

# Advent Review

## AND SABBATH HERALD.

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

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#### A CHRISTIAN CROSSLESS CANNOT BE.

A CHRISTIAN crossless cannot be!  
Then why this perturbation,  
When God with grief and pain seeks thee,  
Thou child of his salvation?  
The more the smart,  
Dearer thou art;  
The strokes that fall upon thee,  
Display the love that won thee.

A Christian crossless cannot be!  
Than this, God will, the rather  
That grief and pain thyself should see  
Come down from God the Father.  
Since it is so,  
'Tis well, I know;  
His love's own hand extending,  
No plagues can be sending.

A Christian crossless cannot be!  
Whence comes the art of praying?  
How from the world's vain pomp to flee,  
The soul on Jesus staying?  
Fling it not off,  
With bitter scoff,  
As though to God no debtor;  
It comes to make thee better.

A Christian crossless cannot be!  
Else, what would us awaken,  
When floating soft on sin's smooth sea,  
Untroubled and unshaken?  
Down comes the blight  
Of earth's dark night;  
The last great trumpet calling,  
Wakes us to woes appalling.

A Christian crossless cannot be!  
Thy hateful sins eschewing,  
It brings thee humbly to the knee,  
Thy love to God renewing.  
Vain world aside,  
Let God abide!  
Bethink thee! Ah, it moves thee;  
Eternal goodness loves thee.

Without a cross, nor would I be;  
I'll bear all that God sends me;  
The strokes that come, I will not flee,  
For still his wing defends me.  
Then, welcome fall  
His chastenings all,  
With Christ, now uncomplaining,  
At last, forever reigning!

—Advance.

### 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 BIBLE A MEANS OF BOTH MENTAL AND MORAL CULTURE.

BY MRS. E. G. WHITE.

"THE entrance of thy words giveth light; it giveth understanding unto the simple." The word of God presents the most potent means of education, as well as the most valuable source of knowledge, within the reach of man. The understanding adapts itself to the dimensions of the subjects with which it is required to deal. It occupied with trivial, common-place matters only,

never summoned to earnest effort to comprehend great and eternal truths, it becomes dwarfed and enfeebled. Hence the value of the Scriptures as a means of intellectual culture. Their perusal, in a reverent and teachable spirit, will expand and strengthen the mind as no other study can. They lead directly to the contemplation of the most exalted, the most ennobling, and the most stupendous truths that are presented to the mind of man. They direct our thoughts to the infinite Author of all things. We see revealed the character of the Eternal, and listen to his voice as he communes with patriarchs and prophets. We see explained the mysteries of his providence, the great problems which have engaged the attention of every thoughtful mind, but which, without the aid of revelation, human intellect seeks in vain to solve. They open to our understanding a simple yet sublime system of theology, presenting truths which a child may grasp, but which are yet so far-reaching as to baffle the powers of the strongest mind.

The more closely God's word is searched, and the better understood, the more vividly will the student realize that there is, beyond, infinite wisdom, knowledge, and power. Those who seek to find out God as he is revealed in the pages of inspiration, will learn the hard but useful lesson, that human intellect is not omnipotent; that without divine help, human strength and wisdom are but weakness and folly.

But when controlled by the love and fear of God, and devoted to his service, intellectual culture is a blessing. It is true that the world's men of learning are not easily reached by the practical truths of God's word. The reason is, they trust to human wisdom, and pride themselves upon their intellectual superiority, and are unwilling to become humble learners in the school of Christ. Our Saviour did not ignore learning or despise education; yet he chose unlearned fishermen for the work of the gospel, because they had not been schooled in the false customs and traditions of the world. They were men of good natural ability and of a humble, teachable spirit; men whom he could educate for his great work. In the ordinary walks of life there is many a man patiently treading the round of daily toil, all unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse and develop those dormant faculties. It was such men whom Jesus connected with himself; and he gave them the advantages of three years' training under his own care. No course of study in the schools of the rabbis or the halls of philosophy could have equaled this in value. The Son of God was the greatest educator the world ever knew.

The learned lawyers, priests, and scribes scorned to be taught by Christ. They desired to teach him, and frequently made the attempt, only to be defeated by the wisdom that laid bare their ignorance, and rebuked their folly. In their pride and bigotry, they would not accept the words of Christ, yet they were surprised at the wisdom with which he spake. They knew that he had not learned in the schools of the prophets, and they could not discern the divine excellence of his character beneath the lowly disguise of the Man of Nazareth. But the words and deeds of the humble Teacher, recorded by the unlettered companions of his daily life, have exerted

a living power upon the minds of men from that day to the present. Not merely the ignorant and humble, but men of education, intellect, and genius, reverently exclaim, with the wondering and delighted listeners of old, "Never man spake like this man."

The light and understanding which God's word imparts is not designed merely, or chiefly, to promote intellectual culture. For an object higher than any earthly or temporal good were the holy oracles committed unto men. We see therein revealed the great plan of human redemption, the means devised to free mankind from the power of Satan. We see Christ, the Captain of our salvation, meeting the prince of darkness in open battle, and, single-handed, obtaining the victory in our behalf. We learn, too, that by this victory, was opened to us a door of hope, a source of strength, and that we may, as faithful soldiers, fight our own battles with the wily foe, and conquer in the name of Jesus. The powers of darkness must be met by every soul. The young, as well as the old, will be assailed, and all should understand the nature of the great controversy between Christ and Satan, and should realize that it concerns themselves. All are actors in the scene, sharers in the conflict. To be armed for the battle, all need "the sword of the Spirit, which is the word of God."

In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God.

It is not enough to have an intellectual knowledge of the truth. This alone cannot give the light and understanding essential to salvation. There must be an entrance of the word into the heart. It must be set home by the power of the Holy Spirit. The will must be brought into harmony with its requirements. Not only the intellect but the heart and conscience must concur in the acceptance of the truth.

The entrance of God's word gives understanding to the simple,—those who are untaught in the wisdom of the world. The Holy Spirit brings the saving truths of the Scriptures within the comprehension of all who desire to know and do the will of God. Uneducated minds are enabled to grasp the most sublime and soul-stirring themes that can engage the attention of men,—themes that will be the study and the song of the redeemed through all eternity.

It is the knowledge which God's word supplies, and which can be found nowhere else, that we need above every other. We want to know what to do in this our day, to escape the snares of Satan and to win the crown of glory. If at any time we do not clearly understand the testimony of the Scriptures concerning any duty, we are bidden to go to the great Teacher. Whenever we lack wisdom, it is our privilege and our duty to ask of God. If we come in hu-

mility and faith, we shall not be sent empty away.

But when one sees clearly the claims of duty, let him not presume to go to God with the prayer that he may be excused from obedience because it involves a cross. Let him go, rather, with a humble, submissive spirit, asking for divine strength and wisdom, to accept and to practice the truth. "In all thy ways acknowledge Him, and he shall direct thy paths." Thus the "simple" may, by making God's word their rule of life, discharge its duties with true wisdom, being a living exemplification of the psalmist's words, "The entrance of thy words giveth light; it giveth understanding unto the simple."

If the youth will but learn of the heavenly Teacher, as did Daniel, they will know that the fear of the Lord is the beginning of wisdom. Having thus laid a sure foundation, they may, like Daniel, turn every privilege and opportunity, to the very best account. They may rise to any high in intellectual attainments. Those who consecrate themselves to God, and who have the protection of his grace and the quickening influence of his Spirit, will manifest keener intellectual power than the mere worldling. They will be able to reach the highest, noblest exercise of every faculty.

The study of the Scriptures would give to the world men of stronger and more active intellect than will the closest application to all the subjects which human philosophy embraces. Those especially who have the ministry in view should give diligent study to the word of God. In so doing, they may secure mental discipline, and at the same time gain such a knowledge of its rich stores that they can draw from the treasure-house things new and old.

There is a wide difference between what God has given men capacity to become, and the degree of excellence to which they actually attain. If it were considered a duty to cultivate all our powers to the fullest extent, they would be continually increasing. The Bible teaches men to act from principle, and whenever we successfully resist evil influence, we are strengthening that principle which has been assailed. The mere possession of talent is no guarantee of usefulness or happiness in life. Right principles are the only basis of true success.

It is necessary to think rightly, in order to act with wisdom. To form a well-balanced character, we must give attention to physical, mental, and moral culture; and for each of these, the Bible contains the most valuable instruction.

#### FORGIVENESS, ATONEMENT.

BY ELD. M. C. WILCOX.

ALTHOUGH often used synonymously, there is a great difference between forgiveness and atonement. The former is relative; the latter, absolute; the one for time, the other for eternity. Forgiveness is suggestive of a present probationary state; atonement, of probation past. The last named, so far as man is concerned, depends upon the former. Both come through Christ.

All who are born into this world find themselves sinners before God, condemned by his righteous law. Rom. 3:23. Even without a knowledge of God's written law, man realizes that he is a sinner. Rom. 2:15. The law was "ordained to life;" that is, if man had never transgressed its righteous principles, and had perfected a character thereby, he would have been granted life forevermore; but in the transgression of the law, that which was "ordained to life" becomes a cause of death. Rom. 7:10. The transgression of the law is sin. 1 John 3:4. "The wages of sin is death." Rom. 6:23. Eze. 18:4. Not only does death come as a due reward of sin, but sin, in and of itself, produces or terminates in death. James 1:15. Hence we see there is no hope in the law. On account of the weakness of the flesh, it holds and brings us under condemnation. Rom. 8:3; 7:9-11. But though man is condemned to death by the law, does that prove the law immoral, unjust, or defective? By no means; the inspired apostle guards it from reproach in each particular.

"Wherefore the law is holy, and the commandment *holy* and *just* and *good*." It is a perfect law; the honor and stability of God's moral government rests upon its maintenance. If man is rescued, it must be by a way which recognizes and maintains the honor of God's law.

But from this seemingly hopeless state, into which man was plunged by sin, there is deliverance. God's infinite love and wisdom devised a way whereby sinners can be saved and his justice remain untarnished, his government unimpeached. "Being declared righteous, freely, by his favor, through the redemption which [is] in Christ Jesus; whom God set forth as a propitiatory-covering, through faith in his blood; for a pointing out of his righteousness, because of the passing over of the previously committed sins, in the forbearance of God; with a view to the pointing out of his righteousness in the present season, to-the-end he might be righteous himself even when declaring righteous the [man] of faith of Jesus." Rom. 3:24-26 (Rotherham's translation, by Bagster and Sons).

Here we have the plan of salvation in brief. All have sinned and come short—worthy of death. Christ the Creator of countless worlds, a Being above law, perfect in holiness, offers to die. He died for his people, or those who will prove faithful (1 Thess. 5:10); he died also for the ungodly. (Rom. 5:6.)

He not being amenable to law, and having no sins for which to answer, can offer himself a substitute for fallen man. Upon him were laid our sins. Isa. 53; 2 Cor. 6:21. It was a free offering,—he "gave himself." Titus 2:14. God not only accepted that offering, but freely gave his Son. John 3:16; Rom. 8:32.

Through this offering forgiveness is granted on conditions. By coming to God with sincere sorrow for our sins, and the determination to do wrong no more, by faith in Christ forgiveness is granted us. God for Christ's sake forgives our sins. Eph. 4:32. The repentance, however, must be genuine, or forgiveness will not be granted. It will only be found when it is sought for with *all* the heart, when sin appears exceedingly sinful; every known sin is cherished no longer, and so far as possible, restoration is made. Jer. 29:13; Eze. 33:14-16. Christ's perfect righteousness covers our unrighteousness; his character is imparted to us, and our sins are "passed over." Rom. 4:7, 8. Our names are now written in the "book of life." We infer this from the fact that those thus forgiven have their names written there before their characters are proved. See Luke 10:20; Ex. 32:32; Ps. 69:28; Phil. 4:3, and others. We are now candidates for eternal life,—placed on a new probation. The sins passed over are not future sins, but "sins that are past," or "previously committed." These sins are not forever "forgotten" or "blotted out," but are "passed over" on the condition that we remain faithful. We have been freed, or liberated; it is now our duty to walk in liberty. If the pardon of Christ is still efficacious when we turn again to wickedness, it makes Christ the minister of sin, and pardon, license to do wickedly. Gal. 2:17, 18. But Eze. 33:14-16 teaches otherwise; the Lord pardons, not to excuse sin, but to make men better. He saves, not in sin, but from sin. Matt. 1:21; Titus 2:14.

Now for the proof that we are pardoned on condition; that once forgiven or justified we are not forever saved. Eze. 33:13: "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Is not this positive? "If he trust to his own righteousness,"—thinks a reward will be given him on account of his own good deeds, and forgets the righteousness of Christ, which comes by faith,—even this imputed righteousness, with all he has wrought by the favor of God, "shall not be remembered." For an illustration of this text, see Matt. 18:23-35.

But this must take place at the Judgment; for we learn by the illustration that it is at the final reckoning; and by the text in Ezekiel, that upon

it is based the final death-sentence. This proves that sins, once fully repented of and forgiven, need not a second repentance and forgiveness while we continue faithful. New manifestations of sin may and will be developed within the character of the overcomer until he is perfectly cleansed. Each new manifestation, unknown to him because never having met the necessary circumstances, trials, and temptations to develop it, causes new repentance, and by faith new forgiveness; but not a repentance of sin already forgiven. Past sinfulness forgiven, may cause a sense of humiliation, yet at the same time one of rejoicing to know that it is covered by the blood of Christ. And if the Christian continues faithful in the work of repenting, and washing in the blood of Christ, his character will at last stand perfect, and his sins, which have been passed over because of his faithfulness, will, at the Judgment, be blotted out. Acts 2:15.

This blotting out of sin constitutes the atonement. Then will sins be removed from the faithful "as far as the east is from the west." Ps. 103:12. Then they will be remembered no more. Isa. 43:25. Those who have not proven faithful to God will have their names blotted out of the book of life. Rev. 3:5. The names of those only who are saved will be retained therein. Dan. 12:1; Isa. 4:3.

Forgiveness, how precious it is to the sin-laden soul! Lifted from the miry clay and horrible pit of sin to a foundation upon the Rock, Christ Jesus! It puts a new song into the mouth of the pardoned sinner, even praise to God. No longer is he accounted an alien and rebel; no longer does the sword of justice hang suspended o'er his head; no longer does he despair under the black shadow of a righteous wrath; he is free. The substitute has been accepted; peace has been spoken to his soul; he is reconciled to God. All the power in the kingdom of God is pledged to rescue and help him in all times of need. He goes forth weak and trembling in himself, but strong in God, the mighty Saviour. Forgiveness—reconciliation, how precious art thou between man and man, but how much more precious between the sinner and his God!

But if forgiveness is precious, what will the atonement be? Atonement! how much it comprehends! At-one-ment—at one with God. The pardoned, atoned sinner, now a saint, looks back o'er all the past. In his new joy he counts not the trials and conflicts and temptations and tribulations. His joy lies not so much in their being past, as in the liberty from sin. He is saved from sin—forever saved. Being saved from sin, he is saved from all its consequences. No more to meet the assaults of a wily foe; no more to fall from the selfishness of a sinful heart, he is forgiven, washed, cleansed, saved forevermore. The old name will not do, he has a new name. The old song, though happy and holy, cannot express his overflowed heart, so he joins in "the new song" that only immortal can sing. He is at-one with his Redeemer, at-one with the eternal Father. His life compasses not a span; it measures with the ceaseless cycles of a glorified, sinless eternity.

#### A LESSON FROM THE UNJUST STEWARD.

BY ELD. C. A. WASHBURN.

"AND the lord commended the unjust steward because he had done wisely; for the children of this world are in their generation wiser than the children of light." Luke 16:8.

The text, and the context, show that this man was an "unjust" man; and the transaction was an "unjust" one; yet the lord (the "rich man" mentioned in the 1st verse) commended him "because he had done *wisely*." This man was a child of this world; he knew not God, yet he had more wisdom than many of those who do. One definition of wisdom, as given by Webster, is: "Knowledge, and the capacity to make due use of it." The steward knew that if he lost his position, the time would come when he would be in want; and, having knowledge of this fact, he made friends with his lord's debtors by reducing their bills, so that he, in turn, might re-

ceive favors of them when he was cast out of his stewardship.

The lord commended his *wisdom, not his honesty*. Could not ministers and people learn a useful lesson by observing the ways of successful men of this world? See how much thought, and study, and time they give to their business. Observe what perseverance they manifest. They toil early and late to secure the desired object; they will practice the most rigid economy and self-denial; yet in all this they are seeking for the fleeting, perishing things of this life. It has been said by another that "if we would seek for eternal life as we do for the things of this world, we might gain it," and in Prov. 2: 1-9, we are told that if we would seek for heavenly and divine wisdom and knowledge, as we seek for silver, and *search* for them as for hid treasures, then we should find the knowledge of God. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou *canst desire* are not to be compared unto her. Length of days is in her right hand and in her left hand riches and honor." Prov 3: 13-16.

But there is a kind of wisdom after which we should not seek. Prov. 3: 7; Rom. 12: 16; Phil. 2: 3. These texts teach us that we should esteem others *better* than ourselves; and not to "be wise in our own conceits."

Oh that we might possess that love for the salvation of others, that moved Christ to give his life for sinners! Then we could forget self in our earnest desire to do others good, and thus imitate Christ and become truly wise. Of those who do this it is said in Dan. 12: 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." "He that winneth souls is wise."

#### ONE REASON.

BY ALPHONSO FORD.

