

Ver. 3. Giving no offense, etc., belongs with "we beseech you," and shows how careful Paul was that nothing on his part should give occasion to cast blame upon the ministry. "He sets before us in his own person a living picture of a good and faithful apostle, that the Corinthians may be led to see how unfair they were in their judgment, in preferring before him empty blusterers."—*Calvin.*

Ver. 4. Approving ourselves also belongs with "we beseech you," and introduces the ways by which the apostles commended their ministry. As ministers.—"The idea is not that they were commending themselves as ministers (as our English A. V. may be understood and is usually punctuated), for then the Greek noun would have been in the accusative case and not the nominative as it now is; but we commend ourselves as the ministers of God commend themselves; or, as is appropriate for such ministers."—*Lange.* In much patience, etc.—All of the following phrases through verse 10, beginning with in, by, and as, belong to "approving;" and "the whole of the enumeration is intended to show that all the tests by which the Lord is accustomed to try his servants were to be found in Paul, and

that there was no kind of test to which he had not been subjected, in order that the faithfulness of his ministry might be more fully established."—*Calvin.* Afflictions.—Persecutions and distresses in general. Distresses.—"The word implies, being reduced to a narrow place, driven to a corner, hemmed in on every side, as the Israelites were at the Red Sea."—*Clarke.* The above are general, and will fall to the lot of every faithful minister.

Ver. 5. Stripes.—See Chap. 11:23-25, Acts 16:23, and Deut. 25:3. Imprisonments.—Acts 16:19-40. Tumults.—Acts 16:22; 19:29-34, and 21:30. These are not the necessary lot of ministers; but if they are found in one's path of duty, with unwavering faith he should press forward to meet them. Labors.—For his own support, Acts 18:3; 1 Cor. 4:12; 1 Thess. 2:9; and 2 Thess. 3:8. Cares and toils of his Apostleship, ch. 11:23, 28. Watchings.—Passing many nights without sleep or rest. Fastings.—"Partly constrained through want of food; and partly voluntary, as a means of obtaining an increase of grace."—*Clarke.* Compare 1 Cor. 4:11; Phil. 4:12; 2 Cor. 11:27 with Acts 14:23, 13:2; 9:9.

Ver. 6. Purenness.—"Implicitly of intention, together with chastity and holiness of life." Knowledge.—"Of the Divine mysteries." Long-suffering.—"Under all provocations. Kindness.—"To our most virulent persecutors, and to all men." The Holy Ghost.—"The constant in-dwelling of the Holy Spirit, and with it the various gifts of the Holy Spirit by which he was enabled to work miracles." Love unfeigned.—"Without hypocrisy; such as disposed us at all times to lay down our life for the brethren, and to spend and be spent for the glory of God and the good of mankind."—*Clarke,* all the above.

Ver. 7. Word of truth.—Which we preach and practice. Power of God.—In working miracles and energizing his preaching. 1 Cor. 2:4. Armor.—Described in Eph. 6:11, 13.

Ver. 8. Sometimes respected, sometimes despised; sometimes praised, at other times blamed; accused of preaching false doctrine for personal gain, yet showing by our life and conversation that we are true men and act from worthy motives. "This is no slight test; for to a man of a noble spirit nothing is more unpleasant than to incur disgrace. Hence we may observe in all histories that there have been few who have not on being irritated by injuries and bad treatment, felt discouraged and left off their virtuous career."—*Calvin.*

Ver. 9. Treated by his enemies as obscure and undeserving of public notice or regard, yet really well known to multitudes whom he had benefited and who loved and esteemed him. In constant danger of death at the hands of our enemies, and even once left for dead by them (Acts 14:19), yet preserved alive by the mighty power of God. "The Lord hath chastened me sore; but he hath not given me over unto death."—Ps. 118:18.

Ver. 10. The apostles were looked upon by the world as a company of mopish and melancholy men, always sighing and complaining; but contrary to this they were continually rejoicing in God. Despised as poor because they had little of this world's goods, they nevertheless made many rich by preaching the "unsearchable riches of Christ."

Ver. 11. "As that which warms is wont to dilate, so also to enlarge the heart is the work of love. It opens the mouth and enlarges the heart; for he loved not with the heart only, but with the heart in unison. He says with great emphasis, We have not only room for you all, but we have such largeness of room, as he that is beloved walketh with great unrestraint within the heart of him that loveth."—*Chrysostom.*

Ver. 12 Not straitened in us.—"Ye have not a narrow place in our affections. The metaphor is here taken from the case of a person pent up in a small or narrow place, where there is scarcely room to breathe."—*Clarke.* Straitened in your own bowels.—"I have not the same place in your affections which you have in mine."—*Clarke.* He implies that they have some affection for him, that he may win them to more. Ye are straitened while I am enlarged. Ye barely receive one and even him with small space, but I a whole city, and with abundance of freedom."—*Chrysostom.*

Ver. 13. Be ye also enlarged.—"The motive for this he derives from the nature of children, when he adds, I speak as unto children; inasmuch as children are bound to make a return of love for a father's love."—*Lange.* "Pay me the debt which

ye owe."—*Syriac Trans.* Paul would have them love him in return for his love toward them. This is all he asks; yet he is compelled to say in chap. 12:15 that the more abundantly he loves them, the less he is loved.

Ver. 14-15. Unequally yoked together.—"Two animals of a different nature harnessed together in the same yoke, are a type of Christians having fellowship with heathen."—*Lange.* Many are of opinion that he speaks of marriage; but this is not so. The language covers a broader ground. "Paul's doctrine is of too general a nature to be restricted to marriage exclusively, for he is discouraging here as to the shunning of idolatry, on which account, also, we are prohibited from contracting marriages with the wicked."—*Calvin.* The Apostle proceeds to fortify his admonition by a series of five questions, which reveal with startling clearness the contrast and antagonism between Christianity and the world. What have righteousness and unrighteousness, light and darkness, in common? What concord can Christ have with Satan, the enemy of all righteousness? What bond of union is there between a believer and an infidel?

Ver. 16. "Nothing could appear more abominable to a Jew than an idol in the temple of God: here, then, could be no agreement; the worship of the two is wholly incompatible. The idolater never worships the true God; a Christian never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be Christians."—*Clarke.* I will dwell in them.—"The words are very significant in the original. 'I will indwell in them,' so the words are. There are two *ins* in the original, as if God could never have enough communion with them."—*Leigh's Annotations.*

Ver. 17. But God will never dwell in a heart unless there be a complete separation from the works and workers of iniquity, hence the exhortation, "Come out from among them." "If they are not separate,—if they touch the unclean thing, God will not receive them; and therefore will not be their God, nor shall they be his people."—*Clarke.*

Ver. 18. Father to them . . . His sons and daughters.—O precious promise! O gracious privilege! Is there greater honor or happiness than this? How ungrateful a thing, then, must it be, if these who have this honor should degrade and debase themselves by mingling unlawfully with the world! "Verses 16-18 are loosely cited in combination from Leviticus, Ezekiel, and Samuel. Would it not have called for a miracle of memory in Paul to have always cited accurately from the large number of rolls in a case, which were to him the Old Testament? Does God in such cases work needless miracles?"—*Chas. Herbert.*

## Our Casket.

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

—A man's gift maketh room for him.

—Be not a witness against thy neighbor without cause.

—Be loving, and you will never want for love; be humble, and you will never want for guiding.  
—*D. M. Mulock.*

—Far out of sight, while yet the flesh enfolds us,  
Lies the far country where our hearts abide,  
And of its bliss is naught more wondrous told us  
Than these few words, "Thou shalt be satisfied."

—Sometimes a course of conduct is pursued every day, and persisted in, because it is habit, and not because the judgment approves. In these cases, feeling, rather than duty, bears sway.  
—*Mrs. E. G. White.*

—It is said of Thales, of Thessala, one of the seven wise men of the East, that as he was walking along one day, looking up into the sky, he fell into a well. It is not good, nor safe, for any man to carry his head too high.

—Speak of others kind and true,  
Even though they do n't of you;  
Speak with caution and reserve,  
Even though they do n't deserve  
Kindly words. It is not these  
But yourself you have to please,—  
Consciousness of duty done  
Best reward beneath the sun.

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 11, 1883.

URIAH SMITH, Editor.

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

### THE REVIEW.

#### A VIGOROUS CAMPAIGN FOR 1884.

THE remark has often been made that we have reached a most interesting point in the history of our work; but there never has been a time when such a remark would mean more than at the present moment. The study of prophecy, as prophecy merely, when the events are all in the future, and no sign of fulfillment has appeared, is intensely interesting. But how much more interesting when the bud of prophecy is dilating into the flower of fulfillment before our eyes! And such is emphatically the prospect that greets us to-day, not in the political and religious worlds merely, but in our own precious work. The third angel's message is girding itself with strength, and preparing for its final triumph in the near future. The prospect is everywhere encouraging. The true friends of the cause are rising. The spirit of the message is entering into many hearts, and strong men who have a mind to work, are girding themselves for the task before us. Like the unstable wave of the sea, which, though it rise at times in threatening attitude, sinks at last and subsides because it has no stable foundation, so opposition to the message spends its force and accomplishes nothing; and the old ship of truth rides on, neither shattered nor dismantled, but only adding another to the many tests of its strength to show how staunch it is.

