

# 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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#### AWAKE AND AWAY!

AWAKE! my dull soul, from thy dreams in the valley,  
And plume thy long indolent pinions for flight;  
No more at the shrine of thy broken gods dally,  
No longer abide where the rime leeth white.

Away! break away from the flesh and its thralldom,  
An era of loftier purpose begin;  
Arise in the might of thy God-given freedom,  
And cleave every fetter without and within.

Who walketh with God treadeth not in the valley,  
'Mid trophies of battle, and bones of the slain,—  
'Mid ruins of glory, and relics of folly,  
And echoes of footsteps that come not again:

Who walketh with God hath his feet on the mountain,  
His eye on the load-star that pointeth the way;  
His hand on the chalice that hangs at the fountain;  
His heart on the treasures that cannot decay!

Away to the uplands!—perchance on the morrow  
Some mountain may there prove a Nebo to thee,  
On whose sacred summit thy vision may borrow  
A glimpse of the bliss and the glory to be,—

A glance at the country where Summer supernal  
Folds valley and hill to her evergreen breast,  
Where billows are hushed to a slumber eternal,  
Where tempests break not the sweet rapture of rest!  
—Mrs. M. A. Mailand.

### Our Contributors.

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

#### THE NEW YEAR.

BY MRS. E. G. WHITE.

ANOTHER year has almost passed into eternity; 1884 is almost dead; 1885 will soon be here. Let us review the record of the year that so soon will be past. What advancement have we made in Christian experience? Our work—have we so done it that it will bear the inspection of the Master, who has given to every man work according to his several ability? Will it be consumed as hay, wood, and stubble, unworthy of preservation? or will it stand the trial by fire?

The need of fidelity is overlooked by many. There is a great deal to be done in this world—not in our way, but in God's way—for the benefit of those for whom Christ has died; but if this is done negligently or imperfectly, "Wanting" will be written against our names in the book of heavenly records. God is not pleased with any work unless it is done in the very best way possible. Every provision has been made that we may attain a hight of stature in Christ Jesus that will meet the divine standard. God is not pleased with his representatives if they are content to be dwarfs

when they might grow up to the full stature of men and women in Christ. He wants you to have hight and breadth in Christian experience. He wants you to have great thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Every passing year should increase the soul's yearning for purity and perfection of Christian character. And if this knowledge increases day by day, month by month, year by year, it will not be work consumed as hay, wood, and stubble; but it will be laying on the foundation-stone, gold, silver, and precious stones,—works that are not perishable, but which will stand the fires of the last day. Is our earthly, temporal work done with a thoroughness, a fidelity, that will bear scrutiny? Are there those whom we have wronged who will testify against us in the day of God? If so, the record has passed up to heaven, and we shall meet it again. We are to work for the great Task-master's eye, whether our pains-taking efforts are seen and appreciated by men or not. No man, woman, nor child can acceptably serve God with neglectful, hap-hazard, sham work, whether it be secular or religious service. The true Christian will have an eye single to the glory of God in all things, encouraging his purposes and strengthening his principles with this thought, "I do this for Christ."

If all who profess to be servants of Christ are faithful in that which is least, they will be faithful in much. If there are debts yet unpaid, make special efforts to pay them. If you have run up accounts at the provision store or with the dry goods merchant, settle them if you possibly can. If you cannot, go to those to whom you are indebted, and frankly tell them the impossibility of meeting these demands; renew your note, and assure them you will cancel the debt as soon as you can. Then deny yourselves of everything you can do without, and be very economical in your expenditures, until your promises are fulfilled. Do not indulge yourselves in the use of other men's money for the sake of gratifying appetite or a love of display. You may thus remove a stumbling-block whereby many were hindered from believing the truth; and your good will not be evil spoken of. Will not our brethren make diligent efforts to correct this slack, hap-hazard way of doing business? The old year is fast passing; it is nearly gone. Make the most of the few days remaining.

The Chinese New Year commences in February, and lasts one week. They have a custom of settling all quarrels between themselves and all outstanding debts; and if there are any who are unable to pay their debts, they are forgiven them. Thus the new year is commenced with all difficulties and accounts settled. This is a heathen custom that the Christian world would do well to imitate. God's law requires all this of us, and more,—we are to love our neighbor as ourselves. That is, we are to deal with our neighbors in everything just as we would wish them to deal with us. If we wish them to act fairly and justly toward us, then we should act fairly and justly toward them. We are simply to do as we would be done by.

In every matter of deal between men, the conduct of each is a fair transcript of his character. If a man is upright in the sight of God, his dealings will be upright in the sight of his fellow-men. His integrity is not a matter of doubt; it shines forth as purest gold refined by fire. Has he money for which he has no immediate use? He does not take advantage of the necessities of his poorer brother to require more than a fair compensation. He will not require exorbitant interest because he can take advantage of the situation. A truly honest man will never take advantage of the distress of another to add to his own store; for in the end it would be a great loss. As far as principle is concerned, it would be just as criminal in the sight of God as for him to enter his neighbor's house and steal so much gold or silver. The customs and maxims of the world are not to be our criterion, unless by the word of God we can prove them to be right. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." It is not the greatness or insignificance of an action that makes it honest or dishonest. God requires that in all our transactions we pursue the straight line of duty.

If we have but little time, let us improve that little earnestly. The Bible assures us that we are in the great day of atonement. The typical day of atonement was a day when all Israel afflicted their souls before God, confessed their sins, and came before the Lord with contrition of soul, remorse for their sins, genuine repentance, and living faith in the atoning sacrifice.

If there have been difficulties, brethren and sisters,—if envy, malice, bitterness, evil surmising, have existed, confess these sins, not in a general way; but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, "Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record." Who, think you, would withstand such a movement as this? There is too much coldness and indifference—too much of the "I don't care" spirit—exercised among the professed followers of Christ. All should feel a care for one another, jealously guarding each other's interests. "Love one another." Then we should stand a strong wall against Satan's devices. Amid opposition and persecution we would not join the vindictive ones, not unite with the followers of the great rebel, whose special work is to accuse the brethren, to defame and cast stain upon their characters.

Let the remnant of this year be improved in destroying every fiber of the root of bitterness, burying them in the grave with the old year. Begin the new year with more tender regard, with deeper love, for every member of the Lord's family. Press together. "United,

we stand; divided, we fall." Take a higher, nobler stand than you ever have before.

Many appear to be steadfast in the truth, firm, decided on every point of our faith; yet there is a great lack in them,—the tenderness and love which marked the character of the great Pattern. If a brother errs from the truth, if he falls into temptation, they make no effort to restore him in meekness, considering themselves lest they also be tempted. They seem to regard it as their special work to climb upon the judgment seat and condemn and defellowship. They do not obey God's word, which says, "Ye which are spiritual, restore such an one in the spirit of meekness." The spirit of this passage is altogether too rare in our churches. It is the lack of it that shuts out the Spirit of God from the heart, from the home, from the church. Shall we not henceforth practice the Bible plan of restoring erring ones in the spirit of meekness? Shall we not have the spirit of Jesus, and work as he worked?

Keep back that disposition to crowd out a brother, even if you think him unworthy, even if he has hindered your work by manifesting a spirit of independence and willfulness. Remember that he is God's property. Err always on the side of mercy and tenderness. Treat with respect and deference even your most bitter enemies, who would injure you if they could. Let not a word escape your lips that would give them opportunity to justify their course in the least degree. Give no occasion to any man to blaspheme the name of God or speak disrespectfully of our faith for anything you have done. We need to be wise as the serpent, and harmless as the dove.

The old year is in its death struggle; let all wrath, malice, and bitterness die with it. Through hearty confession, let your sins go beforehand to judgment. Devote the remaining moments of the swift passing year to humiliation of self rather than trying to humiliate your brethren. With the new year, commence the work of lifting them up,—commence it even in the waning moments of the old year. Go to work anew, brethren and sisters,—go to work earnestly, unselfishly, lovingly, striving to lift up the hands that hang down, to strengthen the feeble knees, remove the heavy burdens from every soul. Let the oppressed go free, and break every yoke. Bring to your homes the poor that are cast out. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and the Lord shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Brethren in every church, will you follow the conditions God has specified, and prove the Lord, and see if he will fulfill his promises? I believe he will. I have not the shadow of a doubt of it. He will do just as he has said he would, and the exceedingly broad promises of rich blessings will be realized if we but comply with the conditions. Your heads may be hard and sound, but let not this hardness steal into your hearts. If you will fall on the Rock and be broken, then your self-righteousness will no longer exist. There will be instead soft, impressible hearts, kind, tender, true hearts, like that of Jesus, who was ever touched with human woe. You will weep with those who weep, and mourn with those who mourn. Try it, brethren;

God's way is always best. You have tried your own way very perseveringly, and it does not work for the prosperity, union, and upbuilding of the church. Therefore let us no longer think our own plan the right one, climbing upon the judgment seat; but let us in the spirit of God bear the testimony he has given us to bear, receiving the melting love of God in our hearts while we speak plain truths to tear away the veil of deception from the eyes of those in error, giving instead the earnest, sincere, genuine love of Jesus.

This work of confession must be done sooner or later. Shall it not be done in the dying hours of the old year? Shall we not put away our sins by confession, and let them go beforehand to judgment? Shall we not strive now as we never have before, that we may commence the new year with a clean record? Shall we not individually take hold of this long neglected work, humbling our souls before God, that "pardon"—blessed pardon—may be written opposite our names? Shall we not be truly Christians—Christ-like?

Try it in every church. Have special meetings when you can,—meetings of humiliation, of afflicting the soul,—meetings where the rubbish shall be cleared away from the door of the heart, that the blessed Saviour may enter. What a wonderful time the dying of the old year and the birth of the new might be! If we individually try to do what we can on our part, God is faithful that hath promised, and he will fulfill on his part abundantly more than you can ask or even think. Let no more moments be wasted. Let us now arise, and make earnest efforts to cherish the subduing love of Jesus. We need to be melted over, that the dross may be removed. We need to learn in Christ's school meekness and lowliness of heart, drawing closer and closer to Jesus.

The prevalent evils in our homes are fault-finding and censure, placing the worst construction upon words and motives. This is discouraging to the children, frequently causing them to give up their efforts to do right. If words of commendation were spoken, when they could be justly, it would show them that their efforts were appreciated, and teach them justice. If mistakes and defects are continually pointed out, often impatiently, and sometimes in the white heat of anger; if no kindly notice is taken of any improvement or progress, the children become disheartened. They feel that they are treated mercilessly, that they are left to struggle along without appreciation or encouragement. Shall not this state of things be changed? It must if parents want their children to enjoy religion.

The same difficulties exist in the church. Many have fainted and become discouraged in the great struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say words that encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christ-like efforts to lighten some burden. My brethren and sisters, come to your high calling.

Jesus, precious Jesus! How dear the name! how soul-inspiring! Jesus never suppressed one syllable of the truth; but he uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth always, but in love. When he denounced hypocrisy, unbelief, and iniquity, it was not in tones of thunder; but tears were in his voice as he uttered his scathing rebukes. He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour; but he regarded them with pitying tenderness, and

sorrow so deep that it broke his heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity; yet he bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, fallen souls whom it was his mission to save.

Oh, how many fail in acting out their own peculiar temperament! They arouse in others a spirit of antagonism, and the worst feelings of opposition and enmity. Why should any one show disrespect to one who differs with him in doctrine? Agree with every one on every subject you can. Admit it when he is right; for the acknowledgment will greatly help to draw him nearer to you. He will then have no occasion to think you consider your own opinions infallible, or that you look upon him with contempt.

As workers for Christ, we want sanctified tact. Study to be skillful when there are no rules to meet the case. Win hearts, not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above. Many souls have been turned in the wrong direction, and thus lost to the cause of God, by want of skill and wisdom in the worker. Tact, wisdom, and good judgment in the laborer in the cause of God increase his usefulness one hundred fold. If he can only speak the right words, and manifest the right spirit at the right time, it will exert a melting power on the heart of the needy one. To be workers for the Master, we must be educated in the school of Christ. All harshness, all denunciation and criticism, must be put away. As brethren let us love one another, then we shall not scatter abroad but gather with Christ.

The evil tendencies of mankind are hard to overcome. The battles are tedious. Every soul in the strife knows how severe, how bitter, are these contests. Everything about growth in grace is difficult, because the standard and maxims of the world are constantly interposed between the soul and God's holy standard. The Lord would have us elevated, ennobled, purified, by carrying out the principles underlying his great moral standard, which will test every character in the great day of final reckoning. But God does not require us to impose upon ourselves taxing exactions which torture the bodies he has made for a wise use. We are to glorify him in the use of our every capacity. Self-imposed cruelty to the flesh is not an offering acceptable to God; it is a sacrifice not required. But to cherish kindness and love for one another is wholly acceptable to him,—a sweet savor. The glorious gifts God has bestowed upon us are to be used in his service, not abused as though self-torture would pay a ransom for our souls. The living sacrifice of the living affections—a working of the works of righteousness—will meet the mind of God. We may bring—he requires us to bring—our natural endowments and our acquired, educated powers to his feet. He will accept them at our hands, and return them to us sanctified, to be used in blessing others.

The precious hours are passing. My soul is drawn out in deep, earnest, anxious interest in your behalf. As an ambassador of Christ, I implore you to commence your work intelligently. Pick up the raveling ends, and bind them off for time and for eternity. It is not too late yet for wrongs to be righted; and while Jesus, our Mediator, is pleading in our behalf, let us do our part of the work. Love God with all thy heart and thy neighbor as thyself. Let us confess and forsake our sins that we may find pardon. Let those who have robbed God in tithes and offerings now come before him and make restitution. The question is asked, "Will a man rob God?" as though it was not a possible thing for one to do so great a crime; but if God has ever spoken

through me, there has been grievous robbery from him in tithes and offerings.

Brethren, 1884 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your hearts in order. Set your house in order. Make thorough work while Jesus is ministering in the sanctuary. Let not these appeals be given in vain. God's treasury has been robbed of thousands of dollars, and this neglect stands registered against you in the books of heaven.

Let there be meetings in every church; and let ample opportunity be given to all to humble themselves before God, and confess their sins, that they may receive the peace of pardon. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year of higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works. God help you to commence the new year with a clean, unspotted record. May you live pure, holy lives, that, whether young or old, they may be beautiful and happy, because Christ is reflected in your characters.

#### THE NEW EARTH.

BY ELIZA H. MORTON.

WHERE the sky is clear with a fadeless light,  
Where the flowers frail are forever bright  
Where the graceful boughs of the forest trees  
Are ever green as they wave in the breeze;  
Where the storm-king finds no place for his throne,  
And the wild piercing blast is never known;  
Where the perfumed air is fresh and sweet,  
I know the Saviour his loved will meet.

Oh! many a time have I thought of that land,  
And in dreams have walked on its golden sand;  
And many a time I have heard the sweet voice  
Of the Comforter bidding me hope and rejoice;  
For the glory soon of a cloudless morn  
In its freshest beauty and glow shall dawn,  
Though the scoffer may jeer at the faithful few,  
I know there'll be joy on the earth made new.  
*Portland, Me.*

#### THE TEMPLE IN HEAVEN.

BY ELD. W. H. LITTLEJOHN.

THE SEVEN THUNDERS, THE LITTLE BOOK, THE  
LAST DAY SCOFFERS, AND THE TEN VIRGINS.

MR. BIBLIST.—“According to appointment we are to consider to-night the lessons to be drawn from the 10th chapter of Revelation. I trust that both you and Maud have given it a careful perusal during the day, as that will enable you to feel the full force of my argument. You will remember that I have already proved the identity of the prophecy contained in the 10th chapter of Revelation, and that found in Rev. 14: 6, 7. When our interview came to a close last evening, I was about attempting to show that those who fulfill the former prophecy will meet with a great disappointment, and consequently that the same thing will be true of those who meet the requirements of the latter prophecy. This done,—as Mr. Miller and his friends gave the message of the first angel of Rev. 14: 6, 7,—it would follow that the disappointment of the Adventists in 1844 was a thing that had been foreshadowed in the Scriptures.”