PERHAPS one reason why we do not have more of the Spirit of God is because we do not forgive as we ought. We pray to our heavenly Father to forgive us as we forgive. Now, how does God forgive? "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43: 25.

Observe that God blots out our transgressions *for his own sake*, and that he will not *remember* our sins. Now, is not this the way we wish to be forgiven? But is it the way we always forgive? Do we always pray and desire that God will forgive those who have wronged us (or as is more often the case, those who we fancy have done so)? Do we always refuse to *remember* their sins? Is it not for our own advantage that we refuse to let our minds dwell on the imperfections of others? Why is it that men and women open their hearts to strangers, and become converted to the truth through them, while their friends(?) labored for them in vain? Is it not because strangers knew not their past sins and were willing to give them credit for every sincere word, desire, or act? Something may be due to the fact that they were willing to put the most favorable construction upon the motives of the ones who came to convert them, knowing not of *their* past sins, but taking them for what they seemed to be.

Brethren and sisters, let us forgive and *forget*; let us love each other just the same as though nothing had occurred to anger us; then God will also forgive us and bless us.

White Lake, Mich.

—To attempt to serve God without love is like rowing against the tide. But love oils the wheels and makes duty sweet. The angels are swift-winged in God's service, because they love him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—*Watson*.

#### CHRIST, THOU ART MINE.

BY J. M. HOPKINS.

THE article below, "Do you love Christ?" was recently handed to me by a Baptist lady, to which I tried to respond in the article still following, "Christ, thou art mine." As the third angel's message embraces the faith of Jesus, the little poems may be of interest to the readers of the REVIEW.

#### "DO YOU LOVE CHRIST?"

Do you love Christ? I ask not if you feel  
The warm excitement of some party zeal  
Which follows on, while others lead the way  
And make his cause the fashion of the day.  
But do you love him when his garb is mean,  
Nor shrink to let your fellowship be seen?  
Do you love Jesus, blind, and halt, and maimed,  
In prison succor him, nor feel ashamed  
To own him though his injured cause may be  
A mark for some dark, sland'rous obloquy?  
Do you love Jesus in the orphan's claim,  
And bid the widow welcome in his name?  
Say not, "Whence saw we him?" Each member dear,  
Poor and afflicted, wears his image here.  
And if unvalued or unknown by thee,  
Where can thy union with the body be?  
And if thou thus art to the body dead  
Where is thy life in Christ the living head?  
And if dis severed from the living Vine,  
How canst thou dream that thou hast life divine?  
Sweet is the service true believers feel;  
Into one spirit they have drunk. The seal  
Of God is in their hearts, in each they see  
The blessed features of one family.  
If one is suffering, all the rest are sad;  
If but the least be honored, all are glad.  
The grace of Jesus which they all partake,  
Flows out in mutual kindness for his sake.  
Here he has left them for awhile to wait  
And represent him in their suffering state,  
While he, though glorified as yet, alone,  
Bears the whole church before the Father's throne."

#### CHRIST, THOU ART MINE.

"Do I love Christ?" Oh yes! that thought, that name,  
Finds in my soul the sweet, responsive claim,—  
Christ, thou art mine! While here by tempests driv'n,  
My longing eye e'er turns away to Heaven,  
To Thee, most precious, constant, truest Friend,  
Who oft so graciously doth condescend  
To smile upon me. 'Tis not "party zeal"  
For creed, or "fashion," prompting me to feel  
My lonely way amid earth's noisy throng;  
Or hesitate so oft to join the song  
Of universal right without a wrong.  
But oft I ask, Do those to Christ belong  
Who pray to-day and loudly speak his praise,  
But walk to-morrow in so many ways  
That lead from Christ? How many ways to Heaven  
Are taught in Holy Writ in mercy given?  
But when I see a brother, sister, dear,  
Of any name, who walks in jealous fear,  
Whose life, whose countenance reflect my Lord,  
And guided by his Spirit and his word,  
To such I gladly give my heart, my hand,  
To journey on to Heaven's blissful land.  
Be hardships, poverty, or pains their lot,  
Such by the Master never were forgot.  
Of Anglo-Saxon or of Afric's dye,  
They're smiled upon by Heaven's gracious eye.  
And in that land will all one family be,  
Saved by his blood for all eternity.  
The world may scoff, may ridicule, and frown,  
If Christ supports, it cannot bear me down.  
Be Jesus' garb so lowly or so mean,  
The wealth of India cannot come between  
My Lord and me. One smile from Christ above,  
Fills all my soul with peaceful, perfect love.

#### A CONVERSATION ON PORK, TEA, AND COFFEE.

BY N. J. BOWERS.

A. I HAVE called, Mr. B., to have a talk on some points of your faith which I cannot fully endorse. I have enjoyed your lectures on the Sabbath and other topics, but your views about eating and drinking I am not at all satisfied with. The stand you take on the pork, tea, and coffee questions seems to me to be very extreme, and I fear the good impressions you have made upon the minds of so many will be turned to direct opposition against the doctrines you have so far preached.

B. I am glad you are so frank and earnest in this matter, my friend. I hope to be able to help you over the hard places you may have found in regard to the subjects you mention. Please to proceed.

A. In the first place, I do not think what we eat and drink should concern others. That is a personal matter, and as such, should not be interfered with.

B. I think you mistake in saying that our eating and drinking habits concern nobody but

ourselves. How many wives and children suffer from the drink habit. How many murders occur through whisky, and what a burden is laid on the tax-payer, arising directly or indirectly from alcoholic liquor. How many prisons, jails, asylums have to be built, and criminal prosecutions maintained, in great part because people will exercise this "personal prerogative" of drinking, which prerogative nobody has a right to interfere with according to the principle you have announced. This cry of "nobody's business" is a great delusion.

A. Oh, of course I do not mean alcoholic stimulants. These are very bad, and occasion much misery and crime. These are exceptions. But what we *eat* cannot so concern others. The Bible says, "Not that which goeth into the mouth defileth a man."

B. Whisky goeth into the mouth and yet defileth the man, according to your own admission. So the statement is to be understood in a restricted, and not in the broadest, sense. The words you quote are not at all relevant. Jesus was not preaching a sermon on *physiology* or *hygiene*. He was condemning some of the *traditions* of the Pharisees. He was not teaching the people that anything and everything was proper and good for food. He was not speaking from a *health* standpoint at all. That was not the topic of discourse. Right here is where you and others mistake the Lord's meaning. From the *Pharisaic religious* point of view, and not from a *hygienic*, that which goeth into the mouth defiles not. The Pharisees were superstitious and careful about their *ceremonies*, even in small things. When they returned from the markets they would not eat until they washed their hands, not indeed from ordinary uncleanness, but for fear their hands had been in contact with that which their *religion* esteemed unclean. This was one of the "*traditions of the elders*," and as such Jesus denounced it. Read Matt. 15: 1-20, and Mark 7: 1-19.

You say, again, what we eat cannot concern others. You are much in error. Health is one of the greatest blessings. The apostle John considered it so. In writing to the "well-beloved" Gaius he wished "above all things" that he might "prosper and be in *health*." 3 John 2. Health is related to happiness, and happiness to the general welfare. What we eat has much to do with our health. That only which is for the best development, vigor, and general well-being of the system, should be used for food. There are things as unfit to be eaten as there are things improper to be drunk. Use that only which will give the best health.

A. This seems all well enough, but do you think it sinful to eat pork?

B. If it is unhealthy, and so not fit to be used, it is wrong. In cases of extreme hunger or of starvation, where nothing better could be obtained, the case would be different. Where there is better food than the swine, and so much of it, we had best not eat h'm.

A. Does not the vision Peter had of the sheet prove the swine good for food?

B. No. Because facts and investigation prove it not good. The Bible will not contradict them.

A. What are these facts?

B. 1. *The swine's habits*. Filthy and disgusting in the extreme are they. 2. *His mode of life*. Breathing the foul and fetid air of his pen or enclosure. This air, taken into his lungs, cannot help but taint and poison the blood and affect the whole system. 3. *He is diseased through and through*. He is an animated mass of corruption and scrofula. He is often full of the dread trichina, and dies quickly of cholera. Hog's flesh will soon putrefy. There is a widespread feeling that pork is not fit to eat. Avoid it.

A. Well, what were swine created for? I think nothing was made in vain. If the hog is not for us to eat, of what use is he? What was he made for, anyhow?

B. For a scavenger. He is good to devour putrefying animal bodies, and thus to destroy bad and sickening smells. He is to the earth what the buzzard is to the air. We need n't eat him in order that he fill his mission. He was n't made in vain. Turn them loose, and let them



go about their business. If they multiply too much, kill some of them off. They'll make soap-fat and machine-grease. What were lizards, garter-snakes, crickets, and snails made for? If we can discover no other use for them, shall we eat them?

A. Did not the Lord tell Peter what he had cleansed he must not call unclean?

B. Yes. But let us examine a little into the case. In that "vessel" "were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." Acts 10:12. This takes in all the animal kingdom. Has the Lord made all the beasts, birds, and reptiles on the face of the earth fit to eat? Has he cleansed all the snakes, lizards, turkey-buzzards, porcupines, dogs, and cats? Yes, if he has cleansed the hog. If one is clean and fit, all are. He did not tell Peter he had purified the hog and let all the rest go. No, he had cleansed them all.

A. What do you think the vision teaches?

B. That God had abolished the former national distinction between Jew and Gentile. He had broken down the middle wall of partition which had separated them, and he made it known to Peter in vision. Read Acts 10:28: "God hath showed me that I should not call any man common or unclean." Peter was a Jew, full of the prejudices of his race, and he needed the lesson.

A. Do you think the law against eating unclean animals is binding on Christians?

B. As a physiological prohibition it is still in force. This law of nature still stands. The Lord has a reason for doing what he does. He does nothing arbitrarily. The reason why the Lord prohibited swine and other animals was doubtless because they were unfit for food. There is no animal in the Levitical list of prohibited animals that is commonly used among Christians but the swine. The rest are all but unanimously discarded. If the hog was unhealthy then, it is now. No change for the better has come over him. Domesticating hasn't improved him hygienically. If any difference, he is less fit for food. We do not read in the Bible of swine being penned up and fattened as we do now. It seems that they were allowed to range at large under the care of keepers. Matt. 8:31-33. I think if the hog was not fit for the Jew to eat, he is not fit for the Christian.

When the Lord separated ancient Israel from the nations, he sanctified them from their abominations, and bade them be clean. Lev. 20:25, 26; Deut. 14:3. Christians should also be separated from all that is unclean in flesh and spirit. 2 Cor. 7:1. The distinction between clean and unclean beasts was not a thing of the times of Moses. It was recognized before the flood. Gen. 7:2, 8. So it was not a Jewish peculiarity, and need not of necessity have been destroyed with the dissolution of Judaism. I grant that the law of which you speak may not be binding on us. But the physiological distinction upon which it was based still exists.

A. Does not the Bible somewhere say, "Let not him which eateth not judge him that eateth"?

B. Yes, in Rom. 14. In this chapter the apostle has reference to the Jewish feasts which were done away in Christ, and perhaps to meats offered in sacrifice to idols. He does not speak of eating in general. Compare Rom. 14 with 1 Cor. 8, particularly verse 21 of Rom. 14 with verse 13 of 1 Cor. 8. Read also 1 Cor. 10:19-33.

A. How do you explain Col. 2:16 in reference to meats and drinks?

B. The apostle may refer to the meat-offerings and drink-offerings of the Jewish system of worship, along with the annual sabbaths of that system. Read Lev. 23:37, where they are associated.

(To be continued.)

#### WHY NOT COME TO CHRIST?

BY H. A. STEINHAEUER.

LET us pass over the more common causes of hesitation, and consider some of the less usual drawbacks. It may be that your sense of justice is keen and your nature relentless—not to

say vindictive—and hence you feel unable to love and forgive certain ones who have injured you, as those must who hope to be forgiven. Matt. 5:44; and 6:14, 15.

Well, since you yourself cannot forgive them, come for help to Him who cried,—of bitterer enemies than yours,—"Father, forgive them, for they know not what they do!" Luke 23:34. Read the parable of the servant who, owing his lord ten thousand talents, seized by the throat his fellow-servant who owed him a hundred pence, saying, "Pay me that thou owest!" (Matt. 18:28) and let its teachings sink into into your soul.

"Ah!" you reply, "but I have not yet been forgiven; nor should I under any circumstances treat others as they have treated me. Besides, in the position they occupy, they should act in a manner to command my respect and set an example worth following."

All this may be true. But it does not affect your duty in the least. Not merely must you forgive as you *hope* to be forgiven, but you may not allow yourself even to sit in judgment over those who have wronged you. "Judge not, that ye be not judged!" Matt. 7:1. Nor does the degree of your sinfulness render you either more or less needy of repentance in God's sight. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10. You know you are a sinner, whether you realize it or not; therefore come to Him who died to save sinners.

As for the evil example of others, God permitted a Judas among his chosen twelve, letting him run his course, although he must have known that he was a thief (John 12:6), and that he would betray him. John 13:21. He allowed him, I say, in order to forever silence us on this score, and to teach us to look away from man, and up to God.

In fancy I hear some older sinner say, "I cannot come, for I have sinned against light and knowledge, spent my best years in the devil's service, followed the inclinations of my corrupt heart till sated with the fruits of sin; and now I cannot go to God merely to escape its wages and its punishment. I cannot stoop to so pitiable an act!"

Ah! poor soul, it is pride that prevents thy accepting the clemency of Him who stooped to save thee, *knowing that thou wouldst do all this*. And the penalty is *already paid* by thy Great Substitute! Christ has died for thee as much as though thou wert the only soul that had ever sinned. Wilt thou let Him thus have died in vain,—make the wondrous, *priceless* sacrifice of none effect? This knowing, as thou dost,—that he taketh "no pleasure in the death of the wicked" (Eze. 33:11), and that there is joy in the presence of the angels of God over every sinner that repenteth! Luke 15:10. "God commendeth his love to us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8), and he "came not to call the righteous, but sinners to repentance." Matt. 9:13.

But here is another person, with an easily besetting sin. It may be an injurious appetite, or an evil craving which will not be denied, and which he feels powerless to overcome; or, it may be, that though stilled for the present, he fears to fall before it in some unguarded future hour. To him I would say: There is One who "is able to keep you from falling,"—yea, "and to present you faultless before the presence of his glory with exceeding joy." Jude 24. "There hath no temptation taken you but such as man can bear. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make the way of escape that ye be able to endure it." 1 Cor. 10:13, new version. Come to him then, and "as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield yourselves servants to righteousness unto holiness." Rom. 6:19.

I can conceive of still another case, perhaps more desperate than any of the foregoing. It is that of one who has made himself amenable to the law of the land, yet lives in security and

honor. To him repentance involves confession and restitution; or, mayhap, yielding himself up to the powers that be, and letting outraged human justice deal with him as it may. Even to this sore-tried soul I would say, Come to Christ. You can do all things strengthened by him. See Phil. 4:13. "Cast ye away from you *all* your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die?" Eze. 18:31. "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall save it." And "what shall it profit a man if he gain the whole world and lose his own soul?" Matt. 16:25, 26. Prison-bars cannot shut out the sunshine of the Father's smile; and the peace Christ gives the pardoned soul. "the world can neither give nor take away." Better bask in the light that streams from God's throne than in the sickly sunshine of this worn-out earth. Better be God's free man and man's prisoner, for a season, with a bright hope of that Heaven which soon, very soon, "will make amends for all," than to choose a doubtful portion here, and be shut out of the life there forever. "For he that covereth his sins shall not prosper; but he that confesseth and forsaketh them shall have mercy." Prov. 28:13.

Let nothing stand between you and life eternal. Heaven will be cheap enough whatever of sinful pleasure or of worldly advantage you forego to win it, or whatever of suffering or shame you endure to gain it.

Does your heart fail you? Then lay hold of the One who has promised to make his strength perfect in your weakness (2 Cor. 12:9), and, "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, give thanks unto the Father . . . who hath delivered you from the power of darkness, and hath translated you into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:11-14.

What though your past life has been one of failure and defeat? God in mercy allows us to begin again. You may not be able to retrieve yourself here; but Heaven and eternity are before you—close at hand! and it is in your power by turning to God *now—even now*—to change earth's defeats and failures into Heaven's triumphant victory; securing in the great hereafter ages of bliss and glory such as "have not entered into the heart of man to conceive" (1 Cor. 2:9); and "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us!" Rom. 8:18.

"Come," then, "unto Him, all ye that labor and are heavy-laden, and he *will* give you rest." Matt. 11:28. "Though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18. "He is able to save them to the uttermost that come unto God by him." Heb. 7:25. Therefore "whosoever will, let him take the water of life freely." Rev. 22:17.

#### HAS THE TIME COME?

BY K. C. RUSSELL.

HAS the time come that we should have confidence in God's truth? Yes, the time has approached when we should be confirmed in this glorious truth, for we have evidence after evidence showing us the Lord is soon to come. "So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Matt. 24:33. "These things" are now years in the past, and yet are there not some deferring to do the work God has given them to do until some future time?