Important moves are being made. The Lord is leading on in the work. The encouraging word he ever offers to his people is, Return unto me and I will return unto you. Many new works are to be immediately translated into the various languages in which the truth is now being proclaimed; there is a new departure in the publishing work in Europe (see Bro. Butler's article in this paper); Bible-readings and city missions are to be established at many important points in this country; an auxiliary paper goes out this month, which we believe will be an important factor in precipitating the crisis and fulfilling the prophecy concerning the Sunday question; our educational interests are everywhere receiving attention and encouragement; and movements are on foot by which the message will soon be carried to the islands of the Pacific Ocean.

The field is the world; and the burden of the work in all the world rests upon believers in this message. Were a seal to be adopted for our cause, an appropriate device would be, the old Atlas of fable with the world upon his shoulders.

All these things are omens of good. A great work is to be done. And under these circumstances the reader may be sure that the columns of the REVIEW will have something to tell which it will be important for him to know. A new volume begins with the new year 1884. No pains will be spared to make the paper better than it has ever been before. Indeed the aim will be to make it as good as a paper can possibly be made. Expounding the truth, watching the signs, noting prophetic fulfillments, making records of progress, and breathing words of hope, encouragement, and good cheer, we shall try to make the paper not only a welcome visitor, but one which every lover of the truth will deem an indispensable household guest. Will not the friends of the paper everywhere rally to give it a wide circulation through all the land?

The outlook was never more favorable, nor the prospect better calculated to stir every heart with an irresistible enthusiasm. There is power in the truth; rather we may say, There is power in the arm of Omnipotence that is behind it, and it will surely prevail. Shall we not see a pressing together and a working together all along the line to make the campaign of 1884 a great success in the salvation of souls?

### A CHURCH PAPER

THE REVIEW occupies among our people the position of the church paper. The design of its conductors is to make it a paper good not only for the church to read, but for every one—for those without as well as those within. But the point we wish to emphasize here is, that certainly all the church should have the church paper. On this point the *Christian Advocate*, of Nov. 29, 1883, has some good remarks. In answer to a correspondent who asks, "What is the use of a church paper, anyway?" among other things, it says:—

"What's the use of a church paper? It is as useful to a church as a railway time-table is to the managers and patrons of a road; as the publication of the laws is to a State; as a trade paper is to those who are in that line. A Baptist without a Baptist paper is a poor Baptist; a Presbyterian without a Presbyterian paper is out of sympathy with his brethren for lack of knowledge. But a Methodist without a church paper is worse off than any of the others; for our church is many, yet one; in general the same, but full of details and always moving.

"He who says, 'What's the use of a church paper anyway?' is probably himself of little use to a church *anyway*."

If a Baptist without a Baptist paper is a poor Baptist, what is a Seventh-day Adventist with our special truths and in these times of special peril, without that paper which is designed to be an exponent of the polity, and a chronicler of all the workings, of our cause? We commend the last paragraph of the foregoing extract to the careful consideration of all our people who do not take the REVIEW.

### MEETINGS IN CERESCO.

ACCORDING to appointment, we met with the church in Ceresco, Sabbath and Sunday, Dec. 1 and 2. Their new house of worship is completed. It is a neat and substantial structure, and sufficiently commodious for their present, and for some time to come prospective, wants. It is pleasantly situated on the main street of the village, and is conveniently located for brethren from other places, Ceresco being on the line of two railroads. But a small debt remains, which will soon be met. The brethren are to be congratulated on having carried the enterprise through so successfully, and having so nice a place of worship.

There were some sixty of our brethren and sisters present on the Sabbath. Brn. M. B. and H. Miller and C. C. Lewis were present and assisted in the services, Bro. Lewis speaking in the afternoon and Bro. M. B. Miller in the evening. Both discourses were meat in due season.

On Sunday forenoon a spirited and interesting T. and M. meeting was held from nine o'clock till noon. In the afternoon the dedication services of the house were held, Brn. M. B. Miller and J. Byington assisting. The leading citizens of the place turned out to the meeting in force. Extra seats were brought in, and all available space in the house was filled. Good attention was given while we spoke from Heb. 12:28: "Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." The object of

the argument presented was to show that the Christian is soon to enter into a glorious kingdom which shall never be moved, in contrast with earthly kingdoms which have passed, and all of which will soon pass, away; but that, in order to do this, we must render unto God an acceptable service; and this, in the present state of the development of prophecy, involves an observance of all his commandments, including the great Sabbath reform of these last days. Thus the text brings to view the two great features of the present truth—the coming of Christ, and the commandments of God and the faith of Jesus.

We trust the Lord has some jewels in the region round about, and that the cause of truth may prosper in Ceresco.

### SPIRITUALISM AN ORGANIZED RELIGION.

THE "American Spiritualist Alliance" of the city of New York, lately issued a circular letter to the Spiritualists and Spiritual societies, asking for co-operation by means of a general alliance of Spiritualists throughout the country. The circular says:—

"The American Spiritualist Alliance is the outgrowth of a society of Spiritualists centered in the city of New York, and was incorporated the 28th day of June, 1881.

"The objects for which it was formed are briefly stated in its charter to be, 'to promote the development and diffusion of Spiritual science and true Spiritual religion, as shown by enlightened reason and the highest teachings of the spirit-world.'"

In the same number of the *Banner of Light* from which we copy the above, we find the report of an address by Dr. Lyon, in which he outlined the present position and tendency of Spiritualism, as we find them in the lectures of many other speakers. The following will give the reader an idea of his sentiments:—

"The speaker held that those in the church who recognized the Spiritualism of the past, as recorded so fully in the Bible narratives, and refused to acknowledge the Spiritualism of to-day which was present with them; and those others among the Spiritualists who recognized the angelic ministrations of the present hour, but refuse to give credence or importance in evidence to the testimony of the Bible regarding the Spiritualism of the past,—were equally in error; that the inspiration which was given to the apostles still lived and worked in the world's midst to-day, and Christian ministers, who were wondering at the diminished power of the church among men, would find the explanation of the difficulty in that church's refusal to comprehend this grand lesson of the age."

We have no doubt that this explanation will be received by the majority of the "Christian ministers," and they will look to Spiritualism for a revival of their lost power. Thus will prophecy be fulfilled.—*J. H. W., in Signs.*

### ENCOURAGING ITEMS FROM EUROPE.

In the letters recently received from Eld. Whitney, there are some things which may be of interest to the readers of the REVIEW. The Swiss Conference, held about the time of Bro. Andrews' death, was the most important one ever held by our people in that country. There was the largest attendance of brethren present, and a most excellent interest was manifested. Bro. Andrews' death occurring at the time, made a deep and solemn impression upon the minds of all present. The hearts of all were very tender, and love and union prevailed among all. Steps were taken to perfect the system of organization among our people there, which had never been completed because of Eld. Andrews' feebleness. Sixty-one members joined the tract and missionary society



paying five francs each. A Sabbath-school association was also organized, according to the American plan; and they had a Sabbath-school with nine classes, in French, German, and English, and with an excellent interest. They are having lessons in the French paper, and have great hopes of the future of the Sabbath-school work.

There has been a large increase in the amount raised for the support of the work during the past year, and also a great increase of the missionary spirit. The brethren feel all alive to the importance of spreading the light of the truth abroad in central Europe. There were delegates present from Switzerland, Italy, Germany, and Roumania, and I think from Russia also. The present truth unites the hearts of all these workers from different nations. All is harmony and love. What an evidence of the power of this truth!

The brethren in Italy are very anxious for a paper in their tongue, and they feel that they can use it with much better effect than tracts. There are still quite a number keeping the Sabbath in Naples, where Dr. Ribton labored before he went to Egypt. Bro. Biglia has acted as leader among them. He is a teacher, and a man of intelligence. He was present at this Conference, and remained to help in the preparation of a paper in his own tongue.

There is a small church in Roumania which embraced the Sabbath from hearing M. B. Czechowski some years ago. Bro. Thomas G. Aslan has acted as leader among them. He is a man of intelligence, and has translated from the French several tracts into the Roumanian tongue at his own expense. He was very anxious for a paper for circulation among his people, even if it was no more than quarterly. He thought it would be much better than tracts for the purpose of disseminating the light. He has also remained since the Conference, and the first number of these papers in Italian and Roumanian were nearly ready when the last letter received from Bâle was written. Quite likely they are already being circulated in those countries. There are ten million of people who speak the Roumanian language. They are mostly members of the Greek Communion. They baptize by immersion, though they believe in infant baptism. It is the opinion of our brethren that there never has been so favorable a time for the introduction of the truth in that country as now.

