



AND SABBATH HERALD.

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

VOL. 60, No. 46.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 20, 1883.

WHOLE No. 1540.

The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders
payable to
REVIEW AND HERALD, Battle Creek, Mich.

THE STAR OF LOVE.

BY VIOLA E. SMITH.

Oh, long ago, in days gone by,
What brilliant stars begemmed the sky;
What lovely visions floated past,
What dreams, too fair to last!

Against the future's shadowy skies,
We marked the lofty mountains rise,
And strains of music, rich and rare,
Seemed to allure us there.

But as that rose-bued land we near,
How all its glories disappear!
Instead we see through dimming tears
The wrecks of former years.

The mountain-top our feet would seek,
Is but a rocky, barren peak;
The music which our footsteps led—
A requiem for the dead.

The earth made desolate so soon,
With ashes of lost hopes is strewn,
And dreary sky and earth have met,
For all the stars are set,—

Are set, save one! One star remains,
And all its brilliancy retains!
There is one dream that hath not fled,
One hope that is not dead.

Thou bright, immortal star of love!
Lone wand'rer from the realms above,
How, when all other joys depart,
Canst thou console the heart!

When blessings cluster round our way,
We oft forget thy holy ray;
But when our day is turned to night,
Thou cleav'st it with thy light.

The star of love shall never set;
But, growing bright and brighter yet,
Shall beam when earthly bands are riven,
And culminate in Heaven.

Smithland, Ia., Oct. 20.

Our Contributors.

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

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

THE CAUSE IN VERMONT.

I WAS glad of the privilege of attending the Vermont camp-meeting, which was held in Montpelier, Aug. 3 to Sept. 4. There were more in attendance than I expected to see, and it was a pleasure to meet so many who had come to seek the Lord. My mind was carried back thirty years, to the time when, in company with my sister, I visited Fair Haven, Mass., to bear my message to the little company in that place. Eld. Bates was then living there, and expressed his conviction that it was his duty to visit Vermont, and preach the truth in that State. But he added, "I have no means, and cannot tell

where the money is coming from to take me there. I think I will walk out by faith, start on foot, and go as far as God will give me strength." My sister said to me, "I think the Lord will help me to open the way for Eld. Bates to go to Vermont. Sister F. is looking for a girl to do her housework, and if you will consent to travel without me for a few weeks, I will earn the money necessary." She carried out her purpose, and, requesting her pay in advance, placed the money in Eld. Bates' hand. He started the next morning, and my sister remained to work for a dollar and a quarter a week. Quite a number were brought into the truth in Vermont, and Eld. Bates returned with great joy because the Lord had indeed blessed his labors.

In 1850 my husband and myself visited Vermont, Canada, New Hampshire, and Maine. The meetings were held in private houses. It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past Advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the word of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment which had been so bitter to them, they saw that God indeed led them, and they rejoiced in the truth. This awakened the most bitter opposition on the part of those who denied our past experience.

But we had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. Conscientious souls were deceived by the pretended piety of these fanatics. Satan had worked artfully to have these deluded ones accept the Sabbath, as through their influence, while professing to believe one part of the truth, he could crowd upon the people a great many errors. He could also use them to good advantage to disgust unbelievers, who pointed to these inconsistent, unreasonable ones as representatives of Seventh-day Adventists. This class urged upon the people human tests and manufactured crosses, which Christ had not given them to bear. They claimed to heal the sick and to work miracles. They had a Satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of his faithful people to the true character of their work. Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw his unerring wisdom in setting before them the light of truth and its precious fruits in contrast with Satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth.

Several times when we visited Vermont, my husband and myself had these dark spirits to meet and contend with. For years we labored to beat back the prejudice and subdue the opposition that at times threatened to overwhelm the faithful standard-bearers of truth,—the he-

roes and heroines of faith. But we found that those who were seeking God in humility and contrition of soul, were able to discern between the true and the false. "The meek will be guide in judgment; and the meek will be teach his way."

God gave us a precious experience in those days. When brought in close conflict with the powers of darkness, as we frequently were, we laid the whole matter before the mighty Helper. Again and again we prayed for strength and wisdom. We would not yield the point; we felt that help must come. And through faith in God, the enemy's artillery was turned against himself, glorious victories were gained to the cause of truth, and we were made to realize that God gave not his Spirit by measure unto us. Had it not been for these special evidences of God's love, had he not thus, by the manifestation of his Spirit, set his seal to the truth, we might have become discouraged; but these proofs of Divine guidance, these living experiences in the things of God, strengthened us to fight manfully the battles of the Lord. The believing ones could more clearly discern how God had mapped out their course, guiding them amid trials, disappointments, and fierce conflicts. They grew stronger as they met and overcame obstacles, and gained a rich experience at every step they advanced.

Many of the pioneers, who shared with us these trials and victories, remained true till the close of life, and have fallen asleep in Jesus. Among these is the faithful warrior who for thirty-six years stood by my side in the battle for truth. God used him as a teacher and leader to stand in the front ranks during the severe struggles of those early days of the message; but he has fallen at his post, and, with others who have died in the faith, he awaits the coming of the Lifegiver, who will call him from his gloomy prison-house to a glorious immortality.

It is not so difficult to advocate the truth now as it was years ago. Then, it cost everything to be a believer; but now, in 1883, I saw a large company under the pavilion, and among them were old and tried friends of the cause. Although some have fallen, quite a number are still alive to bear testimony to the truth; and as they recall the way the Lord has led his people since their first acceptance of the truth, they exclaim, "What hath God wrought!" Their interest has been fully identified with the people whom God has been leading and teaching for the last thirty-five years. They have fought the battles of the Lord with heroism, fortitude, patience and prayer; and now there are many strong hands and willing hearts to unite with them in laboring for the triumphs of the cross of Christ. These faithful ones have become strong because they did not shirk responsibilities. They walked by faith, not by sight. They studied the revealed will of God, and submitted to be guided by Divine power. They were strengthened by grace as they pressed forward in the narrow path of holiness cast up for the ransomed of the Lord to walk in.

On this camp-ground, we listened to many heart-felt testimonies. Some here accepted the Sabbath, and for the first time took their position fully with us on all points of truth. Some had given up the truth, and backslidden from God; but their consciences had not been at rest. They found no peace, no light or happiness, in

their disobedience, and came back to the fold with repentance and contrition of soul, and the Lord blessed them. But we longed to see our brethren and sisters generally coming out into the clear light. We longed to hear more testimonies coming from hearts full of love to Jesus,—testimonies of faith, of rich experience in the way the Lord has led us. I felt that these dear souls must have a closer union with God, and then they would be better acquainted with Jesus. They would not have a doubting, fearing testimony, but would be cheerful and happy in the faith. "Jesus died for me; Jesus loves me, even me," would be the language of the trusting heart.

As I looked in the faces of the tried ones who are precious in the sight of the Lord, and saw that some of them seemed almost ready to lay off their armor, I thought I might never see their faces again in this world. They or I might fall asleep before the time of another annual meeting. By faith I looked forward to the resurrection morning, when the righteous dead shall be awakened to eternal life. I saw them around the throne of God, clothed in white robes, with crowns of glory on their heads and harps of gold in their hands, singing a new song of praise to God and the Lamb. And the question arose in my mind, Who are coming up, to take the places of these aged, worn soldiers of the cross? Who will consecrate themselves to the work of God?

I saw before me many young men and women who professed to be followers of Christ, but who had not felt a burden for souls. These do not say, when the Lord's work is to be done, "Here am I; send me." If they really had the love of Jesus in their hearts, how could they be silent, how could they be at rest, and their fellow-men unwarned? Can they realize the greatness of the sacrifice made in behalf of man? They may think they comprehend it, but they do not. If they did, with the eye of faith they would see Jesus leaving his throne of light, and the glory that he had with his Father before the world was, to become the companion of rebels. Oh! they have but a faint conception of the depths of humiliation to which the Redeemer of the world condescended in becoming a man. It was an act of humiliation to which they can find no parallel. But being formed in fashion as a man, Christ humbled himself, and became obedient unto death. Had it been a common death even, it would still have been the greatest of humiliations. But oh, what a death the Son of God suffered,—the most cruel, the most shameful! He became obedient unto death, even the death of the cross. And do not let any one think that Jesus was insensible to ignominy. He yielded up his life to save the fallen race; but he felt, keenly and bitterly felt, the humiliation of dying as a malefactor. His holy and undefiled human nature was deeply sensitive to the disgrace of being "numbered with the transgressors." Said he, "Are ye come out, as against a thief, with swords and with staves to take me?" He felt the unjust, coarse, and abusive treatment of the mob, led on by a Judas; but it was a deeper wound to the soul to endure the hiding of his Father's face.

All this was to save fallen man; and has Christ died for souls in vain? As I looked upon the congregation assembled in the tent, and knew how many there were who professed to be sons and daughters of God, who might be lights in the world, and yet were not letting their light shine, I felt sad at heart. I asked myself, Who of this number will be denounced as slothful servants because they have neglected their duty? When Christ has done all that could be done to save sinners, who are ready, by an unreserved consecration of themselves, to become co-laborers with him? The blood of souls will be upon the garments of some, who have talents which God has intrusted to them, but who love self and their ease more than they love the souls of men for whom Christ has made so infinite a sacrifice. Where are those who love one another as Christ has loved them? Will they take up their God-given duties, and work for the Mas-

ter? Has the Lord excused the large number who profess his name, who have experienced his love, from bearing any burden of the work in his cause? Are they at liberty to eat of the loaf themselves, to partake of his great salvation, yet make no effort to bear the message of mercy to their brethren who are out of the truth,—who are unsaved?

This dearth of laborers is not in accordance with the will of God; it exists because the love of Christ is not a living principle in the hearts of those who profess his name. There are men who have talents; but they have buried them in their farms and in other selfish interests, so that they do not aid in building up the cause of Christ. If many who are now dying spiritually on account of their selfishness, should awake to their God-given responsibilities, they would see work to do in the vineyard of the Lord; and this work would expand their hearts, so that they would love Jesus a great deal more than they now do, and their fellow-men as Jesus has loved them. What a change there would be in Vermont, if young men and those of mature age also, should go to work, feeling, "I am my brother's keeper"! How can those who do nothing to win souls to Christ expect to hear the "Well done" from the Master's lips?

We know there is a great wrong somewhere, or there would be men engaged in earnest labor in Vermont, Massachusetts, Maine, Connecticut, New Hampshire, Rhode Island, New Jersey, and all through the United States. Where are those who have the knowledge of the truth, and who love Jesus and the souls for whom he died well enough to deny self, to choose the suffering part of religion, and to go without the camp, bearing the reproach of Christ? Jesus has set them an example; he suffered without the camp, bearing reproach. Who will put to use the talents lent them of God, be they great or small, and work in humility, learning daily in the school of Christ, and then imparting that precious knowledge to others? Who will see what ought to be done, and do it? And how many will make excuses, become tied up with worldly interests? Cut the cords that bind you, and go into the vineyard to work for the Master. In every department of the cause of God, consecrated, God-fearing, willing helpers are needed; men of brains, men of intellect, who will go forth as ministers, canvassers, and colporters. Brethren and sisters, let the earnest prayer of faith ascend to God that he will raise up laborers, and send them into the harvest field; for the harvest is great, and the laborers are few.

We know that believers in Vermont are not doing their duty. We know there is earnest work to be done, requiring patience, perseverance, and untiring effort. Let the work be done by unselfish, humble men; let them work and pray, and pray and work. Labor by the fireside, brethren. Come close to hearts. Let unbelievers see that you care for their souls; search the Scriptures with them; weep and pray with them. In your earnest efforts, represent the love of Christ. Oh! this love, if we have it, is too much inclosed in our hearts, and does not appear in words or deeds as it should. How will you meet your relatives, your friends, and your neighbors in the Judgment, if you have not labored in every way possible to bring them to the truth? My prayer is that the Lord may so impress the minds of men and women in Vermont that they cannot rest until they commence in earnest to labor for souls. When they do this it will no longer be said, Vermont is a hard field.

—I will tell you what to hate. Hate hypocrisy, hate cant, hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them,—with a deep, living, Godlike hatred.—Robertson.

—Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher, moral atmosphere.

A SABBATH HYMN.

BY T. R. WILLIAMSON.

ON this day, Lord, thy day of rest,
We lift to thee our earnest praise,
Obedient to the high behest,
Which thou didst give to guide our ways.

We thank thee for the holy light
That from thy law shines full and clear,
Directing our weak steps aright
Through earth's low paths of doubt and fear.

For Jesus, too, whom thou didst send
To teach the way of grace and truth,
We bow before thy throne and blend
The thanks of age, the love of youth.

Oh, write thy word on every heart,
In us let thy pure Spirit live,
That his rich presence may impart
Such peace as thou alone canst give.

"WE KNOW, BY FAITH WE KNOW."

BY ELD. R. F. COTTRELL.

UNWAVERING faith in what God has promised has the value to the believer of absolute knowledge. Hence an apostle says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God." Another apostle says, "We know that when He shall appear we shall be like him, for we shall see him as he is." And the blessed Saviour left the command to those who should see the signs of his second coming fulfilled, to know that that event is near, even at the doors. Said he: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Living when all the predicted warnings of the approach of that day, in which the "powers of the heavens shall be shaken," and the Son of man shall be seen coming in the clouds, have been seen, it is our privilege to know that his coming is at the door. Yet many, even of them who profess faith in Christ, choose not to know anything concerning the nearness of this tremendously grand and awful event. How can it be said of such that they love his appearing? Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

WESLEY ON THE SABBATH.

BY ELD. J. BYINGTON.

THE following is an extract from John Wesley's works, Vol. 6, page 352:—

"A WORD TO A SABBATH-BREAKER."

"Remember the Sabbath-day to keep it holy.' Have you forgotten who spoke these words? or do you set him in defiance? Have a care; you are not stronger than he. 'Let the potsherd strive with the potsherds of the earth; but woe unto the man that contendeth with his Maker. He sitteth on the circle of the heavens; and the inhabitants of the earth are as grasshoppers before him.'