How has it been in the past with those who have had messages to bear to the world? Did faithful Noah wait, after he received the message of warning of the coming flood, until evidence was multiplied? No! but he labored with untiring energy for one hundred and twenty years, that the world might know of the coming deluge. Is not the third angel's message equally

important? The promises are just as great to the faithful, and the terrible ordeals will be just as fatal to the wicked, as they were when the world was drowned.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. The light of God's truth is so plain that we should no longer doubt, but should rest assured that we will receive the "well and faithfully done" if we live up to the light we have, and form characters in harmony with our Saviour's. The "time has come" when we should be awake to the devices of Satan, and have on the "breastplate of righteousness" and "the shield of faith," so that we can withstand all of the fiery darts of the enemy. The "time has come" when he is to work with lying wonders to deceive the people, and cause them to think there is sufficient time for them to prepare for the coming judgment. Let us be of those that will herald the glad tidings that "the Lord is coming."

## Choice Selections.

### WAITING.

With waiting and wishing our courses we pave;  
We wait for the port as we battle the wave;  
'Tis waiting forever from cradle to grave.

Waiting for morn, so serene in its light;  
Waiting for noonday so brilliantly bright;  
Waiting at eve for repose in the night.

Waiting for zephyrs in springtime that blow;  
Waiting for summer and flowers that grow;  
Waiting for winter and swift-falling snow.

Waiting is ever the bosom's refrain,  
In moments of pleasure and moments of pain;  
Waiting, though stricken again and again.

Waiting in childhood for youth's joyous time;  
"I'm waiting," says Youth, "but I'll certainly climb  
To the top of the ladder on reaching my prime."

In manhood, awaiting the time when he may  
Find rest on a calmer, a happier day,  
When age shall relieve from the worrying fray.

Waiting when fortune sheds brightly her smile;  
When choice are the pleasures the pathway beguile,  
There always is something to wait for the while.

Waiting in poverty, anguish and grief;  
Waiting for Heaven to send us relief,  
Telling the heart that the trial is brief.

Aye, waiting for joys that will never appear;  
Waiting for voices we never shall hear;  
Waiting for moments that never are near.

Waiting, when sinning and worn in the strife,  
With penitent throbbings the bosom is rife,—  
Waiting the dawn of a holier life.

Waiting at last for the mortal's release,  
Waiting the coming of Christ, King of Peace,  
When waiting and longing forever will cease.

—Sel.

THE Boston Journal gives the following recipe for making a popular preacher: "The formula for making a popular preacher involves these ingredients—one-third voice and personal 'presence,' one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases, a little extra allowance of heresy, for example, serving to offset trifling deficiencies in personal appearance; but, in general, the properties should be blended about as we have indicated."

### WHAT COMES FROM SMOKING.

A CERTAIN doctor, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve, there was frequent bleeding of the nose, ten had

disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored. Now this is no "old wife's tale," as these facts are given on the authority of the *British Medical Journal*.

### PUMPING THE WRONG WAY.

THE story goes that a fisherman, returning to his home one evening, was caught in a squall. The sea soon began breaking into his boat. Fearing it would soon fill and sink he called his pump into use. It was a moveable arrangement, and in the darkness and excitement he placed the pump outside the boat with the spout turned in. He worked the handle lustily and hastened the catastrophe he wanted to avert. Fortunately he discovered his blunder before it was too late. The church which undertakes to improve its condition by stimulating its worldly ambitions, or adopting commercial methods, repeats the blunder of the fisherman. Many of the devices employed to raise money for church purposes only pump the sea into the ship, and accelerate the sinking.—*Christian Herald*

### WHICH WAS THE FOOL?

THERE was once a certain lord who, as many a great man did in the old days, kept a fool in his house to amuse by jests and antics. His master gave this fool a staff, and charged him to keep it till he should meet with some one who was a greater fool than himself, and if he met with such a one to deliver it over to him. Not many years after this, his lord was on his sick-bed. His fool came to see him, and was told by the dying master that he must shortly leave him.

"And whither dost thou propose to go?" said the fool.

"Into another world," replied the lord.

"And wilt thou come back again within a month?"

"No."

"Within a year?"

"No."

"When, then?"

"Never."

"'Never'? And what provision hast thou made concerning thy entertainment in the place whither thou goest?"

"None at all."

"What!" said the fool; "none at all? Then take my staff. Art thou going away forever, and yet have made no preparation for the journey? I am not guilty of such a folly as that."

### THRESHING FLOORS.

It was in the north of China that we first saw the threshing-floor of the East and of the Bible. When we were traveling to some out-stations in Manchuria,—the road bounded on both sides by endless fields of gigantic millet,—we would come to a farmer's house and farm-yard, or a small hamlet, and on the skirt of it the trodden spot of ground hard and smooth as stone. But it was not till some weeks later, as we were journeying slowly up to Peking, and the harvest was now gathered, that we saw it in use. The grain was laid on the floor, and a pair of oxen were driven leisurely over the ears, treading out the corn.

Another form of threshing was the stone roller, which was drawn over the ears by oxen or mules; and there was another still, where a flat board, furnished with some projections, was drawn in the same way, the driver or children, perhaps, sitting on the board to lend it additional weight. Sometimes the grain was piled up in a large, unsifted heap in the center of this floor; and then men with the winnowing shovel (the Bible fan) would toss the grain into the air or else into a flat basket, from which the man who held it flung up the corn; and the wind, carrying the chaff away, filled the air with dust. One Bible phrase after another was recalled to us. It was

easy to see how the Philistines could rob the threshing-floors at Keilah, those open spaces in the field on which the absence of any dread of rain induced the farmers to pile up their wealth of grain; how the open floor, open to the sky, and smooth, became the natural place to test the dew upon Gideon's fleece, while all the rest of the ground was dry; how—when the two kings, Ahab of Israel and Jehoshaphat of Judah, summoned the prophet—the place to set the royal thrones was on the smooth and empty threshing-floor just before the gate of Samaria; how no better place than this could be found on which to build the altar that David raised when he had purchased the site of the temple from Araunah the Jebusite; and how he found in the threshing instruments—the wooden fans and boards and oxen poles—the wood for the sacrifice. It would be easy for the oxen to stop in the midst of the abundance they were treading out, and eat; and the merciful Jewish law provided that they should eat if they would; there should be no muzzling of them. "Thou shalt not muzzle the ox when he treadeth out the corn."—*Sel.*

### WISE WORDS.

BEWARE of that daughter of pride,—enthusiasm. Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him; they may be from nature; they may be from the devil. I advise you never to use the words wisdom, reason, or knowledge by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff, but not the wheat. One general inlet to enthusiasm is, expecting the end without the means. Some have been ignorant of this device of Satan. They have left off searching the Scriptures. Others thought they had not so much need of hearing, and so grew slack in attending the morning preaching. I say yet again, Beware of enthusiasm; such as the imagining you have the gift of prophesying or of discerning of spirits, which I do not believe one of you have, no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings. This is no scriptural way of judging. Oh, keep close to the "law and to the testimony."—*John Wesley.*

### HURTFUL READING.

A BAD book, magazine, or newspaper, is as dangerous to your child as a vicious companion, and will as surely corrupt his morals, and lead him away from the path of safety. Every parent should set this thought clearly before his mind and ponder it well. Look to what your children read, and especially to the kind of papers that get into their hands, for there are now published scores of weekly papers, with attractive and sensuous illustrations, that are as hurtful to young and innocent souls as poison to a healthful body. Many of these papers have attained a large circulation, and are sowing broadcast the seeds of vice and crime. Trenching on the very borders of indecency, they corrupt the morals, taint the imagination, and allure the weak and unguarded from the paths of innocence. The dangers to young persons from this cause were never so great as at this time, and every father and mother should be on their guard against an enemy that is sure to meet their child.

Look to it, then, that your children are kept as free as possible from this taint. Never brings into your house a paper or a periodical that is not strictly pure. See to it that an abundance of the purest and healthiest reading is placed before your children. Hungry lambs will eat poison, but if well fed on good food, they let the poison alone. If you wish to save your own children and the children of others, do all you can to sustain and circulate healthy moral literature.

"Be not wise in thine own eyes."—BIBLE.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

### TRUE LOVE BEGINS AT HOME.

BY T. R. WILLIAMSON.

A GROUP of ladies once in great old Rome,  
Showed each to each her wealth of jewels rare;  
And one there was within whose humble home  
No jewels were, but wealth of love was there.

So when they asked where her bright treasures were,  
She pointed to her children at her side,  
And gently said, "These are my treasures fair,"  
And smiled upon them with a mother's pride.

Home is the door whence our best blessings flow;  
And they who, like that Roman dame of old,  
Prize home's wealth first, they best can feel and know  
How to reach kindly hands into the cold

Of this great world, and call the wanderer back,  
And bear God's message far across the seas,  
Where Arabs cower in the simoon's track,  
Or billows harden in the Arctic breeze.

True love begins at home. The children dear  
Whom God has sent to cheer my earthly way,  
Clasp tender hands about my nature here,  
And link me fast to others far away.

What easy lessons God gives first to learn!  
Love father, mother, sister, brother, friend,  
And wife and children; then may we discern  
To love our neighbors to the great earth's end.

True love begins at home, and, reaching thence,  
Twines sympathetic arms round all our race,  
And fills our interval of time and sense  
With airs from Heaven, its native dwelling-place.

Love's royal banner floats above our heads;  
Beneath its folds majestic do we rest.  
Home's window-star its radiance outward sheds,—  
Come in, lone heart, be thou a welcome guest.

Swing back, ye cloudy curtains, from the skies,  
And let me see the architecture fine  
Of those transparent palaces that rise  
Where crystal streets in wondrous brilliance shine.

But little like them can I hope to build,  
And yet in meek resemblance I would raise  
A home with their transmitted luster filled,  
Whose walls shall echo to Immanuel's praise.

For home should be a type of that above,  
Like Israel's desert temple long ago,  
Built of the same grand masonry of love,  
As that bright dwelling-place to which we go.

Tallmadge, O.

### WINE A FOE TO WOMEN.

OF the worst foes that woman has ever to encounter, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women,—ruined more hopes for them, scattered more fortunes for them, brought to them more sorrow, shame and hardship,—than any other evil that lives. The country numbers tens of thousands,—nay, hundreds of thousands, of women who are widows to-day, and sit in hopeless weeds because their husbands have been slain by strong drink. There are hundreds of thousands of homes scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love.—*Dr. Holland.*

### CHARACTER IN THE HOME.

HOME life is the sure test of character. Let a husband be cross and surly, and the wife grows cold and unamiable. The children grow up saucy, and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute with clothes on. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. This is not what the family circle should be. If one must be rude to any, let it be to some one he does not love—not to wife, brother, or parent. Let one of the loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The

grave cannot hide the white faces of those who sleep. The coffin and green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved. It is a pitiable picture of human weakness when those we love best are treated worst.—*Sel.*

### SELF-SACRIFICE.

PURE religion and undefiled is "ministering," not "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new-comer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master, we must be ready in every relation of life, and at every hour of the day, to give up being waited upon, and to practice this self-sacrificing, beneficent, and "ministering" graciousness of spirit and conduct.—*Rev. A. L. Stone.*

### DAME GRUNDY.

DAME GRUNDY was the most good-natured woman alive. Come what would, everything was right; nothing was wrong. One day Father Grundy told a neighbor that he believed his wife was the most even-tempered woman in the world, for he never saw her cross in his life; and for once he should like to see her so. "Well," said his neighbor, "go into the woods and bring her some of the crookedest wood you can find, and if it does not make her cross, nothing will." Accordingly he teamed home a load of wood every way calculated to make a woman fret. For a week or more she used the wood copiously, but not a word escaped her lips. So one day the husband ventured to inquire of her how she liked the wood. "Oh, it is beautiful wood," said she; "I wish you'd get another load, for it lays around the pot so complete."

If Dame Grundy's way of looking at things should be extensively imitated, it would do no harm; the crookedest wood makes as straight ashes as any other.

### CULTIVATE ONE TALENT.

ONE talent, well cultivated, deepened, and enlarged, is worth a hundred shallow faculties. The first law of success at this day, when so many matters are clamoring for attention, is concentration,—to bend all the energies to one point, looking neither to the right nor to the left. It has been justly said that a great deal of the wisdom of a man in this century is shown in leaving things unknown; and a great deal of his practical sense in leaving things undone.

The day of universal scholars is past. "Life is short, and art is long." The range of human knowledge has increased so enormously that no brain can grapple with it; and the man who would know one thing well must have the courage to be ignorant of a thousand things, however attractive or inviting. As with knowledge, so with work. The man who would get along must single out his specialty, and into that must pour the whole stream of his activity,—all the energies of his hand, eye, tongue, heart, and brain. Broad culture, many-sidedness, are beautiful things to contemplate; but it is the narrow-edge men,—the men of single and intense purpose, who steel their souls against all things else,—who accomplish the hard work of the world, and who are everywhere in demand when hard work is to be done.—*Baptist Weekly.*

### THIRTY REASONS AGAINST DANCING.

IN the days of such men of God as Wycliffe, Tyndale, Coverdale, Cranmer, Bede, Huss, Ridley, Luther, and others, the great question with Christians was not, "How much can I be like the world and be saved?" or, "How near can I come to being lost and escape?" "How can I best serve my Master?" was the burden of his heart. But now Christianity has grown both popular and fashionable, and dancing is also fashionable, and, therefore, not a few Christians are continually asking the question: "What harm is there in dancing? I read in the Bible of people dancing, who were good people. What harm can it be?" I believe it is a great evil, and is doing more to demoralize church and society than the Christian mothers who are training their children for the ball-room have any idea; and while I see no reason why Christians should engage in dancing, I see many why they should not.

1. It is nowhere commended in the Bible.  
2. Although engaged in by men and women of God at times under the old dispensation, it was never sought as a pleasure as now, but was one of the ways they praised God in the time of victory.

3. The sexes did not dance together as now.  
4. The New Testament tells of but one case of dancing, and that, in purpose is more like the dancing nowadays than any dancing in the whole Bible. This dancing, which was engaged in by the daughter of one of the wicked women of the Roman empire, resulted in the death of John the Baptist.

5. Dancing is not done in the name of the Lord. Paul says that people should do all things in the name of the Lord.

6. Dancing is reveling, and Paul says they who do such things shall not inherit the kingdom.

7. It is heathenistic. The less of civilization a nation has, the more of dancing.

8. It leads to expensive and gorgeous dress.

9. It unfits the mind for reflection.

10. It leads to the violation of the laws of health, among which is the great loss of sleep and too much exercise.

11. It keeps people up all night who are too delicate to sit up with the sick or dying for one hour.

12. The ministers of the gospel cannot engage in it without doing serious damage to the religion of Christ.

13. Our Saviour did not dance.

14. The apostles and early Christians did not dance.

15. Dancing is of ill-repute.

16. No one dying sends for a dancing-master to comfort him.

17. No good dancer wants it placed on his tombstone that "he was an expert dancer."

18. No one dances in memory of a departed friend.

19. It creates or fosters a love for the fatal cup.

20. It tolerates a freedom between the sexes, both immodest and often resulting perniciously.

21. Hundreds of blasted characters can date the first step of their ruin to their first visit to the ball-room.

22. It creates a jealousy between man and wife, between lover and lover.

23. It requires no brains to be a dancing-master.

24. It weakens a person morally.

25. It weakens his influence for good.

26. It is a useless art.

27. No Christian can attend balls and keep unspotted from the world.

28. We cannot let our light shine at the ball-room.

29. Dancing is not a healthful exercise.

30. We are to glorify God in our bodies and spirits. Can we do it by dancing?

—*Rev. D. R. Wilkins.*

—Beware of judging hastily. It is better to suspend an opinion than to retract an assertion.



## Our Tract Societies.

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

### WILD GRAPES.

HE mused in the firelight: "Autumn has waned,  
The harvest is garnered, the vintage is through;  
I have worked and have watched under sunshine  
and dew,  
Not minding the toil, if I only attained  
The end that I wrought for;—and what have I gained?"

"No labor was stinted, no pains did I spare,  
No weeds did I suffer to strangle the roots,  
No pruning I ever withheld from the shoots:  
I trained every tendril with patience and care,  
No matter how weary;—the fault was not there.

"My clusters shone fuller than ever before,  
As rounded and ripened they hung in the light,  
All amber and gold to my rapturous sight;  
They seemed to me fragrant and sweet to the core,  
And I thought with a smile of the wine I should pour.

"But now, as I sit in the firelight here,  
I am gloomed with a feeling of failure and waste;  
The grapes in my basket are harsh to my taste;  
My wine does not strengthen nor fill me with cheer:  
I am sad at the meager results of the year.

"Why was it? There neither was mildew nor frost,  
Nor drought, nor distemper, nor lack in the soil,  
Nor failure of fruitage, nor grudging of toil:—  
Ah, me! I remember, too late, to my cost,  
My grafts were wild grafts, and my vintage is lost!"

—Margaret J. Preston.

### REPORT OF KANSAS T. AND M. SOCIETY.

For Quarter Ending July 1, 1883.

No. of members, .....	400
" " reports returned, .....	156
" " members added, .....	19
" " " dismissed, .....	4
" " missionary visits, .....	654
" " letters written, .....	358
" " Signs taken in clubs, .....	150
" " new subscribers obtained, .....	498
" " pages tracts and pamphlets distributed, .....	58,667
" " periodicals distributed, .....	2,983
" " annuals distributed, .....	2

Received on memberships and donations, \$127.35; on sales, \$56.94; on periodicals, \$215.98.

Pioneer, Lebanon, and Fort Scott, failed to report.  
CLARA A. L. GIBBS, Sec.