The German paper will be issued by the commencement of the new year. Thus we shall have four different papers issued from the central office at Bâle the coming year, besides those in English, Danish, and Swedish, issued in those countries. The increase of our publications in Europe must add largely to the interest in our cause in the Old World. We shall expect to see the movement reaching many persons in the near future. It is already reaching many. Bro. Andrews' death has called out many expressions of interest in the work. One lady, a stranger, hearing of his sickness, in the space of four weeks sent about thirty dollars to him. A man in France ordered all the back numbers of *Les Signes* and the "History of the Sabbath." Several prominent men have sent letters of sympathy, expressing great appreciation of Bro. Andrews and his work. In short, the workers there are greatly encouraged. The only thing which afflicts them is that they see so much to be done in all directions, and they can only accomplish a little of what they desire to see done. We believe the Lord will cause his truth to advance mightily in the near future, in this country and all the world. The work never looked so encouraging before. The faint-hearted and the half-hearted must quicken their steps or they will be left behind. Let the watch word always be, *Courage in the Lord!*

GEO. I. BUTLER.

#### LABORERS WANTED.

THE greatest want of the cause of God at the present time is laborers. They are needed in every department of the work. Ministers are wanted. If we had one hundred faithful, devoted laborers where we now have one, there would be plenty for them to do. The fields are white for the harvest. Openings are plenty all around us. Souls are perishing for light and knowledge, and laborers are wanted for the Master's vineyard to bring the truth before the people. We need canvassers, colporters, and missionary workers of all kinds, and in all directions. Thousands of such could find plenty to do which would be of benefit to the cause, and be a blessing to the perishing souls around us.

Teachers are needed in our Colleges, and schools; not merely such teachers as are employed in worldly schools, but men and women who love the cause of God, and care for the souls intrusted to their charge. There are many places where schools would be established, had we the kind of teachers which are needed.

Physicians are wanted also. Those in our Sanitarium are overworked greatly. Persons of moral worth, good ability, and those who have a real love for the suffering, can be of great benefit in many places of usefulness.

Editors and writers for our papers, in our own country and in foreign lands, are greatly needed. Some who have been most prominent are gone to the silent realm of death. Others are feeble, and all are overworked. Who are going to wield the pen in the great work before us? Is all this mental work to be done by the little handful of workers now performing it? Many will be needed in the great conflict before us.

Intelligent workers in our Offices are greatly needed as compositors, proof-readers, and in various employments. In fact, the call for educated laborers was never greater than at the present time. We are suffering fearfully because of the lack of them, and many will go down to death, we fear, closing their probation forever, because of this dearth. Ought we not to use every means to supply this lack? Most certainly.

How is this to be done, if not by increasing and enlarging our educational facilities? We must make provision for the education of all worthy young persons among us, whether rich or poor. There are few of the former, and many of the latter. We are constantly receiving applications from worthy people who can give good references as to character and moral worth, who want the benefits of our College, but have not means to come and stay long enough to be prepared for usefulness. We have to tell them that no provision has been made for them. The College is too poor to assist them. We fear that these cases will be turned off into some other channel, and that they will be lost to the cause, as many have been in the past. Upon whom will the responsibility of such rest, if not upon those who have means, but do not feel willing to use it to afford an opportunity for the needed instruction? We ask our wealthy men to think upon the subject of endowing the College, so that a fund may be provided to assist persons like those above referred to in preparing to labor in the cause of God.

We are in perishing need of laborers. How are they to receive the necessary instruction to qualify them for labor, but by some such means as the one just described? Let men of means ponder this question, and answer it to their conscience and to their God.

GEO. I. BUTLER.

—A life of faith in Christ is not contrary to reason, but far above our narrow and shortsighted sense and thought. It is the highest and most real life.

## 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.

#### "PREACH THE WORD."

[THE New York *Independent* of Oct. 25, 1883, contained an article (presumably an editorial by Dr. Ward), which teems with wholesome scriptural thought. Eld. White in the days of his strength often enforced the same idea with pen and voice. The article referred to would be highly appreciated if it originated with the REVIEW; it is none the less important coming from the *Independent*, for it will forcibly express the feeling of every reader. But let the article speak for itself. G. W. A.]

Without doubt, there is a great deal of brilliant preaching, or at least discoursing, in these days of ours; but the ringing exhortation of Paul to Timothy, "I charge you before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word!" makes us wonder whether there is not need of just this exhortation to-day, and whether a closer attention to this charge would not be productive of a new quickening from the pulpit as well as in it. Far be it from us to disparage the widest culture or depreciate the most brilliant and original thinking in the pulpit; but we must have a care that pulpit thinking be along the line, yea, even in the groove cut by the word of God. The Christian pulpit is not so much a place where the minister is to give utterance to his thoughts, however original and brilliant, as it is in which to interpret God's thoughts to the people. He is to announce the word of God, and not his own thoughts, however good and brilliant. In Ezra's time,—a time of revival and turning to the Lord,—the preachers read the word of God to the people "distinctly, and gave the sense, and caused them to understand the reading." It is a beautiful thing to read of our Lord, when he was first in Capernaum, and a great multitude gathered to hear him, that "he preached the word unto them." That is, he read or repeated some portion of the Scriptures, and caused them to understand the sense of it, just as he did in Nazareth when he went into the synagogue and opened the book and read and preached to them. So we read of the first evangelists and the apostles that they "preached the word unto the people."

The temptation, in these days of intellectual activity and universal inquiry, is toward speculative thinking; and if the tendency is not watched closely it will get into the pulpits, and the simple word of God be to a great extent crowded out. Men are naturally fond of giving their ideas o things, or uttering their own thoughts; and herein lies the temptation to the man of broad culture and extensive human learning. The reading of many books, especially those of the literary, philosophical, and scientific class, suggests a great variety of themes and methods of treatment that can hardly be called Biblical. The true preacher, therefore, has need to guard himself closely against this temptation. Moreover, the vast fields of human thought opened in this age are apt to lure the student away somewhat from the close and careful study of the word of God; and he naturally enough gathers material for sermons from the fields he most explores,—that is, from the books he most reads. It is related of a distinguished preacher (at the close of one of Mr. Moody's meetings) that he remarked that the thing which had impressed him most, in connection with the preaching and Bible-readings of the evangelist, was "the vast amount of material there was for sermons in the Bible."

Much as we are interested in all the burning

questions of the day, in science and philosophy, and indeed in every department of human thought and learning, we cannot but believe that if there were a thorough return to the expository method of sermonizing, or at least to a more strictly scriptural method, there would be a general awakening throughout our churches. "The word of God is living and full of energy." It is "the sword of the Spirit." It is "spirit and life." This cannot be said of the best human thinking. Let us have more of God's thought, earnestly and simply preached, and with "the Holy Ghost sent down from Heaven" we will be soon rejoicing in showers of blessings.

#### THE GREATEST MIRACLE.

It has been asserted by a sceptical criticism that the miracles which the Lord Jesus is declared in the gospels to have wrought, are inconsistent with the laws of nature, and are therefore unbelievable by "the modern scientific intellect," but that if the Christian church would be content to accept the lofty, ethical teaching of Jesus of Nazareth minus the miracles, no great difficulty in the way of faith would remain to the reason. No mistake could be greater. The miracles wrought by Christ are not the only, or the most startling miracles of the gospel. *Christ himself is his own greatest miracle.* His absolute sinlessness, his freedom from the least taint of human infirmity and folly, his pure and perfect life, are a far more wonderful exception to the so-called "laws of nature" than the healing of the sick, or the stilling of the storm, or the raising of the dead; for not only was Jesus "without sin" in the outward acts of his life, but he was free from that consciousness of a sinful nature, of an inherited bias toward evil, which makes its appearance with the first dawn of consciousness in every other human life. And it is only when we remember that this sense of sinfulness is as truly "a law of nature" as any of the great laws of the physical universe, that, to use the words of the late Professor Mozley—perhaps the deepest thinker of the English church since the time of Bishop Butler—"the sinlessness of Christ appears in its true light as a supernatural fact, an inward visible miracle, surpassing in wonder any of the visible miracles which he wrought."

It is idle to imagine that it is possible to get rid of the supernatural in the gospels, by blotting out the miracles wrought by Jesus. The miracle of Jesus remains—the miracle of a human life in all other respects like our own, save in this, that it was "without sin"; the miracle of a will ceaselessly assaulted by every temptation "common to man," but as ceaselessly victorious over each successive assault; the miracle of a character, from the first hour of life to the last unconscious of evil; the miracle of a goodness touching, like the sunlight, the darkest and most festering pollutions of this world, and remaining as untainted as the sunlight by contact with impurity. So long as this supreme manifestation of the supernatural meets us on every page of the gospel history, it is worse than a waste of time to be discussing the possibility of the miraculous.—*Rev. G. S. Barrett.*

—The man who does most to enlighten human darkness, mitigate human distress, and comfort human hearts, is more likely to be true and sound in spiritual philosophy and doctrine than the man who is only critical and not self-sacrificing.

—Where the peace is that Christ gives, all the trouble and disgust of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles to him who sits within the house at a sumptuous banquet.—*Leighton.*

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### THE OTHER SIDE OF THE FLOOD.

What is meant in Josh. 24:3, where Abraham is spoken of as having been brought from the "other side of the flood"? A. Y. S.