"Six days shalt thou do all manner of work; but the seventh day is the Sabbath of the Lord thy God.' It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. 'In six days the Lord made heaven and earth, and rested the seventh day. Therefore, the Lord blessed the Sabbath-day and hallowed it.' He hallowed it; that is, he made it holy; he reserved it for his own service. He appointed that as long as the sun and moon, the heavens and the earth, should endure, the children of men should spend this day in the worship of Him who gave them life and breath and all things.

"Shall a man then rob God? And art thou the man? Consider! Think what thou art doing! Is it not God who giveth thee all that thou hast? Every day thou livest is it not his gift? And wilt thou give him none; Nay, wilt

thou deny him what is his own already? He will not, he cannot quit his claim. This day is God's. It was so from the beginning. It will be so to the end of the world. This he cannot give to another. 'Oh render unto God the things that are God's; now, to-day, while it is called to-day!'

"The Lord not only hallowed the Sabbath-day, but he hath also blessed it. So you are an enemy to yourself; you throw away your own blessing if you neglect to keep this day holy. It is a day of special grace. The King of heaven now sits upon his mercy-seat in a more gracious manner than on other days, to bestow blessings on those who deserve it. If you love your own soul, can you forbear laying hold on so happy an opportunity? Awake, arise, let God give thee his blessing. Receive a token of his love, cry to him that thou mayest sing the riches of his grace and mercy in Christ Jesus! You do not know how few more of these days of salvation you may have. And how dreadful it would be to be hurried hence in the abuse of his proffered mercy."

Mr. Wesley here gives us a correct view of the Sabbath institution, and also of our duty and privilege to observe it. And were not tradition in the way, the above would lead every one who honestly reads it to say, The seventh day is the Sabbath of the Lord our God. Let us remember to keep it holy.

OUR MEDIATOR.

BY J. M. HOPKINS.

"FOR there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

To the church at Corinth Paul wrote: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. . . . For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:18-24.

These words are as true at the present as when written eighteen hundred years ago; while to many the name of Jesus is sweetest of all names, and for it they are willing to labor, and sacrifice all they possess, even life. But there are those whose delight seems to be to speak lightly of Jesus of Nazareth, cast reflection upon his parentage and birth, and ridicule the doctrine of his divinity.

It is when we see ourselves in our true light,—sinners before God, helpless and hopeless so far as any merit or power which we possess,—that the gospel of Christ Jesus is sweet and acceptable to us.

The object of this writing is to set forth a few of the many reasons why Jesus, the "mediator between God and men," should be both human and divine. Before presenting Scripture evidence, however, we wish to illustrate the case. Two men, S. and C., are at variance. The nature of the difficulty is such that they are of themselves unable to settle it. S., true, kind, and generous, would compromise, could he do so without sacrificing truth, principle, and manhood. This he cannot do. C., if he do all in his power, will still be unable to atone for the great wrong he has done. What can be done? Upon reflection, S. proposes to settle by arbitration. They will place the case in the hands of a third party whose decision shall be final. But another difficulty arises (as is too often the case when human wisdom alone guides in the adjustment of difficulties). They each have a near relative whom they respectively think would be just suited for the work. But they each object upon the ground that a relative of one and not of the other would be partial. Again they ask, What can be done? They remember a friend, a person of honor, judgment, and integrity, who is equally related to each, and who would thereby be impartial in his feelings and decision. Into his hands they mutually agree to place their interests, and abide his decision.

Reader, such, we understand, is the position which Jesus occupies as "mediator between God and men." A mediator is "one that intervenes between two parties; an entreator for another; an intercessor. One of the characters of our blessed Saviour."—*Bolles*.

God the Father gave to man his holy law, a transcript of his sovereign will. He was, and is, represented by that law. It was, and is, his right as Sovereign of the universe to demand obedience, or inflict due punishment to the transgressor. Man sinfully disobeyed, bringing upon himself the righteous indignation of God, and subjecting himself to the weakness, untold suffering, and final death, as the sure result and penalty of a life of sin. Rom. 6:23. Powerless to redeem himself, he was hopelessly lost. Even his death could not atone and re-instate him in the favor of God. The sacrifice must be holy and pure in order to meet the demand of a holy law. Such could not be found among men; for "all have sinned, and come short of the glory of God." Rom. 3:23.

It was, therefore, necessary that the sacrifice for sin should be more than human. The mediator must be one who could comprehend and satisfy the claims of the Deity. In glory with the Father before the world was, associated with him in the great creative work, and seated with him upon the throne of universal dominion,—the Son of God well knew the nature and immutability of his Father's law. Nor did he become less competent when he came to earth. Of his intimate relation to the law, inspiration says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. Of his work, Isaiah prophetically said: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. Of his mission, he himself testified: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. And again, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.

I would here remark, How erroneous it is for men to teach that Jesus, the "mediator between God and men," abolished his Father's law, which represented the Father, and which the Son of God came to mediate, and vindicate before men! Would such be the work of a mediator? The question is pertinent. Think of it.

No thought, expression, or act of disloyalty characterized the life of Jesus. He became subject to law, that he might fully meet the law's demand, and thus offer himself a perfect sacrifice for sinful man. The following lines beautifully express these sentiments:—

"My blest Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters.

What truth and love thy bosom fill!
What zeal to do thy Father's will!
Such zeal, and truth, and love divine,
I would transcribe, and make them mine."

Again, it was necessary that a "mediator between God and men" should possess the divine nature, else those who pray to him would be guilty of the sin of idolatry, as are papists, who pray to the Virgin Mary and others, whom they suppose are now in heaven.

These are in part the reasons why Jesus should be the Son of God. And it is pleasant, in this connection, to refer to those wonderful works of Christ which prove his divinity. Healing the sick, restoring sight to the blind, unstopping the ears of the deaf, raising the dead, stilling the tempest, feeding the multitudes, casting out evil spirits, and very many other works which show conclusively that Jesus was indeed the Son of God.

But let us consider the other side of the question, which is equally important to man. In order to act as mediator, it was needful that Jesus should partake of the human nature. He must be in a capacity to feel for man as well as God, in order to stand between the two. He must condescend to man's estate, become subject to temptation, pain, and suffering, in order to be

able to feel for man, and mediate for him in the heavenly sanctuary. Such are the teachings of inspiration.

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Heb. 2:9, 10.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Verses 14-18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Chap. 4:15. See also Isa. 53.

Did not Jesus possess the human as well as the divine nature, we could not, because of our sinfulness, have confidence to approach him. But when we remember that he trod earth's thorny pathway, subject to the besetments of a wily foe; that "he hath borne our griefs, and carried our sorrows;" that "he was wounded for our transgressions, he was bruised for our iniquities;" when we remember that Jesus suffered hunger, pain, buffeting, insult, poverty, disappointment, and all, as we suffer; and that he now lives to intercede for us, a perfect "mediator between God and men,"—how our poor hearts should rejoice!

Thus we see that Jesus stands exactly between God and man, equally related to each. He feels for God; for he is the Son of God. He feels for man; because he is the Son of man. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

WHO WERE THE "DEVOUT GREEKS"?

BY H. VEYSEY.

THE original word, *Hellenes*, means a Greek, "a native of Greece, not a Jew or barbarian."—*Dr. Robert Young*. "1. One not of the Jewish religion, a Gentile, a pagan. 2. A Gentile having embraced the religion of the Jews, a proselyte."—*Liddell and Scott*, also *W. Greenfield*. It is rendered *Greek* twenty-six times in the revised version; in six of which, John 7:35; Rom. 2:9, 10; 3:9; 1 Cor. 10:32; 12:13, it is improperly translated Gentile in the authorized version, although *Greek* is in the margin in every case, excepting Rom 3:9. It may be interesting to some to examine the other twenty instances. John 12:20, evidently refers to proselytes; Acts 14:1, the same; for they were in the synagogue with the Jews; so in 17:4; 18:4. In the remaining Scriptures this may well be questioned; Acts 16:1, 3; 18:17; 19:10, 17; 20:21, 28; Rom. 1:14, 16; 10:12; 1 Cor. 1:22, 23, 24; Gal. 2:3; 3:28; Col. 3:11.

Grecian, in Acts 6:1; 9:29; and 11:20 (the only uses of the word *Hellenistes*), means "a Hellenist, a Jew born out of Canaan" (*Dr. Robert Young*); "a follower of the Greeks in language, etc., a Greek-Jew."—*Liddell and Scott*. "A Jew residing out of Palestine, using the Greek lan-

guage and following the Greek customs."—W. Greenfield.

These words must be carefully distinguished from the word *Gentile*, wherever otherwise used in the New Testament, and which is five times improperly rendered *heathen*. Acts 4:25; 2 Cor. 11:26; Gal. 1:16; 2:9; 3:8; sixty-one times *nation*, and twice *people*. Acts 8:9; Rom. 10:19.

REPENTANCE.

BY M. WOOD.

"REpent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Webster's definition of the word "repentance" is sorrow for what one has done or omitted to do. That is very good, as far as it goes; but the difficulty is, it does not go far enough. We can be sorry for sins committed,—transgression of the law (1 John 3:4),—but that alone does not suffice, nor satisfy the demands of the law.

Peter says, "Repent, and be converted." Conversion means a radical change of heart. This is not produced simply by a feeling of sorrow for past sins. We may be guilty of illegal transactions, and after awhile be detected, and fall into the hands of the law. Now a feeling of sorrow takes possession of us. What for? because we committed the deed? No, but because we were brought to justice and to shame. Did John the Baptist say to the Pharisees and Saducees, You ought to have a feeling of sorrow for your sins? Did he bestow upon them words of commendation, praise and flattery? No; but he says, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (margin, "answerable to amendment of life"). Matt. 3:7, 8. Make it manifest to the world that you were not only sorry for past sins committed, but that you are a new creature in Christ Jesus our Lord, and that you have not only repentance toward God, but also faith toward Jesus Christ.

Paul in his epistle to the Corinthians says: "I rejoice . . . that ye sorrowed to repentance; for ye were made sorry after a godly manner; . . . for godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Such a sorrow as Paul speaks of produced good works. "For behold," said Paul, "this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal," etc. 2 Cor. 7:9-11.

True holiness has ever consisted in faith working by love. Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand." Every preacher commissioned of God to proclaim salvation to a world lying in wickedness, will, if he follows the footsteps of Him who spake as man never spake, commence his work by preaching the doctrine of repentance. Such was the course pursued by the forerunner of Christ and the apostles. Repentance implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation; that his mind, purposes, opinions, and inclinations are changed, and that in consequence, there is a total change in his conduct. In this state a man feels deep anguish of soul, because he has sinned against God, unfitted himself for heaven, and exposed himself to death,—the second death. Hence a true penitent has that sorrow whereby he forsakes sin, not only because it has been ruinous to his own soul, but because it has been offensive to God.

We may be sorry for our sins, but let us shew our sorrow by a heart-felt repentance, which needeth not to be repented of. Although our sins may be as deep-dyed as scarlet, we have the promise from the great God, that by applying the remedy, our sins shall be washed away, and our record in the books of heaven will appear as white as snow when the blotting-out time comes. See Isa. 1:16-20. John says, "My little children, these things write I unto you, that ye sin not,

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Here we are addressed by the beloved disciple by the endearing name of "little children," and admonished to sin not. This is the language of all the Scriptures, Sin not, "The soul that sinneth it shall die." Eze. 18:4. This text of Scripture not only shows that we are amenable to the law of God, but it also shows our individuality and our accountability. None shall die for another's crimes; none shall be saved by another's righteousness. Here is the general judgment relative to the righteousness and unrighteousness of men, and the influence of one man's state on that of another. We are to work out our own salvation with fear and trembling. The path which leads to the city of our God is too narrow to admit of walking two abreast. Though tired in the rugged way, foot-sore and nearly discouraged, we must press on in single file in the path the Saviour trod before us.

Are we fainting under our heavy burdens, are our sins crushing us to the earth, and we just ready to pine away in them, how sweet the words, "Come unto me, all ye that labor and are heavy laden;" acknowledge Jesus as our Saviour, Advocate and friend; lean upon the mighty arm of Israel's Deliverer for consolation, peace, and safety. The sweet singer of Israel says, "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. For God says through his servant, "Though these three men, Noah, Daniel, and Job, were in it [the land], they should deliver but their own souls by their righteousness." Eze. 14:4. Personal holiness of any man can only avail for himself. How many are there among the professed people of God, that are living upon past experience or warming by another's fire? They can tell the time of their conversion, how they repented of their sins, and how God for Christ's sake forgave them their sins. But an experience of forty years ago will not stand the test in the solemn searching Judgment.

We have transgressed God's holy law; by the law is the knowledge of sin (Rom. 3:20); and the wages of sin is death. In the language of the text, Peter says, Repent, and be converted; rest not with a feeling of security upon your past deeds of righteousness; for God says there is more hope for the wicked who restore the pledge and give again that he had robbed (Eze. 33:15), than for those trusting in their righteousness. "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth." Verse 12.

To sin is to violate the precepts of that law which the psalmist tells us is "perfect, converting the soul." Ps. 19:7. Paul bears his testimony concerning the law in language similar to David's. He says, The "law is holy, and the commandment holy, and just and good." Rom. 7:12. Christ tells us that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. As long as Christ intercedes with the Father for fallen humanity, just so long we have sins to confess. None are exempt. "For there is no man that sinneth not." 1 Kings 8:46.

It is no greater cross for us to confess our sins before God than it was for ancient Israel. See Lev. 4. And as heinous as sin is in the eyes of a just and holy God, there is nothing more pleasing to the great king than to have his subjects to return to him with a broken and a contrite heart. Ps. 51:17. Christ said in his parable of the lost sheep that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke 15:7. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" for it will be a "fearful thing to fall into the hands of the living God."

THE POTTER AND THE CLAY.

BY D. W. REED.

"HATH not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" Rom. 9:21.