### REPORT FROM A MISSISSIPPI WORKER.

I AM still sending my club of five *Signs* to interested readers. Have obtained one yearly subscription for the *Signs* and one for the *Instructor*. I have written some for the *Southern Baptist* of Meridian, Miss. I will quote from some interesting letters received. A jeweler at York Station, Ala., from whom I have received many letters, says:—

"I received two copies of the *Signs of the Times*, and am glad of the good fortune to read a paper filled with such good information." Later he says: "I have read and re-read the papers and tracts, and find them to correspond with my feelings. In regard to the Sabbath, I have often thought of it, not finding any authority in the Scriptures for the change." In the seventh and last letter from him, he says that his wife believes as he does, and joins him in the earnest desire "that the good seed thus sown may yield an hundred fold. We were truly glad to get more of those good papers. It does us both good to have such good reading, especially when founded on the word of God. I saw a piece from you in the *Southern Baptist* that did me good. We have read a good many tracts and papers, and have found nothing that a humble Christian could dislike; but here we cannot live up to their requirements. Even our minister advised us to bundle up the papers and commit them to the flames. My answer was that I could not destroy anything that had a foundation whose builder was God.

"We would be glad to have an S. D. A. minister to preach to us. I shall ask, in conclusion, for a continuation of your prayers for our preservation, and that we may yet be able to practice our faith in Christ Jesus our Lord."

R. H. C. of Toomsaba, Miss., says: "I thank you for the *Signs of the Times* that you have been sending me. I am satisfied that the Sabbath was changed by man, without divine command. But how to be able to change it back, is now the trouble; law and custom are opposed to it. I am taking four papers, or I would subscribe for the

*Signs*." Later he says: "I thank you for the many marks of regard you have shown me. May the Giver of all good reward you. The papers you have sent are indeed excellent. I heartily endorse most of the articles in it."

A friend in Clinton, La., to whom I have been sending papers and tracts for two years, says: "The last number of the *Signs* is the best paper I ever read."

R. G. B., of Couparle City, Miss., says: "I received sample copies of the *Signs*. I can say to you that I am highly pleased with the paper."

T. D. P. of Waynesboro, Miss., writes: "I received your kind letter, also the papers, the *Signs of the Times*. I was glad to get them. I read them with interest. Would be glad to take it, but am not able to pay for it."

I realize what it is to be deprived of religious privileges and sympathizing Christian fellowship. Since I united with our church, six years ago last July, I have not had the privilege of participating in its ordinances. I beg an interest in the prayers of the brethren who read this, for Satan is trying me sorely.

I have one hundred and fifty names and addresses for V. M. workers.

PETER H. CLARKE.

Moss Point, Miss., Sept. 13.

## The Sabbath-School.

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

### LESSON FOR THE FIRST SABBATH IN OCTOBER.

(See *Instructor* for Sept. 26, 1883.)

#### NOTES, CRITICAL AND PRACTICAL.

(1 Thess. chapters 1, 2, and 3.)

**TIME AND PLACE OF WRITING THE EPISTLE.**—The time of writing this epistle, as given in the common version, is A. D. 54; but Henry, Clarke, Scott, Barnes, and others give the time as 51 or 52 A. D. The place was Corinth (see note on verse 1), although the subscription at the close of the epistle states that it was written at Athens. Barnes in his Introduction to the Epistle says, "But these subscriptions are of no authority whatever, and in this case, as in several others, the subscription is false."

**Chap. 1:1. Paul and Silvanus and Timotheus.**—Silas, or Silvanus, and Timothy did not come to the apostle, when driven from Thessalonica and Berea, till after his arrival at Athens, nor did they continue with him in that city, being sent speedily back to Thessalonica, (ch. 3:1; Acts 17:10-15), which shows that this epistle could not have been written from Athens, but from Corinth, where they afterward rejoined him. Acts 18:1-6.—*Bagster*. [See also Clarke, Scott, Henry, and Barnes.]

**Ver. 7. Ye were ensamples.**—Types, models, or patterns; according to which all the churches in Macedonia and Achaia formed both their *creed* and their *conduct*.—*Clarke*.

**Chap. 2:3. Our exhortation.**—The word *paraklesis* has a very extensive meaning; it signifies not only *exhortation* and *teaching* in general, but also *encouragement* and *consolation* and the like.—*Clarke*. **Nor of uncleanness.**—What a contrast to their former religion! The supreme gods of the Gentiles were noted for the most abominable crimes, such as adulteries, fornications, thefts, barbarities, and murders. Crime and lewdness were, by many Gentile teachers, taught as virtues.

**Ver. 14. Became followers of the churches of God.**—Not of the Roman church, but the Judean; though, certainly, if the church at Rome possessed the pre-eminence, would not the apostle have formed the Thessalonian church after that model? But no such honor is accorded it; the pre-eminence belonged to the churches in Judea.

**Ver. 16. Wrath is come upon them to the uttermost.**—Evidently referring to the destruction of the Jewish nation, with its polity, laws, rites, ceremonies, temple, and temple service, which occurred less than twenty years after. They were already adjudged deserving of wrath, but it was withheld by God till the fulness of time.

**Chap. 3:3.—We are appointed thereunto.**—*Eis touto keimetha*.—We are exposed to this, we lie open to such, they are unavoidable in the present state of things; as the Latins say, *sic est sors nostra*, "this is our lot." God appoints nothing of this kind, but he permits it; for he has made man a *free agent*.—*Clarke*.

#### PRACTICAL NOTES.

—On verse 3 of chapter 1, Dr. Clarke has the following, which is so terse and applicable that it is here transcribed: "They had *faith*, not *speculative* and *indolent*, but *true*, *sound*, and *operative*; their *faith worked*. They had *love*, not that gazed at and became enamored of the perfections of God, but such a love as *labored* with faith to fulfill the whole will of God. Faith worked; but love, because it can do more, did more, and therefore *labored*—worked energetically. . . . They had *hope*; . . . a *hope*, not hasty and impatient to get out of the trials of life and possess the heavenly inheritance, but one that was as willing to *endure hardships* as to enjoy glory itself, when God might be most honored by this patient endurance. FAITH *worked*, LOVE *labored*, and HOPE *endured patiently*."

#### PAUL AS A MINISTER.

PAUL was highly educated, and was admired for his genius and eloquence. He was chosen by his countrymen as a member of the Sanhedrim, and was a Rabbi of distinguished ability; yet his education had not been considered complete, until he had served an apprenticeship at some useful trade. He rejoiced that he was able to support himself by manual labor, and frequently declared that his own hands had ministered to his necessities. While in a city of strangers, he would not be chargeable to any one. When his means had been expended to advance the cause of Christ, he resorted to his trade in order to gain a livelihood.

No man ever lived who was a more earnest, energetic, and self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had learned from his lips the story of the cross of Christ. He possessed a burning desire to bring perishing men to a knowledge of the truth through a Saviour's love. His whole soul was engaged in the work of the ministry; but he seated himself to the labor of his humble trade that he might not be burdensome to the churches that were pressed with poverty. Although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of Christ might be injured by suspicions that he was preaching the gospel for gain. He would remove from his enemies all occasion to misrepresent him, and thus to detract from the force of his message.

As a laborer in the gospel, Paul might have claimed support, instead of sustaining himself; but this right he was willing to forego. Although feeble in health, he labored during the day in serving the cause of Christ, and then toiled a large share of the night, and frequently all night, that he might make provision for his own and others' necessities. The apostle would also give an example to the Christian ministry, dignifying and honoring industry. While thus preaching and working, he presented the highest type of Christianity. He combined teaching with his labor; and while toiling with those of his trade, he instructed them concerning the way of salvation. In pursuing this course, he had access to many whom he could not otherwise have reached.

When ministers feel that they are suffering great hardships and privations in the cause of Christ, let them in imagination visit the workshop of the apostle Paul, bearing in mind that while this chosen man of God is fashioning the canvass, he is working for bread which he has justly earned by his labors as an apostle of Christ. At the call of duty, he would meet the most violent opponents, and silence their proud boasting, and then he would resume his humble employment. His zeal and industry should be a rebuke to indolence or selfish ease in the minister of Christ. Any labor that will benefit humanity or advance the cause of God, should be regarded as honorable.—*Sketches from the Life of Paul*.

—They deserve to have cause given them to complain who complain without a cause.—*Matthew Henry*.

—If you cannot in the harvest  
Garner up the richest sheaf,—  
Many a grain both ripe and golden  
Will the careless reaper leave,—  
Go and glean among the briers  
Growing rank against the wall,  
For it may be that the shadow  
Hides the heaviest wheat of all.

—*Youth's Companion*.

## The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 25, 1883.

URIAH SMITH, Editor.

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

### RUSSIA STILL ACTIVE.

It seems impossible for Russia to desist from aggressive movements and suffer affairs in the East to assume anything like a condition of quiet. And it is impossible for her to do so, if she is still to pursue her traditional policy of fomenting disorder and discord till she has dispossessed the Turk of Constantinople and made that strategic point her own. The latest phase of her movements we find in the news columns of the *N. Y. Independent* of Sept. 20, 1883, as follows:—

"Russian agents are said to be swarming into Bulgaria with, it is surmised, an intention to secure an overthrow of Prince Alexander, and to place a nominee of Russia on his throne. It is feared that the whole Eastern Question will be opened by this movement."

From the remainder of the note we gather that Prince Bismark's organ, the *North German Gazette* "denies that the powers are irritated against Russia because of the recent events in Bulgaria." Whereupon the *Journal de St. Petersburg* makes haste to welcome this statement of the case, but nevertheless "declares that should Prince Alexander of Bulgaria, fail in the task appointed him, the peace of the East, and perhaps of Europe, will be imperiled."

Thus, as would seem evident from every point of view, the peace of Europe hangs upon a very slender thread.

### THE PEOPLE'S TELEGRAPH.

We join the ranks,—yes, the companies, battalions, regiments, of public journals which unite in calling for a telegraphic service to be established and operated by the government. Let the country be released from the remorseless clutch of the monopolists in every way possible.

The recent interruption and derangement of telegraphic business, arising from the injustice of the telegraph companies to their employes, has raised a tidal wave of public sentiment which expresses itself in a demand now going up from all over the country, that the government take this matter in hand and manage it as it does the postal service, with which it naturally belongs.

This call is growing in strength, and has just received a new impetus from the admissions of Jay Gould, the great head-center of the unscrupulous Western Union. Before the United States Senate Committee on Labor, sitting in New York, he testified that the Western Union earns ten per cent on its enormous capital. But what is its capital? About two-thirds of it is simply water. If the rates were such as to pay that percentage only on the capital which is actually invested in the business, the charges for telegraphic messages would be only about one-third of what they are at the present time. In other words, the people are now required to pay thirty millions where ten millions are all-sufficient. Where does the other twenty millions go? Into the dishonest coffers of the few who conspire to rob a patient and long-suffering public in that proportion.

At the prospect of a government telegraph, Mr. Gould is thrown into great trepidation, and begins to whine about the duty of the government to buy out the Western Union, if it wants a telegraph of its own. How far he can succeed in bribing Congressmen to carry out his wishes, remains to

be seen. But it is to be sincerely hoped that some such arrangement as the public now demand may be established, and that speedily.

### LESSON DRAWN FROM THE HISTORY OF HEZEKIAH.

THE history of Hezekiah presents one of the most impressive lessons to be found in the Bible. He began to reign over Judah and Benjamin at Jerusalem about B. C. 726. At the commencement of his reign the condition of the nation was most deplorable. His father, king Ahaz, had gone to the greatest length in idolatry and rebellion. "He walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." 2 Chron. 28:2, 3. The nation followed him in his rebellion against God. Verse 19: Ahaz even dared to cut in pieces the vessels of the house of God, and to shut up the doors of that house so as to prevent the daily worship of God in the temple. Verse 24. "And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers." Verse 25.

When Hezekiah came to the throne he began the work of reformation without delay. 2 Chron. 29:3. He repaired the temple, and renewed the worship of God therein, and he put away the worship of false gods from every city of his kingdom. 2 Kings 18:3, 4. A general reformation among the people followed this work. 2 Chron. 29:36. Hezekiah, however, was not satisfied that this good work should be confined to the kingdom of Judah. He determined to celebrate the passover in the most solemn manner and to invite the ten tribes, or Israel, to participate in this sacred service. So he sent messengers with letters to every part of the kingdom beseeching the people to turn from their sins and to seek God, and to come to Jerusalem to the feast of the passover. 2 Chron. 30:1-9.

Many mocked the messengers, but some humbled themselves before God and came to Jerusalem from the ten tribes. And in Judah the hand of God was with the king so that the people with one heart assembled at Jerusalem. The passover was celebrated in the most impressive manner. Verses 10-27. Then the work of cleansing the nation from idolatry was renewed and perfected, and everything pertaining to the service of God was restored and set in order. The king did that which was good and right before God, and he sought God with all his heart. 2 Chron. 31.

And now observe what followed. No sooner had this great reformation been accomplished, than Sennacherib, the great king of Assyria, invaded the land of Judah with an immense army. The army of Judah was so feeble in comparison with that of the king of Assyria, that Sennacherib expected an easy victory. Had he come against Judah in the days of wicked Ahaz, the father of Hezekiah, there would have been no reason for hope, for the land was then filled with idolatry and with bloody crimes. But now everything was changed. The nation had put away its sins and returned to God in truth and righteousness. Sennacherib was little aware of this great change. Never was there a reformation more timely than that accomplished by Hezekiah. God was become the protector of his people now that they had returned to him.

The king of Assyria made the most arrogant demands, and used the most insulting language. Compare 2 Kings 18:17-27; 2 Chron. 32:1-17; Isa. 36. Hezekiah presented the letter of Sennacherib before God in prayer in the temple. God answered by the prophet Isaiah, that the king of

Assyria should not even make an attack upon the city, for God himself would defend his people. 2 Kings 19:14-34; 2 Chron. 32:17-20; Isa. 37:14-35. Then the angel of God went forth and slew in one night one hundred and eighty-five thousand men in the army of the king of Assyria. Thus Sennacherib returned with shame to his own land, where he was assassinated by his own sons. 2 Kings 19:35-37; 2 Chron. 32:21; Isa. 37:37, 38.

The work of Hezekiah was now finished. He had wrought a great reformation in Israel, and in consequence of that reformation, God had delivered his people from a terrible destruction; for if the king of Assyria had found the nation as Ahaz left it, God would not have delivered the Jews by a miracle. The work of Hezekiah was well done, and God saw it best that he should die. So Isaiah was sent to him with this message: "Set thine house in order, for thou shalt die and not live." 2 Kings 20:1; Isa. 38:1. This was an honorable discharge from service, like that given to Daniel (Dan. 12:13), and the king should have accepted it with submission, and should have set his house in order for death. The principal thing would have been to select the most suitable of his sons to be his successor, in which case wicked Manasseh, who was not born till three years after the recovery of Hezekiah (compare 2 Kings 20:6; 21:1), would never have come to the throne to ruin the nation. 2 Kings 21:10-16; 23:26; 24:1-4; Jer. 15:4.

But Hezekiah did not submit himself to the will of God, though it had been plainly announced to him. He did not say that though he desired life, he wished only that which God saw best to give whether it were life or death. He pleaded before God the great services which he had rendered to the Lord, and insisted that his petition should be heard. God saw it best to answer this prayer, and to place on record the result of this matter as a lesson to all future ages. 2 Kings 20:2-11; Isa. 38:1-8.

God willed to take Hezekiah from the evil to come when his work was done. Isa. 57:1, 2. But Hezekiah could not consent to die. He pleaded to live whether God saw it best or not. God saved his life by a great miracle, and gave him as a token the turning back of the shadow of the sun fifteen degrees upon the dial. And now observe the result. The heart of the king was lifted up with pride, and he forgot God. 2 Kings 20:12-21; 2 Chron. 32:24-31; Isa. 39. He afterward repented of his self-will, ingratitude, and pride; but though he knew the exact date of his death, he did not set his house in order as he should, for the worst of his sons, and one born three years after the recovery of Hezekiah, came to the throne and ruined the nation.

1. It is right to pray before God with earnest, importunate prayer. James 5:16; Luke 11:5-10. It is right to pray for the sick, and God is often pleased to answer prayer in their behalf. James 5:14-18. But every prayer must be one in which we say, as taught by Christ: "Thy will be done." Matt. 6:10.

2. The present world is our field of labor, but it is one in which we are exposed to constant danger from Satan and from the deceitfulness of our own hearts." God will protect us while he has a work for us to do, if we will be faithful to that work, and will watch unto prayer. When our work is done, it is better that we should be taken from the evil to come.

3. Hezekiah did not regard death as the entrance to Heaven, but as the entrance to *sheol*, where all is silence, and where none praise the Lord. He says: "For the grave [*sheol*, the abode of the dead] cannot praise thee, death cannot celebrate thee." Isa. 38:18. For this reason death was to him an enemy. 1 Cor. 15:26, 54.

4. But the great reason which prompted the



importunity of Hezekiah was the hope that he should live to see the first advent of Christ. He said in view of death: "I shall not see the Lord in the land of the living." Isa. 38: 11. He was one of those righteous men who Christ said desired to see his day, and could not have the privilege. Matt. 13: 17. The sign given to his father Ahaz no doubt caused Hezekiah to believe that Immanuel was about to be born. Isa. 7: 14.

5. In view of the uncertainties of life it would be wise for all of us to set our houses in order as though we may suddenly be called away. We should, if possible, pay our debts. We should arrange all our business in the simplest manner. We should settle all our troubles with our fellow-men. And above all, we should seek the forgiveness of all our sins through the blood of Christ.