Mr. Thoughtful.—“If I get your idea, it is this: The Miller movement fulfilled the prophecy of Rev. 14: 6, 7; that prophecy is the same as the one found in the 10th chapter of Revelation, practically speaking; but those who

fulfilled the predictions found in the tenth chapter of Revelation will meet with a great disappointment; hence, the same thing will be true of those who give the message of Rev. 14: 6, 7; or, in other words, that given by the Adventists of 1844.”

Mr. B.—“Yes sir, you understand me perfectly. Now I will enter upon my task. The angel of the 10th chapter of Revelation, according to the record, descended from heaven, and placed one foot upon the sea and the other upon the land. In his hand was a little book that was open. Then he cried with a loud voice, seven thunders uttered their voices, and John was about to write what the seven thunders said, but was commanded not to do so, but to seal up their utterances. Then the angel proceeded to lift his hand, and swore by the Maker of the heavens and the earth that time should be no more. John was then commanded to eat the little book which was in the hand of the angel. In his mouth it was sweet; but when he had swallowed it, his stomach was bitter. He was then instructed that he must prophesy again.

“The brief exposition of this prophecy which I now offer, is this: The time for its fulfillment was 1844; since it was there, and only there, that it could be truthfully said that prophetic time had ended. The little book open in the hand of the angel, which evidently furnished the basis of his declaration in regard to prophetic time, was the book of Daniel, which book contains the prophecy of the 2300 days,—the longest prophetic period in the Bible. The eating of the little book, as you will find by referring to Jer. 15: 16, symbolized the acceptance of the doctrines that it contained. The effect produced by the eating of the book typified the mortification and chagrin of those who in 1844 fulfilled the prophecy in question, after the passing of the time fixed upon for the coming of the Lord. The things uttered by the seven thunders, which John was commanded to seal up, or render obscure, were, doubtless, those features of the prophecy which Mr. Miller did not comprehend, and which, if properly understood, would have averted the disappointment which he and his friends experienced. In other words, the passage that relates to the seven thunders indicates that a mystery would characterize the proclamation of those who were to do the work attributed to the rainbow angel, answering precisely to that which marked the '44 movement.”

Maud.—“I don't see, father, how the Lord could have allowed those who loved him, and who were as honest as the Millerites were, to make such a mistake as they did. How bad they must have felt when the time passed and the Lord did not come! Why, I should think that they would not have known where to hide their heads.”

Mr. B.—“Exactly so, Maud. Your remark is a fitting comment on the passage that we are considering. It is a profound mystery, and probably will be until we get on the other side, why the Lord should have allowed the Adventists of 1844 to have blundered as they did in regard to the nature of the sanctuary, and thus bring upon themselves the reproach which they had to suffer. I suppose, however, that there was in it all a wise purpose. At any rate, it illustrates the importance of understanding every feature of the prophetic word. God holds us responsible for all that we might, as well as for all that we do, understand.”

Mr. T.—“I must admit, Mr. Biblist, that your application of the 10th chapter of Revelation to the '44 movement, is, to say the least, very plausible. I do not see how it would be possible to make the coincidence between it and the genuine movement more complete than it appears to be in the case under consideration.”

Mr. B.—“I wish now to call your attention to another line of argument to prove that a great disappointment in reference to the com-

ing of the Lord was to take place in the last days, or in the time in which we live. I read 2 Pet. 3: 3, 4: ‘Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.’

“In this language two points are worthy of note: First, the characters spoken of are termed scoffers; secondly, the matter about which they indulge in scoffing is the coming of the Lord. The time for the fulfillment of this Scripture is the last days. It seems therefore, that near the time of the advent a class will be developed who will ridicule the idea that the coming of the Lord is near at hand, or rather, the idea that he will come at all. ‘Where,’ they will say, ‘is the promise of his coming?’ It would be remarkable indeed if scoffers should start up independently of any proclamation that Christ was at hand, and begin to inquire, ‘Where is the promise of his coming?’ On the other hand, it would be very natural for them to do so if certain ones had predicted the event in question, and had been disappointed in their expectations. In fact, in order that this prophecy should be fulfilled, it would seem that a condition of things exactly analogous to that which followed the '44 movement would be required. This being true, the prophecy found in 2 Pet. 3: 3, 4, though not absolutely predicting the setting of time for the coming of the Lord by some, and the failure of the expectations by such persons, furnishes a strong presumption that the church in the last days would bring ridicule upon themselves by incorrectly fixing the time for the advent, just as Mr. Miller and his followers did.

“Another scripture similar to the one that we have been considering, but bearing more directly on the question that is before us, is found in Matt. 25: 1-13. It is commonly entitled, The parable of the ten virgins. Perhaps I would better turn and read it: ‘Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.’

“There can be no dispute in regard to the application of this parable. It is universally conceded that it foreshadows events which lie contiguous to the advent. In the preceding chapter this latter epoch is very fully discussed. In verses forty-five and forty-six the Lord says, ‘Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing.’ In the fiftieth and fifty-first verses, he describes the fate of those of his followers who in the day of his coming shall be saying, ‘My Lord delayeth his coming.’ Immediately following these verses comes the twenty-fifth chapter, which begins thus: ‘Then shall the kingdom of heaven be

likened unto ten virgins,' etc. 'Then' is an adverb of time. The time to which it relates is that connected with the advent. It is then, consequently, that the kingdom of heaven, or the church, in its experiences will properly be illustrated by the parable of the ten virgins. Let us therefore study that parable with a view to ascertaining the great lesson that it teaches. Avoiding technicalities, we will discuss only its most obvious teachings. They are these:—

"In the parable, all of the virgins who went out to meet the bridegroom were disappointed in their expectations of meeting him at the time anticipated. A delay occurred in which all the virgins, weary of watching, slumbered and slept. At last the bridegroom appears, and the cry is raised, 'Behold the bridegroom cometh; go ye out to meet him.' The virgins immediately responded to the call; but only one-half of them had oil sufficient to enable them to carry out their purpose. They, having reached the house with the bridegroom, enter in and partake of the wedding festivities. The door is then closed. Subsequently the other five virgins come and knock, but are refused admittance.

"Applying these details to the history of a portion of the last generation of Christians, it is obvious that they will have this experience. First, near the time of the advent they will go out to meet the Lord; secondly, he will not come at the time they expect him; thirdly, a delay will occur, in which the faith of even the strongest will be severely tested; fourthly, the time will come at last when a new impulse will be given to the advent message, and preparation will again be made to receive the coming Lord. This time there will be no mistake. The Saviour will come, and those of the church who enter heartily into the work of preparing for that event, will finally be caught up to meet the Lord in the air, whence they will ascend to the New Jerusalem, and partake of the marriage supper of the Lamb. The length of time that will be covered by these events is nowhere stated. From the very nature of the case, however, they will require years for their fulfillment.

"Now let us see if the Miller movement will meet all the conditions of the parable. (1) It took place at the right time, since, as we have seen, it transpired in connection with the beginning of the Judgment, one of the events that is to occur in close proximity to the advent. (2) It cannot be denied that the men engaged in it entered with all the enthusiasm of the most profound conviction into the proclamation of the advent message. (3) They met with a bitter disappointment. (4) Years of patient waiting have followed, in which the faith of all has been thoroughly tested, and many have given up entirely; but a few, having discovered the occasion of their mistake in regard to the advent through their misconceptions in reference to the sanctuary question, are now engaged in giving the message of the third angel of the 14th chapter of Revelation, and are most profoundly impressed that the coming of the Lord is at hand, and that the Saviour himself is even at the door. They do not reject their past experience and disappointment, but look upon it all as having been in the order of God.

"Those of the '44 Adventists, on the contrary, who reject the light on the sanctuary question are all at sea as it regards their past experience, continually setting time and trying to readjust the prophetic periods so as to make the 2300 years terminate somewhere in the future. They still hold on to the general idea that the advent is near, but can give no intelligent reason for their faith. The result is, that the line of demarkation between them and those who have accepted the views of the sanctuary subject, which I have presented in our conversations, is as distinct as that which divided the wise and the foolish virgins. The

former are steadily becoming more and more demoralized in their faith, while the latter are growing stronger and stronger in their conviction that the end of all things is at hand.

"The come-out of all this is readily discerned. It is certain that two things must result from the present condition of affairs: (1) Those who reject the light on the sanctuary question can never have anything but a nominal faith in the advent; since they are in error respecting the nature and time of the Judgment, which is so intimately connected with the advent that the latter must ultimately disappoint those who do not understand its true character. (2) Those Adventists who are thoroughly indoctrinated in the sanctuary question were most fittingly represented by the five virgins who had oil in their vessels, and whose lamps were trimmed and burning, when the Lord finally came. In the Scriptures light frequently stands for knowledge, and oil for the graces of the Spirit. Through the medium of the sanctuary question those who devoutly accept its teachings, can by faith look unto the temple in heaven and see there in the most holy place the Saviour doing up his last work for our race. With eyes steadily fixed upon him and his movements, they will be prepared for the close of probation, and therefore for the advent which will follow.

"Not so with those who have rejected the grand truths concerning the sanctuary. They may not altogether give up their belief in the nearness of the advent; but it will become to them a lifeless, powerless faith. They will reject the truth until probation is ended, and then they will knock in vain at the door of mercy. The Saviour will say unto them, 'Verily, I know you not.' Thus will end the history of the church as marked out in the parable of the ten virgins. You see, therefore, that we are near its close. Already the anti-typical virgins have gone out to meet the bridegroom. Already they have experienced the bitter pangs of disappointment, and for many years have been in the time of waiting. A little longer, and the final separation between the wise and foolish virgins will have its complete fulfillment, and all will be over. May God preserve us in this trying hour."

Mr. T.—"Amen and amen."

Mr. B.—"I see that it is quite late, and so I will close right here for to-night."

#### THE FUTURE KINGDOM.

BY A. L. HOLLENBECK.

PAUL says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath them revealed unto us by his Spirit." 1 Cor. 2:9. We now view future things as "through a glass darkly," but the time is coming when we shall see "face to face." When we look at the sun through a darkened glass we get a correct outline of its disc, yet we cannot behold its resplendent glory. so, likewise, by giving heed to those things which have been revealed by the Spirit of God, we may get a view of that glorious kingdom, and yet have but little real conception of its glory.

Peter says, "We, according to his promise, look for new heavens and a new earth." The psalmist, referring to the heavens and the earth which are now, said, "Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102:26. Notice the testimony of Isaiah on this point. He writes, "For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind." Isa. 65:17. From this testimony of Isaiah, St. Peter reasons that the present heavens and earth are to be melted and the works which are therein are to be burned up. Let the ancient prophet describe the new earth,

which is to succeed the old. He says, "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying." Isa. 65:19. For "God shall wipe away all tears from their eyes." There will be no sadness of heart there, when all things are restored to their Eden beauty, for the Lord himself will accomplish it; and what God doeth, he doeth it forever.

Speaking of man, the Lord says, "With long life will I satisfy him, and show him my salvation." If we were living in such a glorious place as the home of the saved will be, surrounded by everything that would please the eye and make life pleasant, would we be satisfied with anything less than everlasting life? Every barren, sandy plain shall be changed, and vegetation will greet the eye on every side, and the broad desert shall "blossom as the rose." The forest of Lebanon is said to be one of the most beautiful in the world. The prophet, in describing the new earth, says that its forests shall be glorious, and "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." In ancient times the valley of Sharon was adorned with beautiful flowers, and the air was filled with delicious perfume, and because of its sweet fragrance people loved to visit this beautiful garden of flowers. When we think of all these things which will be in the coming kingdom, and try to imagine its surpassing beauty, we can only get a faint idea of its glory when we compare it to ancient Lebanon and the beautiful valley of Sharon.

Isaiah says, "The Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 51:3. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55:13. The curse of sin shall be removed, and thorns and briars shall cease to grow, and the people of God can "dwell safely in the wilderness." In Revelation, chapters 21 and 22, St. John testifies concerning the future kingdom: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." How different will it be then, when pain and sorrow and death cease to exist. Oh, shall we all be there? It will, indeed, be a place where "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Are you, dear reader, striving to obtain the reward promised to the faithful? Take courage, and remember that eternal life is cheap enough, though you may have to pass through all manner of trials and afflictions, and even lay down your life to obtain it. Toil on! and by and by, at the resurrection of the just, thou shalt be recompensed.

*Battle Creek, Mich.*

—The master purpose of a true man's life is to be useful to others. There is no duty so mean that it will not be ennobled by this motive. There is no function so dignified that it will not receive from this motive fresh dignity.

—The more we help others to bear their burdens, the lighter our own will be.

## Special Mention.

### THE VIRGINIA PLAGUE.

A SINGULAR plague is reported as prevailing in Virginia and Kentucky. We have been aware of the existence of newspaper reports concerning this matter for several weeks, but have refrained from making mention of them for fear they were not reliable. The fact that they were somewhat contradictory at first, and for some time were not editorially noticed by papers that published the reports, together with the appearance of a rumor that a certain man originated the story for the sake of a sensation, made us cautious about saying anything with reference to the matter. One reason for the uncertainty that has existed may doubtless be found in the fact that the center of the afflicted district is in the midst of the Cumberland Mountains, and over one hundred miles from the nearest railway station. The more conservative papers, such as the *Christian Union* and *Christian at Work*, are now discussing the terrible ravages of this new destroyer, and there seems to be no reason to doubt the truthfulness of the terrible scenes described.

Below we give an extract from the *Christian at Work*:—

"New rumors of the plague in Western Virginia and Eastern Kentucky are giving way to startling facts. The center of the afflicted district is in the center of Dickinson County, Virginia, in the midst of the Cumberland Mountains, and over one hundred miles from the nearest railway station. The greatest destitution prevails, and the cold weather is sure to cause such a mortality as even the present state of affairs has not begun to equal. The last rainfall was on August 3. The last person from that section was a commercial traveler for a Baltimore house. He says business is at a standstill. Crops are a failure. Many families have not a bushel of grain or a head of stock left. Medicines are exhausted, and physicians are nearly all dead from overwork. Corpses lie for days unburied. In many instances water is carried three and four miles in buckets. There is no running water left, that which is used being found in pools in the deeper holes in creek bottoms. Louisa River has not sufficient water in it to float a chip, save in pools. The fish are dead by tons. Indeed, it is asserted that there is not a live fish in six or seven counties. As the water evaporated, that which was left naturally retained all the salts and minerals. It is believed that drinking this water produced the disease. The patient is seized with vertigo, heavy fever, complete unconsciousness, with involuntary discharges much colored with blood. Death ensues in about ten hours, the victim suffering intensely. The scenes of distress are terrible. All the people are poor mountaineers, most of them living in log houses of two rooms, occupied by from two to a dozen persons. In some instances the disease has swept off whole families, the last member to die being left unburied. The latest estimates place the number of deaths at over 2,000."

### THE MORMON DEFIANCE.

THE Utah Commission, proceeding under the authority given by the Edmunds law, have succeeded in purging the poll lists of that Territory, and in excluding actual polygamists from the right of voting and from that of holding office. This is the extent of the power bestowed, and the Commission seems to have exercised the power with vigor and discretion. The Mormons, though they bitterly denounce the Edmunds law, show no tendency to relax their zeal for polygamy, or conform their practice to the law of the land. The large majority of persons elected to office are Mormons, and, although not actual polygamists, they, nevertheless, stick to the creed of the Church in regard to polygamy. The *Salt Lake Tribune* tells us that, since the passage of the Edmunds law, six conferences of the Mormon Church have been held at Salt Lake City, and that at each one of them

the government was denounced as a persecutor, and that boasts were openly made of the intention to defy its authority. At one of these conferences Mr. Cannon declared that the Church was to be saved only by adhering strictly to the divine law which enjoins and sanctions polygamy. The conference advised the people to scatter abroad, some going into Arizona, and others into Idaho, and in this way to "possess the land." There is no doubt of the intention of the Mormon priesthood to take possession of the adjacent Territories, and there acquire sufficient influence to hold, at least, the balance of power, and thereby control the local legislation in these Territories. \*These leaders have shown themselves to be artful and far-sighted strategists. They have played their cards with great skill, and have hitherto, for the most part, succeeded in defeating all the efforts of the government to suppress polygamy.