In considering this text there may be three questions asked, namely, Who is the potter? what is the clay? and what is the making unto honor, etc. The two former questions are answered by Isa. 64:8: "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." Let us examine the figure. Before the potter can use the clay, it must be dug out of the pit, and subjected to the softening and subduing influences of water, and a mixing process; all the gravel-stones must be taken out, and the hard lumps softened or removed, so that it will be perfectly pliable, and yield to the touch of the instrument which the potter places upon it. Just so with us. Before God can use us in his work, we must have the yielding, submissive disposition, and resolve that henceforth God shall be our potter; that we will place ourselves in his hands to be molded and fashioned as he may see is for our good and his glory.

But does God arbitrarily select persons who shall be made into vessels of honor, irrespective of individual effort? Some have thus concluded from Jer. 18:1-6: "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came unto me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." In these verses some think they find proof that all our efforts are futile, and nothing that we can do will meet the approbation of God. Let us read a little farther in this chapter: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what time I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Verses 7-10.

Here we are told just what to do in order to be approved. The fiat of God is in our power. We must "turn from our evil." Paul speaks on this point: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Purge himself from what? Ans. The works of the flesh. Gal. 5:19: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

If a gravel-stone happened to be left in the clay till it reached the wheel, the "vessel was marred in the hand of the potter;" so in the scripture quoted. Paul points out some of the gravel-stones of character, which, if not brought to the surface and put away from us, will surely spoil the vessel that God designed to be made into "a vessel of honor." The wise man mentions sev-

eral more of these gravel-stones. "These six things doth the Lord hate; yea seven are abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that are swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Shall we refuse the finishing touches of the chisel of our great potter, and finally be weighed in the balance and found wanting? or, as these evil traits are brought to the surface, shall we not "purge ourselves from" them, so that when Christ comes we shall reflect his image, and be prepared for the finishing touch of immortality. May the Lord help us to do the latter.

Grove Lake, Minn.

CHILD-TRAINING.

BY WILLIAM BRICKEY.

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6. Do you believe this? If not, why not? It is in the Bible; it was written by inspiration; I believe it just as much as any other part of Holy Writ. What does Solomon mean by "training up a child?" If you were going to train a favorite grape-vine, the first thing you would do would be to build a trellis. This done, what next? Why, you would tenderly take hold of the vine; and if it were small, you would gently lift it to the first lattice; and so, day by day, step by step, your vine would grow higher and higher, until it would reach the top of the trellis. By this time its tendrils would be so intertwined around your lattice-work that no storm would be able to break it away. Then you might look for fruit from the vine so trained.

So it is in training your children. First, you want a trellis,—a framework of principles, based upon the commandments of God and the faith of Jesus. Here is your trellis. How will you train your children? Will you take a whip, and try to drive them upon the trellis. You could not do that any more than you could drive the vine. You cannot compel your children to have faith. Christ calls for volunteers. "My son, give me thine heart." How then? Why, take hold of them tenderly, and, day by day, as they grow, teach them the fear of the Lord. Train them up in the way they should go; step by step, until they reach the top. Peter has constructed a beautiful ladder by which they may climb up by degrees. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. 1:5-7. By the time they have climbed this ladder, they will so far have entwined their tendrils around these principles, that all the storms of trial which the enemy can send will not be able to move them. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

—The doctrine of freedom from all authority is the delirious dream of men who have known God, and have turned away from him.—*S. S. Times*.

—Persons who care the least about pleasing others, will always complain the most when others do not please them.

—Oh, thanks be to God for his visible church, for her hymns and prayers, for her ordinances, and the promises she inherits, for the history of her sufferings and the future of her triumphs. While everything else in the world must die and rot, there is one thing over which death has no power, one thing that smiles at the grave, as it comes forth to a life that has no end.—*Dr. Austin Phelps*.

Choice Selections.

CONSIDER THE LILIES.

They have no care;
They bend their heads before the storm,
And rise to meet the sunshine warm,
And dance responsive to the breeze,
And nestle underneath the trees,
And take whatever life shall bring
As gaily as the birds that sing.

They do not toil;
Content with their allotted task,
They do but grow; they do not ask
A richer lot, a higher sphere,
But in their loveliness appear,
And grow and smile and do their best,
And unto God they leave the rest.

They have no sin;
Their pure, sweet faces they upraise,
And shrink not from the sun's bright gaze;
And if the earth should soil, the rain
Comes down to make them clean again;
And scented, beautiful, and white,
They live their lives in God's dear sight.

They weep no tears;
No shadow dims their happiness,
They do but live the world to bless;
Enough have they of cloth of gold,
They lift their cups the dew to hold,
About them are the light and song,
And they are glad the whole day long.

God cares for them;
His love is over every one,
He wills their good; his will be done!
He does neglect no single flower,
He makes them rich with sun and shower.
Their song of trust is sweet and clear,
And he that hath an ear may hear.

—*Marianna Farningham*.

THE OLD, OLD STORY.

THERE never has been a time when there was greater need of telling the story of the cross in plainness and earnestness. Many in the pulpit have been turned from the plain old truths of the gospel by the deceptive teachings of so-called science. The statement has been repeated so often that the pulpit has lost its power, and religion its hold, upon the people, that many have come to believe it true. But if it has lost its power, it is because those who preach it first lost their hold on Christ as its true strength. Dr Horatius Bonar, in his closing address to the Free Church Assembly, said:—

"The cross is the exponent of the supernatural. The only scientific religion that we acknowledge is the religion of the cross. A religion framed by scientific men upon the principles of pure science, and scientifically eliminating all revealed truth from its articles; a religion that will prove no stumbling-block to men of science, but rather command their admiration and faith; a religion which can be taught in our universities without coming into collision with Scripture, and which will chiefly get credit to itself among the thinkers of our day by its skillful exclusion of the name of Christ; a religion which will really be the expression of distaste for all the prophets and apostles have taught,—such a religion will not be that which Paul preached at Corinth, and of which he said, 'The preaching of the cross is to them that perish foolishness, but unto us who are saved it is the power of God.' The idealists of our time ask for a scientific cross; but there shall be no such cross given. Our philosophers call for a philosophic gospel; but there shall no such gospel be sent down from heaven. Our advanced thinkers and men of expansion demand a Christ for the nineteenth century; but no such Christ has arisen, or shall arise. It must be either the First Century Cross, the First Century Gospel, the First Century Christ, or no cross, no gospel, no Christ at all. A cultured world now calls aloud for a cultured Christ, and refuses its allegiance to any other; but there shall no Christ be given but the son of the carpenter—he who was wounded for our transgressions, and bruised for our iniquities; upon whom the chastisement of our peace was laid, and with whose stripes we are healed."—*Christian World*.

THE POPE STILL DEMANDS POLITICAL POWER.

ONCE more the present pope, following in the steps of his predecessor, has delivered his chronic wail over the loss of political power. The old straw is beaten vigorously, but as fruitlessly as ever. Indeed, Leo XIII. goes even farther than Pius IX. in his assumptions, basing national sovereignty and modern civilization upon the Roman religion, and referring whatever of vitality they possess to the influence of the papacy. Then follows the equally fallacious assumption that the real motive for depriving the pope of political power is to strike at the church, "and rob Italy of the treasure of faith;" and the hackneyed appeal is made to the faithful to restore to the pope "that condition of independence and liberty which is his due;" in other words, the political control of Rome and Italy.

It is almost superfluous to say that such a demand, formulated so near the close of the nineteenth century, is the sheerest folly. Since the time when such a demand could have been enforced by bayonets, the world has advanced. Knowledge, free thought, and political independence on the part of the Italian laity, have spread and taken deep root. The people have emancipated themselves from papal servitude in political concerns, and have come to think and act for themselves. Against this salient phase of nineteenth century civilization, it is as useless for the Holy Father to contend as it would be for him to hope to stop the motion of the earth or the planets with an allocation.

It is another and sufficient answer to this demand that it does not comport with the sentiments of the laity in any country. In Italy, which is most directly concerned, ninety per cent. of the men are opposed to it, and would fight to the death rather than surrender their newly acquired political liberty to the tender mercies of the papacy, and to the mismanagement of political affairs which has always characterized it. The republicans of France are bitterly opposed to it, as is shown by their recent successful opposition to the conspiracies of clerical officials to gain control of the secular schools and universities, and their summary retaliation upon the Jesuits for attempting to intermeddle with affairs of State. The German Catholics are equally opposed to any subjection of the State to the church, and even in Spain temporal papal power finds millions of opponents. The Irish Catholics who support Parnell's political program have already practically illustrated their sentiments by resenting papal interference in the relations of Ireland to England, and making it felt in the household exchequer of the Vatican. The Catholics of the United States, it need not be said, are too free and outspoken and too thoroughly imbued with the spirit of republican institutions to surrender their political rights to priest, bishop, cardinal, or pope.

The claim of the pope, that his liberty requires any such sacrifice of the political and civil rights of the Roman laity, and that he cannot be independent unless the people of Italy surrender their capital to him, is almost too puerile seriously to consider. The pope is not a "prisoner in the Vatican." He is as free to go and come and do as he pleases in a spiritual way, as any cardinal, bishop, or priest of his church. He has the same rights of motion and action that are possessed by every other person in Italy. He may live in Rome, Florence or Naples. He may travel to the confines of the earth. He may stay in the Vatican or out of the Vatican. He may do what he pleases without let or hindrance. No policeman or soldier stands at his gates to oppose. No edict of law forbids him. If he is a "prisoner," he is self-incarcerated. If he is bound, he has riveted his own fetters. If he is kept within walls by decree, the decree has no other warrant than his own foolishness or obstinacy, and such conduct is about as dignified as that of a child who shuts himself up because he can't have something which he ought not to have.

If he would open his gates and walk out into the city or world, he would learn that the world has the opinion that the less any church has to do with the temporalities and with politics the better for its spiritual welfare, vital piety, and progress, and he would soon be convinced that it was his true policy to waive publicly all pretensions to political control over the Italian people. Such a course would greatly strengthen his church, restore its waning spiritual power, and amplify his store of Peter's pence. —*Sel.*

THE RESTITUTION OF ALL THINGS.

[MR. WM. T. PRICE in an article on "The Restitution of all Things," printed in a Virginia paper, considers the doctrine of probation after death one of the "smooth things" that would be preached in the last days. After speaking of Prof. Godet, H. W. Beecher, and Joseph Cook, he concludes with the following.

W. D. CHAPMAN].

Now the trouble about all this is found in the fact that such teachers as John the Baptist and our Lord appear to have known nothing about this "second chance." John's text was, "Repent, for the kingdom of heaven is at hand." He spoke of the ax being laid at the root of the tree. He referred to One coming with a fan in his hand, gathering the wheat into his garner, but burning the chaff. Jesus took the same text, and indorsed the doctrines of John most positively. In his parable about Jairus and Lazarus nothing appears looking to a "second chance;" and, in the sentence pronounced in the Judgment scene, nothing favors the theory in question. One of two things is very certain; either that Jesus and John knew nothing of probation after death, or if they did, they trifled with their hearers; for nobody who heard them preach had any other impression than that now was the accepted time, and to-day the day of salvation.

The consequences of such a doctrine, if generally received, will be most disastrous. No ministers save those prophesying smooth things will be tolerated. If a person should lift up a warning voice and try to persuade friends and neighbors to flee the wrath to come, his zeal would be quenched in the nearest mill-pond, and his mouth filled with mud. In a few years the most gloomy of prophetic forebodings would be realized, and if the days were not shortened, as foretold, there would no flesh be saved.

There is an intimation that in the latter times there would be a "strong delusion" sent upon men for their intellectual pride and spiritual self-sufficiency; and your correspondent must confess that he has never seen anything as yet, in the current of human thought, that comes as near filling his idea of what the "strong delusion" is to be, as this insidious doctrine of salvation after death.

CREATION OF ELECTRIC FORCES.

A WATER-WHEEL, by being employed to generate electricity, may light our rooms, cook our dinner, and ripen our peaches. We can have light from it by which we can work as easily at night as in day,—a light which will neither consume our fresh air, vitiate it with foul gases, nor smoke our ceilings and destroy our curtains; which can set fire to nothing; the globe of which can be hooked to an invalid's bed-curtain without risk, or attached to flexible wires and be taken into the most confined corner to give light to a workman, without danger of fire. It would fill a volume to state at length all the practical advantages which this development of electricity has opened up already, and more than a volume to state all that it may be expected yet to accomplish.

Let it also be understood that while the foregoing illustrations have been stated in relation to water-power, they are equally true for any power, such as steam-engine, gas-engine, horse-power, or human labor. The fixed engine on a farm can plow a hundred yards off. The gas engine that pumps water by day, can light the

house by night. The horses that drag coal carts for many miles to work a steam engine in some outlying place, can be used at home instead, to work an electric machine, with no loss of time, and in many cases with less waste of labor. The convicts on a treadmill can be doing work by it in any part of, or outside, the prison.

In a word, the power for work can be generated by any ordinary means, and in any place where the means exists, and can then be economically conveyed to the spot where it is to be usefully employed, without loss of time and practically in full strength. The tide on the shore can do work inland; the stream in the mountain gorge can do work on the hilltop; the windmill on the eminence can do work in the valley; the horse in the yard or the man in the outhouse can do work inside the dwelling. And with all its power and its universality of application, this new servant which science has supplied us with, is the most docile of menials. A touch of a lady's finger will bring into action a power which a thousand men could not resist; another touch will stop its action or reverse it in a moment.

HAVE PIGEONS IMMORTAL SOULS?

THURLOW WEED had a favorite pigeon that used to perch on his shoulder and show a great deal of attachment for the venerable journalist. The other day a reporter called on Mr. Weed's daughter. After sitting a few minutes, this pigeon alighted on the reporter's shoulder, and cheerily cooing, peared round into his face. Suddenly the bird became dumb, and flew into an adjoining room. "He has done that to every gentleman who has come into the house since father died," said Miss Weed, with a sigh. "He takes most kindly to General Bowen, who visits me occasionally, and who has been in feeble health some time and walks slowly. The bird will coo and fly to the General's shoulder, but when he sees it is not my father, he will stop his cooing and find some other perch. Since the day my father's remains were carried away, the affectionate creature has been seeking for his master. He flies through every room in the house, and fairly haunts the library, where father spent most of his time with his pet." —*Christian at Work.*

"HATS STUCK ON POLES."