J. N. A.

#### THE NEW YORK CAMP-MEETING.

THIS meeting was held on the same ground as last year, on a pleasant grassy plat with a few scattering trees. There was no village within several miles, but the railroad station was a few rods away. About seventy-five tents were pitched in a circle around the large pavilion. Probably some four hundred of our people were present. The meeting commenced promptly Wednesday afternoon, Sept. 12. The business matters of the Conference were attended to quite promptly, the work of the Auditing Committee being about finished before the Sabbath.

Eld. Van Horn and myself reached the ground before the commencement of the meeting. Sister White came Friday afternoon, but was not feeling very well because of a severe cold. However, she spoke Sabbath and Sunday P. M., and Monday A. M., with her usual freedom. The weather on the whole, was more favorable than in several of the preceding meetings. On Sunday the large tent was quite well filled, and the people gave good attention to the words spoken. The devotional meetings were quite interesting. Quite a large number came forward Sabbath afternoon and Monday forenoon for prayers, and a goodly number gave evidence of deep feeling, especially on the day last mentioned.

On Monday some \$1,350 were subscribed for the missions. A deep impression was made during the meeting upon the minds of those present, relative to the importance of spreading the light of truth, and becoming workers in the Lord's cause.

Bro. Boynton was present, and had quite a large class of those desiring to work as colporters, and canvassers to obtain subscribers for the *Signs of the Times*, etc. Some of the meetings at which these subjects were considered, were the most interesting of any during the meeting. We shall hope to see more interest manifested in this direction in the near future than has been in the past. Some of our older brethren who had once been quite zealous in the missionary work, and, from one cause or another, had lost their interest, were revived, and manifested a determination to take hold again with renewed vigor. This was very encouraging. Twenty-two were baptized on Monday.

Because of the distance to our next appointment, the laborers had to leave on Monday P. M. Judging from the beginning, we trust the meeting closed encouragingly. GEO. I. BUTLER.

#### CAMP-MEETING AT ALGONA, IOWA.

THIS meeting convened according to appointment in a beautiful grove near the village of Algona. It was not a large meeting. Not far from one hundred of our people were encamped on the ground. We had hoped to see a greater attendance; yet our meeting was a good one. The

brethren and sisters took hold in willingness to labor, and the Spirit of the Lord came among us. Bro. E. G. Olsen held meetings each evening in the Danish language, and often during the day also. Most of the Scandinavians on the ground availed themselves of these privileges. There was also quite a good representation from without, and a good impression was left on their minds.

We had good freedom in preaching the truth, and we think it took effect in many hearts. Our meetings Sabbath and Monday were good. Several made a start for the first time, and God seemed to greatly bless them. I baptized six persons on Monday, most of whom had received the truth at this meeting. One feature of the meeting was unfavorable to its greatest success. It seemed as though our brethren had left all their children and neighbors and friends at home. I think I never was at a meeting where there was so few unconverted persons as at this one. We think this was a mistake.

The brethren raised in pledges and otherwise about \$286.50 on tent and camp-meeting fund. Our book sales amounted to about \$75 00. I find by looking over the figures, that the book sales in our Conference this summer, at the camp-meetings alone, have amounted to \$1059.76. About one-half of these books have been sold at retail, the rest at wholesale. We are thankful to God for what has been done. Our only regret is that it was not an hundred-fold more.

Our brethren and sisters left the ground Tuesday morning with good courage and hope in God. One thing I should speak of that added much to the interest of the meeting near its close, and that is, almost every one one staid through the entire meeting. I think only two or three went before the close of the meeting, and they on account of sickness. And yet we said nothing to the brethren about staying, as we sometimes do, but they all seemed to want to stay; and even after the meeting closed, they acted as though they almost desired to stay. We thank God for this good meeting. E. W. FARNSWORTH.

#### CAMP-MEETING AT MERRILLON, WIS.

ACCORDING to appointment, the meeting was held at the above-named place, Sept. 13-18. About thirty tents were pitched. The meeting was not quite as large as it had been hoped it would be. Nearly all the ministers of the Conference were present and took part in preaching. One source of gratitude was the fine weather we were permitted to enjoy, though a shower interrupted the services on Sabbath afternoon, thus interfering with important meetings. But during the rest of the time the weather was very fine.

At the very first there was manifested a desire to seek God by nearly all present. The surrounding groves afforded good opportunities for this, and the result was that the Lord graciously drew near. Many confessions were made, and earnest resolutions recorded. As the meeting progressed, these took a more definite and practical form. An interesting and profitable feature of the meeting was the day devoted to the Sabbath-school work and the children. Several children made a start in the Christian life. On Sunday, at 5 P. M., a praise-meeting was held, at which we met to recount God's mercies and offer acknowledgments of the same. The time was crowded with testimonies until dark, the Spirit of God witnessing, and melting our hearts into tenderness.

The T. and M. and canvassing work received much attention. During the summer and at this meeting there has been about \$1200 raised to forward the work on the *Signs* canvass. As the meeting closed, many testified that it was the best they had ever enjoyed. And if we mistake not, it will prove a blessing to the cause in this part of the Conference. Those who stayed away have lost a privilege which they cannot estimate until they learn that the blessing of God is worth more than dollars and cents. G. C. TENNEY.

#### OUR CAMP-MEETING.

THOUGH a report of this meeting has been given, I wish to say that the remembrance of this annual gathering gives joy, and awakens gratitude in many hearts. We have reason for thankfulness of heart that this meeting, with the one held here last year, has left so good an impression upon

the minds of the people at the capital of this State.

Many were happy to meet Sister White again, and to enjoy her presence and labors in our midst once more. The faithful labors of Bro. and Sister White in this State, reaching back over thirty years since they first visited us, have not been forgotten. "He being dead, yet speaketh." From the first, the testimonies of the Spirit have been valued by brethren and sisters in Vermont. May the time never come when we shall be "tossed to and fro" with reference to the gifts of Heaven.

The word spoken by Brn. Butler and Van Horn was meat in due season. We trust we returned to our homes better men and women for what our ears heard of the truth, and for what our hearts experienced. And more than this, we believe that a goodly number of our young men, and others, left the camp-ground with a firmer purpose to do more in the vineyard of the Lord.

We were thankful that Bro. William Boynton, who is devoting his time to missionary labors in the city of New York, accompanied the brethren from the N. E. camp-meeting, and gave, in the course of our meeting, valuable and repeated instruction to classes on the important work of canvassing for the *Signs*.

With the information here gained, and hearts devoted to the work of colporting, canvassing, and selling "Thoughts on Daniel and the Revelation," fields of usefulness lie open before the workers, in which they may gain a rich experience. Some who dreaded to enter upon this work last spring, now exclaim, "I love this work of canvassing."

These brethren need the prayers of the churches. As the church at Antioch "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." If we all ministered more to the Lord, doubtless the Holy Spirit would say more to us. Who will do it? A. S. HUTCHINS.

#### SOUTHERN INDIANA CAMP-MEETING.

THIS meeting was held according to appointment at Farmersburg, Sullivan Co., Ind., September 12-18, 1883.

We secured a beautiful grove for the meeting, only one-half mile from the depot. The owner of the grove, Mr. Bennett, donated the use of the ground, and furnished all the lumber we required free of charge also, besides aiding us before and after the meeting in clearing up the ground. Mr. Bennett is a Christian gentleman, and although he has not fully embraced our views he is favorably impressed with them, and several times during our social meetings cheered us with his testimony. Across the road from the grove in which the meeting was held, we secured another grove, in which the teams were hitched. The owner, Mr. McClenahan, donated the use of the grove and aided in putting the ground in order. The homes of these two gentlemen were open, and an invitation extended to all who desired to share their hospitality. Their kindness will not soon be forgotten.

We did not expect to see a large turnout, as our brethren are few and scattered in Southern Indiana, but we were happily disappointed to meet one hundred and fifty Sabbath-keepers on the ground, fully fifty of whom have embraced the truth during the past summer. The preaching was of a plain, practical nature, intended to be especially adapted to the wants of those who have of late embraced the truth. Eighteen discourses were given by Elders Thompson, Bartlett, Hill, Oberholtzer, and the writer.

The outside turnout was good from the first, there being from one hundred to seven hundred out at every meeting except the one held at 5:30 in the morning. It rained some Sunday morning, which hindered some from coming who otherwise would have attended; but as it was we should judge fully twelve hundred visited our grounds during the day. We sold to them quite a quantity of our books and tracts.

Four tent companies were present from Southern Illinois. We were glad to see them, and their presence and help added much to the interest of our meeting. Some of them drove one hundred miles to attend the meeting, as did also some of our brethren in the State.

On the Sabbath our meetings were solemn and impressive, and the Lord seemed especially near. Some twenty-five came forward for prayers, among whom were several who never had made a start before.

On Monday the interest was great, and more people were present than on Sunday. In the afternoon twenty-four willing souls were baptized by Eld. Thompson and the writer. There were between two and three hundred teams hitched along the banks of the creek, and fully fifteen hundred people stood upon the banks to witness the immersion.

The very best of order prevailed from first to last. Our parting meeting on Tuesday morning seemed to be best of all. Although held at 6 o'clock, fully two hundred outsiders were present. The Lord blessed, and as cheering testimonies were borne, nearly all present wept. All departed, feeling benefited by the meeting. To the Lord be the praise. S. H. LANE.

## 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 CHURCH MANUAL.

(Continued.)

#### PROPHETS.

THE English word *prophet* is derived from the Greek word, *prophetes*, which signifies one who speaks for another, specially for God, and so interprets his will to man.

There is no controversy in regard to the fact that there were at the commencement of this dispensation, prophets, who either predicted future events or expounded the word of God through a special divine illumination. Luke says, for example, "Now there were in the church that was at Antioch certain prophets and teachers." Acts 13:1. Again, we read in Acts 15:32 as follows: "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." Once more, it is recorded that Agabus was a prophet. "As we tarried many days, there came down from Judea a certain prophet named Agabus." Acts 21:10.

Finally without referring particularly to Simeon, Anna, or the four daughters of Philip, who prophesied, it is sufficient to say that the whole of the New Testament was written by direct inspiration from God, and that the book of Revelation, which was composed as late as A. D. 95, furnishes indubitable proof that its author, through the aid of the prophetic gift, was able to map out in advance the history both of the religious and the political world clear down to the second coming of Christ.

While, as remarked above, there is great unanimity among Christians in regard to the exercise of miraculous powers and the prophetic gift in the first century of our era, there is most wonderful infidelity at the present time in regard to the divine purpose of perpetuating those gifts and powers. Seventh-day Adventists, however, are outspoken in their convictions; 1. That God designed that spiritual gifts should continue in the church through all ages; and 2. That they have in their midst a genuine manifestation of the spirit of prophecy. In the support of the first of these propositions, they argue from the standpoint both of probability and of positive Scripture declaration. In 1 Cor. 12:28 they find the following words: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." From Eph. 4:11-13 they learn that the object which God had in view was "the perfecting of the saints," aiding in "the work of the ministry," and "the edifying of the body of Christ." Reasoning from analogy, they conclude that as the perfecting of the saints is still going on, and as the work of the ministry is not yet accomplished, nor the body of Christ (the church) as

yet fully edified, or built up, the gifts, which were instituted to carry on these branches of the work, will continue until the end for which they were created has been obtained.

By way of positive Scripture argument in support of the above inference, they are able to cite an almost indefinite number of texts. Those which they quote bear so directly upon the point to be proved that they need no explanation. The following will give the reader an idea of their force and point: John 14:12-14; Mark 16:15-18; Acts 2:14-21; 37-40; 1 Thess. 5:19-21; 1 Cor. 12:14; 1-3, 39; 13:8-12; 1:4-8; Jas. 5:14-18; Rev. 1:1; 12:17.

In maintaining the second proposition, mentioned above, they call attention to the fact that one of their number, Mrs. Ellen G. White, has, for about forty years, claimed to exercise the gift of prophecy. To the light which has been received from her from time to time, they feel that the marked success which has characterized the work in which they are engaged, is largely attributable. Again, while the life of the humble instrument whom, as they believe, the Lord employs in conveying light to his people in these last days, is such as is calculated to inspire confidence in her Christian character and experience, they hold that her testimonies and work bear every test laid down in the word of God, to enable his church to distinguish between false and genuine manifestations of the gift of prophecy. See Deut. 13:1-3; Jer. 23:16, 17; 1 Cor. 14:37-39; 1 John 4:1-3; Isa. 8:19, 20; Matt. 7:15-20; Deut. 18:21, 22; 2 Chron. 20:20; Rev. 12:17.

#### EVANGELISTS.

The Greek word for evangelist is *εὐαγγελιστής* (*euaggelistes*). It is defined by Mr. Robinson as follows: "Properly, a messenger of good tidings. In the New Testament, an evangelist, a preacher of the gospel, not in any place, but traveling as a missionary to preach the gospel and establish churches." From the foregoing, it would seem that the evangelists of the apostolic days constituted a class of pioneer preachers, who were not permanently attached to particular churches, but continually pushed out into regions where the gospel had not previously been proclaimed. We cite, by way of illustration, the case of Philip. At one time we find him in Jerusalem, at another in Samaria, afterward on the road to Gaza, where he preached to the Ethiopian eunuch; then at Azotus, whither he was carried by the Spirit of God; and subsequently, traveling in the cities of Samaria, where he preached the gospel. Acts 6:5; 8:5, 26, 40.

It is probable that the term evangelist was applied to ministers only as long as they were engaged in evangelistic work. Timothy, for example, is exhorted to do the work of an evangelist. 2 Tim. 4:5. Nevertheless it cannot be doubted that a large portion of his time was devoted to the work of setting in order the churches which others had raised up. 1 Tim. 5:1, 19, 20, 22. Again, the apostles acted the part of evangelists when they preached the gospel, as they frequently did, in unoccupied territory. Acts 8:25; 14:7; 1 Cor. 1:17. On the principle that the greater includes the less, it is evident that while it was legitimate for an apostle to evangelize, it might have been impossible for an evangelist to act the part of an apostle. To sum up, it is clear that the missionaries of the present time, who go forth into new fields and raise up churches, remaining with them only long enough to get them in working order, and then passing on to perform the same work in other new places, answer quite fully to the evangelists of the first century.

That evangelists possessed authority to baptize can be demonstrated by the fact that Philip baptized the Ethiopian eunuch, and other converts at Samaria. Acts 8:36-39, 12, 13. Along with this ability to baptize, however, would naturally go that of organizing churches, ordaining elders, administering the sacrament, etc., etc. It would also pre-suppose the right as well as the duty of the evangelist to exercise a watch-care over the churches that had been brought into being through the preaching of the word by him.

From Eph. 4:11-13 it may fairly be inferred that men were qualified anciently for evangelistic work only as they were endowed with a special gift of the Spirit of God. The same principle holds good at the present time. There is found in the Christian church in our age a class of ministers who, though particularly successful in raising up churches in new fields, are of but little use to those churches after they have once been fully in-

doctrinated. Again, there are those who seem especially adapted to act the part of pastors of churches already brought into existence. The latter would find it very difficult, if not impossible, to succeed in that which might be called purely evangelistic work. Those who have the oversight of Conferences, therefore, would do well to recognize this distinction, as it would enable them to utilize the labor of both of these classes of preachers, by assigning to each his proper work.

At the present date, the work of Seventh-day Adventist ministers is largely evangelistic in its character. Just enough labor is bestowed upon the older churches to keep them in good running order, the balance of the time being devoted to the proclamation of the present truth among those who have not as yet heard the solemn message which relates to the near coming of Christ and the Judgment. W. H. L.

(Concluded next week.)

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### THE TRUE ISRAEL.

What objection is there to the view that Rom. 11:11-26 speaks of making up the true Israel? D. W. A.

Ans. The context will not admit of such an interpretation. In verse 25, for example, where it says that blindness in part is happened to Israel, the reference is unmistakably to the Jewish nation.

#### THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE.

Please to explain Matt. 11:12. D. W. A.

Ans. The passage probably was designed to teach that only those who are characterized by great earnestness in seeking admission to the kingdom of Heaven, can gain an entrance there. Multitudes may seek to enter in, but they only will succeed who strive (agonize) to secure that end. Luke 13:24. It is unquestionably true that the disciples of John were generally distinguished by great earnestness in their preparations to receive the coming Messiah. It would have been impossible for the movement under John to have swept forward with the rapidity with which it did, had it not been marked with great enthusiasm.

#### TITHES ON THE SABBATH.

Is it right for our church officers to receive tithes on the Sabbath? F. M. L.

Ans. Were I to express my opinion simply as an individual, I should say that if the tithe were carefully separated during the week, placed in an envelope, bearing the name of the owner, and the amount of the tithe, there would be no objection to handing it to the church treasurer on the Sabbath. Some of our leading brethren will probably differ with me on this matter, and I would suggest, therefore, that it would not be well to encourage the practice until there is greater unanimity on the subject. In process of time, definite and satisfactory conclusions will no doubt be reached.

#### BAPTISM IN THE MOSAIC DISPENSATION.

Was baptism an ordinance of the Mosaic dispensation? E. M. P.

Ans. Upon this subject scholars are divided. Dr. A. Clarke, in his comment on John 1:25, has the following: "Baptism was a very common ceremony among the Jews, who never received a proselyte into the full enjoyment of a Jew's privileges till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the Sanhedrim, or in the presence of three magistrates." For the opposite view, see "The Act of Baptism," by H. S. Burroughs, Amer. Baptist Pub. Society, Philadelphia, p. 9.