The following recent utterance of a Mormon paper shows the spirit which animates and actuates this people:—

"Men say if we will only lay aside polygamy, will correct our marital relations, the opposition will be deprived of their war cry, and persecution will cease. This is a vain thought, indulged only by those who judge of this work by their own human knowledge. The effects of this work, and that which it is to accomplish, cannot be measured by any standard known to man. Since the disappearance of priesthood from the earth after the death of our Saviour, there has been no such power in the earth. It is known to us that opposition was proportionately stronger before than it has been since the introduction of plural marriage. So we who are familiar with these matters know that the giving up of our marriage system would not have the effect that our friends would bespeak for it. To-day we are confronted by the fact that the United States has pitted itself in its governmental capacity against us, exactly as we have been taught to expect. Shall we now falter or give way, become weak in the knees or tremble in the heart when we see this attitude so clearly defined? God forbid!"

This is the sort of doctrine that the Mormon press and the Mormon priesthood preach to the people. They are taught to regard polygamy as a divine institution, resting for its authority on a special revelation from God, and to look upon the law of Congress forbidding it as having no authority to bind their conscience and practice. Indeed, they consider this law to be simply a system of legislative persecution. They are hostile to the government of the United States, and would actually fight if they had the power.

It is high time that the temporizing system of dealing with Mormon polygamy should come to an end. We see no disposition on the part of the Mormons to yield to the authority of the government; and, on the contrary, we do see a definite and deliberate purpose to defy that authority. This attitude, on their part, presents the direct question whether the government can and will maintain and enforce its law against polygamy, and thereby suppress this beastly and monstrous immorality, or give up the task altogether, and in effect confess that the Mormons are too strong for it. The issue is a plain one, and the government of the United States is on this subject simply a *sham* if it does not practically teach the Mormons that its laws must be obeyed. Let us have no more fooling with this Mormon abomination.—*Independent*.

### THE VEXED SCHOOL QUESTION.

THE Roman Catholic Council in Baltimore has revived the school question with boldness amounting to effrontery. A leading member of the Council said on this subject:—

"It is not many years since the columns of the press teemed with articles on the public school question. This has been a source of great annoyance to the leaders of the Catholic church. In nearly every large city in the country a great number of Catholic children attend the public schools. Experience has taught that these children frequently become careless in the duties of their religion and indifferent to the high standard of morality on which the church places so high a value. Her bishops and clergy sternly advocate the daily catechism and stated instructions on the principal tenets of the Catholic faith. To bring about this result, parish schools have been attached to many churches, where the poorer children are educated. But Catholics are crippled by want of pecuniary resources, and thus it happens that in some in-

stances these parish schools are inferior in their curriculum to the public schools of our country. The bishops see that the only way for them to secure a thorough disciplining of the children according to Catholic belief and practice is to establish a more thorough system of parish schools in every city, the studies being graded on the same plan as the primary, grammar, and high school courses of the country. For this purpose they demand such a division of the school tax as will enable them to place their schools on a level with the public schools. What means can be adopted for the accomplishment of this plan, is a problem to be solved by the wisdom of the fathers of the Third Plenary Council of Baltimore."

Such is the subserviency of politicians to any church that can poll votes that we are never safe in saying the Romanists will not carry their point. We can demonstrate the iniquity, the unfairness, the inexpediency, and the unpatriotic character of the measure proposed, but we cannot say the politicians will refuse their demand.

Our school system is founded on the great American idea of equality of all the people before the law, and therefore the importance of teaching the children of the people in the same schools to make them homogeneous, and to avoid training them in diverse and hostile classes or clans. If parents wish their children to be taught in private or parish schools, the State does not forbid. But it does have free schools for all, and there the great mass of the children are educated. To allow one sect to take a portion of the school money to sustain its sectarian schools is to break up the great State system altogether. For if the Romish sect may have a part, why may not each and every other sect have its part, and then what is left! We are not surprised at the demand. It has been made in this State for the last half a century. We have fought it when Bishop Hughes had the governor of the State on his side in favoring separate schools for Roman Catholics, and we know that the sense of the people is now more strongly opposed to the un-American idea than it was then. But the politicians manage these things, and it is fearful to be in their hands.—*Observer*.

## Our Gasket.

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

—The smallest effort is not lost,  
Each wavelet on the ocean tossed  
Aids in the ebb-tide or the flow;  
Each rain-drop makes some floweret blow,  
Each struggle lessens human woe.  
—*MacKay*.

—All wise work is mainly threefold in character: It is honest, useful, and cheerful.—*Rusk*.

—Secret prayer is to the Christian what wind-ing is to the clock. Oh, how many Christians run down!

—For who that leans on His right arm  
Was ever yet forsaken?  
What righteous cause can suffer harm  
If He its part has taken?  
Though wild and loud  
And dark the cloud,  
Behind its folds  
His hand upholds  
His calm sky of to-morrow.

—You have seen a ship out in the bay swinging with the tide, and sceming as if it would follow it; and yet it cannot; for down beneath the water it is anchored. So many a soul sways towards heaven, but cannot ascend thither, because it is anchored to some secret sin.

—When a sudden sorrow  
Comes like cloud and night,  
Wait for God to-morrow,  
All will then be bright.  
Only wait and trust him  
Just a little while  
After evening tear-drops  
Shall come the morning smile.

—What are another's faults to me?  
I've not a vulture's bill  
To pick at every flaw I see  
And make it wider still.  
It is enough for me to know  
I've follies of my own,  
And on my heart the care bestow,  
And let my friends alone.

## Our Tract Societies.

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

### LITTLE BY LITTLE.

LITTLE by little the time goes by—  
Short if you sing through it, long if you sigh;  
Little by little, an hour, a day,  
Gone with the years that have vanished away;  
Little by little the race is run,  
Trouble and waiting and toil are done!

Little by little the skies grow clear;  
Little by little the sun comes near;  
Little by little the days smile out,  
Gladder and brighter, on pain and doubt;  
Little by little the seed we sow  
Into a beautiful yield will grow.

Little by little the world grows strong,  
Fighting the battle of right and wrong;  
Little by little the wrong gives way,  
Little by little the right has sway;  
Little by little all longing souls  
Struggle up nearer the shining goals!

Little by little the good in men  
Blossoms to beauty for human ken;  
Little by little the angels see  
Prophecies better of good to be;  
Little by little the God of all  
Lifts the world nearer his pleading call!

—Leon Herbert.

### INDIANAPOLIS MISSION.

OUR work here is prospering by the blessing of God. In a few days we were able to secure above one hundred and twenty short-term subscriptions to the *Signs*. These subscriptions were obtained on two short streets only, thus encouraging us greatly in the hope that several hundred yearly subscriptions can be obtained.

Having had no experience in mission work, I was at a loss to know how to approach families in order to accomplish the best results. I decided to introduce myself as the Indianapolis City Missionary and a representative of the International Tract and Missionary Society. This had the desired result. I was heartily welcomed in the interests of general missionary work. The people lost sight of the "agent" and "canvasser" altogether, as the missionary work was constantly broached. I told the people that in order to show their interest in the Indianapolis home missionary work, they should subscribe for the *Signs*, which they freely did, and all subscribers have paid promptly. In my visits I found the sick also, with whom I prayed and labored in Christ. Many were the interesting conversations I had with others upon the truth. I was invited by one lady into her elegant parlor, and seeing evidences of wealth, I feared she would hardly listen to the truth; but to my surprise and delight, she became very much interested in present truth, and is now planning to get her husband interested. I have held four Bible-readings with great interest at the homes of Presbyterians and Disciples. My wife accompanies me in my Bible-readings, and renders valuable help. I expect to sell many copies of "Sunshine" in connection with three months' *Signs* subscriptions. If the brethren and sisters of Indiana will send us apples, eggs, butter, potatoes, and other articles of food, we shall be greatly helped. Let several families put their contributions together in one box and prepay freight. My health and courage are good, and I trust that God will greatly bless the work here; for Indianapolis is a good missionary field. My address is No. 23 West Ohio St., Indianapolis, Ind.  
Nov. 20. A. W. BARTLETT.

### WORK IN DISTRICT NO. 4, INDIANA.

OUR book depository is now in the care of Bro. C. S. Edwards, Kokomo, Ind. A supply of the fourth volume of "Great Controversy" has been received. Orders will be filled by addressing him. Our district is quite heavily in debt; but the amount is owed to it by individuals and societies. Please do not allow the "hard times" to prevent you from meeting these obligations the coming quarter. We should make the cause of God first in our affections and first in our obligations.

Our racks are now hung, one in the South Side depot, Lafayette, under care of Sr. Mary B. Craig, 54 South Twentieth St.; and one at Frankfort, in

the post office building, under care of Sr. Lizzie Valentine. Please reserve all surplus reading matter, and forward at the earliest opportunity to Bro. C. S. Edwards, Kokomo. Who will see that the racks are kept supplied? Brethren and sisters, do not cease to pray for the success of the work in general. "The prayers of a righteous man availeth much."  
J. P. HENDERSON.

### CANVASSING IN KENTUCKY.

WE have just received the following good words from Bro. Saxby: "We have now sold over 100 'Thoughts,' 275 'Sunshine,' obtained over 100 subscriptions for the *Signs* and 16 for *Good Health*. We are doing well taking orders." This work has been done by Bro. Saxby and his wife and Bro. Brown since our camp-meeting, within nine weeks. This shows what can be done when we move out by faith, and have the blessing of God with us. These sales amount to over \$800, and in but one county.

We mention the above but for one reason, to encourage others to enter the work, and that at once. There are many even in this small Conference that can do nearly or quite as well. Bro. Haskell says there is no Conference that should not use 1000 "Sunshine," unless it be some of the smaller ones in the South. If all in Kentucky will do their duty, we shall use 1000 of "Sunshine" here before our next camp-meeting. Ohio will furnish the *Signs* for the premium the same as when we obtained subscriptions. The subscriptions for the *Signs* should not cease when "Sunshine" is not sold. Also let the sale of "Thoughts" go on. Shall we not sell at least 500 before Christmas? All who wish to help, write to Bettie C. Saxby, Hopkinsville, Ky.  
G. G. RUPERT.

### FIJI—THE MODERN CHRISTIAN MIRACLE.

THE Fiji islands constitute an archipelago, containing seventy or eighty inhabited, beside about one hundred and fifty small uninhabited, islands, in the Pacific Ocean; and the climate, for the tropics, is unusually healthy. Fiji lies 1760 miles north-east of Sydney, New South Wales. The largest island, the Viti Levu, is ninety miles long by fifty broad, and the next in size—the Vanua Levu, is upwards of one hundred miles long by twenty-five wide. It is not a generation since the name "Fijian" was synonymous with all that was dreadful and cruel in human nature; now they are as docile, honest, and tractable a race as exists. Where, within the memory of many yet living, the cannibal people of these islands devoured each other, and thought but little of eating missionaries sent to them, the inhabitants are nearly unanimous in worshipping God, and in trusting their eternal interest to his dear Son Jesus Christ. The secret is to be found in the 900 Wesleyan churches scattered over the 80 inhabited isles of the archipelago. The change is one of the marvels of missions, and constitutes the great Christian Miracle of the Nineteenth Century.

Descriptive of these islands and of the wonderful transformation which has taken place in the manners and religion of the people, Miss Cummings, an English lady of leisure and refinement, after visiting the place, wrote a most interesting volume, entitled "At Home in Fiji," which has been published by Armstrong & Son, New York. From this book we extract a few paragraphs:—

"In the autumn of 1874, it was announced that Fiji had been formerly annexed by Great Britain; in other words, that her Majesty's Government had finally decided to accept the offer of cession of the group repeatedly made by the highest chiefs of Fiji. To this course they were impelled chiefly by the conviction of their own utter inability to cope with certain unscrupulous white men, who had here established a footing beyond the reach of English law, and who, to promote their own selfish schemes, did not scruple, by every means in their power, to foster the jealousies of the chiefs, and so keep up the bloody intertribal wars by which the lands were laid waste, and the population decimated."

Sir Hercules Robinson was deputed by the British government to carry out the desires of the people of the islands, and in the document signed by the chiefs the following passage occurs:—

"We, King of Fiji, together with other high chiefs of Fiji, hereby give our country, Fiji, unreservedly to her Britannic Majesty, Queen of Great Britain and

Ireland. And we trust and repose fully in her that she will rule Fiji justly and affectionately, that we may continue to live in peace and prosperity."

On the eve of Sir Hercules' departure, a deputation of the Wesleyan Mission waited upon him to express their intense satisfaction with the deed of cession; but for which, they considered that their work as Christian missionaries would have received serious injury. They added: "We venture to remind your Excellency that it is not forty years since missionaries representing the British Wesleyan Churches came to Fiji, then in a state of savage heathenism; and that, but for the blessing of God upon their labors, there would have been no British Fiji at the present day."

The transformation effected by the reception of the gospel among these savages is most remarkable, calls for sincere thankfulness, and we cannot but give God the glory for such results.

"Strange indeed is the change that has come over these isles since first Messrs Cargill and Cross, Wesleyan missionaries, landed here, in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of the two white men, without any visible protection, landing in the midst of these blood-thirsty hoards, whose unknown language they had in the first instance to master; and day after day witnessing such scenes as chill one's blood even to hear about. Many such have been described to me by eye-witnesses.

"Slow and disheartening was their labor for many years; yet so well has that little leaven worked, that, with the exception of the Kai Tholos, the wild highlanders, who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have embraced Christianity in such good earnest as may well put to shame many more civilized nations.

"I often wish that some of the cavaliers who are forever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbor, and the land had no rest from intertribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef; the prisoners deliberately fattened for the slaughter; dead bodies dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings; limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice or appetite of the moment.

"Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat!

"Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do! Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer!"—*The Christian Woman*.

—With numberless desert sands, all blurred and blind,  
A single grain of perfect gold may blend;  
Thus 'mid life's sordid ways, rejoice to find,  
If so thou mayst, one golden-hearted friend.

—'Tis easy to be human; God-like, hard;  
Easy to bluster, burn, smite, execrate,  
But hard to keep the testy passion home,  
Sheathe the hot sword, and wait the will of God.

—Grace alone can preserve grace. When we get a particular blessing, we need another to preserve it; and without this we shall soon be shorn of our strength, and become as other men.—*Adam Clarke*.

## The Sabbath-School.

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

### LESSON FOR THE FOURTH SABBATH IN DECEMBER.

(See Instructor of Dec. 17, 1884.)

#### SPIRITUALISM.

(Continued.)

SECOND TIMOTHY 3:1-18: *Perilous*—"hard, harsh, violent, furious, ferocious, intolerable, full of danger." Such are some of the definitions of the original word. *Covetous*.—Literally, money-lovers. *Truce-breakers*.—The original word, *aspondos*, is formed from *a*, signifying negation, and *spondē*, a drink partaken of by parties making a treaty; hence it means, Unwilling to make a treaty, irrevocable, or a violator of a treaty. *False accusers*.—Revised version, "slanderers." It is from *diabolos*, which means an "accuser, calumniator, adversary, enemy, Satan, the devil." And curiously enough this word, so often used to denote Satan, comes from another word which means, "to transport, transmit, to report anything one to another." I suppose Satan is called *diabolos* because he is an accuser and a slanderer of the brethren; and whosoever takes up a report against his neighbor, transmitting it from one to another, is doing Satan's work, and should not complain if he is logically called *diabolos*. *Incontinent*.—Without self-control. *Heady*.—Rash. *High-minded*.—Puffed up.