THERE is a deal of unreality in the life that surrounds us,—a vast amount of pretension, show and sham, covering a very limited proportion of real, genuine piety, grace and goodness.

W. F. Bainbridge, speaking of his travels in China, says: "Nearly six hundred miles up the Yang-tse-Kiang, a Chinese officer heard that a high mandarin was coming alone on our boat, and he prepared to display a military force equal to the rations he was drawing. Through my field-glass I counted twenty real soldiers, and nearly two hundred coats and hats stuck on poles."

This was in China—how is it elsewhere? What shall we say of the church? Here are genuine, devoted, Christian soldiers—a few, but oh, what hosts of "poles with hats on!" Here are soldiers who count, but do not fight; who draw rations, but do not defeat foes.

Here is a society or board of officers composed of twenty or thirty men; two or three of them are workers, and the rest are "hats stuck on poles."

Would that we could see more reality; there would then be less call for pretense; less dress parade and sham fight, and more actual warfare against the world, the flesh and the devil. We have real foes; let us see to it that we are real soldiers,—good soldiers of the Lord Jesus Christ, clad in the whole armor of God, and ready to resist unto blood, striving against sin.

—A certain amount of opposition is a great help to a man. Kites rise against and not with the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.—*John Neal.*

Our Tract Societies.

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

"HARVEST."

THE reapers sang in the shaded lane,
And the laden wagons came creaking slow;
While the kind farm-mother her table spread;
For the field was bare and the sun was low,—
The sun was low and the day was gone;
The toil was over, and harvest done.

I looked and sighed, as the yellow store
Was borne away to the yawning mow,
And I thought of the brimming garner floor,
And the harvester's tanned and sweating brow;
Till I sighed again, in the fading light,
While the tired world slept in the lap of Night.

I sighed for the tender plant that died
When the cold north wind untimely blew;
I sighed for the grain that never swelled,
For the blighted sheaf that never grew;
I sighed for the harvest days that seem
Like the waking mockery of a dream.

I knelt in the dim, sweet summer night,
And whispered a prayer of trembling faith,
That He who nurseth the sleeping grain
Till life comes smiling from darkest death,
Would not scorn the scant sheaves I had won
When life was over and harvest done.

—S. S. Times.

THE SCANDINAVIAN MISSION.

Report for Third Quarter, 1883.

	NORWAY.	DENMARK.	SWEDEN.	TOTAL.
No. of families visited,	820	231	36	1087
" vessels visited,	100			100
" letters written,	48	29	26	103
" meetings held,	48	38	34	120
" new subscribers obtained,	262	22	406	710
" papers distributed,	287	720	58	1065
" pages tracts sold,	295,952	6,960	62,400	365,312
" pages tracts distributed,	8,672	12,912		21,584
Money received,	\$260.75	\$27.02	\$152.01	\$439.78

J. G. MATTESON.

REPORT OF VIRGINIA T. AND M. SOCIETY.

For Quarter Ending Sept 30, 1883.

No. of members,	31
" reports returned,	11
" members added,	2
" " dismissed,	1
" missionary visits,	27
" letters written,	14
" Signs taken in clubs,	10
" subscribers obtained for <i>Temperance Beacon</i> ,	41
" " " other periodicals,	23
" pages tracts and pamphlets distributed,	936
" periodicals distributed,	202
Received on periodicals, \$18.25; on sales, \$28.47; on reserve fund, \$15.50.	

R. D. HOTTEL, Sec.

MICHIGAN TRACT AND MISSIONARY SOCIETY.

THE quarterly meeting of this Society was held in Battle Creek, Nov. 4-7. A goodly number from our own State with the presence of ministers and delegates made the attendance unusually large. The meeting was greatly enlivened and made much more effective and profitable by the frequent remarks and suggestions of Eld. Haskell, W. C. White, and other of our leading missionary workers.

Many important questions were presented and fully discussed. One very perplexing arose from the fact that during the past season considerable difficulty has arisen in many places from the neglect or delinquency of postmasters in regard to the delivery of the *Signs*. A committee of three was appointed to prepare a circular letter referring them to the privileges granted by the post-office department, which it was hoped would prevent a recurrence of such trouble in the future.

Another question: Should the librarian do all the work of the Society, instead of each member sharing the labor? Eld. Haskell believed this to be entirely opposed to the spirit of the missionary work, which is designed to secure the interest and co-operation of all. None should seek to excuse themselves, but should endeavor by the help of God to obtain a fitness to enjoy the privilege of having some share in this last great work.

Cheering reports in regard to the progress of the work in the different districts were given by the directors. Several persons are now keeping the Sabbath as the result of missionary efforts alone, and throughout the State there is a growing interest in this branch of the cause.

We have bright hopes for the future success of the Society, providing the plans laid at this meet-

ing are carried out. Several of our more experienced directors have decided to devote their whole time and energies to the work, which cannot fail to infuse courage in the hearts of the workers and will, we trust, with the blessing of the Lord, secure a rich harvest of precious souls.

The following resolutions were considered separately, and unanimously adopted:—

Whereas, In the providence of God the field for missionary operations is opening all around us; and—

Whereas, There is an apparent lack of that consecration among us that will inspire men to give themselves to the work of God; therefore—

Resolved, That we plead the importance of this time, and urge those of our brethren who have had success in life, and an experience in the message, to devote themselves entirely to the missionary work, by holding Bible-readings, and doing colporteur work generally.

Whereas, There are scores who should be gaining an experience in this work; therefore—

Resolved, That we call upon the brethren to select and encourage workers in all the branches of missionary work.

Resolved, That such laborers should have the approval or at least the consent of their church before engaging publicly in this work.

Whereas, Many are willing to labor who cannot afford to donate their time; and—

Whereas, The work of canvassing is as important as that of colportage; therefore—

Resolved, That we recommend these workers to canvass for such of our works as will render a profit for their labors, and do gratuitous labor in connection with this, as they can afford.

Resolved, That we extend an earnest invitation to Eld. Haskell to spend at least one month of the coming winter in this State for the purpose of holding general meetings in different parts of the State.

The report of labor for the quarter ending Sept. 30, 1883, is as follows:—

No. of members,	1,694
“ “ reports returned,	765
“ “ members added,	57
“ “ dismissed,	11
“ “ missionary visits,	5,887
“ “ letters written,	1,128
“ “ Signs taken in clubs,	1,535
“ “ yearly subscriptions obtained,	227
“ “ monthly subscriptions for Signs,	2,935
“ “ short-term subscriptions,	402
“ “ pages tracts and pamphlets distributed,	349,868
“ “ periodicals distributed,	23,285

Received on membership, donations, and sales, \$425.67; on periodicals, \$1,184.96; on reserve fund, \$356.51; on other funds, \$417.31.

Adjourned *sine die*.

At a meeting of the directors held Nov. 13, it was voted that the Michigan T. and M. Society take the State agency for all the subscription books and periodicals published by our printing houses. Wm. C. Sisley was appointed State Agent, and it was recommended that he hold some general meetings in the different districts in the interest of this and other branches of the missionary work. On account of the action taken at this meeting, Bro. Sisley resigned the office of director of district No. 3, and Bro. Fred Mead was chosen to fill the vacancy. J. FARGO, Pres.

NELLIE E. SISLEY, Sec.

COLORADO TRACT SOCIETY.

THE T. and M. work was taken up at the camp-meeting at Denver, Oct. 1, 1883, Eld. E. R. Jones in the chair. The Secretary gave the following report, which was accepted:—

Balance in favor of REVIEW and HERALD, \$162.94; in favor of the Signs \$41.59; other indebtedness of the Society, \$6.00. Due the Society on periodicals, \$47.70; cash on hand, \$11.68.

Eld. E. W. Farnsworth then made some stirring remarks showing the advancement of the cause and the necessity of our having a reserve fund, after which, \$765.00 was pledged for that purpose.

The following officers were elected for the ensuing year: For President, A. J. Stover; Secretary, J. W. Horner.

The following report is for the quarter ending Sept. 30:—

No. of members,	76
“ “ reports returned,	27
“ “ members added,	2
“ “ missionary visits,	15
“ “ letters written,	10
“ “ Signs taken in clubs,	87
“ “ subscribers obtained for REVIEW,	8
“ “ “ “ Signs,	12
“ “ pages tracts and pamphlets distributed,	10,885
“ “ periodicals distributed,	300

Received on membership and donations, \$5.50; on sales, \$8.57; on periodicals, \$8.25.

Adjourned *sine die*.

J. W. HORNER, Sec.

The Sabbath-School.

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

LESSON FOR THE FIFTH SABBATH IN NOVEMBER.

(See Instructor of Nov. 21, 1883.)

NOTES, CRITICAL AND PRACTICAL.

(1 Cor. 14; 15, and 16.)

CHAP. 14:18. I speak with tongues more than ye all.—How many and how wonderful and varied were the gifts God bestowed upon Paul! He was a prophet, and his revelations and visions were so numerous that they were termed an “abundance.” 2 Cor. 12:7. He was an apostle, chosen “not of men, neither by man, but by Jesus Christ, and God the Father.” Gal. 1:1. He had the gift of healing in such a wonderful degree that God wrought “special miracles” (Acts 19:11) by his hand, greater, perhaps, than the miracles of our Lord Jesus Christ. Compare above reference with that of John 14:12. He had, no doubt, the gift of tongues, so that wherever his extensive labors led him, before audiences of whatever nation he stood, his language was the same as that of his auditors, his tongue like that of the nation in which he labored. Besides all these important gifts, he had also the lesser gifts, of wisdom and knowledge and faith and exhortation and teaching and giving. Others may have possessed some of these gifts singly, in an eminent degree, equal, no doubt to those of the apostle Paul; but no single individual possessed them all. All this God bestowed upon him concerning whom, the apostle testifies by inspiration, that he was as one “born out of due time,” “not meet to be called an apostle.” 1 Cor. 15:8, 9. Brethren in the cause, do we realize our gracious privileges?

Chap. 15:22. For as in Adam all die, even so in Christ shall all be made alive.—This is one of the strong texts of Universalism; but it simply has reference to the resurrection of all men from the Adamic, natural, or first death. The Emphatic Diaglott renders it, “For as by Adam all die, even so by the Anointed shall all be made alive.” Rotherham translates it: “For, just as, in the Adam, all die, thus also, in the Christ, all shall be made alive.” Through Adam, or in consequence of Adam’s sins, man inherited death; as Adam’s posterity were not directly responsible for his sin, Christ redeems them from the Adamic death, irrespective of character. Not to immortality, but to natural life. 1 Tim. 4:10; John 3:16.

Ver. 23. Christ the first-fruits.—That is, first in order of rank, not the first in point of time to rise from the dead. First-fruits and first-born are often used with this signification in the Scriptures. For example, see Jer. 31:9, where Ephraim is called the “first-born,” though Manasseh was really the oldest. Israel or Jacob, is called the first-born, (Ex. 4:22), though Esau was older. The term is evidently applied to Christ in the text for the reason that he was the antitype of the offering of the first-fruits. Lev. 23:10.

Verses 25–28.—This passage is one of the strongholds of the “Age to Come” theory. The claim is that Christ reigns till he subdues his enemies; that this reign is one thousand years in duration (Rev. 20); hence his enemies are not destroyed at his coming, but at or near the end of his reign. The error comes by a misapplication of the pronouns, *he*, *his*, and *him*, and the confounding of the two thrones and two reigns of Christ. Let us paraphrase the passage: “Then cometh the end, [coming of Christ] when he [Christ] shall have delivered up the kingdom [of grace] to God, even the Father; when he [the Father] shall have put down all rule and all authority and power; for he [Christ] must reign [upon the throne of grace, conjointly with the Father (Heb. 8:1; Ps. 110:1; Rev. 3:21; *et. al.*)], till he [the Father] hath put all enemies under his [Christ’s] feet. The last enemy that shall be destroyed is death. For he [the Father] hath put all things under his [Christ’s] feet. But when he [the Father] saith all things are put under him [Christ], it is manifest that he [the Father] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son [Christ], also himself be subject unto him [the Father], that put all things under him [Christ], that God may be all in all [on the throne of universal dominion and glory.]

Ver. 29. Baptized for the dead.—“If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense.”—Clarke.

Ver. 31. I die daily.—That is I am daily exposed to dangers which would cause death. The Emphatic Diaglott renders it in the text, “I am dying daily,” and the margin, “every day I am exposed to death.” The verse following seems to confirm this view. The dying daily is sometimes referred to dying to sin, and the principle is no doubt true, but the evident meaning of the apostle in this connection is doubtless as above given.

Ver. 33. Evil communications corrupt good manners.—The revised version reads, “Evil company doth corrupt good manners.” The Emphatic Diaglott, “Vicious intercourse corrupts virtuous habits.” Barnes says that the sentence is a quotation from Menander, a Greek poet. It was evidently quoted by the Apostle because it would have weight with the Greeks, and was especially applicable at that time.

Ver. 57. Shall all be changed.—*All* does not have reference to the whole human race, but to those who “are Christ’s.” Ver. 23. The epistle is addressed “to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.” Chapter 1:2. This is the “all” to which the apostle refers. In the first part of the text he denominates them “we.” That is, we, the saints shall not all sleep: some will behold the coming of their Lord.

Ver. 52. The dead shall be raised incorruptible.—A positive proof of an investigative Judgment before the coming of Christ; for the dead are not raised, then judged, found righteous, and made immortal; but they are raised immortal, incorruptible, which shows plainly that an examination and decision of their cases had been made prior to their resurrection.

Chap. 16:21. The salutation of me Paul with mine own hand.—The Apostle no doubt, signed his name with his own hand to his epistles to assure those to whom they were sent of their genuineness and authenticity. He evidently employed an amanuensis, or scribe, because of his defective sight. See Gal. 4:16; also, Sketches from the Life of Paul, p. 34.