ANS. It means that he was brought from the other side of the River Euphrates. That river is sometimes styled a flood, probably because of its great size as compared with the rivers of Judea.

#### INFALLIBILITY.

Do S. D. Adventists believe that Mrs. E. G. White is infallible? J. P.

ANS. No. Neither do they believe that Peter or Paul was infallible. They believe that the Holy Spirit which inspired Peter and Paul was infallible. They believe also that Mrs. White has from time to time received revelations from the Spirit of God, and that revelations made to her by the Spirit of God are just as reliable as revelations made by the same Spirit to other persons.

Mrs. White, when giving her judgment in regard to matters concerning which she has received no special light from Heaven, is just as liable to err as any other person whose intellectual capacity is the same as her own.

#### FOOD DEFILETH NOT THE MAN.

How are we to understand Matt. 15:17, 18, and Mark 7:18, 19? L. T.

ANS. There is a wide difference between moral and physical defilement. The common laborer, whose hands are begrimed with dirt, and whose garments are soiled, may be vastly more pure in heart than the perfumed exquisite whose soft and delicate hands have seldom come in contact with anything which could defile them. The Pharisees entertained the notion that to eat with unwashed hands was to be corrupted morally. They carried the matter to such extremes in thinking it necessary to wash so often, that they rendered themselves ridiculous. The Saviour, in the passages mentioned, struck at this foolish notion, by showing that everything in the line of physical corruption which might enter into the man, would pass off in the natural manner, without affecting the moral status in the sight of God. He reasons that unholy desires, which originate in the heart, are the only things which in the sight of God give evidence that a man is corrupt.

The Lord did not mean, in this connection, to condemn cleanliness. His only object was that of correcting the silly opinion that was entertained by some of the Jews that there was a taint of sin imparted to the individual when coming in contact with certain physical substances.

#### HOUSE NOT MADE WITH HANDS.

If this earth, when freed from the curse, is to be the future abode of the redeemed, please explain 2 Cor. 5:1, where Paul says we have a building of God, . . . eternal in the heavens. E. B.

ANS. The following is from the revised version, and is the rendering of 2 Cor. 5:1: "For we know that if the earthly house of our tabernacle (margin, bodily frame) be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

Please observe that by the punctuation the passage simply teaches that the body which we are to receive from God is to be an eternal or immortal body; not that it is to remain eternally in the heavens. The apostle is evidently speaking by anticipation. The following paraphrase will give a correct idea of his meaning: This body is liable to decay, but we know that if it shall be dissolved, or return to dust, we shall have a house in heaven which shall not be subject to decay, but shall endure eternally. This is all very plain when we remember that the saints go to heaven imme-

diately at the resurrection, where they spend a thousand years, and then return with the New Jerusalem to this earth, to make the latter the place of their eternal abode.

It cannot be that the New Jerusalem is the house spoken of, because it does not answer to the natural body. It is equally manifest that there cannot be in heaven an immortal body which is to be reserved in order that we, after death, may wear it forever, as otherwise we should be provided with two immortal bodies, one created and preserved for us in Heaven, and the other obtained through the resurrection. The obvious reference is, therefore, to the resurrection body, which we are to wear in the New Jerusalem and on the earth made new.

#### THE JUDGMENT OF THIS WORLD.

Please explain John 12:31-33, more particularly the last clause of verse 31. M. M.

ANS. The passage is very obscure in some of its parts. There are two expositions which might be offered. The first will become apparent on reading the following translation of the passage by Wakefield: "Now will this world pass sentence; now will the ruler of this world be scornfully rejected: and after I have been lifted up from the ground, I shall draw all (men) to myself (hereby he meant to signify the death by which he was going to die)." The difficulty presented by this translation lies in the circumstance that the term "prince of this world," seems generally to be applied to Satan, rather than to Christ. See John 14:30, and 16:11. The passage, as it stands in our version, would yield a tolerable sense, if paraphrased as follows: The men of this world are about to crucify me; they will succeed in that, but they will bring judgment or condemnation upon themselves. Satan, the prince of this world, who is the main instigator in this matter, may seem to triumph, but in reality my crucifixion and resurrection will be the signal of his overthrow. When I am lifted up on the cross, as I shall be, I will ascend to my Father, and then I will, through my Spirit and the exercise of my love, send forth an influence which shall tend to draw all men unto me. That influence will not be irresistible, but still it will silently move men to believe in me as the crucified Redeemer of the world. Mr. Webster has the following definition of the word *draw*: "2. To influence, to move or tend toward one's self; to exercise an attracting force upon; to attract, etc."

It is evident from several passages that the incarnation and crucifixion of Christ did, in a very large degree, cripple the power of Satan. In Luke 10:17, the disciples express their delight at the facility with which they were able to cast out devils (demons). Our Lord promised (John 14:12) that after his ascension his disciples should do greater works than he had done. From that time to this, demoniacal possession has appeared infrequently, as compared with the days previous to that period.

Without the crucifixion of Christ, the plan of salvation could never have been carried out. From the very moment that Christ was raised from the dead, the final overthrow of Satan was assured. Every day brings it nearer. That in which Satan appeared to triumph, is soon to result in his complete overthrow.

John 12:31-33 does not, as many have supposed, teach universal salvation. We have seen that the word "draw" means to attract toward a person or thing. Christ may be compared to the sun in the center of our physical system, which attracts all the planets to itself. Notwithstanding that attraction, however, they remain permanently in their original position. There are other forces which draw them from the sun, counteracting the effect of the attraction of the latter body. So, too, with the sinner. Christ attracts him to himself, but the world and sinful desires draw him in another direction, and they being more powerful in their influence upon him than is the love of Christ and the hope of Heaven, he exercises his individual right of choice, and permanently resists the attractions of the eternal world,

## COME BACK.

BY S. J. G. THAYER.

O BROTHER, come back! you have strayed from the fold;  
The Saviour invites your return;  
The night is grown darker, more cheerless and cold,  
The way more uneven—and you're growing old;  
There's a light in the window—oh, need you be told?  
For you it still brightly does burn.

O brother, come back! there's rejoicing on high  
When a soul turns again to the right;  
There are hearts bound to yours with the tenderest tie;  
And anguish no words can depict, bye and bye  
Will be theirs and yours, when the parting is nigh;  
Come back to the Saviour to-night.

O brother, come back! let the idle winds blow  
In vain on your firm anchored bark;  
Not smiles of a friend, nor yet words of a foe,  
Should allure you, or drive to the regions below;  
The path leading upward in which you should go  
Is bright; while all others are dark.

O brother, come back! there is work to be done;  
The Master has need of you now;  
There are victories to gain, and a crown to be won,  
And some you might gather ere setting of sun  
As stars of rejoicing, ere your race is run,  
If only to Jesus you'll bow.

O brother, come back! let your voice and your pen  
Proclaim the last message of love;  
Drink deep of the fountain of life; and oh! then,  
With a hold both on high and on perishing men,  
Go forth to the rescue from pitfall and den,  
And win to the mansions above.

O brother, come back! hearts are yearning for thee!  
Without, all is dreary and cold;  
The angels are waiting thy coming to see;  
The Bride and the Spirit invite to life's tree;  
Our hearts deepest feelings all join in the plea,  
O brother, come back to the fold!

## Progress of the Cause.

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

## OHIO.

EAST NORWALK, NOV. 26.—Since my last report, I have not been able to labor to the best advantage on account of difficulty with my eyes. But I have been able to visit Birmingham and Clyde, and to meet with the Norwalk church. One was added to the latter church by baptism, and the missionary spirit is good. I have lately been holding a series of meetings in the town hall of Milan, a place of about two thousand inhabitants. Have held sixteen meetings with fair interest. Four have decided to obey; others are quite stirred over the subjects presented. The Lord willing, we shall continue our meetings here. Our great desire is to labor for the cause. G. G. RUPERT.

## ILLINOIS.

EXCHANGE, MARION Co.—At the time of my last report, I was holding meetings at the place named above. Two persons embraced the Sabbath. This raised the opposition. A Baptist minister was sent for, who came, and in a blustering, overbearing manner challenged me to debate. We debated the Sabbath and Sunday question four days, two days on each proposition. His effort was a failure, so far as the argument was concerned, and the object he sought to attain. The object was to turn back those who had accepted the truth. In this he failed. The people expressed themselves surprised that he did not present a stronger argument in favor of Sunday. He blustered, vilified, and threatened. He said I ought to be imprisoned and stoned. I expect to hold meetings near here as the way may open. I feel that I have had the special blessing of the Lord. Dear friends, I very much desire the aid of your prayers. Dec. 3. G. F. SHONK.

## MISSOURI.

SOUTH WEST CITY.—Since our last report, our meetings have been rather poorly attended,—partially on account of rainy weather, and partially on account of prejudice caused by a class of people known as the "Age-to-Come Adventists," who teach some doctrines that are so preposterous that the very name "Adventist" is looked down upon. But notwithstanding all this, our efforts have not been entirely fruitless. About a dozen have decided to keep all of God's commandments and live in the faith of Jesus. Seven have signed a covenant to that effect.