Verses 6, 7.—These verses give the reason for the apostle's exhortation to turn away from the class described in the first five verses. Turn away from them; for of just such people are those who craftily gain an entrance into homes, and lead astray, or captivate, members of the family. *Silly women*.—Literally, "little women," an expression denoting contempt. *Ever learning*, etc.—"Always with some new point absorbing them, which seems to them the most important, to the depreciation of what they held and seemed to know before, and never yet, with all their learning, able to come to the thorough knowledge, the decisive and stable apprehension of the truth, in which they might be grounded and settled against further novelties."—*Alford. Jannes and Jambres*.—Among the Jews there was a tradition that these were the names of the magicians who before Pharaoh wrought counter miracles to those of Moses. For an account of the manner in which they resisted Moses, read Ex. 7:10-12, 20-22; and 8:5-7. Their work is also quite fully noticed in Eld. Waggoner's pamphlet on "Modern Spiritualism," page 16 and onward.

In the last days, just before the coming of Christ, Paul says the truth will be resisted in the same way that the magicians withstood the truth in the days of Moses, namely, by miracles performed by persons who are under the control of Satan. This interpretation is confirmed by Matt. 24:23, 24, where the Saviour declares that just before his coming many false Christs and false prophets shall arise, and show so great signs and wonders that if possible they will deceive the very elect.

REVELATION 16:13, 14: This passage shows very plainly that miracles will be performed in the last days to deceive the nations, and the agency by which these miracles are to be performed is the "spirits of devils."

"We regard the agency now already abroad in the world, and known as modern spiritualism, as the means to be employed in this work. But it may be asked how a work which is already going on, can be designated by that expression, when the spirits are not introduced into the prophecy until the pouring out of the sixth plague, which is still future. We answer that in this, as in many other movements, the agencies which Heaven designs to employ in the accomplishment of certain ends, go through a process of preliminary training for the part which they are to act. Thus, before the spirits can have such absolute authority over the race as to gather them to battle against the King of kings and Lord of lords, they must first win their way among the nations of the earth, and

cause their teaching to be received as of divine authority, and their word as law. This work they are now doing; and when they shall have once gained due influence over the nations in question, what fitter instruments could be employed to gather them to so rash and hopeless an enterprise?

"To many it may seem incredible that the nations should be willing to engage in such an unequal warfare as to go up to battle against the Lord of hosts; but it is one province of these spirits of devils to deceive; for they go forth working miracles, and thereby deceive the kings of the earth, that they should believe a lie.

"The sources from which these spirits issue, denote that they will work among three great religious divisions of mankind, represented by the dragon, the beast, and the false prophet, or Paganism, Catholicism, and Protestantism."—*Thoughts on Daniel and the Revelation*, pp. 716, 717.

I do not know how the remaining space allotted to these lesson notes could be better occupied than by the following extracts from "The Great Controversy," Vol. IV., concerning the work of Spiritualism, the last crowning deception of Satan:—

"None are in greater danger from the influence of evil spirits than are those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working."—*Page 335*.

"Many will be ensnared through the belief that Spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God."—*Page 372*.

On the same page, referring to Rev. 13:13, 14, the following sentences occur: "No mere impostures are here brought to view. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do."

"Those who would stand in this time of peril must understand the testimony of the Scriptures concerning the nature of man and the state of the dead; for in the near future many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils."—*Page 377*.

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience."—*Page 405*.

"The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Messages will come from the spirits declaring that God has sent them to inform the rejecters of Sunday that they are in error, and that the laws of the land should be obeyed as the law of God."—*Page 409*.

—He who runs from God in the morning will scarcely find him the rest of the day.—*John Bunyan*.

—Character depends very little on profession, but on the thoughts on which we fasten, and which rule us.

## THE QUESTION CORNER.

### THE THIRD JUDGE.

Who was the third judge of Israel?

A. N.

Answer: Shamgar. See Judges 3:31.

### THE BREATH OF LIFE.

A Pennsylvania superintendent is in deep theological trouble, as the following letter plainly shows:—

"There were some texts of Scripture used in the lesson on the nature of man that I cannot understand as they are there explained. One is Eccl. 12:7. The Spirit spoken of cannot be the breath in the body; for, don't you see, if the breath by simply going out into the surrounding atmosphere could be said to return to God, we could just as reasonably say the dust returns to God by mingling with the surrounding dust. When Nicodemus came to Jesus he told him that he must be born again; that is, born of the Spirit; and in Rom. 8:9, 10, 11, it is made very plain that we have a spirit that God takes to himself at death, and will restore it at the resurrection, which is our eternal life. I cannot explain this as I would if I could talk it to you; but I think these texts that are used in regard to the Spirit apply only to the sons of God, and not to the sinner or man in an unconverted state. I do not think this spirit that comes by the new birth has any consciousness after death; it is simply the earnest of our inheritance until the redemption of the purchased possession. Eph. 1:13, 14."

The spirit spoken of in Eccl. 12:7 is *ruach*, the primary meaning of which is breath. See Gesenius. It must be the same as that breathed into man by God at his creation; for the way in which man dies, as described in the text before us, is just the reverse of the process by which he was created, as described in Gen. 2:7. Notice: In his creation, man was formed of the dust; in his dissolution, the dust returns to dust as it was. In his creation, the breath of life was given him by the Creator; in his dissolution that breath of life went back to God who gave it. In his creation, the breathing into his nostrils the breath of life caused him to live; in his dissolution, the taking away of that breath caused him to die. The conclusion, then, cannot be questioned, that the *spirit* which goes back to God at man's death is the *breath of life* which God gave man at his creation.

But now the question arises, What is this breath of life? In answer, it may be positively said that, so far from its being something possessed by man alone, all the animals have it in common with him. Compare the following: "Breathed into his nostrils the *nishmath chayyim*, breath of lives." Gen. 2:7. "Two by two of all flesh, wherein is the *ruach chayyim*, spirit of lives." Gen. 7:15. "All in whose nostrils was the *nishmath ruach chayyim*, breath of spirit of lives." Gen. 7:22.

I conclude, therefore, that the breath of life was the life principle,—that by which the complicated machinery of man's organism was made to throb with life. It was something more than common air, for the perfectly formed, yet lifeless, man was surrounded with that before. Air, or breath, may be said to support life after it is given; but it is not life itself. The life principle was imparted to the lifeless organism by God. He chose to impart it through the breath. He might have imparted it in many other ways, or by a simple command, but he chose to breathe it into man's nostrils; and because the breath was the means of conveying the life from God to man, it is called the *breath of life*. This life was not intelligent or conscious, much less immortal. The spirit's going to God at death, is not the breathing out of the air which filled the lungs into the surrounding air,—but the taking away by Jehovah of the life principle, which having been imparted in and through the breath or spirit, is also taken away in the same manner.

Concerning the case of Nicodemus and the passage in Rom. 8:9-11, it need only be said that the spirit there referred to is the Holy Spirit, and not an inherent part of man's nature. The Spirit of Christ which dwells in the true Christian, places him in such a relation to God that his life is said to be hid with Christ in God; and at the resurrection, he is raised to eternal life by the Spirit of Christ that he enjoyed in this life. This relation to God the unconverted man does not of course possess; the Spirit of Christ does not dwell in him.

C. C. L.

—Meekness is very essential to Christian experience.

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 16, 1884.

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

### THE ATONEMENT.

A NEW, ENLARGED, AND IMPROVED EDITION  
OF AN EXCELLENT WORK.

THOSE who have come to feel and confess that the blood of Christ alone can save us, are ready to acknowledge that the subject of the atonement, as an embodiment of this truth, is the great central doctrine of revelation. In it is involved also the great central "mystery" of the gospel—"God manifest in the flesh," a divine being bearing the nature of the seed of Abraham, the innocent paying to inexorable law the debt of the guilty, the criminal pardoned, and at the same time the welfare of the universe not imperiled, the majesty of law sustained, justice satisfied, mercy magnified, and the love and wisdom of God manifesting themselves in a more brilliant aureole of light and glory.

It is a doctrine which is extremely sensitive in its relation to other doctrines; that is, more than any other doctrine it exacts of him who would understand it, correctness of belief in all other parts of his faith. It is a doctrine such that if erroneous views are held concerning it, those errors are more far-reaching and more demoralizing to a correct system of truth, than errors on almost any other article of faith.

Unfortunately the Christian world has suffered one of the great truths of revelation—a glowing feature of the plan of redemption—to pass into the background, and be lost sight of. We refer to the subject of the sanctuary. As a consequence, the doctrine of the atonement has become, in the minds of the great mass of Christians, involved in great obscurity and perplexity. And theologians have been led to take positions on the question which are immensely mischievous. Its nature is presented in such a light as to expose it to the charge of leading to license and immorality; and the time of its accomplishment is fixed at such a period that it makes inevitable the doctrine either of universal salvation, or of Calvinistic predestination.

Take the almost universally accepted view that Christ made the atonement on the cross, and one or the other of the errors above named is inevitable. For Christ bore upon the cross the sins of all the world; and if that was the making of the atonement, then the sins of the whole world are atoned for, and universal salvation is the result. Others who cannot accept this conclusion, still clinging to the error that the atonement was made upon the cross, are driven to the conclusion that the work of Christ upon the cross was not for all the world, but was partial, embracing only a special predestinated class, whose sins alone were atoned for, and who consequently, despite all contingencies, must be saved. Thus a distorted form of the doctrine of election is produced. The teaching of the sanctuary question shows that the atonement was *not* made upon the cross; and if men would accept this, the theology of Christendom would be revolutionized.

There are but few books issued upon this important subject; hence there is here a want to be supplied in the theological world. The book we here refer to, is the new edition of "The Atonement; an Examination of a Remedial System in the Light of Nature and Revelation," by Eld. J. H. Waggoner. The author treats the subject from the vantage ground of present truth; and while the smaller book which he issued years ago,

shed much light on this subject, and did a good work, we have here in the revised and enlarged edition, a complete and exhaustive treatise upon this great question. Yet the arguments are so concisely stated that the work is not bulky, consisting of only 368 pages, and not expensive, the price being only one dollar.

It is unnecessary to say to those so well acquainted with the author as are the readers of the REVIEW, that he builds his argument like an adamantine wall, of such smooth and compact face, that the sharpest darts of the opposition find no crevice through which they can enter, but fall blunted and broken at its base. The subject is presented in two parts: "I. An Atonement Consistent with Reason; II. The Atonement as Revealed in the Bible." And the scope of the work will be seen from the headings of its chapters. Thus, "Part I. Chapter 1. Comparison of Nature and Morality; 2. The Moral System; 3. Requirements of the Moral System. Part II. Chapter 1. Principles of the Divine Government; 2. Sin and its Penalty; 3. Justification and Obedience; 4. The Death of Christ Vicarious; 5. The Son of God Died; 6. Doctrine of a Trinity Subversive of the Atonement; 7. What the Atonement is; 8. The Judgment; 9. The Scape-goat; 10. The Kingdom of Christ; 11 and 12. Redemption; 13. Conclusion;" followed by two Appendixes, and a closing paper on "The Love of God in Creation."

The book is needed. And now that the author has so well done his part, and the publishers have brought out the work neatly bound in muslin, at so reasonable a price, it should be sent forth on a lively mission. All our people should procure it, and not simply cursorily read it, but study it—study it till the idea is grasped, and the argument understood. Then place it in the hands of candid and thoughtful readers everywhere.

Too many oppose this doctrine because it is misrepresented. Too many think it a dry subject because they do not understand it. Too many are indifferent to it, because of the artificial and imaginary difficulties with which they clothe it. Now is a golden opportunity for all to assist in dispelling misunderstandings, and presenting in its true light and real beauty that marvelous work by which God has shown his love to man, and by which man becomes reconciled to God. See notice on last page.

### THE IRREPRESSIBLE CONFLICT.

WE have received from an officer of the "Liberal League" of America, a circular setting forth their "demands" and defining their present progress and position. No. 7, of their demands, which was underscored in the circular we received, reads as follows:—

"7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed."

In an address to the liberals of America, on the reverse side of the circular, they call upon all to join their ranks "who are in favor of a total separation of Church and State;" they claim that they are "taking part in the mightiest movement in the history of the world," and declare that "the prospects were never so bright before them as they are to-day."

Such an attitude will arouse the church party—which is the "National Reform," "Religious Amendment" or "Sunday" party—as nothing else could do. When liberalism becomes an active aggressive element, the church must supinely yield the ground, and give it the victory, or organize and push forward counter movements. This becomes absolutely necessary to their own existence; and neither party can adopt as their ultimatum any half-way measures. They must each seek ground so radical that it will leave no compromise with the other party; and neither can now recede

from the stand it has taken. It is with each the final question of life or death.

This attitude on the part of the liberals will do more than anything else to unite Protestants and Catholics. And who for a moment doubts that these two bodies, once united and co-operating, can carry through any measure they may choose?

### MEN OF MICHIGAN, AROUSE!

THOSE who attended our late General Conference will well remember how on one occasion, when a question of importance was under consideration, and the discussion waxed warm and earnest, one speaker closed his remarks with the thrilling exclamation, "Rouse, ye men of Michigan!"

We felt like having this exclamation repeated in almost every church in Michigan, when in making out the General Conference statistics last week, the following facts appeared:—

California, with a membership of only 1339, pays \$16,851.30 in tithes, or \$12.58½ per member; while Michigan, with a membership of 3622, pays only \$15,179.94 in tithes, or \$4.19 per member. Only one church in Michigan approaches in the matter of tithes the churches in the California Conference. That is the church in Battle Creek, which pays an amount of tithes, averaging \$10 per member, or about \$5,000 in all, nearly one-third of the entire amount paid in the State; while outside of this church the average per member is about \$3. Why should not others whose circumstances are generally better than those of the church here, do as well in the matter of tithes? Why should not Michigan do as well as California? What is the meaning of this? Where are your treasures? Where are your affections? "Men of Michigan, arouse!"

### SIGNIFICANT MOVEMENTS.

A SHORT but very striking article, entitled "Catholics and Protestants," appeared in the *Springfield Weekly Union* of Oct. 9, 1884. In this article the writer not only speaks of the growing indications that Protestants are inclined to abandon the specific grounds which have separated them from Rome, and seek an alliance with the papal hierarchy, but enthusiastically offers certain reasons why he thinks it ought to be so. Two of the more significant passages we quote. The first reads as follows:—

"The signs are many that Protestants, both ministers and laymen, are disposed to cut through the exclusiveness that has shut them off from any sort of communion with the Catholic church. The old Puritan spirit that could see no good whatever in the church of Rome has relaxed its rigidity. The distinctions of doctrine and authority remain, but there is a vast amount of Christianizing work to be done, in which there is essential unity of purpose."

The time was when Protestants seemed to think that Christianizing work could best be done by Christians; that to be effectual it must be attended with the blessing of God; but that God could not bless any organization which sets itself up as a rival of the Most High, which is built upon a system that breeds all manner of corruption, and whose chief work is to bind the souls of men in degrading bonds of superstition and error. If ever a reason existed for a "protest" against these things, it exists in greater force to-day. Is it not then a startling fact that Protestants should now so far lose sight of their mission as to speak and act in a manner which is a virtual confession that the grand work of the past three centuries and a half is a mistake?