Ver. 22. If any man love not the Lord Jesus Christ, let him be Anathema Marantha.—The words “Anathema, Marantha” mean, “Let him be accursed or devoted to destruction, at the coming of the Lord.” The following remarks by Barnes are more applicable now than they were at the time they were written; those who are looking for his coming would do well to ponder them: “There is not a more solemn declaration in the Bible; there is not a more fearful denunciation; there is no one that will be more certainly executed. No matter what we may have,—be it wealth, or beauty, or vigor, or accomplishment, or adorning, or the praise and flattery of the world; no matter if we are elevated high in office and in rank; no matter if we are honored by the present age, or gain a reputation to be transmitted to future times; yet if we have not love to the Saviour, we cannot be saved. We must be devoted to the curse; and the Lord Jesus will soon return to execute the tremendous sentence on a guilty world. How important then to ask whether we have that love? Whether we are attached to the Lord Jesus in such a manner as to secure his approbation? Whether we so love him as to be prepared to hail his coming with joy, and to be received into his everlasting kingdom. . . . The solemn declaration stands here, that if they do not love the Lord Jesus, they will be, and they ought to be, devoted to destruction. The Lord Jesus will soon return to make investigation, and to judge the world. There will be no escape; and no tongue can express the awful horrors of an ETERNAL CURSE PRONOUNCED BY THE LIPS OF THE SON OF GOD.”

—The fear of the Lord is the beginning of wisdom.

The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 20, 1883.

URIAH SMITH, Editor.

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

THE CONFERENCE.

THE absorbing topics, both of thought and action, have been, with delegates and visitors the past week, the meetings of the Conference, and the meetings of our incorporated associations, the Educational Society, the Health Institute, and the Publishing Association. Doubtless the friends abroad are waiting with interest to hear reports from these meetings.

We are happy to present this week a portion of the proceedings of the General Conference. A careful perusal of the record will show some of the important matters that have come up for consideration, and the direction in which the brethren are working. Only one meeting each of the other organizations above named has yet been held, and at these the most that could be done was to organize and get into working order by the appointment of the various committees. No officers have yet been chosen in any of the societies.

Thus far great unanimity of sentiment and cordiality of feeling have characterized all the proceedings. Many of the questions introduced have called forth extended remarks, which have been as good as a series of sermons. So far as we can judge, a good feeling prevails in every heart. Faith, hope, and courage are the watchwords of the hour, and there seems to be a readiness on the part of all to take hold of the work with new energy and zeal.

Sr. White is enjoying much of the help and blessing of the Lord, being able to testify, after all the toil of the camp-meetings which she has attended the past season, and her arduous labors at this meeting, that she is in a better state of health than when she left the Pacific coast. Sabbath afternoon, the 17th, she gave a powerful discourse in the Tabernacle, full of comfort and encouragement to the disciple, as it pointed out the dangers of the way, and the help that has been provided for us in an all-conquering Saviour, and carried the mind forward to the time in the near future when by command of the Lord himself, the "fair mitre" of victory shall be placed upon the brow of every overcomer. Zech. 3:5.

Next week we hope to be able to give the proceedings of most, if not all, the different anniversary meetings that have been held. We think the Conference of 1883 will go on record as an exceptionally good one.

THE SUNDAY-LAW CONFLICT COMING ON.

THE Presbyterian Synod of the Pacific met recently at Napa, Cal. One of the Secretaries of the Presbyterian Board of Home Missions attended the meetings, and in the *Christian Statesman* of Nov. 1 we find extracts from his report. The following will be of special interest to our readers:—

"The other great topic discussed by the members of the Synod at Napa, was the Christian Sabbath. It was stated on the floor, and papers were read to corroborate the statement, that the enemies of the Sabbath in California had cast down the gauntlet, so that nothing was left Christians but to take it up. The note of alarm was sounded. The Synod was called upon to stand like a wall of adamant against the incoming flood of worldliness and infidelity. All pledged to it their time, their influence, and their sacred honor. It was said,

that efforts would be made by the coming Legislature of other Pacific States to abolish their Sabbath laws. Some thought that the opposers of the Sabbath would hardly be bold enough to attempt that. But time has shown us that the Governor of California, who was educated at the expense of the Government to uphold our institutions, recommended in his inaugural address, last December, the abolition of the Sunday laws of California, and the Legislature carried out his recommendation. The German Jews and the worldly citizens of that great State have succeeded, for a time at least, in removing one of the most glorious bulwarks not only of our religion, but of our civil liberty. The war is now going on there between the friends and the enemies of the Sabbath.

"This war is not likely to be confined to California. The bugle notes of the enemy have been heard and re-echoed by the people of Nevada, Arizona, and Idaho. Not only the Sierra Nevada, but the Rocky Mountains, are beginning to ring with the clash of arms. The struggle will go on, and the question is, Who will gain the day? Is the church of Christ awake? Are the friends of order and morality willing to take sides with her, and concentrate their forces before the strongholds of the foe? The enemy is in earnest; shall the friends be only half awake? Let us realize our danger, measure the strength of the opposing forces, and prepare for the fight.

"We in the East can form no conception of the number and power of the enemies with whom our church in the far West has to contend. She needs the ablest reinforcements we can send there. She needs our sympathy and prayers as well as our men and means. The fight is ours, and the victory will be ours as well as theirs when the enemy is routed. It only needs a visit to that part of the country to rouse our zeal in Home Missions. There the home work and the foreign work overlap each other. Heathenism and unbelief, like great tides, meet on the Pacific Coast. Where are the men ready to enlist in the glorious war?"

It seems strange that the advocates of Sunday Law and the Religious Amendment to the Constitution cannot state their case without using deception. Notice a few of the statements in the above.

1. "The enemies of the Sabbath in California had cast down the gauntlet so that nothing was left Christians but to take it up." This is not true. It was the so-called Home Protection Association which pushed the question into politics, by declaring that they would not vote for any candidate who would not pledge himself to vote for the enforcement of the Sunday Law; and that if neither of the parties would give such a pledge they would nominate an independent ticket. The Democratic Convention met the menace with the platform which promised the repeal of the Sunday Law, not to interfere with it, however, as a legal holiday. The Republican party were deceived into the belief that with an indorsement of the Sunday Law they could have an easy victory, and so with "faint praise" they indorsed it. The result was an unexpectedly large Democratic majority, and the repeal of the Sunday Law. The Home Protectionists and their allies are directly responsible for the defeat of the Republican party at the last election in this State, and the repeal of the Sunday Law.

2. Can an intelligent man write that Governor Stoneman was educated at the public expense to uphold the Sunday Law (for he means that), and not blush? Has the Military Academy anything to do with religious education or religious institutions? Every sensible person knows that it has not. The "glorious bulwarks of our religion," or of anybody's religion, are not a part of military education at West Point.

3. "German Jews and the worldly citizens" have succeeded "in removing one of the most glorious bulwarks of our religion." (1) Many of the best citizens of the State voted for the repeal of a law which was oppressively unjust, acknowledged to be inefficient and useless even by the fast friends of the Sunday, and which the decision of a bare majority of the Supreme Court could not make a discriminating and unconstitutional. (2) We shall not undertake to decide whether the deception is with the writer of the second sentence quoted above, or with the ministers of California. He says of the State law that it was "one of the most glorious bulwarks of our religion." We can name some of the most eminent ministers of this State who preached, during the campaign, that the controversy was not at all of a religious nature, and that the Sunday Law was not a religious law at all; that it was purely a "sanitary measure," a mere "police regulation." As such, nobody could reasonably object to it on religious grounds! The Sunday, or so-called "Christian Sabbath," is a deception in itself, and there seems to be an unavoidable tendency to deception in advocating it.

4. We are not at all disappointed that the "clash of arms" is heard on this subject. We have been looking for it for the last thirty years. As a question of religion, it should be kept out of politics. But its advocates are determined to make it a political question, and the result will be disastrous to both religious and civil liberty. For the consequences they will be responsible.

As far as Sunday in California is concerned, we can testify, and we have read the statement in various California papers, that the day is as quiet, and is observed as well as it ever was when the law was in force. By their own impolitic action they have lost the law, but they have lost nothing of the respect paid to Sunday. By the repeal of the law nobody's rights have been infringed upon, as every religionist is permitted to observe it as strictly as he sees fit! Is not that enough? Oh, no; they are fretted because they cannot compel others to observe it who do not believe in it. Poor Haman; he had an abundance of treasures and honors, yet he could not eat his bread because Mordecai the Jew sat at the king's gate! His mantle was a wide one, and covers many professed Christians in this age. J. H. W.

THE AMERICAN COMPROMISE.

(Continued.)

BEFORE saying more concerning the position of the several parties in the movement of which we have spoken, it may be well to notice the object of the compromise as stated in Rev. 13. It is the formation of

An Image to the Beast. An image must have a resemblance to the beast in some prominent features. But it cannot be the beast itself. Here is the error of some would-be expositors of the present day. They make the beast Catholicism, and they make the image Catholicism, as though anything could be an image to itself! The most prominent features of the beast were as follows:—

1. It was an alliance between the church and the State. The State did not become the church, but it became so far subservient to the church, that it upheld her claims and enforced her dogmas and decrees. The church was exceedingly modest, too. It asked nothing but the punishment of crime; but it demanded a recognition of the declaration that "heresy is the worst crime," and she was to be the sure judge of what was heresy! The result could not be a matter of conjecture: any one with even a small knowledge of human nature could foretell it.

2. This alliance, this virtual union of church and State, was made solely for the glory of God and for the advancement of his cause in the earth

It was far from the intention of those who effected it that it should ever be used for evil purposes. And though almost all the world, outside of the Roman communion, now unite in condemning its formation and its practices, they who are most nearly related to it are still satisfied that it was all right. They say *the object* was good; namely, to glorify God, and to benefit mankind. And *the motive* was right; for what better motive can actuate any one than an earnest desire to advance the glory and the cause of God in the earth, and to do good to our fellow-men? This was the object of its formation, and such the motive of those who upheld it and labored for it, and executed its decrees even to the dungeon and the tortures of the Inquisition.

3. In its inception and execution its promoters were moved by excessive zeal for the cause of God. They could not content themselves with the slow work of evangelizing the world by individual conversions; they must Christianize nations. And if people would not consent to act according to *their views* of Christian doctrine, they must be *compelled* to yield obedience, for *the nation must be Christian*. The result is too well known to need a word of comment.

We of this century and in this country have been wont to look back with astonishment at the actions of men of centuries ago, and think if we were in their places we would act in a far different manner. But in that very few judge aright. Looking forward they saw only the cause and the motive that impelled them to action, and their consciences approved it. We, looking back, see only the results, and we are filled with horror. Could they have seen the full result of their actions, they might have paused and considered well their motive; but they could not see it. And could the people of the present time look forward and see the full result of their course, they might stand appalled as they now do in reviewing the course of their ancestors. It is the old story over again: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But they who spake thus clamored for the blood of Jesus of Nazareth, the chief of all the prophets. Thus ever "history repeats itself."

And in the prophecy of Rev. 13 there is a further object—the main object—to be reached by this action. The formation of the image to the first beast will be made for the express purpose of

Causing people to receive a mark. As the image was an image of the beast, so this mark is called "the mark of the beast." Can we ascertain what this means? Reader, will you try to ascertain? Are you willing to examine evidences on the subject? You may say: "We do not *know* that you have the truth on the subject." But *do you know that we have not?* Have you ever inquired diligently and prayerfully to know what it means? To show you the immense importance of these questions, we will here present a message of warning and of threatening which the God of heaven has spoken on the very subject of which we are treating. It is in the following words:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

This is the most solemn warning, the most ter-

rible denunciation, to be found in the Holy Scriptures. Dear friend, you cannot afford to be indifferent when God speaks thus. Better sleep when your house is burning; better mock at him who would stay your steps from walking off a precipice. God has pronounced blessings upon those who tremble at his word; while only ruin stands before him who acts presumptuously.

In this message we find a solution of the greatest difficulty in the prophecy of Rev. 13. Two classes are presented in the message; one worships the beast and his image, and receives his mark; the other keeps the commandments of God and the faith of Jesus. Is there anything in the commandments of God, or in the faith of Jesus, which stands in opposition to "the mark of the beast," spoken of in this prophecy? There is; it is found in God's commandments.

By comparing the Scriptures we find that several words are used to designate the same thing, as *sign, seal, mark*, etc. See Rom. 4:11; Eze. 9:4; Rev. 7:1-3. In Eze. 9 a mark is set upon the foreheads of God's people before utter destruction comes. In Rev. 7 the servants of God are sealed in their foreheads before the four winds blow upon the earth. Thus we have in the Scriptures a seal or mark set upon the foreheads of God's worshipers, and a mark set either in the foreheads or in the hands of the worshipers of the beast. We have no idea that these are literal marks put in their foreheads. These prophecies contain symbols or figures. The forehead represents the intellect of man, as the hand represents power. Now let us look at "the commandments of God" to ascertain what is God's mark, or seal, or sign. In Ex. 31:13 we read: "Verily my Sabbaths ye shall keep; for it is a *sign* between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." And again in verses 16, 17: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a *sign* between me and the children of Israel forever; [for what reason?] for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

The same was given through the prophet: "Moreover also I gave them my Sabbaths, to be a *sign* between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. And yet more impressively in verse 20: "And hallow my Sabbaths; and they shall be a *sign* between me and you, that ye may know that I am the Lord your God."