This number does not include the few who were already in the faith before we came to this place. There are now fifteen names in all on the covenant. We have also obtained twenty subscriptions for the *Signs of the Times*, thirteen of which are annual, and seven on three months' trial. May God bless the cause in this section. Pray for us. W. JONES.  
Nov. 27. J. N. BUNCH.

## VERMONT.

WORCESTER, FAYSTON, AND JOHNSON.—Nov. 10, 11, we met with the brethren at Worcester. There are quite a number here that have embraced the Sabbath recently under the labors of Elds. Owen and Kimball. We had good meetings, and trust all were benefited.

Nov. 17, 18, at Fayston. Meetings were held at the house of W. D. Porter. On Sunday a number not of our faith were present.

Nov. 24, we met with the Sabbath-keepers at Johnson for the first time. We trust the Lord was with us. May we all take new courage and press our way on, knowing that soon "He that shall come will come, and will not tarry."

Monday, the 26th, one of us was called to attend the funeral services of Sr. Charlotte Morrill, in Hyde Park. We have re-canvassed about forty names for the "*Signs*." Obtained some renewals, and took orders for books, etc., amounting to \$21.60. Pray for us.

Nov. 20.

G. W. PAGE.  
F. S. PORTER.

## IOWA.

FAIRFIELD AND SALINA.—Nov. 3, met with the company at Fairfield. Seventeen adults were present. Found the work advancing better than we had hoped when the tent was taken down. There are a few precious souls rejoicing in the truth as a result of the tent-meeting. From eight to twelve meet regularly at a private house for Sabbath-school and meeting. A few outside seem interested, and I hope may yet be gathered in.

The Sabbath following I spent at Salina. The brethren here are of good courage, and are becoming settled in the truth. Several who were slaves to tobacco, are now free men. Other wrong habits are also being overcome. Churches are closed against them, and opposition is bitter. Those who were formerly active and honored in other churches, are now denounced as heretics, simply because they manifest greater love for God and his word than for church and creed to which they had been bound. This spirit of opposition is opening the minds of some, and thus preparing the way for the truth to be sown in other hearts. It was encouraging to see with what readiness the brethren took hold of the missionary work. They wanted a society organized at once, which was partially done. A supply of tracts have been sent them, *Instructors* ordered for their Sabbath-school, also the *REVIEW* or *Signs*, or both, sent to the different families who have embraced the truth. Our meetings were a source of encouragement to them as well as to myself. I trust the good work begun may deepen in every heart, and that fruit may be gathered unto eternal life.

Nov. 28.

IRA J. HANKINS.

## MINNESOTA.

EUNICE, CROW WING, AND SILVER CREEK.—The 26th of November I left Eunice. As a result of my labor there, twelve persons have decided to obey the Lord. Some of them have a good Christian experience, and I hope they will be a help to those who have less. A leader was chosen, and prayer and Sabbath meetings appointed. Many things seem to prove that my coming to the above-named place was providential.

Among those who now rejoice in the truth is a lady fifty-three years old, who has been a widow three years. She was converted many years ago in Sweden, and has suffered much for Christ's sake. Her husband, who was an unbeliever, would even strike her because she would not work on Sunday, and he threatened to burn the Bible if she did not cease reading it. She then had to go to solitary places to seek the Lord in prayer. Before she was converted, she had not learned to write, but when she saw the hopeless condition nearly all were in, she learned to write, and sent many letters both to ministers and others, exhorting them to turn to the Lord.

She had the Bible by her with her work when she could, and in that way she learned much by heart, so that if the Bible should be taken from her, she could have something to strengthen her faith. She had committed to memory all the Psalms. Last spring she came to this country, and has lived in St. Paul till now, when she, as it seems providentially, came to Eunice while I was holding meetings. The Lord opened her heart to understand the truth as it was presented, and she now praises God for the glorious light that shines from his word for his children who wait for the coming of Christ. Before she heard the truth, she was discouraged, not finding the earnestness and holiness among Christians that her soul longed for.

The 27th I was at Crow Wing. I visited as many as I could, and spoke to them in the evening. They all seemed to be pressing onward earnestly.

Nov. 28, I came to Silver Creek, and have since held meetings every day, which have been well attended. A number of families have settled here lately, who have never heard the truth. I hope some will give their hearts to God and obey. I shall remain till the latter part of the week, when I expect to go to Hutchinson to attend our semi-annual tract and missionary meeting. Feeling thankful to God for his mercy and love to the present time, I still wish to be remembered before the throne of grace. L. JOHNSON.

Dec. 4.

## INDIANA.

IDAVILLE, FOWLER, AND NORTHFIELD.—Visited Idaville Nov. 8-13, and held seven meetings. This company, though but small, are earnest in the truth, and seem of good courage. We have reason to believe that God is blessing them. On Sunday a brother from Burnettsville who has lately commenced the observance of the Sabbath, joined them in church fellowship. This added much to the interest of the meeting, and was an encouragement to the church. We feel confident that this brother will be a help to them. We hope for others.

Visited Fowler Nov. 13. While here the fact that we are living near the close of time was vividly impressed on our minds. A masked mob of seventy-eight men entered the city on Sunday night at about eleven o'clock, broke open the jail, and took from it a murderer (Joseph Norling), and carried him twelve miles from the city to the place where he committed the tragedy. After his confession, they hung him to a tree.

Nov. 21-24, was with the church at Northfield. Found the members in their usual good courage and spirits. The Lord seemed to draw near in our meetings. We hope that union and harmony, accompanied by the Spirit of God, may ever be theirs. During our stay the needed steps were taken which will result ere long in the erection of a house of worship. This will strengthen their influence, if they will but retain their meekness and devotion, through which means others who are convinced of the truth may yet take a firm stand with them. VICTOR THOMPSON.

HARTFORD CITY, MARION, AND WEST LIBERTY.—Found the brethren and sisters at Hartford City firm in the truth. Spent one week there, and held meetings day and night. They were fed with strong meat. Health-reform, testimonies, and tithing were each presented, and men and women confessed to the truth. Those using tobacco have laid it aside. All expressed a determination to live out the truth and be whole-hearted Christians. The duties of church members were plainly set before them, and twenty-three came forward and signed the church covenant. Others will follow soon. One whole family have, since camp-meeting, been added to those keeping the Sabbath, and many others are deeply interested. The Sabbath-School numbers nearly forty, and twenty-five copies of the *Instructor* are hardly enough to supply the school. Meetings were held regularly and were well attended. Outsiders have offered to help us to the amount of several hundred dollars if we would build a church, which matter will be taken into consideration soon. Thus the Lord is blessing his work at this place.

A cloud has been over the church at Marion for years on account of members not living out the truth. Plain, practical teaching is now having its effect. Some are dropping off, while others are filling up the ranks; and a determination to live

out the whole truth now prevails. The missionary spirit is reviving, and a club of ten *Signs* was made up. I believe this church is now coming into a better condition than ever before. A majority have taken a firm, devoted stand on the right side, and the Lord's Spirit is in their midst.

The little company at West Liberty are just completing a church building. Good meetings were held with them. Some little differences were amicably settled. The missionary spirit was revived here also, and a club of five *Signs* will be taken to help them in their work. The Spirit of God came and dwelt in our midst.

In each of the above places, Bible-readings were held with good effect. Subjects that had become old by much preaching were made new by this method, and good results followed.

Dec. 3.

J. P. HENDERSON.

## KANSAS.

MOUND SPRING, WILSON Co., Nov. 28.—We commenced a series of meetings at this place last Thursday night. There is a good degree of interest, and we hope for good results. Some of the brethren in the Ward church are deeply interested in our work, and are doing all they can to assist. Our courage in the Lord is good, and our hope is bright. Our address is Rest, Wilson Co., Kan.

L. D. SANTEE.

R. F. BARTON.

AMONG THE CHURCHES.—We visited the company at Bow Creek. The most of them are doing well, but are not yet ready for organization. Nov. 2-9, we visited the church at Lebanon. Some trials existed among them; but as the brethren drew near the Lord, the troubles vanished away. Whenever God's people draw near to him, the devil gets angry; and unless they are careful and on the watch, he will lead them astray.

After leaving that place, we stopped with the Bethany church. Owing to circumstances, we only remained three days. We are now at Amboy, Rooks Co., Kan. Oh to love souls as Jesus did!

M. AND H. ENOCH.

Nov. 25.

AMONG THE CHURCHES.—Following the camp-meeting at Eldorado, I visited the company at Towanda. The Lord blessed us with good meetings, and we greatly rejoiced on account of his presence. Steps were taken toward building a meeting-house.

I went next to Mulvane, where I gave a Bible-reading upon the subject of spiritual gifts. The confidence of all who attended was perfected in the testimonies. I think short Bible-readings would add greatly to the interest of the Sabbath meetings among our churches.

After leaving Mulvane, I visited the brethren near Sedgwick, whom I found growing strong in the Lord. Many defects of character were apparent, but all showed a desire to overcome. One brother, who has been struggling with the tobacco habit, still not believing it was real sin, after reading from the testimonies, acknowledged his fault, and now says that with God's help he has forever laid it aside.