Again the writer says:—

"It is time that the coldness, or suspicion, or diffidence, or whatever it be, that has kept the clergymen of the two branches of the church apart, were thrown off, that differences of organization



and doctrine were practically ignored, and that all Christians who can recite together the apostle's creed, who can offer together the Lord's Prayer and who can draw their faith and inspiration from the same Bible, should stand together in line of battle against Satan and all his works."

Granted that it is time that there should be a discarding of differences and a cultivation of union, does the papal church propose to do any work of this kind? Not a particle. She claims infallibility and holds every Protestant to be a member of a damnable horde of heretics. Protestants must do all the retracting, make all the concessions. Then the Catholic church may perhaps take them back as erring and repentant children. Are Protestants willing to do this?

But what gives these movements special significance from our standpoint is the fact that we are drawing near to the time of the fulfillment of certain well defined prophecies, which involve this very condition of more or less outward union and co-operation between these very parties, Catholicism and Protestantism. And this position was taken by S. D. Adventists years ago, when not a whisper was heard in all the land in favor of such a union. And what does it now mean that such voices as quoted above are beginning everywhere to be raised? It means that anti-Christian forces are getting ready for their work, and the last act in the great prophetic drama is at our very doors. It means that Rev. 13 : 14-17 is soon to be fulfilled; and that brings to every loyal follower of Christ the fulfillment of Rev. 14 : 1,—the crowning victory on Mount Zion. Let the day of triumph come, though it must needs be through scenes of conflict which will try men's souls.

#### THE SEVEN WEEKS AND NEHEMIAH'S REFORMATION.

A CORRESPONDENT writes: "In 'Thoughts,' pp. 205, 206, you refer to Nehemiah 13 : 23-31 as recording events which mark the close of the seven weeks of Dan. 9 : 25, which began in the year 457 B. C. But in the margin of my Bible I find the year 434 given, instead of 408, as the date when the work of building and restoring was completed. 'Smith's History of the Bible' also agrees with this marginal date. Is there an explanation of this matter?"

ANSWER. Nehemiah mentions, as one of the evils to be reformed, that even one of the sons of Joiada, the high priest, had contracted an unlawful marriage with a daughter of Sanballat, the Horonite, and thus set a most pernicious example of alliance with the heathen of the land. Nehemiah, stretching his authority to its utmost limit, was determined to break down that practice, and so made an example of even so eminent a person as the son of the high priest.

The question first to be determined is, Who was the high priest at that time according to the testimony of Nehemiah? His words in chapter 13 : 28, are: "One of the sons of Joiada, the son of Eliashib the high priest." The only question here is whether the word "high priest" is in apposition with Joiada or Eliashib, or, in other words, which one of these persons is mentioned as the high priest at that time. On this point Prideaux (Connection I. 323) has the following remark:—

"If any one shall say that in the text of Nehemiah (ch. 13 : 28) the word *high priest* is put in apposition with Eliashib, and not with Joiada, and that therefore this last act of Nehemiah's reformation was in the high-priesthood of Eliashib and not in that of Joiada his son; my answer hereto is, that the Hebrew original cannot bear this interpretation; for it having been the usage of the Jews, as well as of all other nations of the East, for the better distinguishing of persons, to add the name of the father to that of the son, in the same manner as was lately practiced by the Welsh, and still is among the Irish, these words

in the text, 'Joiada ben Eliashib,' i. e., Joiada the son of Eliashib, all together make but one name of the same person, and therefore the word 'high-priest,' which followeth, can be put in apposition with nothing but the whole of it."

This point being settled, on Nehemiah's own testimony, that it was in the priesthood of Joiada, the next question to be considered is, When was Joiada made high-priest? This is settled by the "Chronicon Alexandrinum," which, says Prideaux, "gives us the truest account of the succession of the high priests of the Jews from the captivity of Babylon to the reign of the Seleucian kings;" and according to this authority, Eliashib died and was succeeded by his son Joiada, in that year which corresponds to the eleventh year of Darius Nothus in the Canon of Ptolemy. This was the year 412 B. C., within four years of 408 B. C., where the 7 weeks, or 49 years of Dan. 9 : 25, would end dated from 457 B. C. And since this last act of reformation by Nehemiah, which finished the restoration of the Jewish state, was accomplished somewhere *in* or *during* the priesthood of Joiada, we may with all assurance place it in 408 B. C., four years from the time when he entered upon his office.

The reason the date is given as it is in the margin of Neh. 13 : 23, is doubtless because the translators supposed this event to have occurred in the priesthood of Eliashib, 434 B. C., instead of the priesthood of Joiada his son, B. C. 408, and did not see the connection between this record and the prophecy of Dan. 9 : 25.

#### THE SONGS OF THE ANCIENT HEBREWS.

NEVER were truer words spoken in regard to music, than the following paragraphs from the pen of Sr. White, which appeared in the *True Educator* of September, of the present year:—

"The art of sacred melody was diligently cultivated in those schools of the prophets. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul, devotion and gratitude to God.

"How different the object to which musical talent is often devoted! How many who possess this gift employ it to honor and exalt self, instead of glorifying God! A love for music leads the unwary to unite with world-lovers in pleasure gatherings where God has forbidden his children to go. Thus that which is a great blessing when rightly used, becomes one of Satan's most successful agencies to allure the mind from God and eternal things.

"Music forms a part of God's worship in the courts above. We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs. I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn of praise. How inappropriate those sharp, rasping voices for the solemn, joyous worship of God. I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended.

"Those who make singing a part of divine worship should select hymns with music appropriate to the occasion, not funereal notes, but cheerful yet solemn melodies. The voice can and should be modulated, softened, and subdued.

"The proper training of the voice should be regarded as an important part of education. The singer should train himself to utter every word distinctly. It should be remembered that singing as a part of religious service is as much an act of worship as is the prayer. The heart must feel the spirit of the words, to give them right expression. Parents should not employ a teacher of music, to instruct their children, who has no reverence for sacred things, nor should they allow them to learn and practice dance music and frivolous songs."

—Stubbornness is far from being firmness.

#### THE WORLD'S EXPOSITION AT NEW ORLEANS.

It is well understood that the "World's Exposition" is to be held at New Orleans, La., this winter. This will be the most favorable opportunity to scatter the seeds of truth throughout the South that has ever presented itself. The Southern States are specially interested in this Exposition, and will be largely represented. There will be an opportunity to send the truth, not only to all parts of the South, but to the most distant fields, and also to form an acquaintance with individuals from all parts of the world.

In the early history of the gospel, believers as well as persons who came from idle curiosity and for other causes, were present at Jerusalem during the annual feasts of the Jews. These annual gatherings were made special seasons of instruction, that a knowledge of the Scriptures might be carried to all parts of the earth. It was on one of these occasions that God signally poured out his Spirit, and three thousand were converted.

The Saviour chose public places in which to instruct his disciples, that the multitudes might hear the sound of the gospel. In order that it might be carried to all the world the great apostle to the Gentiles sought to preach the truth in centers of learning and travel, to which people flocked from all parts. "But I say, Have they not heard? Yes, verily, their sound went unto all the earth, and their words unto the end of the world." It was the special providence of God that brought Luther to Worms that the leading men of the seventeenth century might hear the glad tidings of a Saviour's love and a free salvation.

We have a world-wide message; it is to go to earth's remotest bounds. The opportunity afforded by this World's Fair to scatter the truth far and wide is one in which our brethren everywhere will feel an interest, and will want to show it in a practical manner. It was in view of these things that the following resolutions were passed at the time of the General Conference by the International Tract and Missionary Society:—

"Resolved, That we recommend that the various branches of the work connected with the cause of the third angel's message be represented at this assembly of the nations.

"Resolved, That immediate steps be taken by this Society to open a city mission in New Orleans, and to organize a sufficient corps of workers under the immediate direction of the President of this Society to labor in disseminating the light of present truth, by scattering our periodicals, obtaining addresses, and such other work as the occasion may demand.

"Resolved, That we invite the different State societies and also our institutions to provide and support the laborers, and furnish the publications to carry on this important general enterprise."

It can readily be seen that if the different State societies provide for the laborers during the Exposition, the expense would come very light upon any one fund or State, and yet each State would have the privilege of doing its part.

It was thought advisable for Eld. Kilgore to go directly from Battle Creek to New Orleans. Since his arrival we have had several encouraging letters from him. A space in the Exposition has been secured, and the prospect for carrying on the missionary work is good.

We have ordered from the REVIEW Office a large amount of books, and 2,000 *Signs*, to be sent directly from the *Signs* Office, besides a quantity of periodicals in the different languages, to be shipped to New Orleans. I expect within a few weeks to spend a short time in that city. My object in going will be to assist in organizing a missionary force. This will give an experience to those who wish to engage in city work in any part of the country. The missionary work carried forward in New Orleans will doubtless include all the features of that work, such as Bible-readings, ship-work,

canvassing, and meeting with those who have come from other nations. This will be an important move, and steps should be taken immediately by our different societies to furnish laborers. It is expected that whoever goes to New Orleans to engage in the missionary work, according to the resolution, shall be recommended by the President of their own Conference or tract society; and we wish to learn from such individuals or from the Conference Committee, (1) the addresses of those who are going, and (2) when they will be prepared to start. By such a correspondence we shall be prepared to fix a definite time and place to meet in that city. Those coming should bring with them a bed and bed-clothing, and arrangements will be made so that all such can take care of themselves. The expense of living in New Orleans is as cheap as in any city in America, providing we make our own arrangements. All correspondence respecting the matter should be addressed to myself at South Lancaster, Mass.

S. N. HASKELL.

#### STOP BEFORE YOU BEGIN.

THE Bible repeatedly warns us that sin is a terrible thing, very dangerous to meddle with at all; because, when practiced, it blinds the mind, hardens the heart, and perverts the conscience. Sin caused the death of the Son of God 1 Cor. 15:3. Sin caused the banishment from heaven of those who were once holy angels, and its continued practice has degraded them into devils and demons. 2 Pet. 2:4. It was sin also that thrust Adam and Eve out of Eden (Gen. 3), and in consequence of sin the most of the race will finally be lost and destroyed. Matt. 7:13, 14.

Sin is very corrupting. It contaminates and defiles whatever it touches. To illustrate: Put a rotten potato in the midst of sound ones and it will soon rot those around it. But put a sound one among rotten ones, and will it make others sound? No, indeed. So it is with sin. It has a terrible influence for evil everywhere. Our only safety is in not meddling with it at all. It is like the leprosy, which, when once fastened upon a person, goes on spreading and poisoning the system till the whole body is devoured. Thus God says that a curse rests upon the house of the thief and of the false swearer, and that it shall abide there till that house is devoured. Zech. 5:1-4. A wrong once committed leaves a stain upon the conscience, a scar upon the soul which will remain long after the act is forgotten. A friend of mine tells me that once he was nearly drowned, but finally was resuscitated. In that brief moment of drowning all the deeds of his whole life came vividly flashing before him, just as clear and distinct as when first committed. So it will be in the Judgment.

Sin blinds a man's eyes. Matt. 15:14, 15. When a youth tells his first lie, he feels exceedingly guilty, ashamed, and unhappy. He thinks he will never do it again; but he is deceived. The next time he will yield to temptation easier than before, and so on till he is a confirmed liar. The only safe way is not to begin. The practice of wrong doing hardens the heart till the greatest crimes can be committed without feeling. Gibbs, the notorious pirate, the terror of the seas, who could butcher whole crews without flinching, began by little acts of wrong and meanness. Young man, don't venture the first step in wrong doing.

Sin perverts the judgment. Rom. 1:28. I have been in a Chinese temple, and seen intelligent men come in and worship a most hideous idol. Why can they not see the folly of this? Their judgment has been perverted.

I once ate of leeky butter, that is, butter tainted by leeks which the cows ate in early spring. It tasted strong, like onions, and was very repulsive. They told me to eat an onion

first and then I would not taste the leeks. I did, and found it true. So, if we first taste of sin, afterward it does not seem very bad, and finally ceases to annoy us at all. Our only safety lies in heeding the solemn warning: "Touch not, taste not, handle not." Col. 2:21.

If we disregard the first admonitions of conscience, its voice will become fainter and fainter till it ceases to be noticed at all. It is like an alarm clock, which, if you disregard a few times in order to take another short nap, will fail to awaken you at all, however loudly it may ring. I have tried this and know. Conscience disregarded ceases to warn. Hence we should be exceedingly careful of our habits, as these finally harden into permanent character. In view of this the prophet of God warns: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil?" Jer. 1:23.

That is it. When you have become accustomed to do evil, then stop if you can. Many, before they begin, think they can stop easily whenever they choose. Then why don't they do it? The fact that they don't is proof that they were deceived. The only safe course is to stop before you begin.

D. M. CANRIGHT.

#### DOES GOD'S PROVIDENCE CONTRADICT HIS EXPRESSED WILL?

THE will of the Lord is expressed in his word. Jesus prayed that all who should believe on him might be one. And the completeness of this unity he expresses thus: "That they all may be one, even as we are one." A unity equal to that which exists between the Father and the Son must be perfect. There can be no discord, no division of sentiment in such a union. This sort of unity among Christians was the desire of Jesus and the will of his Father.

The apostles taught the same. Says Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Again he reproves the divisions of the church as follows: "Whereas there is among you envyings, and strife, and divisions, are ye not carnal? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?"

From these testimonies we learn that unity is of God, being in harmony with his will; but that division is the fruits of the carnal mind of men. Now when God can approve the carnal mind, which is enmity against God, then doubtless he can look with complacency on divisions among his people. But if divisions in the primitive church were wrong, by what means have they become right now? Is that which was contrary to the will of God then in harmony with his will now? Can it be that the present divisions are by his providence? Is God the author of them in any sense? Is it not rather the truth that as divisions originated with the carnal mind, they are perpetuated by the same?—a mind that cannot be made to yield to the claims of the law of God, as revealed in his word?

These reflections are suggested by an article in the *Christian at Work*, in which the writer alludes to the various sects of Christians as "armies of the Lord," each sect constituting an army corps, all united in a spiritual unity; and claiming that these divisions are providential, that the emulations between them are healthy, and that "the church was never purer, more prosperous, or more efficient than it is to-day."

Now was it not apostasy from the truth and the introduction of errors and lies which first brought divisions into the church? Could divisions be perpetuated, if none were in error? Are not differ-

ences in faith and practice a sure indication of error somewhere? Was it not by the perverse will of men that divisions came, and are they not perpetuated by the stubborn will, which refuses to abandon error for Bible truth? It is true, Providence suffers things to be as they are. God suffers men to do as they will, regardless of his word; but he never can approve of that which he once condemned. It is a query whether any of those sects in the Corinthian church thought of replying to Paul that their divisions were "providential," that the "emulation between them" was "healthy."

But a "spiritual unity" is supposed to exist between those who are in hopeless division in regard to revealed truth and duty. A liberality which favors a compromise of differing and discordant sects, is thought to be true charity, and an exhibition of spiritual unity. A unity in Bible truth and Christian duty is not proposed, as such a unity is hopeless. All are so tenacious of their contradictory creed that there is no hope that all can come to "speak the same thing" and be "perfectly joined together in the same mind and in the same judgment." Therefore a union is proposed which ignores the doctrines taught by the apostles, and puts truth and fables on an equal footing. The prediction of Paul is already fulfilled: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In view of this he exhorts Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

The apostle had a jealous care to preserve the purity of the doctrine of Christ in the church. He desires Timothy to "charge some that they teach no other doctrine, neither give heed to fables." But the fables have come in as he predicted they would, and have caused the divisions which we see at the present day. And now with a supposed "spiritual unity" which ignores the difference between truth and error, it is held that "the church was never purer, more prosperous, or more efficient than it is to-day." And this charitable unity existing among Protestant churches called evangelical is capable of almost unlimited expansion. Present indications show that it is destined soon to embrace in its broad mantle that church which for centuries past has been held by them to be "the mother of harlots and abominations of the earth." And why not? She has Bible truth mixed with fables and corruptions, as well as they. Indeed, they are indebted to her for the leading fables which they hold.