Why was the Sabbath selected to be a sign whereby we may know that Jehovah is God? Because it is the memorial of his work of creation; the evidence of "his eternal power and Godhead." The title of "Creator" is the highest that Jehovah ever chose for himself. It is this which distinguishes him from false gods—"the gods that have not made the heavens and the earth." Read Jer. 10:1-16. Compare Acts 17:22-24; Rom. 1:19, 20; Rev. 10:5, 6; and 14:6, 7. Thus we see that the sign, or seal, or mark, in "the commandments of God" is his Sabbath; the sanctified *seventh day*; the day on which he rested when he made the heavens and the earth. No other commandment in his law is thus spoken of, because no other contains the evidence of his creative power. The other commandments likewise reveal to us the will of God; this contains proof that Jehovah is God—the true God. And this is the proof given by God himself. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

This God-given sign of the creative power of Jehovah is utterly destroyed, obliterated, by changing the Sabbath to another day than the

seventh, to a day on which he did not rest when he made the heavens and the earth; to a day which is not the memorial of his creative work. Mark the language of Jehovah himself; the Sabbath is a sign that we may know him, that he is God; "for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

We have identified the sign or seal (or mark) of God, in the evidence offered by himself. Can we in like manner identify the sign or mark of the beast power? We can, for that power has also furnished its evidence. And here our difficulty is not in finding the proof it gives, but to decide where to begin to note, and which to choose, where the proof is so abundant. First we will state a few facts concerning the Sunday which are beyond dispute.

1. There is no law in the New Testament for keeping Sunday.

2. There is no Bible proof that it was ever blessed or set apart as a day of observance.

3. There is no proof that the Sabbath was ever changed from the seventh to the first day of the week. The claim in that respect rests on mere inference.

4. There is no Bible proof that anybody ever kept the first day of the week, or regarded it as a sacred day. Proof of this all lies *this side of the Bible record*. History or tradition is the only basis of the Sunday Sabbath.

5. The first law for resting from labor on Sunday was made by Constantine, A. D. 321. It was not a Christian edict, but as Dr. Schaff says, it was to honor "the venerable day of the sun" out of respect to "Apollo, the sun-god."

6. The religious character of the first day of the week was given to it by the pastors of the church of Rome. As a religious or church festival it is solely the property of the Catholic church.

And what does the church say on this subject? She has *always* claimed the "Christian Sunday" as the creature of her power. In a Catholic tract, "An Appeal to Protestants," are the following words:—

"The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. . . . You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above fifteen hundred years. We blame you, not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified."

As the Creator of the heavens and the earth gave the Sabbath memorial as the evidence of his power, so the Catholic church gives the Sunday, the opposing or counterfeit Sabbath, as the evidence of its authority. See the following from a book by M. Segur, entitled "Plain Talk about Protestantism":—

"It is worth its while to remember that this observance of the *Sabbath* [Sunday]—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in

flagrant contradiction with its letter, which commands rest on the Sabbath which is Saturday. It was the Catholic church, which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

And still more emphatic, if possible, is the following from a catechism:—

"*Ques.* How prove you that the church hath power to command feasts and holy days?

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

That is, the Sunday-Sabbath is evidence that "the church" has power to ordain Christian institutions, and to make that sinful of which the Lord has never spoken. And by the observance of Sunday, Protestants recognize and act upon the authority of the Catholic church.—*J. H. W. in Signs of the Times.*

DEATH OF ELD. J. N. ANDREWS.

THE telegram which was sent Sunday evening, October 21, announcing the death that day of our dear Bro. Andrews, has already reached the friends on the other side of the water, bearing a burden of sorrow to many hearts. Doubtless a fitting tribute to his life and work has already been offered in the columns of the REVIEW, by those better qualified for this task than I. It only remains to me, therefore, to speak of these last weeks of association with him, and the laying down of his life work, the incidents of which will, without doubt, be of interest to his many friends in America.

When we arrived here, the 26th of last July, we found Bro. Andrews very feeble, wasted almost to a skeleton, able to take a few steps with great effort, and to sit up a little while during the day; yet at work whenever he had a little strength. He was finishing his articles for the July number of *Les Signes*, which was already much behind. The prospect of death seemed very near to him, yet he clung to the work, and to life for the work's sake. We persuaded him to omit his articles for the August issue, hoping he might gain a little strength, but he continued to fail, and if, at times, there seemed to be a brief truce with the dread disease, it was soon broken by the re-appearance of the severe symptoms, which left him each time weaker.

His pen, once laid down, was not taken up again, but he continued to read the proof of the paper, as had been his custom, lying in bed, in spite of the entreaties of all, that he would spare his strength. The evening of the day he finished his work on the October number, he was taken with severe pain in his bowels, and though everything was done that could be done for his relief, it seemed to grow more and more severe till his sufferings were intense, and no relief was found until an opiate was administered the next evening. This partially subdued the pain and he found some rest. As the pain subsided, he was troubled with hiccoughs, which continued at frequent intervals until the day of his death. But the intense severity of his suffering seemed past, and the merciful Father to whom our prayers for his relief went up almost without ceasing, was pleased to give him partial respite from suffering.

For some weeks he had been unusually cheerful and calm, willing to live or die, as God saw fit, and this feeling of cheerful trust seemed to deepen. Even in the midst of severe suffering he praised God and dwelt upon his mercy and love.

The cares and burdens of the past were all laid aside, and though his interest in the work did not abate till he lost all consciousness of this world, he seemed to feel no anxious care. No murmur of impatience or complaint escaped him, even in the midst of severest suffering, but he expressed much affectionate gratitude to those who administered to his wants.

The Swiss Conference, which was appointed to meet here, assembled according to appointment, and I was necessarily much occupied, but found time to go to his room occasionally and assist in caring for him. He begged me not to leave the meetings to do for him, as his interest, he said, was wholly in the meeting. Lying on his bed, away from the sounds of the meeting, he seemed to feel a constant sympathy with the work going on, and realized more than ever the blessing of the Spirit of God. Friday evening he said to his mother that he felt sure the brethren had been praying for him, for he felt such a blessing, and relief from suffering; and this was true. At the close of the Sabbath a special season of prayer was held for him in the meeting hall by the brethren and sisters assembled. In speaking that evening of his desires, he said that he would not, if he could, take the responsibility of deciding whether he should live or die. He would gladly live to work in the cause if that were God's will, but he was willing to die if God saw best. He felt that his case was wholly in the hands of the Lord.

Sunday morning, at his request, a few met in his room for prayer, after which he seemed much relieved, although he continued to fail steadily through the day. Half an hour before his death he seemed to lose consciousness, and at five o'clock p. m., he fell asleep without a struggle or a groan, surrounded by those nearest of kin, and those who loved him tenderly.

During the last two weeks of his life he had completed what business arrangement he had to make, and as his last act, about three hours before his death, with his own trembling hand, and with great apparent satisfaction, he assigned to the mission \$500 of his estate not already disposed of.

His mind seemed clear as long as consciousness remained. It was a privilege highly appreciated by his aged mother to be able to minister to her only remaining son, in his last hours,—a service which was rewarded by his grateful and affectionate appreciation.

The funeral was held Tuesday afternoon in the mission hall, and attended by a large proportion of the brethren and sisters who remained one day after the Conference for that purpose. A goodly number of the citizens paid their respects to his memory, attending the funeral cortege to the cemetery. Brief remarks were made by the writer from 2 Tim. 4:7, 8, which were translated into the French. Bro. Bourdeau followed with remarks in French and Bro. Ertzenberger concluded the services in German at the grave.

A lot in a pleasant part of the beautiful cemetery was purchased by the mission, and we laid him away after the custom of the burial service in America. The coffin was covered with beautiful flowers, the sincere offerings of loving hearts and tributes of respect from the citizens, and we left him to peaceful rest till He in whom he fell asleep shall awaken him to the full fruition of the "blessed hope" which cheered him through life.

The following resolutions was passed with deep feeling by the Conference:—

Whereas, Our Heavenly Father has seen fit, in his providence, to lay his hand upon us in the removal from our midst of our dearly beloved brother, Eld. J. N. Andrews; therefore—

Resolved, That while we humbly and reverently bow in submission to the will of God, we feel that

we have sustained an irreparable loss, both personally and in the work, and that in view of this loss we will consecrate ourselves anew to the work to which he gave his life, seeking to follow his example of sacrifice and devotion to the cause of God.

Resolved, That we hereby tender to his afflicted family our deepest sympathy in this their great bereavement.

We need not speak of the sense of loss we feel in the household and in the work. A place is left vacant; and we know not how it can be filled; but we are comforted by the faith that our loved brother rests in Jesus, and that the work is God's. Though he may "bury his workmen," yet he will "carry on his work." B. L. WHITNEY.

Bâle, Suisse, Oct. 24.

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.

203.—GEOLOGY AND THE BIBLE.

Does geology teach that the creation week was made up of seven long periods of millions of year? A. S.

Ans. Geology teaches nothing definitely upon this subject. The tendency is in the direction of shortening rather than lengthening the period of the creation. Originally prominent geologists taught that 20,000,000,000 years were required for the creation of the world. Now it is admitted that it might have been created within 200,000,000 years. A little more progress in the right direction, and possibly these learned gentlemen may come to the conclusion that a week of seven natural days constitutes a period of time sufficiently long for the creation of the world, even according to the teaching of science. The simple fact is that that which is now called the Science of Geology is, at the present time, so crude that it cannot be quoted against the Bible record.

204.—BAPTISM FOR THE DEAD.

In 1 Cor. 15:29, what are we to understand by "baptized for the dead"? A. S.

Ans. The apostle inquires, If the dead rise not at all, why are any baptized for the dead? This question makes the explanation of the text easy. In his mind, baptism was associated with the resurrection of the dead. He could see no force in baptism unless the dead are to rise. It must be, therefore, that he understood baptism to be a type or representation of the resurrection. That he did so might be further demonstrated from other expressions used by him elsewhere. Take, for example, the following: "Buried with him by baptism, into death." Rom. 6:4. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verse 5. Should it be asked, How could baptism represent death and the resurrection, the answer is: Very properly, when we understand that immersion was the original mode of baptism. The candidate when underneath the water, is buried, and ceases to breathe, even as the dead breathe not. When he rises up out of the water, he breathes again, even as the resurrected ones, who breathe not in the state of death, will do so when restored to life.

The Romish notion that the text under consideration teaches that the living should be literally baptized for, or, in the place of, the dead, is absurd; since, if that were the case, there would be no necessary connection in the mind of the apostle between baptism and the resurrection of the body.

The text, as a whole, furnishes an unanswerable argument in favor of baptism by immersion.

OUT AND INTO.

"He brought us out that he might bring us in."—Deut. 6:23.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep,
Out of the region and shadow of death,
Out of its foul and pestilent breath,
Out of the bondage and wearying chains,
Out of companionship ever with stains—
Into the light and glory of God,
Into the holiest cleansed by the blood,
Into His arms—the embrace and the kiss,
Into the scene of ineffable bliss,
Into the quiet, the infinite calm,
Into the place of the song and the psalm;
Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free!
Wonderful ground, upon which I have come!
Wonderful tenderness, welcoming home!

Out of the horror at being alone,
Out, and forever, of being my own,
Out of the hardness of heart and of will,
Out of the longings which nothing could fill,
Out of the bitterness, madness and strife,
Out of myself, and all I called life—
Into communion with Father and Son,
Into the sharing of all Christ won,
Into the ecstasies full to the brim,
Into the having of all things with him,
Into Christ Jesus, there ever to dwell,
Into more blessings than words e'er can tell;
Wonderful lowliness, draining my cup!
Wonderful purpose, that ne'er gave me up!
Wonderful patience, that waited so long!
Wonderful glory, to which I belong!

Out of my poverty, into His wealth,
Out of my sickness, into pure health,
Out of the false and into the true,
Out of the old man, into the new,
Out of what measures the full depth of "lost!"
Out of it all, and at infinite cost!
Into what must with that cost correspond,
Into that which there is nothing beyond,
Into the union which nothing can part,
Into what satisfies His and my heart,
Into the deepest of joys ever had,
Into the gladness of making God glad!
Wonderful Person, whose face I'll behold!
Wonderful story, then all to be told!
Wonderful all the dread way that he trod!
Wonderful end, he has brought me to God!

—Selected.

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.

COLORADO.

LOVELAND.—Sabbath, Nov. 3, we organized a Sabbath-school in this place. G. W. Rogers was elected superintendent and secretary. The *Instructor* and Bible Lessons No. 1 will be used. After Sabbath-school we held our first Sabbath meeting. We ask the prayers of the brethren that this little vine may grow, and that others may be brought into the fold. G. W. ROGERS.

ILLINOIS.

EXCHANGES, MARION Co.—Since camp-meeting I have attended the general meeting at Keenville, and visited the friends at Belle Rive, Dahlgren and Duquoin. Nov. 2, I commenced meetings at this place. A few are interested, and with the blessing of the Lord, we expect to accomplish good. My address for the present will be as above. G. F. SHONK.

Nov. 2.

MICHIGAN.

DECKERVILLE.—I am now holding meetings near this place, with attentive audiences. Quite a number sanction the truth thus far, and we hope that some will receive and obey the whole truth when presented. Sabbaths I have met with the Cedar Dale church, and the Lord has evidently met with us, giving us fruit of our labor. We praise God for his goodness. Please assist us by the prayer of faith. ALBERT WEEKS.

MINNESOTA.

BUNICE, BECKER Co.—With much anxiety and prayer I came to the above-named place about two weeks ago, and have since, by the grace of God, labored according to my best ability both public and private. Our meetings have all been well attended, and the word of God has wrought powerfully upon the hearts of the people. Several have asked for prayers, and some have decided to obey

the truth, and by God's help walk in all his commandments. Bro. Wm. Schram has spoken twice in English, but the people are mostly Swedes. Those who embrace the truth have many things to overcome and need much of the grace of God. Dear brethren, pray for the work of God in this place. L. JOHNSON.

Nov. 7.

KENTUCKY.

UNION STAR AND GARFIELD.—Closed meetings at Union Star Oct. 28. We left seven or eight keeping the Sabbath, but could get them no farther now. Every one, preacher and all, but one man, admits that we have the truth on the Sabbath; but they seem to think it enough to acknowledge the truth. After my return from the camp-meeting, I could not get the interest up again as before. It is true the weather and dark nights were quite a hinderance. Sold \$36.70 worth of books, and all expenses except \$1.00 were paid.

I came to Garfield again Nov. 3. I found the Sabbath-keepers all firm, and some are getting rid of their idols. Sickness will prevent doing much here at this time. There is much prejudice here also, but still we have a very good attendance. Pray for us. S. OSBORN.

Nov. 6.

KANSAS.