I went to Elivon burdened in soul for the church, some of whom had almost given up hope. A spirit of "report and I will report it" had been busy, and as the result, disunion prevailed. But the Spirit of Christ came in through the straight testimony, and confessions of wrong were made. Resolutions were passed which, if lived out, will restore them to the favor of God.

The friends at Canton are in great spiritual need. Oh that they may learn the lesson of lowliness which the Saviour teaches!

GEO. W. ROGERS.

## GENERAL MEETING AT POY SIPPI.

No verbal report can adequately set forth the essential features of a truly spiritual meeting. One must be present in order to fully appreciate it. Such is the case with the meeting we have just enjoyed. We had expected that the spirit which characterized the late meetings at Battle Creek would be conveyed to Wisconsin, and in these anticipations we have not been disappointed.

Poy Sippi is not very favorably situated for railroad facilities; but two of our strongest churches (American and Scandinavian) are located here, and several other churches are adjacent, so that our congregation was quite large,—too large

for our house. The Congregationalists freely opened their church, and even this was too small at times. They kindly suspended their services, and our meetings were uninterrupted. Twelve of our ministering brethren were present. The principal features of the meeting were Bible-readings and the canvassing work. Of the former, two or three were conducted each day. These exercises were of interest and profit, even upon subjects with which all are comparatively familiar, scripture having important bearings on obscure points being constantly brought out. One lesson on faith and unbelief, written for the occasion, created particular interest.

The canvassing work received considerable attention. Bro. King conducted the instruction in that art before quite a large class. He remarked that he never felt more of the blessing of God while laboring in this department than at this time. Nine or ten brethren go out to engage in canvassing for "Thoughts," with hearts set to make a success of it. The interests of other publications also received a good share of attention.

Four discourses were given in English during the meeting, all upon points relating to the spirit of the meeting. There was preaching in the Scandinavian language each day, and Bro. Hanson remains to follow up the work with the church there. Another important feature of the meeting was the minister's meetings. At these seasons, the Spirit of God was present to reprove, instruct, and encourage. By its influence our hearts were united more closely together and to the cause.

On Sunday evening a temperance meeting was held, at the urgent request of some of the citizens. The subject was discussed from different standpoints from questions which were handed in. As a closing exercise, we joined in a praise service on Monday evening. The house was well filled, and good order prevailed. As each one began to recount the mercies and blessings of God, an overflowing gratitude took possession of the heart which the tongue could but feebly express.

The impression left upon the community was evidently good. Much prejudice was removed, a leading citizen giving a hearty expression of friendliness and sympathy. Throughout, the meeting was a good one, perhaps the best of the kind we have ever enjoyed in this State. All sought their places in the work of God. The spirit of earnest labor rests upon the people of God whenever they feel the importance of the truth and the shortness of time. We have reason to hope that the prospect of the work in Wisconsin is brightening, and in some respects it is coming up. If the spirit which attended the General Conference shall reach every part of the work, as we believe it will, a new era will be marked in this cause. It is to be desired that much of it will rest upon our Conference, and that our people and ministers will become aroused, and take hold of the work as never before. It is with this mind that we leave this good meeting, feeling sure that if this impression can be permanently fixed upon all our hearts, we shall see different times.

Bro. A. D. Olsen and wife were with us. They have been called to another field, and it is with no little sorrow that we relinquish their devoted labors in our midst. We are reconciled by the thought that the cause is one, and commend them to their future work with earnest prayers for God's blessing upon them.

The burden of the meeting was cheerfully borne by the church at Poy Sippi, and they doubtless will receive a reward at the hand of the Master.

G. C. TENNEY.

## KENTUCKY S. S. ASSOCIATION.

THE annual session of this Association was held on the camp-ground at Glasgow, Ky., Sept. 24, 1883, at 9 A. M. The meeting was called to order by the President. Prayer by Eld. A. O. Burrill. The Secretary's report was read and accepted. The usual committees were appointed by the Chair.

Adjourned to call of Chair.

SECOND MEETING, AT 6 P. M.—The Committee on Nominations reported as follows: For President, Green Trent; Vice-president, Wm. Garrett; Secretary, Sallie Branstetter.

This report as a whole was unanimously accepted.

The Committee on Resolutions reported as follows:—

Whereas, The Sabbath-school lessons when well learned

have proved a great blessing in giving a practical knowledge of the Bible; therefore—

Resolved, That we as parents and pupils will be more diligent in the study of these lessons; and that we as teachers will put forth greater efforts to come near to our pupils, that we may better understand their spiritual needs, and thus be able to assist them in forming characters which God can accept in his work here, and in his kingdom hereafter.

Resolved, That all S. D. Adventists of Kentucky who have not, procure a copy of the *Instructor* and learn the lessons regularly, whether connected with a school or not.

These resolutions, after being considered, were adopted by a unanimous vote.

Adjourned *sine die*.

GREEN TRENT, Pres.

SALLIE BRANSTETTER, Sec.

## Special Notices.

## NOTICE TO DAKOTA.

THE quarterly meetings in Dakota will be held at the regular time: the church quarterly meetings the first Sabbath in January; the district meetings the second Sabbath. The State meeting will be held at Swan Lake. Definite appointment hereafter.

We hope that all will be prompt in doing their work, and in making out their reports. We should also be glad to hear from the many isolated Sabbath-keepers. We would request all such to write to the Secretary, Alice Beaumont, Howard, Miner Co., Dak.

We have on hand a full assortment of all our publications at the State library, and also a good supply of choice books and cards for our Sabbath-schools, such as would make the very best of holiday gifts to youth and children.

Send your orders to the secretary, whose address is given above.

O. A. OLSEN, Pres.

## IMPORTANT MEETING FOR CENTRAL AND EASTERN ILLINOIS.

WE have decided to hold a ten days' institute at Onarga in connection with the district meeting of Dist. No. 9, commencing on Friday, Dec. 28, for the purpose of giving instruction in Bible-readings, canvassing, and missionary work generally. We want competent persons in all parts of our State energetically engaged in canvassing and as missionaries. In order to do this properly, it is necessary for us to first come together and get a preparation for the work. A worker that rightly understands his business can do very much better work, and more of it, than one who rushes into it without this training.

All who think of entering the field of missionary labor, and every minister within reasonable distance of this place, should be here. Each church should select such persons as they think would make good canvassers and workers in the different branches of the missionary cause, and encourage and urge them to come. We want all the talent we have in the State drawn into the field.

The Onarga church extend a cordial, urgent invitation to all, and will do everything in their power to entertain as many as come. But all who can, will need to bring bed-clothes with them. It will not cost you anything extra to bring a bundle of bed-clothing, and we want to be sure to be able to keep you warm. We have plenty of house-room, and want everybody to feel free to come and get the benefit of the meetings. We shall make preparations for a large number to come, and we do not want to be disappointed.

We make the appointment for Onarga, because we have a commodious meeting-house here of our own, in which to hold our meetings. Drop a card to Bro. A. O. Tait, as soon as you decide to come, and let him know how you will come, whether by rail or private conveyance. A committee will be appointed to meet you at the trains and show you where to go. But if any of you should not find

any one at the train, inquire for J. W. Tait. Do not let any one stay away for fear of crowding us. We want every available space in our homes fully taken up by our brethren and sisters who are eager to know how to work in the cause. Even if you cannot go out from home to do missionary work, the instruction you will get will help you greatly in bringing the truth before your neighbors around you. If we all work for it, we can make this one of the most profitable meetings ever held in our State. To this end let us all earnestly seek the blessing and guidance of God to aid us in our work.

The time has fully come for us to manifest a greater degree of earnestness than we have ever done before. The providence of God is opening up wonderfully before us; let us stand ready for every advance move. The Lord will guide us into fruitful fields, and help us in doing the greatest work by far that has ever been done in Illinois, if we but come to him for strength, and get into a position where we can have power with him. Let us make this meeting a season of earnestly seeking the Lord, as well as getting instruction in the work; and may we all come fully determined to get a thorough fitness for our future duty.

R. F. ANDREWS.

#### NOTICE FOR CHURCH ELDERS AND OTHERS IN IOWA.

We greatly desire to obtain the services of all who can be induced to canvass the coming winter. We want men and women of good address to canvass for "Thoughts on Daniel and the Revelation," and also for the *Signs*. And we request the elders of our churches and others also who may know of persons that they can recommend for this work, to report the same to me. There are many of our young and middle-aged persons who are now engaged in teaching school or in something else, who, with proper encouragement, would go out and labor in this way. We want the officers of all our churches, and brethren of influence, to interest themselves in these persons. Go and labor with them yourself, encourage them all you can, and get your church to take up their cases and encourage them. Also, be sure and report every case to me where you think there is any prospect at all that persons can be induced to go. We ought certainly to have twenty canvassers in the State of Iowa for "Thoughts." Our Conference numbers over thirteen hundred persons; cannot there be found twenty among all this number that are willing to devote their time to this phase of the work? It must be there are, and we must have them.