But God has prepared a message in prophecy which is sure to bring the remnant of his people into a real unity of faith and practice. Rev. 14:9-12. This message is now being proclaimed in fulfillment of the prophecy, and the people are being developed that eschew the corruptions of Romanism, and "keep the commandments of God and the faith of Jesus." All who obey this last call in truth, will be "perfectly joined together in one mind and one judgment;" they will "speak the same thing," and there will be "no divisions among them." The Lord hasten this blessed consummation.

R. F. COTRELL.

#### ON THE WRONG SIDE OF THE CLOUD.

THERE is one very significant fact concerning the cloudy pillar that went with the Israelites through the wilderness. While it gave light to the people of God on the one side, it was darkness to the Egyptians on the other. Thus the record says:—"It was a cloud and darkness to them, but it gave light by night to these." Ex. 14:20. To God's people it was light; to his enemies, it was darkness. This seems to be an exact parallel to Paul's state-

ment: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

That is the way it always has been with God's truth. To those looking at it from the right side it is a most glorious light, but to those looking at it from the other side it is total darkness. Indeed, to the same persons in different moods the same work looks entirely different. So it makes a great difference which side of the cloud you are on. Get into the light, on the light side, and it will look light; but get into the dark, on the dark side, and it looks dark. Brethren, which side of the cloud are you on? D. M. CANRIGHT.

#### IN DUE SEASON.

SAYS the apostle, "And let us not be weary in well doing; for in due season we shall reap, if we faint not." And again, in speaking of the hardships endured by the Saviour, he says, "For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Further he adds, "Ye have not resisted unto blood, striving against sin." How needful that we study the life, character, sacrifices, and sufferings of Jesus our Master, and meditate thereupon, that we faint not and lose the reward of eternal life, as the trials gather and press upon us in the closing work of the last message of warning.

At times it may strengthen our hope in God, and renew our courage and fortitude in him and in his service, to call to mind what others who have lived before us have experienced and endured. Looking back to the year 1812, we behold devotion to the Master, love, and self-sacrifice, in the person and life of Mrs. Ann Hasseltine Judson, the first American female who decided to devote her life and energies as missionary to India.

Mr. Judson, in his letter to her father asking his consent to the marriage, said: "I have now to ask whether you can consent to her departure for a heathen land; whether you can consent to her exposure to the dangers of the ocean; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death? Can you consent to all of this for the sake of Him who left his heavenly home and died for her and you?"

On June 8, 1824, during the bloody Burmese war, Mr. Judson, Dr. Price, and others were seized and imprisoned. "Amidst indescribable sufferings, Mrs. Judson repaired every day two miles to the prison, prepared food for her husband, and administered to the wants of the prisoners, and made constant application to the government for their lives and their deliverance. But for her they must have perished."

Writing from Rangoon, March 25, 1826, Mr. Judson, speaking of his imprisonment, wrote: "Through the kind interposition of our heavenly Father we have been preserved from the most imminent danger from the hand of the executioner, and in repeated instances of most alarming illness during my protracted imprisonment of one year and seven months, nine months in three pairs of fetters, two months in five, six months in one, and two months a prisoner at large."

May not more of our young men and women be called to go to foreign fields as ministers and missionaries? And will they be sustained by this thought?—

"Oh, 't were sweet to toil in sadness,  
Oh, 't were well the cross to bear,  
If, at last, in joy and gladness,  
We may rest forever there."

A. S. HUTCHINS.

—The sorrows we meet with are not God going away from us, but our dearest Father in heaven stooping down to kiss us—God's shadow falling on us.

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### 284.—JESUS, THE SON OF ANANUS.

M. L. C.: The character spoken of in "Spirit of Prophecy," Vol. IV, pp. 31, 32, is probably the same as Jesus the son of Ananus, whose wonderful career is narrated by Josephus, the Jewish historian, in his "Wars of the Jews," book 6, chap. 5, sec. 3. It is true that he was killed in the siege of Jerusalem, but there is nothing to show that he was actually a Christian. He was thought to be a madman by the Jews. It is evident, however, that he gave a message of warning which was truthful in itself, and which, so far at least as the prediction of his own death is concerned, indicated a knowledge of coming events.

#### 285.—MASONIC LODGES.

H. N. P.: For the opinion of our people in reference to attending Masonic lodges, see a resolution passed by the recent General Conference.

#### 286.—THE SUPERScription ON THE CROSS.

S. K.: The superscription on the cross of Christ was written in three languages; viz., Greek, Latin, and Hebrew. Luke 23:38.

#### 287.—PHARAOH RAISED UP.

M. H.: You ask how Pharaoh could be a free moral agent when God raised him up to do the very thing he did do. I answer, The reason why so many stumble over the declaration that God raised up Pharaoh in order that he might show forth his power in him (Ex. 9:16) is because they misinterpret the expression "raise up." They reason from the standpoint that the Scriptures teach that God, when he says that he raised up Pharaoh that he might glorify his name in him, had reference to the act of making him what he was morally; whereas it signified nothing of the kind, but related to Pharaoh's elevation to the throne of Egypt. Pharaoh made himself the wicked man that he was, and God saw that his character was such that should he be placed upon the throne, the perversity of his nature was such that he would resist the commands of God with the most desperate stubbornness, and thus afford the Lord an opportunity to display his mighty power before the nation. If in so doing the judgments which were visited upon the Egyptians appear to be very severe, it is no doubt true that they were no greater than they deserved. In the person of Joseph they had received great light respecting the true God. This they had rejected, and had reduced the descendants of Joseph to the condition of a most bitter servitude. The time for the punishment of their national crimes was finally reached, and God providentially elevated to the throne one of such a character that he could use him in displaying his own majesty. If in that display there was a tinge of justice, there were also in it rays of light, in the use of which the Egyptians were enabled to settle that most important of all questions, Who is the true God? The settling of that question more than compensated for all their losses and suffering, if properly used.

#### 288.—JOB 14:22, AND THE UNCONSCIOUS STATE OF THE DEAD.

E. A. S.: (1) Job 14:22 relates to a living, not a dead man. Whatever view may be taken of the state of the soul in death, it must be admitted that the flesh of the dead does not suffer pain. It is probable that in verse 22 Job drops back in his argument, and resumes the consideration of the condition of man in life, right where he left it in verse 19 to speak of man in death.

(2) There is not room in the Question Department for an exposition of the 38th and 39th chapters of Ezekiel.

#### 289.—THE PRIESTS AND THE CANDLESTICKS.

W. A. G.: (1) The priests spoken of in Heb. 8:4 were the priests of the Mosaic law.

(2) The seven candlesticks of Rev. 1:12 were in no way connected with the candlestick of the

temple, which had seven branches. The latter was a type of something in heaven (Rev. 4:5) the former of the churches in Asia; and they in turn of the church of Christ in all ages. See "Thoughts on the Revelation."

#### 290.—THE SECOND COMING OF CHRIST.

H. H. B.: (1) The second coming of Christ will take place at the commencement of the thousand years. (2) He will be seen by the natural eye and not through the prophecies merely; else the wicked would not see him at all. Matt. 24:30; Rev. 1:7.

#### 291.—THE THREE THAT BEAR WITNESS.

F. D.: The revisers of the New Testament left out what they did of 1 John 5:7 because they did not find it in the oldest manuscripts. It is not impossible that it was inserted originally to support the doctrine of the Trinity.

#### 292.—THE RIGHTEOUS DEAD AND THE LIVING.

L. M. W.: (1) Your question about voting you will see answered in substance in another place.

(2) For an exposition of Prov. 16:4, see REVIEW vol. 61, p. 379, and question 247.

(3) 2 Tim. 4:1 would not conflict with the doctrine that the judgment of the living and the dead will be entered upon before the visible appearance of Christ, as the expression, "at his appearing," used therein would not necessarily limit the commencement of the judgment to the precise moment when the Advent will take place. 2 Tim. 4:1, as given in the new version, would remove your difficulty entirely. Here it is: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom."

#### 293.—THE RESURRECTION OF INFANTS.

D. P.: For proof that infants will be resurrected, see the following texts: Rev. 20:12; John 5:28, 29; Jer. 31:15, 16; and Matt. 2:17, 18.

#### 294.—THE 434 YEARS.

J. D. C.: You say that you cannot see how in the article entitled "The Temple in Heaven" (REVIEW for Nov. 4) I make the 434 years reach from B. C. 408 to A. D. 27. Try these figures: Add to B. C. 407 the 27 years from A. D. 1 to A. D. 27, inclusive, and you will have 434 years as a result. But as the wall was completed some time before the commencement of B. C. 407—say about the middle of B. C. 408—we commenced our count about six months too early. We must therefore jog the end of our 434 years backward six months. This would bring us to the middle of A. D. 27.

Take a like course with the 483 years which also trouble you. 456 years from B. C. 1 carry us back to the close of B. C. 457; 27 years A. D. added to 456 B. C. equal 483 years in all. But the commandment went forth in the middle of B. C. 457 instead of the commencement of B. C. 456. We must therefore move the termination of the 483 years backward six months. That would bring it to the middle, instead of the close of A. D. 27, just where I located it in my article.

#### 295.—THE TERM "RESURRECT."

H. F. H.: You query why I use the word resurrect in my articles, and seem to think that there is no such word in the English language. I answer that my use of the word is correct. I am aware that it is not found in the body of Webster's Unabridged Dictionary, but it is given in the Supplement of the late editions of that work.

#### 296.—CONTENTS OF THE ARK.

H. A. S.: I see no conflict between the 9th and 21st verses of 1 Kings 8. In the 9th verse it is stated that there was nothing in the ark save the two tables of stone. In the 21st verse it is declared that the covenant was in the ark. These two expressions mean the same thing. The commandments and the tables upon which they were written are sometimes styled the "covenant," because the commandments furnish the conditions of the covenant which the Lord made with the people. This is admissible, as it is common to speak of the conditions of any covenant as being a covenant in themselves.

#### 297.—VOTING FOR ST. JOHN.

A. J.: You wish to know why Seventh-day Adventists voted for St. John. I answer that only a portion of them did so. It is not to be supposed that a whole denomination of thinking men could

be brought to a point where all would see exactly alike on questions of public policy such as divided the political parties this fall. In such matters the right of individual judgment should not be questioned.

#### THE DUTY TO VOTE.

H. S. C.: The question whether Seventh-day Adventists should vote is one in regard to which our people are divided in sentiment. Some do and some do not vote. As an individual I see no serious objection to voting, provided the one doing so does not drink in too much of the spirit of the mere politician. This is one of those things concerning which every man should be fully persuaded in his own mind, and then carry out his own conviction in the fear of God. Let not him who votes judge him who does not vote: to his own Master he standeth or falleth. Rom. 14: 1-4.

#### THE ORIGINAL LANGUAGE.

H. P.: It is impossible to tell what language Adam and Eve used as a vehicle of thought. It is by no means certain that there has been any language since the confusion of tongues at Babel that would answer to it. If there has been, the presumptions would rather favor the idea that the Hebrew would resemble it more nearly than any other.

## Ministers' Department.

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

### THE REFORMATION.

(Continued.)

II. THE REFORMATION IN SWITZERLAND was contemporaneous with, but independent of, the German Reformation, and resulted in the formation of the Reformed communion as distinct from the Lutheran. It agreed with the German in all the essential principles and doctrines, except that on the mode of Christ's presence in the eucharist; but it departed further from the received traditions in the matters of government, discipline, and worship, and aimed at a more radical, moral, and practical reformation of the people. It naturally divides itself into three periods: the Zwinglian, from 1516 to 1531; the Calvinistic, to the death of Calvin in 1564; and the period of Bullinger and Beza, to the close of the 16th century. Zwingli commenced his reformatory preaching against various abuses in 1516. At first he had the consent of the bishop of Constance, who assisted him in putting down the sale of indulgences in Switzerland; but a rupture occurred in 1522, when Zwingli attacked the fasts as a human invention and many of his hearers ceased to observe them. The magistrate of Zürich arranged two public disputations, and on both occasions Zwingli, backed by the authorities and the great majority of the people, triumphed over his papal opponents. The churches of the city and the neighboring villages were cleared of images and shrines, and a simple, almost puritanic mode of worship took the place of the Roman Catholic mass. To settle the controversy for the republic, a general theological conference was held at Baden in May, 1526. Its result was in form adverse, but in fact favorable to the cause of reformation. At last it came to open war between the Reformed and Catholic cantons, and Zwingli, who accompanied his flock as chaplain and patriot, met a heroic death on the field of battle. Thus the progress of the Reformation was suddenly arrested in the German portions of Switzerland, and one-third of it remains Catholic to this day; but it took a new start in the western or French cantons, however, and rose there to a higher position than ever.

John Calvin, a Frenchman by birth and education, but exiled from his native land for his faith, found, provisionally, a new home in 1536 in the little republic of Geneva. Here he developed his extraordinary talents and energy as the greatest divine and disciplinarian of the Reformation. His theological writings exerted a formative influence on all the Reformed churches; while his legislative genius developed the Presbyterian form of church government. Calvin died after a most active and devoted life in 1564, leaving as successor the able and worthy Theodore Beza, who died in 1605.

III. THE REFORMATION IN FRANCE.—While the Reformation in Germany and Switzerland carried with it the majority of the population, it met in France with the united opposition of the court, the hierarchy, and the popular sentiment, and had to work its way through severe trial and persecution. The tradition in that country was favorable to a change, as France had always maintained a certain degree of independence of Rome, and as the university of Paris, once the center of European intelligence and culture, had strongly urged a thorough reformation; but it was only after the successful establishment of the Reformation in French Switzerland, that the movement became serious in the neighboring kingdom. Calvin and Beza may also be called the fathers of the French Reformed church, as their pupils returned as missionaries to their native land.

The Roman Catholic party, backed by the majority of the population, was headed by the dukes of Guise, while the Protestant party, numerically weaker, but containing some of the noblest blood and best talent of France, was headed by the princes of Navarre, the next heirs to the throne. Three civil wars followed in rapid succession, when the court and the duke of Guise resorted to treason, and concerted a wholesale slaughter of the Huguenots in the memorable St. Bartholomew's night, Aug. 24, 1572. Six other civil wars followed with varying fortune, and terminated at last in the victory of Prince Henry of Navarre, who, after the assassination of Henry III., ascended the throne.

This seemed to decide the triumph of Protestantism in France, but the Roman party, still more numerous and powerful, and supported by Spain and the pope, elected a rival king and threatened to plunge the country into new bloodshed. Then Henry, from political and patriotic motives, but apparently not from religious conviction, adjured the Protestant faith, in which he had been reared, and professed Roman Catholicism. At the same time, however, he secured to his former associates, then numbering about 760 congregations, in spite of the remonstrance of the pope and the bishops, a legal existence and the right of the free exercise of religion, by the celebrated edict of Nantes in 1598, which closed the stormy period of the French Reformation. From that time it flourished, until the edict was revoked in 1685. Since then it has survived the most cruel persecutions, and enriched by thousands of exiles the population of every Protestant country in Europe and America.

IV. THE REFORMATION IN THE NETHERLANDS was kindled partly by Lutheran influences from Germany, but mostly by Reformed and Calvinistic influences from Switzerland and France. Its first martyrs, Esch and Voes, were burned. The despotic arm of Charles V. and his son, Philip II. of Spain, resorted to the severest measures for crushing the rising spirit of religious and political liberty. The duke of Alva surpassed the persecuting heathen emperors of Rome in cruelty, and according to Grotius, destroyed the lives of 100,000 Dutch Protestants during the six years of his regency. Finally, after long and patient endurance, seven of the northern provinces rose in open revolt against the intolerable yoke of foreign tyranny, and formed a federal republic, first under the leadership of William, prince of Orange, and after his assassination under his son Maurice. A long and heroic struggle ensued, which accomplished their independence of the church of Rome and the crown of Spain. The southern provinces, however, remained Roman Catholic and subject to Spain. The orthodox church of Holland has been represented in the United States since 1609 by the Reformed Protestant Dutch church, the second oldest denomination in the United States. The Protestantism of Holland is predominantly Calvinistic.