SPRINGSIDE AND GARRISON.—We held our farewell meeting at Springside, Monday night, Oct. 29. It was indeed a solemn meeting. The Lord drew near by his Spirit; and all seemed to feel the necessity of a deeper experience in the things of God, and pledged themselves anew to his service. The Lord has blessed the people of that place, for which we feel very thankful. Seventeen have covenanted to keep the Sabbath and kindred truths. They will, in future, have Sabbath-meetings and weekly prayer-meetings. Sabbath, the 27th, we organized a Sabbath-school of twenty-two members. This school is fully equipped, and we trust it will do good service for the Master. We leave them praying that "they may be one."

We are now laboring at Garrison, where Mrs. Curtis has been canvassing for the *Signs* with a good degree of success. We began a series of meetings here, Thursday, Nov. 1. Pray for us, brethren, that the Lord may bless our labors at this place. WILL D. CURTIS.

Nov. 10.

MISSOURI.

LOGAN SCHOOL-HOUSE AND RICH HILL.—Sabbath and first-day, Oct. 27, 28, I was with the brethren at the Logan school-house. Found them all of good courage. Four have signed the covenant at this place since we were with them in harvest-time. Union and love prevail among them, and they want to do what they can to advance the truth.

Sabbath and first-day, Nov. 3, 4, in company with Bro. D. C. Hunter, I visited Rich Hill. This town, in three years' time, has reached a population of between five and six thousand. There has never been a course of lectures given at this place, but some of our brethren have gone there from other places, and some have come out by reading. It was thought, after consultation, that those living there ought to unite in covenant relation; so we presented a covenant, and thirteen signed it, some of whom had just started for the first time in the service of God. A leader was chosen, also a clerk and treasurer. They will hold Sabbath-school and social meetings every Sabbath, and also a weekly prayer-meeting. They expect to send in their tithes now just the same as if they were an organized church. They are also going to work in the tract and missionary work, and greatly desire that a course of lectures should be given there. We have good reason to believe that the interest to hear at this place would be good. Brethren, pray for us here in Missouri.

Nov. 8.

J. W. WATT.

WISCONSIN.

AMONG THE CHURCHES.—Since my last report, I have held meetings with the brethren in Chicago, Neenah and Fort Howard. The Lord blessed us in our efforts in these places, and we believe that some good was accomplished.

We held our first meeting in New Denmark,

Brown Co., Wis., Oct. 13, and continued until Oct. 30, giving in all fifteen discourses. Some interest was manifested, and the number of hearers increased to about one hundred; but when this was the case, the district school-house where our meetings were held, was closed against us, and we had to hold our meetings in a private house. One man and his wife began to keep the Sabbath, and one more family is much interested. For a number of years three sisters and one brother have lived here, and to some extent, held up the present truth to this neighborhood.

Elds. Matteson and Olsen have also labored here, and we do hope that some souls will be saved as the fruit of all this labor. We sold five dollars' worth of books, and gave some away.

J. F. HANSON.

FLORIDA.

DEEP CREEK.—In company with Brn. Albert Frost and John Weeks, I came to this place yesterday, a distance of seventeen miles. Bro. Weeks, with his family, has recently embraced the Sabbath at Moultrie. We were cordially greeted and welcomed by a family belonging to the Baptist society of this place. We soon learned that they were deeply interested in the subject of the Sabbath. Before ever having seen a Sabbath-keeper, the lady's mind was exercised in a remarkable manner. She felt that there were duties for her to perform that she had never done, but what they were was not clear to her mind; and while trying to find out the mind and will of God in relation to duty, she became impressed that she ought to keep the seventh day as a Sabbath of rest. But difficulties and objections immediately arose in her mind that she was unable to remove, and while in this condition, one who recently embraced the truth called upon her, and at once began to converse on the very subject of which she was so anxious to know more about. She and her husband are now thoroughly satisfied as to the truth, and are determined to keep it. He was thinking yesterday of writing to Bro. Frost to come and talk with him on the subject, but as Providence would have it, we are on the ground, just in time to hear a member of the church try to support the tottering institution of Sunday-keeping. There is an interest to have a course of lectures here, and a school-house can be had for the purpose. An audience of something over one hundred can be easily obtained, and the people will turn out every day in the week to hear. Others are interested, for whom we have strong hopes. We believe an effort should be made in this place as soon as practicable.

We desire an interest in the prayers of God's people, that he may make us a blessing to his precious cause in this Southern field.

CHARLES P. WHITFORD.

St. John's Co., Nov. 1.

IOWA.

KENNEBEC, MONONA Co.—Commenced meetings in the Kennebec school-house, Nov. 4. The house has been well filled every night with attentive hearers. The Lord has granted good liberty in presenting his truth. We hope for good results, although this has the name of being a rough place, on account of so many infidels living in the vicinity. But God will work, and none can hinder. Brethren and sisters, pray that success may attend the efforts here. J. M. WILLOUGHBY.

Nov. 8.

CONRAD GROVE.—At the time of our last report we were holding tent-meetings in Beaman, Grundy Co., Ia. Since then we have held a series of tent-meetings in Conrad Grove, Ia., a small railroad town about three miles west of Beaman. The truth had never been preached in this place. Six persons, all heads of families but one, embraced it. As these are persons of some influence, we shall hope for others. One influential lady has commenced the observance of the Sabbath at Beaman since we left there. C. A. WASHBURN.

J. D. PEGG.

UPPER COLUMBIA CONFERENCE.

FIELD AT LARGE.—Bro. Wm. Russell reports good meetings at Echo, Milton and Dayton; especially so at the first two points. How frequently we hear our people say that hope and

courage are increased in the minds of the laity by reports of successful efforts made in new fields by our public laborers! But this is not all that may be said in favor of religious strength being increased by fidelity in the church. It is a source of great strength to our workers "at the front" to know that in the churches already organized there are brethren who "hold the fort" in their respective neighborhoods, churches, homes and hearts. Although apostasy, death and removals have considerably weakened some of our churches, nevertheless the general outlook of this field is regarded by many as hopeful.

FARMINGTON.—On Tuesday evening, Oct. 16, several of our brethren and sisters congregated in the new S. D. A. house of worship lately built at this place. During the next two days others came, so that, although it was not a large meeting, it was one in which our Conference was well represented by members and reports. The occasion was our State quarterly missionary meeting and church dedicatory services. Eight discourses were delivered, two missionary meetings were held, also a church business meeting, a good Sabbath-school, and a social meeting. On Sabbath afternoon we enjoyed a large, free ordinance meeting. Work for the coming winter was planned; and for this we hope.

Before Eld. Jones placed the enterprise of church building on foot, Farmington had nothing but an old shell of a house in which to hold religious meetings; but now, as faith and energy have wrought, our friends may worship in a plain, but neat and comfortable room.

On first-day, the 21st, the dedication services were followed by the ordination of an elder and deacon, the giving of the hand of fellowship to nine members who were received into the Farmington church during these meetings, and the bidding of "Godspeed" to the newly-elected officers, including a clerk and treasurer. The congregation was attentive, and on being dismissed without witnessing a collection, was doubtless surprised. The house is free from debt. Baptism was appointed for two.

Bro. Jones has done a good work at F., and has the respect of many, if not all, of his townsmen. The church elected him pastor, not to be "located" in the popular sense; but whether present or absent, to care especially for this flock. We expect him to work at home for a short time, then go forth again to fight for God and victory. Our good meeting closed Sunday night.

G. W. COLCORD.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-SECOND ANNUAL SESSION.

THE Conference assembled according to appointment, at the Tabernacle in Battle Creek, Mich., Nov. 8, 1883, at 9 A. M., the President, Eld. Geo. I. Butler, in the chair. Prayer was offered by Eld. S. N. Haskell.

Proceeding to an organization, the following-mentioned names were received as delegates, upon presentation of credentials from their respective conferences: California, S. N. Haskell, W. C. White, J. D. Rice; Colorado, E. R. Jones; Dakota, A. D. Olsen; Illinois, R. F. Andrews, T. M. Stewart; Indiana, S. H. Lane, Wm. Covert; Iowa, E. W. Farnsworth, H. Nicola, A. R. Henry; Kansas, J. H. Cook, Oscar Hill; Kentucky, M. B. Miller; Maine, J. B. Goodrich; Michigan, U. Smith, J. Fargo, I. D. Van Horn, E. H. Root, M. B. Miller, W. H. Littlejohn, H. M. Kenyon, Wm. Ostrander; Minnesota, O. A. Olsen, H. Grant, J. Fulton; Missouri, D. T. Jones, J. G. Wood; Nebraska, A. J. Cudney, O. A. Johnson; New England, D. A. Robinson, C. W. Comings; New York, M. H. Brown, E. W. Whitney; Ohio, H. A. St. John, E. H. Gates, R. A. Underwood; Pennsylvania, D. B. Oviatt, F. Peabody; Tennessee, S. Fulton; Texas, R. M. Kilgore; Vermont, A. S. Hutchins; Wisconsin, H. W. Decker, E. E. Olive; English Mission, J. N. Loughborough; South Atlantic Mission, J. O. Corliss.

The following were by vote delegated to represent their different fields, some of the conferences named not having chosen their full quota: Canada, R. S. Owen; Denmark and Sweden, J. P. Rosqvist; Indiana, J. P. Henderson; Kansas, Geo. Smith; Nebraska, Geo. B. Starr; New York, Geo. W. Bliss; North Pacific and Upper Columbia, W. C. White; Vermont, H. W. Pierce; Wisconsin, J. F. Hansen.

On motion of Eld. J. O. Corliss the Virginia

Conference, which was fully organized last March, with a membership of eighty-six, was received as a member of the General Conference, and Eld. A. C. Neff was admitted as its delegate upon presentation of his credentials.

The organization of the Conference being effected, the President then delivered the opening address, giving a retrospective view of the condition and wants of the cause in the different fields of labor. A rising interest is felt among our people in our foreign missions and the general work, which has been shown by the liberality of the brethren in pledging the past season for the support of the European, English, and Scandinavian missions, and the International T. and M. Society. Elds. B. L. Whitney and D. T. Bourdeau, with their families, have gone to Europe to assist in the European mission; and although the recent death of Eld. J. N. Andrews is a sad blow to the work, yet encouraging reports are being received of the condition of the cause there. A German paper is greatly needed, and also a paper in England. The Italian brethren are also calling for a paper, even if not more than a quarterly. The matter of enlarging the printing operations in Switzerland must be considered at this meeting, also the question of furnishing Bro. Matteson the proper help in his work. A mission should also be established in Australia, and we should be turning our attention to the islands of the Pacific, so that the truth may engirdle the whole earth.

The question of establishing missions in the large cities of our own country should be considered still further at this Conference. One has been established in New York, another in San Francisco, and others should be opened at other large places.

Calls for labor are coming in from different parts. There are many good openings, but where are the men who in the fear of God, and with the salvation of souls in view, will answer these calls for help?

The camp-meetings of the past season show a rising interest among the people all through the field, and a willingness to help in the work. The bitter opposition waged against us this year is another source of encouragement. The opposition on the subject of spiritual gifts has created a great interest on that subject, and we should be preparing, by the publication of suitable works, to meet a still greater opposition in this direction in the near future.

On motion, the reading of the minutes of the last session was waived. The Chair being empowered by vote to appoint the standing committees, they were announced as follows: On Nominations, H. W. Decker, A. J. Cudney, D. A. Robinson; on Resolutions, U. Smith, J. N. Loughborough, E. W. Farnsworth, W. C. White, O. A. Olsen; on Credentials and Licenses, J. N. Loughborough, J. O. Corliss, I. D. Van Horn; on Auditing accounts, J. B. Goodrich, A. R. Henry, C. W. Comings, W. C. White, S. H. Lane, R. M. Kilgore.

Voted, That the Chair appoint a committee of three to act with the General Conference Committee in considering the wants of destitute fields. The Chair appointed the following as this committee: W. H. Littlejohn, A. S. Hutchins, D. B. Oviatt.

Voted, That the Chair appoint a committee on arrangements, to consist of three persons. J. Fargo, W. C. White, and J. O. Corliss were announced as this committee.

Reports from missionaries being called for, Eld. J. O. Corliss gave a statement of the condition and wants of the South Atlantic mission. There are in this mission two hundred and sixty-seven white Sabbath-keepers and twenty colored. One or two laborers are needed there to forward the work.

On motion, the Conference adjourned to six o'clock the same evening.

SECOND MEETING, NOV. 8, AT 6 P. M.—Prayer by U. Smith. Dr. W. D. Stillman, delegate from Wisconsin, and Eld. A. O. Burrill, delegate from Michigan, presented their credentials at this meeting. It was voted that W. J. Boynton represent the New York mission, A. W. Bartlett the work in Florida, R. Conradi the German work, and that M. C. Wilcox be chosen as the fourth member of the New York delegation.

Several of the presidents of the State Conferences have prepared maps of their respective Conferences, showing by the use of red and blue dots where the organized and unorganized bodies of Seventh-day Adventists are situated. Some of these maps were hung up before the Conference, and interesting facts and figures were given, show-

ing the standing of the Conferences, the amount of territory occupied, and the vast amount of work yet to be done before all shall have heard the message of truth. Truly, "the harvest is great, and the laborers are few."

The meeting then adjourned till 9 A. M., Nov. 9.

THIRD MEETING, NOV. 9, AT 9 A. M.—Prayer was offered by A. S. Hutchins. The fourth delegate from Iowa, Eld. C. A. Washburn, took his seat in the Conference at this meeting.

The subject of foreign missions being introduced, Eld. J. N. Loughborough, lately returned from England, spoke of the condition and wants of the English mission, and gave many interesting details in regard to the obstacles the work there has had to meet, the methods of labor employed, and the results obtained in different parts. After this, Eld. J. P. Rosqvist, a Swedish brother, who has recently arrived from Sweden, gave an account of the rise, progress, and present condition of the work in Sweden, showing how the Lord oftentimes uses the opposition and hatred of the evil one to advance the cause of truth. There are many openings in this country for preaching the truth, but laborers and help are greatly needed.