We also want as many more to devote their time to canvassing for the *Signs*. Here is a large field for labor open for those who have the love of souls and of God in their hearts. We want brethren and sisters who will devote their time to the work. We want twenty men that will put in fifty-two weeks' labor this coming year on "Thoughts." We want twenty more persons who will put in fifty-two weeks on the *Signs* and other works. Come, my brethren and sisters, come, let us shake off this lethargy. Think of what might be done if we could only enlist as many persons in the work as we have called for. Twenty canvassers for the book would sell 5,000 copies in a year, and that would be less than five copies per week for each canvasser; and this can be done. And we ought to have at least a club of 5,000 copies of the *Signs* coming to our State all the time; if we could only get twenty persons to give their time to this work, we should be obliged to take twice that number. Who can tell the good that would grow out of this work? Who can tell the good our own people would derive from it? Who can tell how God would come in and work for us as we thus would try to work for ourselves and others?

But we do not wish to give a wrong impression to any on these things. Because we call for some to devote *all* their time to the work, we do not wish others to think they are excused from doing anything. If you cannot give all your time, do what you can. What we want is to see our people *arise in a body*. We want to see every one doing something. We want to see a general spirit of labor and devotion go through all our ranks, and so while we call for some whom the churches can recommend to give all their time to the work, we ask that *all* may feel the burden, and do what they can.

We are raising a fund to assist those who are devoting their time to this work, and we hope to offer them more substantial encouragement than we have done. But let none hesitate. *Now* is the time. The evenings are long, and subscriptions can be obtained more easily than at other seasons of the year. Let us begin at once. All subscriptions for the *Signs*, and orders for our publications, should be sent to Mrs. P. A. Holly, State Center, Iowa. The permanent address of the secretary of the tract society is Mrs. Lizzie Farnsworth, 1322 Brady St., Davenport, Iowa; but during these general meetings which we are holding in the State, it would be better to address her at those places. E. W. FARNSWORTH.

## News of the Week.

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

FOR WEEK ENDING DEC. 8.

### DOMESTIC.

—John G. Carlisle, democrat, of Kentucky, was chosen speaker of the House of Representatives on Monday.

—The total loss of life caused by the gale of Nov. 12 off the coast of Newfoundland, as already reported, reaches 680.

—The revenues of the U. S. post-office department during the past year were \$1,081,281.83 more than the cost of services.

—Barnum & Co. have been informed that their agent at Rangoon has purchased a sacred white elephant for \$200,000 in gold.

—Business failures in the United States the past week numbered 246, fourteen more than the previous week, and one less than in the corresponding week in 1882.

—The National Temperance Association adopted a resolution at New York Thursday asking Congress to amend the Constitution so as to prohibit the liquor traffic.

—The new cantilever bridge over the Niagara River, connecting the Michigan Central and New York Central railroads, was crossed Thursday by a locomotive.

—Last week nearly a dozen incendiary fires were set in Milwaukee, Wis. This week the dastardly work commenced again Monday morning with a \$15,000 fire.

—The season of navigation on our "inland seas" is virtually closed. It has been one of more than usual disaster. The total losses, numerically given, foot up seventy-two vessels and one hundred lives.

—The entire business section of Williamston, N. C., burned Thursday night, including the post-office and telegraph office. The steamer Commerce with 200 bales of cotton and other freight was also consumed.

—Tony Laymiller, teaching school near Canton, Ohio, suspended Mary Oglethorpe, aged 11, for six and one-half hours by the wrists, her toes barely touching the floor, seriously injuring the child. He has been held for trial.

—Since the beginning of the glass-blowers' strike three months ago at Pittsburgh, Pa., over 100,000 boxes of glass have been imported to that city. There are no indications of a settlement between the workmen and the manufacturers.

—Within the last two weeks the strange red glow in the sky after sunset and before sunrise, which attracted so much attention here last week, has been witnessed across the whole North American continent, from California to Maine.

—Postmaster General Gresham says the postal telegraph would be strictly constitutional, and that its establishment would protect the public against many present abuses and evils; but he calls attention to the fact that it would add largely to the number of persons in public employ, and also points out the danger that the telegraph, under the exclusive control of the dominant party, might be abused to promote partisan purposes, and perpetuate the power of the administration.

—The first session of the forty-eighth Congress convened Monday. In the House John G. Carlisle took the oath as speaker. The roll of States for the swearing in of members then began. A wrangle occurred over the Manning-Chalmers certificate, which prevented complete organization till to-day. In the Senate the new members were sworn in, but no other business was transacted. The President's message will probably be sent to both houses at a late hour this afternoon, Dec. 4.

—The Forty-eighth Congress, which began its first session on Monday, consists of 325 members, just five times as many as sat in the First Congress, when Speaker Muhlenberg wielded the gavel, and George Washington was president. Speaker Carlisle presides over a body larger by thirty-two members than the last Congress, a number sufficient to bring into play all his resources for maintaining order and advancing business. The Democrats have so many experienced legislators and parliamentarians in their strong majority, however, that they should be able to get their work thoroughly in hand early in the session and go along with little friction. Much will depend on the make-up of the committees that Mr. Carlisle is to appoint. He sensibly proposes to take time for this work, and with the good material at hand, it will be his fault if they are inefficient.

### FOREIGN.

—In France 200,000 people are employed in lace-making.

—The crowning of the Czar piled \$15,000,000 onto the Russian national debt.

—French transports have been ordered from Toulon to Algeria, there to embark 12,000 men provisioned for seventy days.

—Business houses are closing up at Shanghai, and the banks refuse to lend money until peaceful prospects are again visible.

—A belt 600 miles long through the Northwest Territory has been opened for settlement by the Dominion Government at \$2.50 per acre.

—A box of explosives was recently sent to De Lesseps. Timely warning saved him from opening it; and he, smiling, said, "They treat me like a sovereign."

—Wednesday's fire in Constantinople destroyed 600 houses, four synagogues, and a Greek church. A snow-storm added to the sufferings of the homeless.

—At Berlin, Ont., yesterday, Mrs. Bossenberger, aged 25 years, died from the effects of chloroform, administered by Dr. Mylins for the painless extraction of teeth.

—A great fire ruined the legislative chambers in Brussels Thursday. Many firemen were injured, and it is reported several grenadiers were killed by falling walls.

—O'Donnell, for the murder of Carey, was sentenced to be hanged Saturday, the jury bringing in a verdict of guilty in two hours. Russell, for the defense, spoke for four hours. The prisoner, after execrating the British Crown, was removed amid great excitement.

HONG KONG, DEC. 5.—Admiral Peng Yu Lin, at Canton, has notified all foreigners that war with France is imminent, and he is massing all his available land and sea forces for the protection of Canton. The admiral holds that France is answerable for precipitating the war, and wants neutral powers to observe the treaty stipulations and rules of international law.—*Inter Ocean*.

### RELIGIOUS INTELLIGENCE.

—The Mormons claim that they have made 2,000 converts in the Southern States during the present year.

—The pope, through Archbishop Corrigan, sends congratulations to Cardinal McCloskey on his coming golden jubilee.

—A Mormon bishop in New York says Henry Ward Beecher is right on the Mormon question. Beecher never received a more damaging compliment.

—Mr. Cook does not exaggerate when he says, "The lowest roots of Mormonism are sensuality and tyranny growing in the soil of ignorance." Words more exact and apposite could not have been selected.

—An effort is being made in the South Carolina Methodist Conference to raise their missionary collections by regular contributions of one cent from each member per week. When this is impossible, eggs are received in lieu of the coin, and it is not unusual to collect a hat full of eggs at a service.

—The Nashotah Seminary (Episcopal), Wisconsin, is to be removed to Chicago; and "around this nucleus a large, vigorous, and handsomely endowed theological school will straightway be built up." Dr. Tolman C. Wheeler of Chicago donates grounds, and has given \$100,000 in cash and another like sum as endowment.

—The will of the late S. M. Edgell, of Pilgrim church, in St. Louis, has just been made public. In the will the noble Christian man left to the American Home Missionary Society \$25,000; to the American Board, \$10,000; to the American Missionary Association, \$5,000; Church Building Society, \$5,000, and to the New West Education Commission, \$5,000. During his life his gifts amounted at one time to more than \$20,000 a year, and now he gives in his will \$50,000.



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From Prof. C. O. NEPPER, Heidelberg College, Tiffin, Ohio:—

I am glad you wrote to me, for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read the more I am interested and delighted with it.

From Prof. D. MOURY, Principal Normal Department, Central Tennessee College:—

Having read "Thoughts on Daniel and Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge.

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Time Table, in Effect November 13, 1883.

Table with columns for WESTWARD and EASTWARD, showing train schedules between Chicago, Port Huron, LaSalle, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoder, Cassopolis, South Bend, Haskell, Valparaiso, and Chicago.

\*Stops only on signal. Where no time is given, train does not stop. All trains are run by Central Meridian Time. Nos. 1, 2, 4, 5, 7 and 8 run daily except Sundays. Nos. 3 and 6 run daily. No. 4 runs from Detroit via D. G. & M. Ry., leaving Detroit at 8.32 a.m. No. 5 runs to Detroit via D. G. & M. Ry., arriving at 6.25 a.m.