#### TO THE JEW FIRST, ETC.

What does the apostle mean by the expression, "to the Jew first and also to the Greek?" Rom. 1:16, also Rom. 1:9, 10. S. J. H.

Ans. He is speaking in Rom. 1:9, of punishment. The text teaches that both Jew and Gentile will be punished for their sins. When he says that the Jew will be punished first, I think he alludes, not so much to the time as to the degree of the punishment. To the Jew had been given greater light than to the Gentile, consequently the punishment of the Jew would be greater than that of the Gentile, in cases where both had rejected the light which they had respectively received.

## THE AMEN OF THE ROCKS.

## A Legend.

THE Venerable Bede, with age grown blind,  
Still went abroad to preach the evangel.  
From town to town, village to village, journeyed  
The saintly elder, with a lad for guide,  
And preached the word with youthful zeal and fervor.  
And once the lad led him along a vale,  
All scattered o'er with mighty moss-grown boulders.  
More thoughtless than malicious, quoth the urchin,  
"Here, reverend Father, many men have come,  
And all the multitude await thy sermon."  
The blind old man stood upright at his speech,  
And spake his text, explained it, thence digressed,  
Exhorted, warned, reproved, and comforted,  
So earnestly, that tears of love and joy  
Ran down his cheeks and on his long gray beard.  
Then, as was meet, he ended with "Our Father,  
Thine is the kingdom, thine the power, and thine  
The glory is for ever and for ever."  
Then came a thousand, thousand answering voices—  
"Yea, reverend Father, Amen and Amen."  
Then, terrified, the boy fell down repentant,  
Confessing to the saint his ill behavior.  
"Son," said the holy man, "didst thou read never  
That stones themselves shall cry if men be silent?  
Play thou no more, my son, with things divine.  
God's word is powerful, and cuts more sharp  
Than any two-edged sword. And if it be  
That man toward the Lord is stony hearted,  
A human heart shall wake in stones, and witness."  
—Sel.

## Progress of the Cause.

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

## NORTHERN EUROPE.

AUGUST 10-20, I held meetings in Risør, in the southern part of Norway. A man who attended our meetings in Christiana some years ago, and became interested in the truth, kindly gave us three of his rooms to meet in. From forty to sixty persons came to hear the preaching. Besides this, we had meetings in the open air twice. About two hundred congregated. It was impossible to obtain a hall.

Risør is a city of 2,800 inhabitants, who are sustained principally by commerce on the sea, carried on by eighty-seven vessels. There are only two churches besides the State church. Three persons had attended our meetings in Christiana, and several had read our books and had thus become interested. The Baptist brethren, with their minister, were very friendly. I attended and took part in several of their meetings. There is a good prospect that some will embrace the truth. I visit them again next week.

Bro. Ström now lives in Sandefjord. He has held open-air services every Sunday since the beginning of June. About two hundred have attended and paid good attention. Brn. Berg and Wold are at work to obtain subscribers and sell publications in different parts of Norway.

In Veile, Denmark (the first place I staid when I went to Europe), Bro. Brorson has labored with some success. A church of six brethren and sisters has been organized. We hope for others to join them in obeying the truth.

Bro. Jensen writes from Galthen pr. Aarhus, that the meetings held there during the Conference made a good impression on the people, and removed much prejudice. Since that time a sister from Nortvig has been very active, visiting from house to house, scattering tracts and praying and conversing with the people about the truth. One day a man treated her very ill. He struck her with his cane, and while she was visiting another family, he got two policemen to arrest her and take her to the prison in Aarhus. The next day Bro. Jensen called upon the mayor, with whom he was some acquainted. He told Bro. Jensen that he had a pious woman there, and did not know what to do with her. He had examined her, and found no fault in her. Sister Lorenze was then released, and went to work again the next day.

At Brønderslev, Denmark, three persons have been baptized by Bro. Christensen. The work is making some progress, and the brethren feel encouraged.

In Sweden Bro. Rosqvist has preached in Sundsvall and Söderham. He found some Sabbath-keepers in both places, but the time and circumstances were unfavorable for a series of meetings. He obtained about \$24.00 for subscriptions and tracts. He then held meetings in Stockholm and

Knifstad. In the last-named place a sister commenced to obey the truth. In Stockholm eight brethren and sisters meet on the Sabbath, and try to encourage each other in the blessed hope.

Bro. Johnson has preached in Grythytted, Karlskoge, Långbanhyttan, Dalkarlsjöen, Sand-sjön and Lessjöfos. Many have listened to the truth and read our books with interest. In the last-named place some have commenced to obey the Lord. Here Bro. J. was ordered to appear before the priest, and give an account of the doctrine he preached. The priest read to him about three hours out of the ancient Fathers' writings, especially to show that the first day of the week had become sacred. He then asked Bro. J. if he now was convinced. He answered no, and asked the priest to bring some proof from the Bible. He said there was nothing in the Bible to prove that Sunday had become the Sabbath. It was a human ordinance, but the Lord had been content with it so many hundred years that he no doubt was pleased with it now. The priest then invited Bro. J. to take supper with him, talked with him till 11 o'clock in the evening about the prophecies especially and the coming of Christ, and acknowledged that light on these subjects had come from the Adventists, bought some books of him, and accompanied him about a mile on his way.

Brethren Melin and Swanström are both to work at present in Sweden, principally to obtain subscribers. We are of good courage, and will try to labor on in this blessed work.

J. G. MATTESON.

Christiana, Norway, August 24, 1883.

## KENTUCKY.

UNION STAR.—We suspended our tent-meeting at Union Star to attend the camp-meeting. The interest was about at its height. There were over five hundred people at our last meeting. I fear the interest will decline much before we can return. Left six keeping the Sabbath, and sold \$23.70 worth of books. Received \$13.05 in donations. All our expenses were more than met.

Sept. 13.

S. OSBORN.

## WISCONSIN.

MONDOVI.—For nine weeks we held our meetings at this place, and then closed on account of the Merrillon camp-meeting, the work not being finished. We shall soon return to labor further. Eight or ten have embraced the truth, and we shall labor for others. The opposition of the M. E. pastor degenerated into the most violent abuse, thus defeating his own cause. Several favorable openings for labor present themselves in that vicinity, and will claim our attention for awhile.

G. C. TENNEY.

C. F. STILLWELL.

## KANSAS.

SNOW HILL, LABETTE Co.—Our meeting at Moline closed Sunday night, Sept. 9. As the result, we can report thirteen additions to the Moline church while some others are keeping the Sabbath who have not joined the church. The last night of our meeting three arose for prayers. This meeting has been very much broken into by sickness. In connection with myself have labored Brn. Cook, Barton, and Gibbs, and none of us continuously, so there has been a constant change of ministers which was of course detrimental to the interest. We return to Moline the first Sunday in October to commence a discussion with Eld. Jacobs, Disciple. At this place (Snow Hill) I find a good spirit of union existing; and although denied the services of a minister for a long time, they are still faithful.

L. D. SANTEE.

## PENNSYLVANIA.

ELGIN.—Since my last report the friendly feeling manifested by the M. E. ministers of this place toward the truth has turned into opposition. When the subjects of the Sabbath, immortality, and state of the dead, were brought out, they saw that they must do something. An M. E. minister came from Sparta, Pa., to the rescue. He gave a discourse on the Sabbath question. His position was that all the commandments were composed of two elements,—moral and circumstantial. I reviewed his discourse the following evening, testing each commandment by his position, except the seventh, stating that I would

leave the Elder to give us the circumstantial element of that commandment. From extracts I also showed that he took a position against the M. E. church. None are willing to accept of his position. Our attendance has been good thus far. Six have taken a stand for the truth. We hope for several others. To God we offer praise.

Sept. 13.

S. THURSTON.

## ILLINOIS.

KANKAKEE AND ST. ANNE.—The brethren of Kankakee city, and the members of the St. Anne church, met at the house of Bro. Christman. The attendance was good. An address was given by Sr. Morse on the necessity of a preparation in order to engage successfully in the solemn, closing work of probation. A number of young people here are called of God, we believe, to share in gathering the harvest of souls. It was decided that the churches of St. Anne and Kankakee again meet alternately every quarter, as was done at the time of their organization. We look for good results from this, if carried out.

We had a good day. The Sabbath-school was interesting, and the word spoken, listened to with marked attention. Bro. Nordyke circulated the teetotal pledge and obtained four names.

Sept. 14.

PAUL E. GROS.

## IOWA.

NORA SPRINGS, SEPT. 12.—Our meetings continue at this place with unabated interest. Several good souls have commenced to obey the truth. I now go home, while Bro. Durland remains to finish up the good work begun in this place. We are holding our meetings in the church building of the Christian denomination. My address, until further notice, will be, Box 95, Smithland, Woodbury Co., Iowa.

JAMES WILLOUGHBY.

RIVERSIDE AND SALINA, SEPT. 19.—Have the tent pitched at Riverside, a town of four hundred inhabitants, and will begin meeting this evening. Closed meetings in Salina, Sunday, Sept. 16, after a stay of twenty-four days. Twelve adults embraced the truth, and others are investigating. Six were baptized. Sabbath-school and meetings were organized. We hope to return in a few weeks and follow up the work. Three members of the Brighton church live in Salina, which will make a company of fifteen adults to hold up the standard of truth.

L. MCCOY.

IRA J. HANKINS.

## MICHIGAN.

UNIONVILLE, SEPT. 17.—Our meetings have continued to the present time with fair-sized audiences, but we know of only four that are keeping the Sabbath as the result of our labor here. The people have given good attention to the word spoken, and have said that it was very plain, but that is all. They have bought no books, and have contributed nothing toward tent expenses. The local paper has noticed the meetings favorably, and the ministers of the place have not opposed us much. We have tried to be faithful in presenting the truth, and the Lord has given liberty in speaking. We leave the result with him. We now expect to take our tent down next Thursday.

ALBERT WEEKS.

GEO. H. RANDALL.

HICKORY CORNERS.—Last Sabbath I had the pleasure of meeting with the church which assembles at a school-house a mile south of town. There has been no preaching of the word at this place for more than a year. Some were absent from sickness and other causes, only fifteen being present. The Sabbath-school exercises, however, passed with spirit, great interest being manifest. The lesson was on the life of John the Baptist. It was resolved to add to the preparation of the regular lesson short accounts of Bible lives, the life of David being chosen for next Sabbath. As "the gospel" "preached" by Paul and Barnabas, Acts (14:7), was unfolded, the blessing of God seemed to rest upon the word, and earnest were the desires expressed to have more help, while the brethren and sisters were affectionately exhorted to individually wait upon God for the anointing power of the Spirit from on high. Eight or ten are hoping to go to the camp-meeting.

VEXSEY.



MUNDY CENTER, SEPT. 12.—We commenced our work in this place July 8. Took down our tents to-day, having given sixty discourses. We have organized a class of twenty six, and of this number fifteen are new members. Yesterday we baptized nine. Our work is not done by any means. We work from house to house this week. Many are convinced of the truth, and stand trembling in the valley of decision. Bro. Lawrence has been with us for the past week, and his help has been well appreciated. The brethren here are much encouraged by our success. Our three days' meeting was indeed a success spiritually. We have good reason to believe that this company may be increased to fifty. Bro. Lawrence consents to visit among the people while I go on a missionary trip through the district before the annual meeting. We thank God, and still rejoice in his mercy and favor. E. P. DANIELS.

#### VERMONT CONFERENCE.

THE twenty-first annual session of this Conference was held in connection with the camp-meeting at Montpelier, Aug. 30 to Sept. 4, 1883. The first meeting was called Aug. 30, at 9 A. M., Eld. A. S. Hutchins in the chair. Prayer by Eld. Geo. I. Butler. Eighteen delegates, representing thirteen churches, were present. The Secretary being absent, H. Peebles was chosen Secretary *pro tem*. Reading of the minutes of the last session was omitted. Voted that the brethren present from abroad be invited to take part in the deliberations of the Conference.

The President, being authorized, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AUG. 31, AT 9 A. M.—Prayer by Eld. Van Horn. The minutes of previous meeting were read and approved. The Committee on Resolutions submitted the following:—

*Resolved*, That the tithes be devoted to the object designated in the Scriptures, namely, the support of the ministry; and that church treasurers be particular to give receipts to all persons paying in tithes to them, and that they give an itemized report each quarter to the church of all tithes received, and of all paid to the State treasurer, showing receipts therefor.

*Resolved*, That we continue steadfast in the principles of health reform, that our ministers and licentiates in particular study it in the light of the Bible, and become examples to the flock; and that they enforce it in all our churches as an element of Christian character, and judiciously counteract any and every tendency toward backsliding.

The resolutions, after being freely discussed, were adopted.

The Committee further reported as follows:—

*Whereas*, In the providence of God, our dear brother, Eld. D. T. Bourdeau, is about to leave us to go to Europe to labor among the French; and, while we greatly regret to part with his presence, labors, and influence in our midst, we cheerfully submit to the demands of the cause of God; therefore,—

*Resolved*, That we express our deep interest in the mission to which he goes to labor, and that we will follow him and his companion with our sympathy and earnest prayers.

This resolution was spoken to by several, in terms of hearty approval, and unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 2 AT 9 A. M. Prayer by Eld. I. D. Van Horn. Minutes of last meeting read and approved.

The Committee on Credentials submitted a partial report, recommending the renewing of credentials to A. S. Hutchins, R. S. Owen; that ministerial licenses be given to M. E. Kellogg, Geo. W. Page, H. W. Pierce; and that colporter's licenses be given to H. Peebles, J. E. Kimball, F. S. Porter, T. H. Purdon, E. R. Cobb.

The names were considered separately, and the report adopted.

The Committee on Nominations reported as follows: For President, A. S. Hutchins; Secretary, H. Peebles; for Conference Committee, A. S. Hutchins, T. H. Purdon, H. Peebles.

The report was adopted, and the persons named elected.

The Committee on Resolutions further reported as follows:—

*Resolved*, That we express our full and continued confidence in the testimonies of the Spirit of God, which have had so important a place in the third angel's message from its rise to the present time; and that we feel especially grateful to God for Testimony No 31, which has corrected many wrongs, and greatly revived the cause of truth among us.

*Resolved*, That we continue to follow the direction of

the Spirit of God to select men and women of good address who shall devote their time and talents as colporters and canvassers, who shall be remunerated for their labor from the Conference funds, the same as our ministers, according as they prove themselves efficient laborers.

The first resolution was unanimously adopted. The second was pending when the meeting adjourned to call of Chair.

FOURTH MEETING, SEPT. 3, AT 5:30 P. M. Prayer by Eld. R. S. Owen. Minutes of last meeting read and approved. The resolution pending at the close of previous meeting was further discussed, and adopted.

The following resolution was unanimously adopted:—

*Whereas*, By the mysterious Providence of God in that dreadful calamity,—the accident on the Rome, Watertown, and Ogdensburg R. R. at Carlyon, N. Y., on the evening of July 27, 1883,—our hearts are sorely stricken with sorrow by the sudden death of our beloved brother, Eld. C. W. Stone; therefore,—

*Resolved*, That this Conference has sustained a great loss; and that we tender to the family and friends our heartfelt sympathy in this their great bereavement.

The Secretary elect having been placed on the Conference Committee, offered his resignation as Secretary, which was accepted, and H. W. Pierce was elected Secretary. The Committee on Credentials and Licenses further submitted the following names: For credentials, D. T. Bourdeau; ministerial license, I. E. Kimball; for colporter's license, Chas. M. Densmore, F. T. Wales, Amos A. Cross, H. C. Lamberton.

The names were voted upon separately, and credentials and licenses granted accordingly.

The Committee on Nominations submitted the remainder of their report as follows: For Treasurer, A. S. Hutchins; For Camp-meeting Committee, H. W. Pierce, Willie Walston, Henry Lamberton, H. W. Barrows, E. P. Farnsworth; for delegate to General Conference, A. S. Hutchins.

It was voted that the report be adopted, and the nominees were elected.

The Conference then adjourned *sine die*.

A. S. HUTCHINS, *Pres.*

H. PEEBLES, *Sec. pro tem.*

#### THE MAINE CONFERENCE.

THE Maine Conference of Seventh-day Adventists held its seventeenth annual session in connection with the camp-meeting held at Waterville. The first meeting was held Sept. 5, at 5 P. M. Prayer by Eld. S. J. Hersum. There were delegates to represent six churches. On motion, all brethren from abroad, in good standing, were invited to participate in the deliberations of the Conference. It was voted that delegates be chosen to represent the New Sweden, Deering, Linneus, Oakfield, Milton, Woodstock, East Fryeburg, and Clinton churches; also, the little companies at Concord, Cambridge, and Lewiston. The Chair being authorized, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 7, AT 9 A. M.—Prayer by Eld. G. I. Butler. Minutes of last meeting read and approved. Five new delegates, representing four churches, presented credentials and took their seats in the Conference. The Committee on Resolutions reported as follows:—

*Whereas*, The tithing system is God's arrangement of raising means to support his cause therefore,—

*Resolved*, That we individually and collectively adopt and carry out this important grace; that we pay our tithes for the one object,—the support of the ministry,—and that the church treasurers be required to give a receipt to each person paying tithes, and that he make a report to the church once a quarter, of all money received, and all paid out, and to whom paid, showing receipts therefor.

*Resolved*, That we continue to uphold and practice the principles of health reform, and that our ministers study it in the light of the Bible, and enforce it in all our churches as an element of Christian character, judiciously counteracting every tendency toward backsliding in this important grace.