V. THE REFORMATION IN HUNGARY.—This country was first brought into contact with the reform movement by disciples of Luther and Melancthon, who had studied at Wittenberg. Ferdinand I. granted to some magnates and cities liberty of worship, and Maximilian II. increased it. The German settlers mostly adopted the Augsburg confession and organized the Lutheran church, while the native people held to the Helvetic confession and the Reformed church. Rudolph II., coming in power, suppressed religious liberty, but Prince Stephen Bocskai, strengthened by his alliance with the Turks, reconquered by force of arms

full toleration for the Lutherans and Calvinists in Hungary and Transylvania.

VI. THE REFORMATION IN POLAND was prepared by fugitive Bohemian brethren or Hussites, and promoted by the writings of the German Reformers. King Sigismund Augustus favored the movement and corresponded with Calvin. The most distinguished Protestant of that country was Jan Laski, a Calvinist, who fled from Poland for his faith, but was called back by the Protestant nobility. Aided by several friends, he translated the Bible, and labored for the union of the Reformed and Lutheran churches. A compromise between the two parties was effected, but subsequently internal dissensions, and the efforts of the Jesuits, greatly interfered with the prosperity of Protestantism in that country. The German provinces then belonging to Poland opened likewise the door to the Reformation, and adopted the Augsburg confession.

VII. THE REFORMATION IN SCANDINAVIA.—The Reformers of Sweden were two brothers, Olaf and Lars Peterson, disciples of Luther. Gustavus Vasa, who delivered the country from the Danes and became king, favored Protestantism from political and mercenary motives; the whole country, including the bishops, followed without much difficulty. He appropriated a large portion of the wealth of the church to meet the expenses of his wars and administration. Sweden adopted the Lutheran creed, to the intolerant exclusion of every other, and also did great service to the cause of Protestantism in Europe, by its gallant king Gustavus Adolphus, during the 30 years' war.

Denmark became likewise an exclusively Lutheran country, with an Episcopal form of State Church government, under Christian III. A diet at Copenhagen destroyed the political power of the Roman clergy, and divided the church property between the crown, the nobility, and the new ecclesiastical organization. From Denmark the Reformation passed over to Norway. The archbishop of Drontheim fled to Holland with the treasures of the church; another bishop resigned; a third was imprisoned; and the lower clergy were left the choice between exile and submission to the new order of things, the latter of which most of them preferred. Iceland, then subject to Danish rule, likewise submitted to the reform.

(Concluded next week.)

### PRRACHING TO THREE PEOPLE.

It is not easy to tell by outward circumstances what will be the ultimate results of labor in the cause of Christ. The efforts which we esteem least may be most signally blessed, and when circumstances may appear most forbidding blessing may most abound.

A Christian friend informs us that a number of years ago an earnest preacher, named John Holmes, had an appointment to preach one evening at Castlebar, in Ireland. On arriving at the place he found a congregation of three, to whom, not daunted or discouraged, he preached the words of everlasting life, doing his work for God in faith and zeal. One of the persons present was converted—a young man, who grew in grace, and was subsequently called to the ministry of God and greatly used of the Lord in his service. It was a good hour's work when John Holmes preached the gospel of Christ to a congregation of three at Castlebar. One soul saved is worth a life of labor, and especially when that soul thus won becomes a soul winner, and gathers others to the ark of God, as has that Castlebar convert, since known throughout the world as William Arthur, author of "The Tongue of Fire."—*The Christian*.

—I look upon the doctrine of grace as my Lord's garments, and they smell of myrrh, and aloes, and cassia. I look upon his precepts as his scepter, and it is a rod tipped with silver, and I delight to touch it and find comfort in its power. I look upon the gospel ordinances as the throne upon which he sits, and I delight in a throne of ivory overlaid with pure gold. But oh! his person is sweeter than his garments, dearer than his scepter, more glorious than his throne. He himself is altogether lovely, and to love him is the very heart's core of true religion.—*Spurgeon*.

## Progress of the Cause.

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

### THE SIFTING OF PETER.

"Behold Satan hath desired to have you, that he may sift you as wheat." Luke 22:31.

In St. Luke's Gospel we are told  
How Peter in the days of old  
Was sifted;  
And now, though ages intervene,  
Sin is the same, while time and scene  
Are shifted.

Satan desires us, great and small,  
As wheat, to sift us, and we all  
Are tempted;  
Not one, however rich or great,  
Is by his station or estate  
Exempted.

No house so safely guarded is  
But he, by some device of his,  
Can enter;  
No heart hath armor so complete  
But he can pierce with arrows fleet  
Its center.

For all at last the cock will crow  
Who hear the warning voice, and go  
Unheeding,  
Till thrice and more they have denied  
The Man of sorrows, crucified  
And bleeding.

One look of that pale, suffering face  
Will make us feel the deep disgrace  
Of weakness;  
We shall be sifted till the strength  
Of self-conceit be changed at length  
To meekness.

Wounds of the soul, though healed, will ache;  
The reddening scars remain, and make  
Confession;  
Lost innocence returns no more;  
We are not what we were before  
Transgression.

But noble souls, through dust and heat  
Rise from disaster and defeat  
The stronger;  
And conscious still of the divine  
Within them, lie on earth supine  
No longer.

—H. W. Longfellow, in Harper's Magazine.

### ITALY.

**BARL.**—This is a beautiful city of 100,000 inhabitants, situated on the Adriatic. I have been here five days, and have given ten discourses to a deeply interested audience. I found three persons partly keeping the Sabbath, and now leave at least six persons obeying. Among the obedient are the Baptist preacher and his wife, and the wife of the minister of the Free Church. This denomination split off from the National Church about the time of the start of the Advent movement. Bro. Biglia, of Naples, has served as an interpreter. This is a fervent, affectionate people, and I am strongly attached to them. D. T. BOURDEAU.  
Nov. 24.

### MICHIGAN.

**BUEL, DEC. 9.**—Our meetings still continue at this place, although the rainy weather of the last few days has prevented holding them every evening. Lately there has been an undercurrent of adverse influences working against us, which were beyond our control. This evidently has hindered some from taking their stand with us. We know of six that have begun to observe the Sabbath, and we hope for some others. A brother living here that had returned to the use of tobacco, has given it up, and is rejoicing in a clear conscience and a clear head. A sister has obtained a like victory over her tea. May all that have the light of present truth thus obtain the victory over all idols. ALBERT WEEKS.

### WISCONSIN.

**POY SIPPI.**—After our good General Conference, which I attended, I went to Poy Sippi, Wis., to attend our State meeting, held November 27 to Dec. 5. This meeting was of such a character, both in spirituality and plans laid for the spread of the truth, that it will long be remembered. I never witnessed the blessing of God come upon a

body of ministers in so marked a manner, uniting their hearts in brotherly love, as I did here. We believe the cause in Wisconsin will prosper, as it does already; and although sorry to give up our beloved Bro. Decker to go to other fields of labor, we feel assured that the God of Israel will not only go with him, but will stay with us and bless us all in the great work in which we are engaged. I labored as usual among the Scandinavians, holding a meeting with them every day. After the close of the meeting I left to fill appointments in other places; and the rest of the brethren either returned to their homes or to their missionary fields with a spirit of zeal and consecration to the work of saving our fellow-men from everlasting destruction. J. F. HANSON.

Chicago, Dec. 9.

### OHIO.

**GREENSBURG, TRUMBULL CO.**—Since our last report we have labored but little in word and doctrine. We have not been idle, however. Eight weeks ago yesterday we appointed a meeting to consider the subject of building a meeting-house at this place. Some of the brethren from North Bloomfield were present. All seemed pleased with this new project, and entered heartily into the work. We have taken charge of the job, laboring on the building, which is now inclosed and plastered. The brethren here will now look after its completion, the seating, etc. They have a very neat church 28x42 ft. We will attend the general meeting at North Bloomfield Dec. 13, 14, after which we expect to hold a series of meetings in Mecca, six miles from here. We feel our need of special help from God as we enter a new field of labor. Remember us at a throne of grace.

W. J. STONE.

O. J. MASON.

Dec. 8.

**MARION CO.**—Nov. 28th I visited this county, five miles south of Larue. I had sent tracts, books, and papers there last spring. A Mrs. Olmstead was keeping the Sabbath. Now her husband and another family are keeping it. Nov. 29, Sabbath, the two families met. We had Scripture reading and prayer. They did not understand that they should commence keeping the Sabbath at sunset, having all their work done at that time, that they might be in a condition to enter upon its sacred hours with reading of the Scriptures and prayer. Other Scriptures explained the subjects of tithing and health reform. Here is a good beginning. They have not heard any preaching on present truth. I talked with another family on the commandments. One man says he will sell his swine and buy beef, as he is convinced that pork is hurtful. Who will look after this new field and send them reading?

J. T. ALVERSON.

### MINNESOTA.

**GARDEN CITY AND VERNON CENTER.**—Since returning from the General Conference we have visited the above places, where we held tent meetings the past season. We found the friends at Garden City steadfast in the faith, and growing in the knowledge of the truth. Weekly Bible-readings are held, besides the regular Sabbath prayer and social meeting. Their Sabbath-school, though small, is in a prosperous condition.

A tract society of eight members was organized. These friends have the spirit of labor, and we believe that if they faithfully let their light shine, the Lord will add to their numbers.

At Vernon Center we found those who had embraced the truth still holding on. We visited each family, and held three meetings, which seemed to give them courage. A club of five *Instructors* was ordered, also three lesson books. These will be used in family Sabbath-school work, until steps can be taken for a regular organization. Took one short-term subscription for the *Review*, and sold four dollars' worth of books. At both these places a few more signed the covenant. There are now in Garden City and Vernon Center twenty-three in all that have entered into this relation, and are trying to keep the commandments of God and the faith of Jesus. We praise the Lord for his salvation that has been manifested here, and are of good courage.

W. B. WHITE.

WM. SCHRAM.

Dec. 8.

### INDIANA.

**WHITE COUNTY.**—Since our camp-meeting I have been laboring in this county, most of the time at Brookston. The principal object of my stay at this place has been to assist in the erection of a house of worship. We have the building up, and partly enclosed. The company of commandment keepers here are apparently growing in grace and in the knowledge of the truth. Not many outsiders attend our meetings, as we have to meet at private houses, but the cause has many warm friends. The small company at Monticello are doing remarkably well. They also hold their meetings at a private house.

Three days last week, including the Sabbath, I labored with the church at Idaville. The company at this place have been greatly neglected, yet I found them very firm. If possible, I shall hold a series of meetings at this place in the near future. The interest to hear is good, and the bitter prejudice is dying out.

Yesterday I spoke twice at Mt. Olive. In the evening three united with us. Two of these, a husband and wife, were members of the Methodist denomination formerly. The wife had been baptized, and was taken into full fellowship, while the husband was received subject to baptism, as was also the third party, who never had identified himself with any order, there being no organization at this place. These parties united with the church at Idaville. The seed sown in this part of the State seems to have taken root, and we can but rejoice in the spread of the truth. Brethren, pray for the cause in White County. J. S. SHROCK.

Dec. 8.

### VERMONT.

**KEELER'S BAY AND SOUTH HERO, DEC. 8.**—For the last week there has been a very strong undercurrent of opposition to the Lord's work in these places, which proves some to be "stony ground" hearers. There are also a large number who are fully convinced that we have the truth, but are thinking there will yet be "a more convenient season." Some who have received the Sabbath are leaving off the use of tobacco. We have a Sabbath-school partially organized. We closed our public meetings one week since, and Brn. Kellogg and Farman the Tuesday following went about fifteen miles to a new field. I have remained to bind off the work. Have held eight Bible-readings there last week, which seem to be productive of much good. I remain a few days longer, then I go to join our brethren who are in the new fields a little to the east on the main land. When our brethren who went to the new field had canvassed two days a letter received contained the following: "I have canvassed for two days, having taken eight orders for 'Sunshine at Home' and *Signs* for three months and one subscription for one year without 'Sunshine.' Have sold quite a quantity of tracts, one 'United States in Prophecy,' one 'Household Manual,' and two dictionaries, besides holding one Bible-reading. I am of good courage."

This is what a score in Vermont might do if they would only give themselves to the work, and the *Signs* might be put into hundreds of families that now are in darkness. If they only thought so, there are many who could sell select packages of our tracts, which furnish the very best reading matter that can be placed in a reader's hands. We are of good courage, and want not only to take pleasure in this work, even though it bring reproach and distress for Christ's sake, but to see all others join in this work who can do so.

Will those writing to me please address me at South Lancaster, Mass., and it will be promptly forwarded. A. O. BURRILL.

—The best atonement for evil deeds is to set about the performance of worthy ones.

—The great comprehensive truths written on every page of our history, are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the sanctions of the Christian religion.

## News of the Week.

"Tidings of these things came"—Acts 11: 22.

FOR WEEK ENDING DEC. 13.  
DOMESTIC.

—The new dry-dock at St. John, N. F., which cost \$600,000, was opened Wednesday.

—The Home Rubber Works at Trenton, N. J., burned Sunday, involving a loss of \$70,000.

—The internal revenue for the first quarter of the fiscal year of 1884 was \$38,375,676.

The Canadian revenue for November fell off \$165,000, and the expenditures for the month exceeded the revenue collected by \$811,000.

—Exports from New York (specie excluded) for the week ended yesterday—\$9,456,000—are \$4,185,000 greater than for the previous week.

—At New York last week 157 persons died from consumption, 77 from pneumonia, and 43 from bronchitis—the highest record known of these diseases.

—Three inches of snow fell Monday at Bakersfield, Cal., which is unprecedented in the history of that section of the State.

—At General Grant's urgent request, the bill introduced in the Senate last week giving him a pension has been withdrawn.

—A worm which thirty years ago destroyed many of the pine trees in North Carolina is again making havoc there this season.

—A. B. Wheeler, who invented the Wheeler and Wilson sewing machine, was placed in an insane asylum Wednesday.

—For the year ended Sept. 30, the New York Central Road earned, net \$10,000,000, and paid more than \$7,000,000 in dividends.

—Wilkinson Brothers' private bank at Syracuse, N. Y., failed Wednesday for about \$500,000, preferences for \$98,600 being given. The depositors are principally farmers, who will lose everything.

—The wheat yield of California this year, officially reported, is 57,420,188 bushels, leading all other States in the Union. This is the product of 3,587,861 acres, being an average yield of 16.4 bushels.

—Inside of four weeks a boy in New York City bought and read fifteen five-cent novels, and committed a murder—the sowing and harvest both inside of a month.

—The treaty between the United States and Hawaii, signed Saturday, merely provides for the extension of the present treaty for seven years from the date of ratification.

—Italian railway laborers threaten to burn the town of Port Rowan, Ont., unless they are paid by Wednesday. Troops are going forward, and bloodshed is anticipated.

—A remarkable case of conscience came to light in Brooklyn Tuesday. A man who had not paid his taxes for years walked up to Collector Turner's office and planked down \$2,300.

—Clearing-house exchanges last week—\$866,773, 139—are \$206,918,055 greater than the preceding week. As compared with the corresponding period in 1883, the falling off is \$262,152,240.

—William H. Vanderbilt filed in New York Tuesday a judgment for \$155,407 against General Grant—money loaned the General a few days before the failure of the firm of Grant and Ward.

—Colonel C. B. Morton, who, while Deputy Postmaster of Brooklyn, fled to Europe for unknown reasons, returned Wednesday, and surrendered. He gave bail, and friends claim that he can fully explain his absence.