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\*Daily, †Daily except Sunday, ‡Daily except Saturday, §Daily except Monday.

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PERCEVAL LOWELL, Gen'l Pass'r Agt

The Review and Herald.

BATTLE CREEK, MICH., DEC. 11, 1883.

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We leave Battle Creek, Dec. 7, to attend the National Reform Convention to be held in Cleveland, O., Dec. 11 and 12. We spend Sabbath and Sunday at the meeting in Clyde, O. Next week we expect to be able to state something of what we see and hear at the Convention above mentioned.

ONE MORE NUMBER.

ONE more number of the REVIEW will close this volume; then the paper will be omitted one week during the holidays, according to our usual custom. Please make a note of this fact, and arrange all appointments and important announcements in season to go into the next number.

GOOD REPORT FROM HEALDSBURG.

FROM a private letter from Prof. C. C. Ramsey, of Healdsburg College, Healdsburg, Cal., we take the liberty to publish the following facts which will be of interest to our readers:—

Our school has enrolled thus far this college year (beginning July 25) about one hundred and forty students. Among them are a number of adults, and several students who give considerable promise of future usefulness in the cause of God. For these and other omens of divine approval and true success, we thank God and take courage. There is a young man in attendance of staunch character, a native of Iceland, from whom we are inclined to expect much as missionary to his motherland in the near future.

"Our Sabbath-school numbers two hundred and five pupils, which includes thirty-five teachers and officers. Through the blessing of God, we are doing thorough and effective work, both spiritually and mentally."

—Perfection comes by obedience.

THE SUNDAY MOVEMENT AND OUR NEW PAPER.

IN last week's REVIEW there was a short notice of *The Sabbath Sentinel*, our new paper, which is to be devoted to the consideration of the Sunday movement. Many of our readers will have seen a copy ere this short article comes to their notice. It is a four-page monthly of the same size as the *Instructor*, filled with sharp, pointed articles calculated to open the eyes of all candid persons to the true nature of this Sunday-Sabbath movement. The price is only 30 cts. per single copy per annum, and 20 cts. each in clubs of ten or more. This is to be a live paper, filled with the very pith and marrow of the Sabbath truth. It is designed for general circulation. We want to see 50,000 copies used every month, and expect to see this done in the near future. Our people will all want it. Many will be needed to use in the the missionary work. They will be like red-hot shot in a naval engagement. Twenty-five hundred copies of the first number were sent to Cleveland, O., last week, to be used in connection with the National Reform Convention held there. It will be very interesting reading to the members of that body, and excellent matter for the citizens of that place, while the Religious Amendment people are forming their plans.

As this important movement agitates the public mind in any locality, we hope by this means to give that community knowledge of the true animus of said movement. These papers are not costly. The articles are clear and pointed. They can be used in large quantities at small expense. They hit the nail square upon the head. Thousands will by this means become acquainted with our work. The amiability of the "Reform" party may be somewhat disturbed, but that may all be for the best. If the light of God's truth can be advanced by the wrath of man, we will thank God for it.

We shall expect a large number of subscribers for the *Sabbath Sentinel* to come pouring in at once. The tract societies will no doubt want them in large quantities. Individuals will want large clubs. Let the orders come to the REVIEW Office at once for the *Sabbath Sentinel*. GEO. I. BUTLER.

SEVENTH-DAY ADVENTIST STATISTICS, 1883.

Names of Conferences.	Ministers.	Licentiates.	Churches.	Members.	Tithes raised during the year.
California (including Nevada)	11	6	25	1185	\$11602 18
Canada	2	2	5	116	205 00
Colorado	2	2	4	106	750 00
Dakota	4	2	13	310	1873 42
Denmark, Sweden, & Norway	7	3	13	312	300 00
Illinois	7	3	30	641	4154 50
Indiana	8	9	29	730	2883 52
Iowa	15	5	50	1873	7192 34
Kansas	5	13	37	931	4493 33
Kentucky	2	1	5	83	300 00
Maine	3	2	22	380	1965 87
Michigan	26	28	131	3580	15190 51
Minnesota	9	8	50	1000	5703 87
Missouri	4	8	18	400	2038 51
Nebraska	5	5	24	546	4570 36
New England	3	5	24	518	5020 00
New York	3	8	29	768	4578 68
North Pacific	3	3	8	140	1584 45
Ohio	7	2	37	850	4598 90
Pennsylvania	6	2	22	448	5000 51
Tennessee	1	2	5	92	430 00
Texas	1	2	8	263	2409 00
Upper Columbia	2	2	6	185	1375 05
Vermont	1	4	13	388	1809 73
Virginia	1	3	3	86	285 00
Wisconsin	14	6	46	1429	5877 62
<b>MISSIONS—</b>					
Central European	3	1	*16	*223	*442 70
English	2	1	2	70	299 87
General Southern	3	4	5	201	*152 00
<b>Totals</b>	<b>165</b>	<b>135</b>	<b>680</b>	<b>17436</b>	<b>\$ 96418 62</b>
As given last year	167	134	660	17169	\$ 84261 36
Gain		1	20	267	\$ 12157 26

\*Figures as given last year.

IMPORTANT NOTICE FOR DIST. NO. 9, ILL.

You will see by this week's paper that we are going to have a ten days' Institute at Onarga, commencing Dec. 28. And as it comes so near the time for our district meeting, we think it best to hold it at that time. Let all the churches have their church quarterly meetings one week before the Institute, and be all ready to report in good time to the district secretary. We should have a large attendance from our district at this meeting. The order to advance has been given by the great Captain, and there is an urgent call for volunteers. Can we not have large re-enforcements coming up to this meeting for drill? The conflict is upon us, and we must meet it, A. O. TAFT.

COLLEGE ITEMS.

ELD. W. C. WHITE has recently presented to the Battle Creek College two pictures which are nicely framed in oak and plush. One of them is styled the "Way of Life," and the other presents a view of the College and boarding-house at Healdsburg, Cal. Most of our people are familiar with the history of the picture called the "Way of Life." It originated in a desire to present to the eyes of a congregation who were listening to a discussion on the Sabbath question, the relation of the law to the gospel. The first crude draft of the picture consisted of a central cross with smoking altars on the left and the emblems of the Lord's supper on the right of it. Several changes in and additions to the original design have been made, until at last we have in the present picture a steel engraving which is pronounced by experts to be a genuine work of art.

We are thankful that the friends of the College are not unmindful of the interest of its museum and cabinet. We are indebted to S. S. Gruber, of Pennsylvania, for some very fine specimens of rare minerals. Bro. G. is an expert in those matters, having devoted considerable time to collecting specimens for his own private cabinet as well as for various institutions of learning. We hope that other donors will follow his example by carefully labeling the specimens sent, and sending only such as are of real value. We shall be glad to receive donations of nicely stuffed birds and animals not at present found in our collection. It will be well for those desiring to send such, to correspond with us before doing so.

To those of the friends and patrons of the College who would be glad to do something in the line of bringing it to the attention of the public, we wish to say, that we have been to considerable pains to prepare a variety of envelopes, on one end of which is placed a small picture of the College, accompanied by a brief statement respecting the date of its founding, the design for which it was brought into being, and the various departments of study which are maintained therein. These envelopes are amber and white in color, and are of excellent quality. The amber envelopes are five inches in length; or just the right size for ordinary note paper. We have the white ones of the same size of the amber and also of a size smaller, i. e., four inches in length. To those desiring these envelopes, we will send them, post-paid, at the rate of two bunches (fifty envelopes) for twenty-five cents. We feel sure that you will be pleased with the appearance and quality of these envelopes, and as they will offer you an opportunity to do something to advance the interests of the College, we hope to receive your orders in large numbers. Address Battle Creek College, Battle Creek, Mich. W. H. L.

DIST. NO. 6, MICH.

DEAR BROTHERS: Doubtless you have seen the appointment of Bro. Wm. C. Sisley for a general meeting of the district to be held at Bushnell, commencing Thursday evening, Dec. 20. It is not enough to say this will be an important meeting. It will be such a meeting as none can afford to miss who possibly can come. In view of the instruction to be given in the missionary work, all the librarians and missionary workers should be present. The opportunity of becoming acquainted with the advance movement in canvassing and its new features, which will be brought out at this time, should be improved by all who have any thoughts of laboring in this part of the work. And many, could they only learn what is being done to make this branch of the work a success, might enter this field of usefulness.

An entirely new feature of the work is to be introduced at these meetings. We speak of the Bible-readings. They are not only interesting and beneficial to the brethren and sisters, but when properly conducted, have already been the means of bringing souls into the truth.

There is certainly talent in the district to carry the truth in some form to our fellow-men by whom we are surrounded. Shall we not attend this meeting, and learn more fully how to do this work successfully? Let us have a grand rally from all parts of the district. Hoping the gathering will be large, it would be well for those attending to come prepared to care for themselves in a measure. M. B. MILLER.