The Committee, not being prepared to report further at this time, these resolutions, after discussion, were adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 8, AT 5 P. M.—Prayer by Eld. I. D. Van Horn. The Committee on resolutions further reported as follows:—

*Resolved*, That we express our deep gratitude to God, for Testimony No. 31, which came to us in a time of great need, and which has been the means of greatly reviving the work of God among us; and that we express our continued confidence in the testimonies of the Spirit of God which has been connected with the work of the third angel's message from its rise to the present time.

*Whereas*, The colporter and canvassing work is becoming an efficient means not only of getting our publications and periodicals before the people of the world, but of saving souls for whom Christ died; therefore,—

*Resolved*, That we continue to follow the direction of the Spirit of God to select men and women of good address, who shall give themselves to this work, that talents of usefulness may be developed to work in the cause of God; and that they be remunerated out of the Conference fund, the same as our ministers, according as they prove themselves efficient laborers.

*Resolved*, That we keep pace with the opening providence of God, by laying plans and devising means to push forward the canvass for "Thoughts on Daniel and the Revelation," and the *Signs* and other periodicals; especially the canvass for the *Signs* in towns, cities, and places where prominent meetings are to be held.

*Resolved*, That we recognize the third angel's message as a world-wide message; and that we believe it our duty to help support our missions in foreign lands, by our means and our prayers.

After discussion, these resolutions were unanimously adopted, the fourth by a rising vote of all present.

The Nominating Committee reported as follows: For President, J. B. Goodrich; Secretary, Timothy Bryant; Treasurer, I. C. Choate; Executive Committee, J. B. Goodrich, T. S. Emery, S. J. Hersum; Camp-meeting Committee, T. S. Emery, Wm. Morton, and E. C. Taylor.

The report was adopted, and persons named elected.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 10, AT 1:30 P. M.—Prayer by Eld. R. S. Webber. The Committee on Credentials reported, recommending that credentials be renewed to Elds. J. B. Goodrich, S. J. Hersum, and R. S. Webber; that licenses be given to S. H. Whitney and G. W. Howard. The report was accepted, and voted upon accordingly. The matter of raising a tent and camp-meeting fund was discussed, the Committee on Resolutions reporting further as follows:—

*Resolved*, That this Conference proceed to raise by subscription a fund which shall be known as the "Tent and Camp-meeting Fund," for the purpose of purchasing tents, and bearing Camp-meeting expenses.

*Resolved*, That we raise at least \$500 on or before April 1, 1884.

After remarks, these resolutions were also unanimously adopted. The Secretary's report was read as follows:—

No. of churches,	22
" " members,	380

The Treasurer's report is as follows:—

Received during the year,	\$1,965.87
Paid out " " "	1,965.87

J. B. GOODRICH, *Pres.*

TIMOTHY BRYANT, *Sec.*

#### CONFERENCE DIRECTORY.

*President*, Eld. J. B. Goodrich, Hartland, Maine.  
*Secretary*, Timothy Bryant, North Jay, Franklin Co., Maine.

*Treasurer*, I. C. Choate, South Norridgewock, Maine.

*Ex. Com.* { T. S. Emery, East Cornville, Somerset Co., Maine.  
S. J. Hersum, Deering, Cumberland Co., Maine.

*Camp-meeting Com.* { T. S. Emery, East Cornville, Somerset Co., Maine.  
Wm. Morton, 159 Exchange St., Portland, Maine.  
E. C. Taylor, South Norridgewock, Me.

#### TEXAS CONFERENCE.

THE sixth annual session of the Texas Conference of S. D. Adventists was held in connection with the camp-meeting at Waxahachie, July 13-23, 1883. First meeting, July 13, at 9 A. M. After singing, and prayer by A. W. Jenson, the Conference was organized by the presentation of credentials from seven delegates representing five churches. Report of last meeting was read and accepted. All brethren in good standing were invited to participate in deliberations of the Conference. The Chair was empowered to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, JULY 19, AT 9 A. M.—Report of last meeting accepted. Elds. Van Horn, Olsen, and King were invited to participate in the deliberations of the Conference. Five delegates, representing four churches, handed in their credentials, having arrived since last meeting. Delegates

were chosen to represent the churches of Prairieville and Granbury.

The Committee on Nominations submitted the following: For President, R. M. Kilgore; Secretary, A. S. Chrisman; Treasurer, James W. Gage; Executive Committee, R. M. Kilgore, H. C. Chrisman, R. E. W. Ince. The report was adopted, and the persons named elected.

The Committee on Resolutions submitted the following:—

*Resolved*, That our church treasurers be requested to make a full report of all moneys received and paid out, to his church each quarter.

*Resolved*, That the subject of health and temperance receive more attention from our ministers; that they study it in the light of the Bible, and enforce it as an element of Christian character in our churches, and in a careful manner counteract the tendency to backsliding in this important grace.

*Resolved*, That we accept with gratitude of heart Testimony No. 31, as a token of God's love to us, notwithstanding our errors and backslidings, and that we will read and cherish the good counsel given therein; and we would express our unabated confidence in the testimonies of the Spirit of God, which have attended the third angel's message from its rise to the present time, and we pray that this gift of the Spirit may ever live among us.

After remarks by Brn. Olsen, Van Horn, Kilgore, and others, the resolutions were adopted.

THIRD MEETING, JULY 20, AT 9 A. M.—Prayer by Eld. Van Horn. The Committee on Resolutions submitted the following:—

*Resolved*, That this Conference take steps to carry out the instruction of the Spirit of God by selecting men and women of good address who will enter the field as colporters and canvassers to judiciously distribute our publications and periodicals, and that they receive remunerations out of the Conference funds according as they prove themselves efficient laborers.

*Resolved*, That we lay plans and devise means for a systematic effort to be made this year throughout the State to canvass for that excellent work, "Thoughts on Daniel and the Revelation."

*Whereas*, In the providence of God the canvass for the *Signs of the Times* preceding tent-meetings and camp-meetings, and canvassing for "Thoughts on Daniel and the Revelation" in cities, has proved to be the best method of creating an interest in our special work; therefore—

*Resolved*, That we adopt the method which has met with such success in other Conferences,—that of making a thorough canvass for the *Signs*, obtaining monthly subscriptions at twenty cents per copy, then afterward following up the canvass and obtaining as many permanent subscribers as possible.

After remarks, these resolutions were unanimously adopted.

Adjourned to call of Chair.

The fourth meeting opened with prayer by H. C. Chrisman. Report of last meeting read and accepted. The Committee on Credentials and Licenses submitted the following: That R. M. Kilgore be granted credentials; that A. W. Jenson, John Wilson, and Willie McCutchen be granted licenses; and that John McCutchen, James Dickerson, M. G. Dillon, John Brady, Sam Caron, and Charles Wilson be granted colporters' licenses. The report was adopted.

*Voted*, That the place of next camp-meeting be left to the Executive Committee.

*Moved*, That we return Mr. Bullard a vote of thanks for the free use of this ground. Unanimously carried.

*Voted*, That Eld. R. M. Kilgore be sent as delegate to General Conference.

The Committee on Resolutions reported further as follows:—

*Whereas*, It has pleased the General Conference to send us Elds. I. D. Van Horn and O. A. Olsen,—

*Resolved*, That we tender to the General Conference a vote of thanks for the timely assistance, and that we will endeavor to carry out in our lives the rich instruction which we have received.

This was spoken to by several, and unanimously adopted.

#### TREASURER'S REPORT.

Cash received,	\$2,103.14
" paid out,	1,897.98
Cash on hand,	\$705.16

Adjourned *sine die*.  
R. M. KILGORE, Pres.  
A. S. CHRISMAN, Sec.

—We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.

—Bailey.

## Special Notices.

### CORRECTION.

By mistake, the name of O. T. Noble, as one receiving colporter's license, was omitted in the report of the Ohio Conference. L. T. DYSERT.

### TO DISTRICT NO. 1, KANSAS T. AND M. SOCIETY.

We would call the attention of the brethren and sisters to the fact that the next district meeting, which will take place at the usual time, the second Sabbath in October, is to be an important one. We want all to come that can possibly do so. Do not, we beseech you, let worldly matters keep you away. This important meeting will be held seven miles southwest of Kirwin, on Bow Creek. M. ENOCH, Director.

### TO THE BRETHREN IN ALABAMA AND MISSISSIPPI.

Our camp-meeting beginning Oct. 3, is near at hand. I think it will prove a great blessing to us and the cause in our section. Let us all be there promptly at the time, and bring as many friends as we can persuade to come.

Our camp-ground is located so far from the railroad and the river that it is quite inconvenient of access to those at a distance. I live one hundred miles away, direct, or one hundred and forty by rail, etc. I shall probably make the trip by private conveyance. It is a week's travel over lonely and dreary roads: but I cannot afford to be absent. Have made the trip three times in the last three years. It is only then I have the pleasure of meeting brethren except the visits Bro. and Sr. Taylor made me.

Let us humble ourselves, and come to this meeting fasting and praying, hungering and thirsting after righteousness, and we shall be filled. What precious promises! PETER H. CLARKE.

Moss Point, Miss., Sept. 12.

### REDUCTION OF FARE TO INDIANA CAMP-MEETING.

THE Cincinnati, Wabash and Michigan R. R. will not sell tickets to Marion for our camp-meeting at Bunker Hill at half-fare, as was stated last week, but will sell round-trip tickets to Marion from their stations as follows: Niles, Mich., \$3.75; Grangers, \$3.40; Elkhart, \$3.15; Goshen, \$2.80; New Paris, \$2.60; Milford, \$2.45; Leesburg, \$2.20; Warsaw, \$1.95; Claypool, \$1.75; Silver Lake, \$1.65; Manchester, \$1.35; Wabash, 75 cents; La Fountain, 75 cents. The round trip from Marion to Bunker Hill will be \$1.00. Call for camp-meeting tickets at the station at which you take the Cincinnati, Wabash and Michigan R. R., and also at Marion. Call for camp-meeting tickets at all stations on all railroads which give us a reduction, except on Wabash R. R. Pay full fare on it, and you will be returned at one cent a mile.

S. H. LANE

### OHIO, 500.

We make a call for at least five hundred four weeks' subscribers for the *Signs*, in Ohio for the month of October, 1883. Shall we have them, brethren? We expect that number of papers to come to Ohio during that month, and shall they fall dead upon our track. Society? Is there not one or more in every church who can secure a few subscribers for the *Signs* four weeks, during the month of October, for twenty cents? You can keep seven cents of this when collected, if you desire. Don't ask subscribers for the money until they have received their paper about three weeks; then, earnestly solicit a longer subscription. Now let us hear from the workers. No time for delay. Send names and addresses to Mrs. Ida Gates, Bowling Green, Ohio. H. A. ST. JOHN.

## News of the Week.

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

FOR WEEK ENDING SEPT. 22.

### DOMESTIC.

—Sitting Bull says he did not apologize "until the agents of the Great Father got sober."

—Fifteen coal miners were killed near Unna, Westphalia, Thursday, by a fire-damp explosion.

—Eleven business houses and several offices were consumed Friday night at Casey, Ill., creating a loss of \$80,000.

—In New York last week there were 589 deaths and 580 births; and so the race goes on, with death a little ahead.

—The International and Northern Telegraph Company, with a capital of \$5,000,000, was incorporated Thursday, at Albany, N. Y.

—There are 200,000 commercial travelers in the United States. They cost their employers, it is estimated, \$600,000,000 a year.

—Drought has destroyed the peanut crop in Virginia, entailing a loss of \$200,000. In some sections enough will not be raised for seed next year.

—The same night that Jack Frost laid out this year's cucumber crop, fire destroyed a large pickle factory at Cincinnati. It was the two extremes regulating trade.

—Charles R. King, of Hartford, a man of 70, has in his life mastered twenty-two distinct trades, and has made himself a first-class workman at each of them.

—An old frame house in Winthrop, Me., built 144 years ago, was moved half a mile last week without even cracking the plastering.

—There are orders already in at the Post-office Department at Washington for over 40,000,000 two-cent stamps. This is an age of letter-writing.

—The steam barge Oakland foundered in Lake Erie, Sunday morning, Sept. 16, and the captain and three of the crew are supposed to have been lost.

—Bradstreet reports 117 failures in the United States the past week, 41 more than in the preceding week, and 36 more than in the corresponding period in 1882.

—The Pittsburg Hoop and Barrel Company's works at Delphos, Ohio, burned Sept. 15, the night watchman perishing in the flames. Loss, \$70,000; insured for \$30,000.

—A scaffold on a barn in process of erection on August Belmont's farm at Babylon, L. I., collapsed Tuesday, five men falling, one being killed, one fatally hurt, and the others seriously injured.

—The New York Tribune, following the lead of the New York Times (which reduced its price Tuesday to two cents from four cents), announces a cut of one cent, and will sell hereafter for three cents.

—At Lake Geneva, Wis., Tuesday, a boy named McClelland, 9 years old, snapped a revolver, which he supposed to be unloaded, at a little girl playmate aged 8. The weapon exploded, and the child was shot dead.

—A telegram reached Fort Scott, Kan., Tuesday, that little Charley McComas, whose parents were murdered some time ago by Apaches in Arizona, had been recovered, and that the boy was in good health.

—A train wreck occurred on the Wabash railroad, Sept. 17, by an express running into a disconnected freight train. No one was hurt, but all were badly shaken up. The engineer and fireman both jumped off in time to save their lives.

—The new South and Central American telegraph line to Brazil, via Galveston and Valparaiso, will be opened this morning, upon which occasion President Arthur will send a fitting greeting to the Emperor of Brazil.

—The annual report of the Northern Pacific Railroad Company shows net earnings amounting to \$2,519,529. During the year the proceeds from the land department, sales of bonds and stocks, and loans for construction reached \$37,128,199.

—The Rev. James Kemly, a Methodist minister, quarreled with his wife at her mother's residence in Brooklyn, N. Y., Tuesday, cut her throat with a carver, then drew the weapon across his own neck and jumped out of a four-story window. Both will die.

—On their way east Wednesday evening, while the train was stopped for supper at Battle Creek, Mich., General Grant, William M. Evarts, and Mr. Villard made five-minute speeches to a concourse assembled at the depot.

—A construction train on the West Shore Road, carrying 150 laborers, collided with a hand-car near Syracuse, N. Y., early Wednesday morning, causing a fearful wreck, by which three men were instantly killed and about twenty wounded.

—The five-story building 537 and 539 Broadway, New York, occupied by many firms, burned Tuesday evening, involving a loss estimated at \$825,000. Several firemen were overcome by the smoke, necessitating their removal to the hospital.

—The Graphic says: "Two holes were found in the plate of the Riverdale's exploded boiler when taken from the river. 'One,' says the expert as a witness, 'was there at the time, and the other was probably punched through with a pen-knife since.' This and the inside

patch put on because the body of the boiler had not substance enough to hold the outside patch, may give the public a bit of an inside idea of the possible tinkering still going on in steam boilerdom."

—At Pittsburg Friday night, Sept. 14, Richard Brown, his wife, and five children ate canned corned-beef at supper, grew sick a short time afterward, and at 3 o'clock Saturday morning their 12-year-old boy died. The other members of the family are seriously ill. A physician pronounced the symptoms those of poisoning.

—Two men were accidentally poisoned at Camp Point Sept. 20. They procured what was supposed to be a quart bottle of bitters at a drug store, to be drank as a beverage. Drinking freely of it, they both dropped dead in a short time. A third man, who drank with them, was seized with spasms, but will recover.

—Washington officials decided yesterday not to send a search and aid party this winter to the Greely expedition, and the men will be compelled to subsist as best they can until the middle of next summer; and doubtless share the fate of Sir John Franklin and Lieut. De Long. Why will men sacrifice their lives in an undertaking which would be of so little good if wholly successful?

—Between 1 and 2 o'clock Thursday afternoon the boiler in the flanging department of the Sligo Iron Works, at Pittsburgh, exploded, shattering the structure, and setting fire to a block of buildings opposite and to the Lake Erie Railway car shops. In the debris were found eleven employes, three of whom were dead and eight badly wounded, four fatally. Four children of Charles Douglass, residing in a house across the street, were also seriously injured. The shock of the explosion was felt throughout the city, many buildings being shaken and windows smashed.

—The *Inter Ocean* has the following: "The circulation of the *Police Gazette* in Georgia was made a penal offense in 1878, but a young man named Montross recently thought he could restore the lost foothold of the paper without incurring any great infliction of law. He was promptly brought into court, however, and subjected to the full penalty of his offense, being sentenced to pay a fine of \$1,000 or serve twelve months in the chain-gang. He took an appeal, but it is to be hoped the Supreme Court will sustain the decision, and it would be quite a good thing if every State were provided with a similar law." And we say, Amen.

#### FOREIGN.

—Disastrous floods are prevailing in the district of Taranto, Italy, and many lives have been lost.

—Some land in the city of London was lately sold at the rate of \$3,300,000 an acre.

—An order reached Havana Tuesday from the Madrid Government raising the direct taxes in Cuba 50 per cent.

—Spurgeon, the famous London minister, has but two children—twin sons—and they are both Baptist clergymen.

—A box of dynamite was discovered recently in the precincts of the Sultan's residence at Constantinople, resulting in a Circassian guard's being exiled.

—In a quarrel about a dog Thursday at Southbesk, N. B., a man named Mullen struck John Hubbard with a stick and killed him.