—Loggers in the northern pineries are reported to be in a wretched condition, some of the Swedes selling their labor for 10 cents a day. For food they are furnished rye bread and coffee, with salt meat three times a week.

—Francis Murphy has inaugurated another temperance revival in Pittsburg, Pa., which promises to excel that of eight years ago. Twenty-five hundred signatures to the pledge have been obtained since last Sunday.

—At 2:20 o'clock Saturday afternoon, the American flag was unfurled from a staff on the top of the Washington monument as the signal of the completion of the work, which was commenced in 1848. The total weight of the monument is 160,000,000 pounds. The total cost was \$1,130,000.

—Senator John Sherman favors the stoppage of the coinage of the silver dollar, or else making it 470 grains, instead of 412½, which would raise it to a gold standard and make it passable throughout the world. If this change were made, Mr. Sherman states that he believes the effect on trade would be magical.

—Thefts from stores at Charleston, W. Va., led to an investigation and the discovery that a band of boys, fully organized, and having grips, passwords, etc., were the robbers. Their headquarters were in an unfrequented section, and their meetings were always held at night.

—The pension list is steadily growing, and an enormous draft on the public purse is made to meet increasing obligations. For the present quarter \$17,000,000 is demanded. The House Committee Wednesday agreed on a bill setting aside \$60,000,000 for the payment of pensions during the next fiscal year.

—For some weeks past there have been rumors about strange subterranean fires in one of the mountains on Black Creek, Highland Co., Va. The phenomenon was thoroughly investigated Dec. 7 by Mr. Sylvanus. Ascending the summit the ground was so hot he could scarcely walk on it. At a depth of twelve inches the ground was found smoking and burning. The earth was in a high state of perspiration. Upon exposing the burning substance to the air, it glows with livid heat, crackling and sending forth tremendous volumes of smoke. Two columns of smoke came from the opening made—one dark red, the other black. The kind of substance dug up looked like brick dust, and could be squeezed into a ball like wax.

### FOREIGN.

—A dispatch from Alexandria says De Lesseps has obtained from the Egyptian government concessions for a fresh water canal from Hagazig to Port Said.

—It is announced that Count Herbert Bismarck will begin his duties as Under Secretary of State, at Berlin, in January.

—A pearl weighing sixty-three carats, and valued at \$17,000, was recently purchased for \$90 from an Indian at Guaymas, Mexico, and has been shipped to London.

—Early last week Prime Minister Ferry gave the powers official information of the complete cessation of cholera in France, and requested them to abolish their precautions against France.

—The Spanish and British authorities in the vicinities of Gibraltar, have been getting into trouble. The latest collision was brought about by the capture by a Spanish cruiser, of a vessel in British waters which was supposed to be a smuggler. The British thereupon sent an armed launch in pursuit. The vessel was recaptured, and along with its captor was towed into the harbor. What the result will be is not yet clear.

—Some excitement is caused in London by rumors to the effect that English merchant vessels are fitting out, and loading with cargoes, intending to run the French blockade of the Chinese ports. French papers express great indignation at the scheme, and say that the humiliation that was visited on England for her course in breaking the American blockade during the rebellion may be repeated. It is said that the English government will not do anything in the way of preventing the consummation of such a scheme unless there is a formal declaration of war between the two belligerents. Earl Granville says that English mediation between China and France is not only still possible, but that England was perfectly willing to use friendly offices as mediator the moment both France and China should ask English advice concerning the Chinese dispute.

### RELIGIOUS INTELLIGENCE.

—It is a matter of devout thanksgiving that although for the last 125 years a ship has left England annually for the Moravian missions in the Arctic regions, not a single vessel or passenger has been lost by storm, iceberg, or wreck.

—Rev. J. L. Potter, at Teheran, Persia, has translated the first part of "Pilgrim's Progress" into the Persian; and a lady in Chicago has sent him \$650 to print it. Thus that most useful and interesting of all uninspired books sets out on a new career in a language that never before knew its beauty and its worth.—*Interior.*

—In civilized Protestant America the Bible is in many States excluded from the public schools. In the public schools of Greece the four gospels of the New Testament are used as a reader by the children of the most advanced classes of the primary department, and the new minister of education proposes to extend their use into the higher schools.

—Presbyterians are not much given to relics; but two articles have just been received in Philadelphia by Rev. Dr. Breed, from Scotland, which must be viewed with interest. They are a sword which, it is alleged, was used in Prague, Bohemia, to execute Protestant heretics, and a silver communion cup, lately exhumed, after having been buried more than two hundred years. After being exhibited in this country for a few weeks they will be returned to Scotland.—*Interior.*

## Obituary Notices.

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

**BANKS.**—Died of typhoid fever, near Bancroft, Mich., Nov. 16, 1884, Sr. Cora Banks, aged 20 years, 7 months, and 28 days. She assisted in caring for a family afflicted with the disease mentioned, and was herself soon prostrated with the same. Though apparently in the bloom of health, less than three weeks brought her to the silent tomb. Her sufferings were intense, but she bore them with patience. Nearly twelve years ago her parents embraced present truth under the labors of Eld. Corliss. Cora has grown up in the love of the truth, was baptized a few years since, and will be greatly missed in the Sabbath-school and in the church. Funeral attended by the writer.

F. D. STARR.

**HOUGH.**—Died at Bear Grove, Iowa, Nov. 25, 1884, of bilious fever, my father, Alfred Hough, in the 78th year of his age. Father embraced present truth twenty three years ago, after thoroughly and candidly investigating all the points of truth as connected with the third angel's message. Father was a man of firm integrity. He loved the truth, and desired to live till the coming of the Lord, but felt resigned to the will of God, and confidently trusted that he would have part in the first resurrection. He leaves three sons and several grand children to mourn their loss. But we mourn not as those without hope. Funeral services were conducted by Eld. Sorrenson at the Elkhorn church, of which he was a member.

E. E. HOUGH.

(Sandhedens Tidende, please copy.)

**TALIAFERRO.**—Died in Battle Creek, Mich., Nov. 23, 1884, Sr. Maria Taliaferro, of Flint, Mich., aged 59 years, 10 months, and 22 days. In September, 1881, she was stricken with paralysis of the entire right side, but after a few months so far recovered as to visit among her children and friends. Nov. 13, 1884, she was again stricken by a second shock, but of the entire left side, and lingered in a helpless condition until death claimed her as its victim. At the early age of eighteen she gave her heart to God and united with the Baptist church, where she was a beloved member until about three years ago, when she became convinced on the Sabbath and other truths held by S. D. Adventists, since which she has united her interests with us. In her death we mourn the loss of one who, by an exemplary life, had won for herself the love and esteem of all who knew her. But we mourn not as those without hope, for we look forward to the time when Jesus shall call forth from the dust the sleeping saints and we shall see her again, made immortal in the kingdom of God. Her remains were brought home, and the funeral held from our house of worship on Tuesday, Nov. 25, at 2 P. M. Comforting words were addressed to the family and friends by Eld. H. M. Kenyon from Isa. 40: 6-8.

G. H. RANDALL.

**MORRISON.**—Died at Fort Scott, Kan., Nov. 27, 1884, John, son of Frank and Mary Morrison, aged 12 years, and 2 days. Johnny was sick seven days. His illness is supposed to have been caused from a cigarette which he was persuaded to smoke by companions at school. He was a faithful Sabbath-school scholar, his lessons being well learned and promptly recited. At the family altar he was faithful to take part. These, and his submission and deep contrition for past wrongs, give his sorrowing parents great hope that he will come up with the glorified. Words of comfort were spoken by the writer from Rev. 14: 13.

T. H. GRUBBS.

**GILBERT.**—Died at his father's residence near Kalamazoo, Mich., Nov. 12, 1884, of Diphtheria and blood poisoning, Carl K. Gilbert, aged 18 years and 6 months. During his last sickness, he made known the fact that for some months past he had been exercised on the subject of religion and especially on the second coming of Christ. He expressed a determination, if his life was spared, to obey all of God's commandments. Before death hushed his voice, it was heard in prayer. He was buried without funeral services, but an address was given in memory of him Nov. 30, from 1 Cor. 15: 21, 22.

M. B. MILLER.

**IDEN.**—Died of congestive chills caused by malarial fever, Oct. 30, 1884, in Battle Creek, Mich., Johnathan Iden, aged 57 years, 5 months, and 29 days. Bro. Iden embraced the doctrines held by Seventh-day Adventists twenty-seven years ago, when their numbers were few and before they became an organized body. At the time of his death he was a member of the church in Jefferson, Mich. Before giving up his life he expressed his willingness to do so if it was the Lord's will. He leaves a companion and five children with other relatives to mourn his loss. An address was given at the funeral from James 4: 14.

M. B. MILLER.



# The Review and Herald.

BATTLE CREEK, MICH., DEC. 16, 1884.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.]

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We hear good reports from the meeting of Sr. White with the brethren in Chicago, Sabbath and Sunday, Dec. 6, 7. Meetings were held in the hall of the Washingtonian Home, and Sr. White is reported as having unbounded freedom in speaking. The party for California left Chicago on Monday, under favorable circumstances, with feelings of courage and good cheer.

### JANVASSERS FOR GOOD HEALTH WANTED.

THE publishers of *Good Health* desire to secure within the next thirty days a thorough canvass for the journal of every church of S. D. Adventists. A good commission will be given. Volunteer agents are called for. Outfits will be furnished free. Address, Health Publishing Company, Battle Creek, Mich.

### NEW EDITION! NEW EDITION!

A GREAT SUBJECT WELL TREATED.

DURING the Conference there was laid upon our table a copy of Eld. Waggoner's revised and enlarged work on "The Atonement in the Light of Nature and Revelation." A pressure of other matters has delayed a notice of this work until the present, but we are now happy to call the reader's attention to it. We consider this one of Eld. Waggoner's best works. It is now brought out in fitting form, 368 large pages, clear type, well bound in muslin, stamped in black and gilt. It is for sale at this Office. Price \$1. For a more extended notice of the subject, see another column.

### SPECIAL REQUEST.

PLEASE DON'T NEGLECT IT.

Will the presidents of all our Conferences immediately advise us in regard to the forthcoming Year Book on the following points:—

1. How many copies do you wish?

2. Do you wish your Conference proceedings published in your respective editions?

Not many were able to decide these points while here at the Conference. We presume they can do so now. The Year Book should be in the hands of its readers by the first of January. And we can have it thus unless we are delayed by not receiving the information here called for. Hence we ask that there be not a moment lost in this matter.

### THE NEW ORLEANS EXPOSITION.

ELD. R. M. Kilgore writes that he has secured quite a liberal amount of space in a good location in the Exposition building, for the presentation of our work. This he regards as quite providential, as the demand is so great that many applicants have been turned away without securing even a square yard. Bro. K. speaks of an interesting acquaintance he has formed with a man whom he found in the city distributing "Bible Leaves." He has instructed this gentleman in the way of the Lord more perfectly and he has now commenced the observance of the Sabbath, and will help in our work during the Exposition.

### TENTS IN THE FIELD IN 1884.

IN response to inquiries addressed to the presidents of the different Conferences, in regard to the number of tents employed in tent-meetings the past summer, nineteen have reported with the following result:—

California has used 4; Illinois, 5; Indiana, 6; Iowa, 5; Kansas, 4; Kentucky, 2; Maine, 2; Michigan, 12; Missouri, 3; Nebraska, 4; New York, 2; Ohio, 4; Oregon, 1; Pennsylvania, 7; Tennessee, 1; Texas, 1; Upper Columbia, 2; Vermont, 2; Wisconsin, 6.

This gives a total of seventy-two tents that have been in the field the past summer.

### OUR PUBLISHING WORK.

DURING the past year, or from Nov. 1, 1883, to Nov. 1, 1884, there were printed at this Office, fifty-seven million, three hundred and sixty-seven thousand, eight hundred and fifty-one (57,367,851) pages of books, tracts, and pamphlets. This is more than *three times* the amount published in any previous year, except 1876, when the number of pages issued reached 20,213,104. The present year's work makes the aggregate number of pages issued from the commencement up to the first of November last, 325,304,698. These figures tell their own encouraging story.

In the line of periodicals the Office has issued during the past year, *REVIEW*, 515,880 copies; *Instructor*, 857,036; *Good Health*, 113,104; *Sentinel*, 554,928; *Gazette*, 31,063; *Tidende*, 60,420; *Harold*, 49,968; *Stimme*, 52,992, making a total of 2,235,391.

### "THE HONOR DUE TO GOD."

THIS is the title of a pamphlet recently published at the office of the *Signs of the Times*, which should be widely circulated among our people. It covers a neglected branch of religious duty very plainly and pointedly taught in the Holy Scriptures, clearly setting forth our duty to God concerning tithes and offerings. It presents the testimonies of the Scriptures on the subject of tithes in a clear and forcible manner, showing that this system originated in patriarchal times, before the Mosaic system, that it was incorporated into that system, and was continued and perpetuated by Christ himself. It is very pointed on the subject of offerings, setting forth the danger of robbing God in this important matter. We are free to say that this is the best presentation of this important subject we have seen among our people.

Perhaps there has never been a time when these

questions were of greater importance than at the present. As the message increases in power, and we are drawing near the time when the close of all things on earth will occur, these subjects should receive the most careful examination. We believe that our Conferences could afford to take special pains to circulate this pamphlet among their members; for it would result in bringing far more means into the cause than has been received in the past.

We urge our people to read this pamphlet carefully. Is it not wisdom to understand this as well as other religious points? And if withholding the tithe is robbing God, is it not a sin of some importance? The price of this pamphlet is 10 cents, and it is to be obtained at the *Signs* Office, the REVIEW Office, and the tract depositories.

G. I. B.

### MORE "SUNSHINE."

HERE at the REVIEW Office we are working with our utmost energy to prepare "Sunshine at Home" as rapidly as possible for the special demands now being made upon us. We have the largest force in our bindery we have ever had, and the books are being prepared at the rate of from 500 to 1000 per day, yet we are far behind our orders. Evidently there is going to be a great sale of "Sunshine."

We are glad our canvassers are working in all directions to circulate the *Signs of the Times* with this valuable book. We trust it will greatly increase the subscription list of the *Signs* and thus the reading of our valuable pioneer paper. Of course there is a special demand for the book in view of the near approaching holidays; but we have every reason to believe that it will meet with a rapid sale after the holiday trade closes. This scheme of circulating the *Signs* by means of this attractive book is evidently a great success. We should be glad to see the subscription list of the *Signs* run up to fifty or one hundred thousand the present year. We have no doubt that this will be accomplished if our colporters work in the right way, in the fear of God and exercise faith. We want to get our views out before the people. We believe that if those engaged in the colporter work do so with earnestness, and trust in God, he will give them success. Brethren and sisters laboring in the field, be of good courage. You are doing a noble work in circulating this pioneer paper by means of this excellent book." G. I. B.

### "THE LAW AND ITS PENALTY."

DURING the session of the last General Conference, among other subjects the committee on theology canvassed the law question bearing especially on some of the positions which were taken by myself and were published in the REVIEW last summer under the above heading. I wish now to say that I am alone responsible for the view presented respecting the origin and finality of the penalty. I am now satisfied, in accordance with the views of the committee, that the positions taken were wrong, and would lead to wrong conclusions. R. M. KILGORE.

### GENERAL MEETING FOR MISSOURI.

WE appoint a general meeting for the Missouri Conference to be held at Sedalia Dec. 25-29. Matters of deep interest to the work in Missouri will be considered, and plans will be laid for the coming year. Ministers, colporters, and tract workers are requested to attend. And we especially request that every member of the Board of Directors of the tract society be present, as we want to hold some Board meetings; also the librarians, and elders of churches. Let us spend the holidays in planning to finish up the work which the Saviour came to inaugurate.

DAN T. JONES, for Com.