—Colonel Clibborn, of the Salvation Army, has been expelled from Geneva; and Miss Booth is imprisoned at Neufchatel for holding army meetings contrary to law.

—The chief organ of the Russian Nihilists, which seems to favor Jew-baiting, says that in the recent riots at Ekaterinoslav the military killed 200 of the populace.

—The Directors of the Montreal Exchange Bank Sunday evening resolved to suspend payment Monday and put the bank into liquidation. The liabilities are \$2,000,000.

The bark *Britannia* was lost on Sable Island, off Nova Scotia, last week, the captain's wife, three children and eight of the crew being drowned. The survivors were three days on a raft before being rescued.

—The vast population, traffic, and turmoil of the world's metropolis are strikingly suggested by the simple statement that 2,000, trains leave the railroad stations of London every twenty-four hours.

—Placards were posted on the walls of Canton, Sunday, Sept. 16, threatening the destruction of all European property if the government decide to indemnify the Europeans for damages during the recent riots.

—The royal family of Denmark and the Czar of Russia lunched with Mr. Gladstone Tuesday on his yacht off Copenhagen. The poet Tennyson read selections from his works after the repast, after which Mr. Gladstone set sail for England.

—The London *Times* publishes a dispatch from Calcutta saying that French priests endeavored to force Pakenham, the British Consul, when he lay dying at Tamatave, Madagascar, to become a Catholic, and compelled him to kiss a crucifix.

—According to the *Inter Ocean* England supplies the 250,000,000 people of India with salt, and charges them 25 cents a pound, equal to a tax of 3,000 per cent. A poor native must work two days and a half at hard labor to earn enough money to purchase a pound of salt.

—The fishing schooner *Mercury* brought to Pierre, N. F., Tuesday night, two fishermen who had been adrift in a dory six days without food or water. One of the men, to quench his thirst, had opened a vein and sucked his blood, and both were so helpless that they had to be hoisted aboard the *Mercury* with ropes.

## Obituary Notices.

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

SHARP.—Died of malarial fever, at Ottawa, Kansas, Sept. 1, 1883, Roy, youngest child of Smith and Nettie Sharp, aged two years and twenty-four days. With sad but reconciled hearts they mourn the loss of their little son, and have laid him away to rest, in the hope that he will come again to his own border. Remarks from 1 Cor. 15:22. JOHN GIBBS.

HILLIARD.—Died at Otsego, Allegan Co., Mich., Sept. 15, 1883, Sr. Lydia Ann Hilliard, in the sixty-fifth year of her age. Sr. H. was formerly a member of the M. E. church. She embraced the truths of the third angel's message over thirty years ago. She will be missed by the church at Otsego. In her death they lose one of their most devoted members. She leaves three sons and four daughters to mourn their loss. Discourse by the writer from Isa. 40:6-8. H. M. KENYON.

ORCUTT.—Died at Dodge Center, Minn., Sept. 10, 1883, Sr. Mary Augusta, wife of Bro. Schell Orcutt, aged thirty-six years. Sister Orcutt was sick about three months. The physicians were not agreed as to her disease, only that it was an affection of the stomach. She endured her sickness with Christian fortitude, being sustained by the blessed hope. Remarks by the writer to a large concourse of friends, Eld. Lewis, Seventh-day Baptist, assisting in funeral services. Sister Orcutt leaves a husband, adopted daughter, and numerous relatives and friends to mourn their loss. W. B. HILL.

CHASE.—Died of consumption, near Alma, Mich., June 5, 1883, Mrs. Sarah B. Chase, wife of Benjamin Chase, in the seventy-second year of her age. At eight years of age she gave her heart to her Saviour, and ever afterward was an exemplary Christian. In 1855 she, with her husband, embraced the Sabbath and kindred truths. It was a great pleasure to her to meet with the church on the Sabbath, which she continued to do as long as her health would permit. We miss her, but confidently expect, if faithful, to meet her in the morning of the resurrection. By her request the funeral was held at her home, and was well attended by her neighbors and friends. Remarks by the writer. A. O. BURRILL.

LAWRENCE.—Died of dropsy of the heart, Sept. 2, 1883, at the residence of her mother, near Belvidere, Boone Co., Ill., Mary C. Lawrence, aged twenty-five years and one day. She bore her sufferings, though protracted, with patience. Sister Lawrence has buried her husband, and one dear child before, yet she feels to say,—

"Submissive to thy will, my God,  
I all to thee resign,  
And bow before thy chastening rod;  
I mourn but not repine."

Funeral discourse by the writer from James 4:14. A large concourse of people mingled their sympathies and tears with those of the bereaved family.

T. M. STEWARD.

## Appointments.

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

### REMAINING CAMP-MEETINGS OF 1883.

KANSAS, Eldorado, Butler Co.,	Oct. 11-21
MISSOURI, Higginsville,	" 11-16
MICHIGAN, Battle Creek,	Sept. 25 to Oct. 2
TENNESSEE, Leach,	Sept. 27 to Oct. 2
COLORADO, Denver,	Sept. 26 to Oct. 2
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.,	" 4-9
GEN. CONF. COM.	

### INDIANA SABBATH-SCHOOL ASSOCIATION.

THE annual session of the Indiana Sabbath-school Association will be held in connection with the camp-meeting at Bunker Hill, Ind., Oct. 1-10, 1883. Let every Sabbath-school in the State see that they are represented in this meeting. The object of the meeting is to elect officers for the ensuing year, and to transact business pertaining to the Sabbath-school work in the Conference.

The Sabbath-school lesson on the camp-ground will be the lesson in the *Instructor* for the first Sabbath in October. Those who study the lesson books will please bring them to the meeting, and lessons will be assigned Tuesday evening. Do not fail to bring the children and the books.

J. M. REES, Pres. Ind. S. S. A.

THE church quarterly meetings will be held in all our churches in this State, Oct. 6, 7. Let each church clerk report to Timothy Bryant, North Jay, Me., the next day after the meeting. We want a full report. Do not fail to do your duty. The district secretary's report should be sent to Mrs. R. Robbins, South Norridgewock, Me., as soon as the quarterly meetings are closed,—Oct. 14. J. B. GOODRICH.

THERE will be a quarterly meeting at the usual place of holding services on the first Sabbath and first-day in October. The ordinances will be celebrated. Will some one of the mes-

sengers be with us? Come, brethren, to the meeting; come praying, and with your hearts well searched. Scattered brethren, and brethren from Hook's point, are invited.

W. H. RILEY, Elder.

DISTRICT meeting of Dist. No. 4, Pa., will be held at West Valley, Catt. Co., N. Y., Oct. 13, 14. We hope all will attend that can do so. S. WINKLEY, Director.

No preventing providence, I will meet with the church at Mt. Pleasant, Iowa, in church quarterly meeting, Oct. 6, 7, 1883. Should be glad to see a full attendance of all the members of this church. Will those who cannot come report by letter? C. A. WASHBURN.

NOTHING preventing I will hold meetings in Wisconsin as follows:—

Debello, Vernon Co.,	Sept. 29, 30.
New London,	Oct. 6, 7.
Clintonville,	" 13, 14.
H. W. DECKER.	

## Publishers' Department

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

### BOOKS FOR BIBLE STUDENTS.

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BATTLE CREEK, MICH., SEPT. 25, 1883.

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## NO PAPER NEXT WEEK.

To give the employes of the Office the privilege of the camp-meeting, there will be no paper next week.

By the time this paper reaches the majority of its readers, the Michigan State camp-meeting, here in Battle Creek, will be in the height of its interest. May we ask all the friends of the cause to pray that it may be a most successful and profitable meeting.

A circular from the Rochester Astronomical Society announces the discovery by Prof. Swift of the Warner observatory, of another comet in the same field as the one so recently discovered by Prof. Brooks. It shows very little motion, as its course is almost directly toward the earth. The circular says: "The two comets will very likely cross each other's orbits in their progress, and their appearance so nearly together, and within so short a space of time, is a most singular if not a significant fact."

## A PRECIOUS SABBATH.

LAST Sabbath was an especially good day for the church in Battle Creek. In the morning Bro Corliss, by invitation, spoke from one of the beatitudes, "Blessed are the pure in heart, for they shall see God." Matt. 5:8. The text and subject were of his own choosing, and the instruction drawn therefrom was suited to the congregation. Indeed, the words of the Saviour when read seemed almost a sermon of themselves.

In the afternoon the Lord seemed to come especially near. The church were feeling particu-

larly anxious in regard to the Michigan camp-meeting which convenes in Battle Creek this week; and while prayer was being offered, the Spirit of the Lord began to come in. It was indeed a precious occasion. A very few witnesses were present who helped compose the original church when the Office was moved to Battle Creek in 1855. As the brethren and sisters began to testify of the mercies of God, "calling to remembrance the former days," the blessing of God came in like rain. One who suffered by the Carlyon railroad disaster was present and spoke of God's goodness. Others of the sufferers were present, whose hearts will remain rent till the Life-giver comes. As these testified of heavenly mercies, our mingled tears were both of sorrow and rejoicing. Several were present who had been in the Advent experience forty years. As these spoke of all our toil, and labor, and trials, and joys, the power of the Lord seemed to rest down; and to an unusual extent, the brethren and sisters were enabled to pray and sing and testify "in the Spirit." Many wept tears of joy, and praised God aloud in the assembly of the saints.

Will our brethren and sisters abroad still pray for the work in Battle Creek?

G. W. A.

## MISSOURI CAMP-MEETING.

THOSE interested will see from the appointment in the REVIEW that the Missouri camp-meeting will be held at Higginsville, Lafayette Co., Oct. 11-16. This will be an important meeting for the friends of the truth in the Missouri Conference; and every one who loves the truth and feels an interest in its advancement should make a strong effort to be present. The meeting is appointed a little later than heretofore, but the weather is generally pleasant in this latitude during the month of October. If the nights should be cool, a little extra clothing will make all comfortable; and, taking everything into consideration, we think it will be a much pleasanter time for the meeting than during the heat and dust of September. The rush of seeding and other fall work will be over, and all will have ample time to make preparations for coming at the commencement of the meeting, and staying till the close.

The meeting will be held in the fair ground, the citizens of Higginsville having kindly offered to pay for its use. There will be a plenty of water, stable-room for teams, etc., on the ground, which will make it much more convenient than an open grove. There will also be some buildings on the ground which can be used for lodging for those who have no tents; but in all cases where parties have tents, or can procure them, they should not fail to do so. If those who wish to hire tents will write to me immediately, stating the size and number of tents desired, I will have them on the ground at the commencement of the meeting. The cost will be about \$3 for a tent 12x16.

Excursion tickets will be sold at all points on the C. and A. R. R., between Kansas City and Higbee, at one and one-third fare for the round trip. We expect to get similar reductions on the Missouri Pacific and its branches.

All churches should elect their delegates at least one week before the time for the regular quarterly meeting. We request all delegates and ministers to be on the ground by Wednesday, so that the first meeting of the Conference may be held Wednesday evening. Ministers and others laboring in the employ of this Conference should have their reports ready to hand in as soon as the auditing committee is appointed, so that all business may be finished before the Sabbath, and not come in the way of the spiritual interests of the meeting.

Let all the churches in this Conference hold their quarterly meetings the last Sabbath and

Sunday in September, electing their delegates and collecting their tithes. The tithes may be handed to the State treasurer on the camp-ground. Church officers will please remember this. Our ministers have been laboring faithfully during the summer, and we shall need all the money we can get to settle with them.

In conclusion, brethren and sisters, we will say, *Come to the meeting.* Let no trivial excuse keep you away. This meeting will exert an influence over the cause throughout the Conference during the coming year. Plans will be laid for the winter's work. Canvassers and colporters should be sent out to scatter reading matter in different parts of the State. The *Signs of the Times* should find a place in hundreds of families during the coming winter. Who will give themselves to this work?

The signs are rapidly fulfilling that proclaim the Saviour at the door. The prophetic description of the last days as given by Christ in Luke 17: 28-30 is fulfilled before our eyes. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." The world and nominal professors are almost entirely absorbed in the accumulation of wealth, the gratification of the appetite, and the vain pursuit of pleasure. Every day they are getting farther and farther away from the religion of the meek and lowly Jesus, and every day it becomes more difficult to reach them with the truth. Can we, to whom God has graciously given so much light and truth, stand idly by and see them rushing blindly on to certain destruction without having our souls stirred to raise the voice of warning? Or will we join them in their race for wealth and pleasure, suffer ourselves to become absorbed in the things of the world to the exclusion of the things of God, and lose our own souls? The times in which we live are perilous. We need a close connection with God, and unless we seek it, we have no assurance of his sustaining grace. Anciently, God's people were required to assemble together several times in the year to worship him. No worldly business was allowed to excuse them from this duty. Cannot we all assemble once in the year to worship God? We need his blessing. We need more of the Spirit of Christ to enable us to labor more successfully for the salvation of souls.

Brethren, let us break away from the world and its cares for one short week, and come up to this annual gathering, praying that God may meet with, and bless us, and show each of us what he would have us do.

DAN. T. JONES, Pres. Mo. Conf.

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.					STATIONS.					GOING WEST.				
Nights	Exps.	Exps.	N. Y.	Exps.	Exps.	Exps.	Exps.	Exps.	Exps.	Exps.	Exps.	Exps.	Exps.	Exps.
A. M.	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.
8:50	6:40	1:00	6:50	6:35	Ar.	Detroit, Dep.	7:20	9:55	8:20	10:10	10:10	10:10	10:10	10:10
6:10	4:10	10:54	4:25	3:25	-	Jackson, -	10:41	12:35	7:15	11:35	1:03	1:03	1:03	1:03
4:37	2:46	9:40	2:35	1:23	-	Battle Creek, -	12:39	2:15	8:55	1:08	2:27	2:27	2:27	2:27
3:52	2:05	9:03	1:53	12:32	-	Kalamazoo, -	1:33	2:55	9:55	2:05	3:07	3:07	3:07	3:07
12:35	11:24	6:52	11:31	9:23	-	Michigan City, -	4:33	5:31	...	5:23	5:48	5:48	5:48	5:48
10:20	9:20	4:50	9:20	7:05	Dep.	Chicago, Ar.	7:10	8:00	...	7:50	8:20	8:20	8:20	8:20
P. M.	P. M.	P. M.	P. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 7:10 A. M., Battle Creek 7:58, arrive Detroit 12:10 P. M. All trains run by Detroit time.  
Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Exps. presses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.  
O. W. RUGGLES, Gen. Pass. Agent.

## CHICAGO & GRAND TRUNK RY.

Time Table, in Effect July 15, 1883.

WESTWARD.					STATIONS.					EASTWARD.				
P. M.	P. M.	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.
4:10	8:10	7:50	6:40	6:35	De. Pt. Huron, Ar.	10:20	1:45	7:50	10:40	10:20	1:45	7:50	10:40	10:40
5:42	9:35	9:15	8:12	8:12	.....Lapeer.....	8:40	12:32	6:33	9:15	8:40	12:32	6:33	9:15	9:15
6:25	10:30	9:55	8:55	8:55	.....Flint.....	8:05	11:58	6:00	8:35	8:05	11:58	6:00	8:35	8:35
7:25	11:08	10:29	9:45	9:45	.....Durand.....	7:25	11:27	5:38	7:50	7:25	11:27	5:38	7:50	7:50
8:38	12:13	11:35	10:47	10:47	.....Lansing.....	6:55	10:37	4:15	6:20	6:55	10:37	4:15	6:20	6:20
9:20	12:48	11:20	11:20	11:20	.....Charlotte.....	5:14	...	13:37	5:38	5:14	...	13:37	5:38	5:38
10:30	1:40	1:00	12:10	12:10	.....Bat. Creek, d	4:20	9:05	2:40	4:40	4:20	9:05	2:40	4:40	4:40
P. M.	1:45	1:20	12:30	12:30	.....a	4:15	9:00	2:35	A. M.	4:15	9:00	2:35	A. M.	A. M.
.....	2:37	2:10	1:15	1:15	.....Vicksburg.....	3:22	...	1:50	.....	3:22	...	1:50	.....	.....
.....	12:47	2:21	1:25	1:25	.....Schoolcraft.....	3:08	...	1:39	.....	3:08	...	1:39	.....	.....
.....	3:33	3:10	2:17	2:17	.....Cassopolis.....	2:17	12:32	12:53	.....	2:17	12:32	12:53	.....	.....
.....	4:13	3:53	3:00	3:00	.....South Bend.....	1:30	6:55	12:10	.....	1:30	6:55	12:10	.....	.....
.....	.....	.....	3:46	3:46	.....Stillwell.....	12:42	.....	.....	.....	12:42	.....	.....	.....	.....
.....	.....	.....	4:20	4:20	.....Haskells.....	12:07	.....	.....	.....	12:07	.....	.....	.....	.....
.....	5:50	4:50	4:38	4:38	.....Valparaiso.....	11:50	5:30	10:38	.....	11:50	5:30	10:38	.....	.....
.....	8:00	7:45	7:00	7:00	Ar. Chicago, De	9:10	3:30	8:30	.....	9:10	3:30	8:30	.....	.....
A. M.	P. M.	P. M.	P. M.	P. M.	A. M.	P. M.	P. M.	P. M.	P. M.	A. M.	P. M.	P. M.	P. M.	P. M.

Stops only on signal. Where no time is given, train does not stop. All trains are run by Chicago time. Atlantic, Pacific, Day, and Limited Exps. presses run daily. Other trains daily except Sundays.  
GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.