After some responsive remarks from the President, the meeting adjourned to call of Chair.

FOURTH MEETING, NOV. 9, AT 3 P. M.—After prayer by Eld. H. W. Decker, the minutes of the previous meeting were read and approved. At the last annual session of the Conference, it was recommended that a manual of instructions to church officers be prepared, and a committee was appointed to consider the matter and report at this session. W. H. Littlejohn, the chairman of the committee, reported at this meeting that the committee had prepared a series of articles, containing instructions to church officers, which have been printed in the Review under the title, "The Church Manual." It was thought best to print them in the Review first, in order to give opportunity for examination and criticism before the matter should come up for final action at this session. After further remarks upon the subject by Elds. S. N. Haskell, Geo. I. Butler, H. A. St. John, and Bro. W. C. White, it was—

Voted, That the Chair appoint a committee of ten to act with the General Conference Committee in the examination and consideration of "The Church Manual." This committee was announced as follows: W. C. White, H. Nicola, J. H. Cook, S. H. Lane, O. A. Olsen, M. H. Brown, R. F. Andrews, J. B. Goodrich, A. S. Hutchins, H. W. Decker.

The Committee on Resolutions then made a partial report, of which the following resolutions, after being discussed and amended as given below, were adopted:—

1. *Whereas*, Our beloved brother and faithful missionary, Eld. J. N. Andrews, was removed by death in Bale, Switzerland, Oct. 21, 1883; therefore—

Resolved, That we hereby express our appreciation of his earnest, faithful and self-sacrificing labors. And while our hearts are bowed in grief, and we deeply feel the loss this cause sustains in being deprived of his counsel, his painstaking and careful research (which has resulted in the production of such invaluable works as "History of the Sabbath"), and the benefits of his literary ability, we would not murmur at this painful dispensation of Providence, believing that of him it can be especially said, that he rests from his labors and his works do follow him. And we hereby tender our warmest sympathy to his aged mother, to Charles, his only surviving child, and to his co-laborers in the European mission.

2. *Resolved*, That we recognize the necessity of publishing in Europe, papers in the English, German, Italian and Swedish languages; and we hereby recommend the Conference Committee to arrange for such publication at the earliest possible opportunity.

3. *Whereas*, The Year Book of 1883 has been received with general favor, and has seemed to satisfactorily meet the object of its publication; therefore—

Resolved, That we recommend the publication of such a work each year, and that, in addition to such matter as appeared in the first number, it also contain a full list of the names of all our ministers, with their post-office addresses, and a brief history of the rise and progress of our work, especially noticing the operations and progress of the current year.

The first resolution was also adopted by a rising vote of the congregation. With reference to the third resolution it was—

Voted, That the matter of preparing the Year Book for 1884 be assigned to a committee of three, to be appointed by the Chair. The Chair named W. H. Littlejohn, H. A. St. John, and M. C. Wilcox as this committee.

Adjourned to call of Chair.

FIFTH MEETING, NOV. 11, AT 3 P. M. The report of the Committee on Resolutions was considered

still further at the meeting, and the remainder of the resolutions were adopted, as given below:—

4. *Whereas*, There has been great call for the publication in pamphlet form of the articles written by Bro. Andrews some years ago, on the Order of Events in the Judgment; therefore—

Resolved, That we recommend that the same be revised by Bro. U. Smith, and published as requested.

5. *Whereas*, There is a prevailing desire among our people to know more of the facts connected with the history of the manifestation of the spirit of prophecy in our midst; therefore—

Resolved, That we recommend that this Conference select a suitable person, or persons, to prepare a work setting forth such facts for the use of our own people and the information of the public generally.

6. *Whereas*, The experience of the past year has demonstrated more fully than ever before the utility and importance of the canvassing work; therefore—

Resolved, That we recommend to all our Conferences to use all legitimate means to keep the ranks of the canvassers well filled with earnest and energetic laborers.

The necessity of not only having such a work as is provided for in the fifth resolution, but of issuing a 32-page tract, embodying the main features of the large work, in abridged form, was discussed with enthusiasm and interest at some length, when it was finally—

Voted, That a tract of suitable size be published, containing the most pointed arguments on the perpetuity of spiritual gifts, and some of the clearest evidences of personal experience, referring to the larger work for more complete evidence.

Voted, That the matter of the preparation of the books to be issued on the subject of spiritual gifts, be referred to the General Conference Committee, they to secure such assistance as they may deem best.

The Chair mentioned that Eld. R. S. Owen had requested an opportunity to lay before the Conference certain views on the subject of the seven trumpets, in order to get their counsel and advice on the subject. After remarks by several, it was—

Voted, That the Chair appoint a committee of ten to consider the views in question. The Chair named U. Smith, I. D. Van Horn, W. H. Littlejohn, J. N. Loughborough, E. W. Farnsworth, T. M. Steward, Wm. Covert, J. O. Corliss, H. A. St. John, and C. A. Washburn, as this committee.

The Chair introduced the question of the propriety of transferring laborers from one field to another for the general good of the cause; but pending discussion of how the changes could best be arranged and effected, the meeting adjourned to call of Chair.

SIXTH MEETING, NOV. 12, AT 10 A. M.—Prayer by Eld. O. A. Olsen. The matter of transferring laborers to other fields, which was under discussion when the last meeting adjourned, was the subject of extended remarks from Sr. White at this time. It was shown that such changes would benefit both the ministers and people, and that disaster to the cause would be averted if this plan were followed out.

Following these remarks, Eld. E. R. Jones made a statement of the standing of the Colorado Conference, urging upon the brethren the need of having another English and one Scandinavian laborer sent to that field.

Eld. J. O. Corliss then made an earnest plea that ministerial help should be sent to West Virginia and North Carolina, asking that the wants of these two States and of Florida, Maryland, and the city of Washington, be taken into consideration by the committee on destitute fields. It was then—

Voted, That the matter of making changes in laborers, be referred to the committee on destitute fields, they to consult with the presidents of the different Conferences and others concerned.

A communication from Eld. B. L. Whitney of Switzerland was read, giving the present standing of the Swiss Conference, and the publishing work in Bale, the progress during the past year, and the immediate wants of the mission. A set of resolutions passed at the recent meeting of the Swiss Conference, was also read.

The meeting then adjourned to call of Chair.

SEVENTH MEETING, NOV. 12, AT 3 P. M.—A communication from Eld. A. C. Bourdeau was read, presenting the wants of the Canada Conference; also one from J. G. Matteson, setting forth the needs of the work in northern Europe.

The committee appointed to consider the matter of the Church Manual, made in substance the following report:—

It is the unanimous judgment of the committee,

that it would not be advisable to have a Church Manual. We consider it unnecessary because we have already surmounted the greatest difficulties connected with church organization without one; and perfect harmony exists among us on this subject. It would seem to many like a step toward the formation of a creed, or a discipline, other than the Bible, something we have always been opposed to as a denomination. If we had one, we fear many, especially those commencing to preach, would study it to obtain guidance in religious matters, rather than to seek for it in the Bible, and from the leadings of the Spirit of God, which would tend to their hindrance in genuine religious experience and in knowledge of the mind of the Spirit. It was in taking similar steps that other bodies of Christians first began to lose their simplicity and become formal and spiritually lifeless. Why should we imitate them? The committee feel, in short, that our tendency should be in the direction of simplicity and close conformity to the Bible, rather than in elaborately defining every point in church management and church ordinances.

On motion, this report with reference to the church manual was accepted. It was then also—

Voted, That the President of the General Conference be requested to write an article for the REVIEW, explaining the action of the Conference on the subject of the manual.

The Committee on Resolutions then presented another partial report, the following resolutions being adopted after a very enthusiastic and earnest discussion:—

7. *Whereas*, The progress of the cause indicates that our leading denominational books will soon be needed in the languages of the countries where we have successful missions; therefore—

Resolved, That we prepare for the more rapid advancement of the message in the various nations by having these works immediately translated, that they may be published as soon as called for.

8. *Whereas*, The book lately published in the Danish-Norwegian language, containing a sketch of the life of Sr. White, and various extracts from her writings, is being well received among the Scandinavian people, and is meeting a want long felt; and—

Whereas, That people call for other of Sr. White's writings in their language; therefore—

Resolved, That we recommend that the request above referred to, be granted, and immediate steps be taken to publish Sr. White's "Life of Christ" in the Danish-Norwegian language.

9. *Resolved*, That we recommend that such works of Sr. White's as are alluded to in the foregoing resolution, be published also in the French, German and Swedish languages.

10. *Resolved*, That we recommend that the work, "Thoughts on Daniel and the Revelation," be issued in the German, Danish and Swedish languages.

Following this, it was moved and seconded that the following be adopted:—

11. *Resolved*, That article 2 of the Constitution be amended by substituting the word "five" for the word "three," making the Executive Committee, a committee of five, instead of three, as at present.

After considerable discussion and consideration, it was moved to amend the resolution by substituting "seven" instead of "five," but on being put to vote, the amendment was lost. The question then recurring on the original motion, the amendment to the constitution was adopted by a unanimous vote.

The meeting then adjourned to call of Chair.

EIGHTH MEETING, NOV. 13, AT 3 P. M.—Prayer was offered by Eld. M. B. Miller. Pennsylvania being entitled to three delegates to the Conference, and only two being present, it was—

Voted, That J. E. Robinson be received as the third delegate from that Conference.

The Committee on Resolutions then presented the following recommendation:—

12. *Whereas*, The present situation in our foreign missions is such as to demand the presence and counsel of the President of the General Conference, and other help; therefore—

Resolved, That we recommend that Eld. G. I. Butler as soon as consistent with other duties, visit the missions England, Norway, and on the continent of Europe.

13. *Whereas*, It has already been decided to translate various works on the present truth into the Danish-Norwegian language, and such translations can evidently best be made in Europe, where the help of the best scholars and criticisms of Bro. J. G. Matteson can be obtained; therefore—

Resolved, That we recommend that A. B. Oyen go at his earliest convenience to Europe to engage in this work.

After a lengthy discussion, the above resolu-

tions were adopted. The following resolution was then presented:—

14. *Whereas*, It is evident that it will soon be necessary to take advance steps in the way of establishing publishing interests in Europe; and—

Whereas, Bro. W. C. White has had experience in this branch of the work; therefore—

Resolved, That we recommend that the said W. C. White so arrange his business, the coming year, as to be at liberty to render the requisite assistance another season.

On motion the above was referred to the General Conference Committee.

Eld. S. N. Haskell then introduced the question of having proper reports of our general meetings prepared and inserted in prominent papers. This had been done one season several years ago, with good success, and it would be well if a similar movement could be made again, and continued. After remarks upon this subject from several, the following resolution was presented and adopted:—

15. *Resolved*, That it is the sense of this body, that faithful reports of all our general gatherings should be made for the leading papers, and that the services of good reporters, selected from our people, should be secured for this purpose at the commencement of the meetings.

A communication from Eld. J. H. Waggoner was then read, reporting the progress made in revising and publishing certain tracts and books, and referring to other matter of interests to the Conference.

Adjourned to call of Chair.

NINTH MEETING, NOV. 14, AT 3 P. M.—Wm. Hill was chosen to fill a vacancy in the Indiana delegation, and E. S. Griggs to fill one in the Michigan list of delegates.

The following resolution was then presented and adopted:—

16. *Resolved*, That the Chair be authorized to appoint a committee of five to take into consideration our present system of church and district quarterly meetings, to suggest such changes as they may think best, and report at their earliest convenience, so that action may be taken at this session of the Conference.

J. H. Cook, D. T. Jones, John Fulton, H. M. Kenyon and E. H. Gates were named as this committee.

Following, a discussion as to the advantages to be gained by obtaining a secretary for the General Conference, who could devote all his time to the work, a resolution, was introduced, as follows:—

17. *Whereas*, More thorough work can be accomplished in the various branches of our cause by faithful correspondence on the part of secretaries, therefore—

Resolved, That the secretary of the General Conference be a person who can devote his entire time to the work of the secretaryship.

Pending action on the above, the following substitute was presented:—

18. *Resolved*, That Art. II, Sec. 1, of the constitution be amended so as to read: The officers of this Conference shall be a President, a Recording Secretary, a Corresponding Secretary, a Treasurer, and an Executive Committee of five, of whom the President shall be one.

A discussion ensued, resulting in the adoption of the substitute, after which the amendment was passed by a unanimous vote.

A resolution was also introduced, recommending that the International T. and M. Society and the General Sabbath-school Association elect such secretaries as can devote their time to the work, but the propriety of acting upon this matter in the General Conference, was questioned. The subject was finally referred to the Committee on Resolutions.

Meeting adjourned to call of Chair.

GEO. I. BUTLER, Pres.

A. B. OYEN, Sec.

(To be continued.)

—The gold-mines of Scripture are not in the top soil; you must open a shaft. The precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity, of the word of God, and seek to possess with it, the inward work of the Spirit.

By all means use sometime to be alone;

Salute thyself, see what thy soul doth wear;

Dare to look within thy chest, for 'tis thine own,

And tumble up and down what thou findest there,

News of the Week.

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

FOR WEEK ENDING NOV. 17.

DOMESTIC.

—At Rockford Ill., Thursday, three men were killed by the cars at different times.

—Throughout the Northwest, Thursday night the thermometer registered 15 to 40 below zero.

—Peter Small, horse thief, after fasting thirty-eight days, escaped from the Belvidere (N. J.) Jail Thursday night.

—For the Unitarian head quarters at Boston \$150,000 has been subscribed. The site will soon be purchased and a building erected.

—The boilers in Pondely's sugar-house at Bayou Bouff, La., exploded Tuesday morning, blowing three men to pieces.

—By an explosion on the West Shore Road, near Troy, N. Y., Monday night, one man was killed and several injured.

—At Trempealeau, Wis., Sunday, Nov. 11, the Utter House and other buildings and stores were burned during a hurricane. The loss is \$10,000.

—The final report from Washington on the corn crop shows a reduction, when compared with last year, of 1½ bushels per acre, being a total of 40,000,000 bushels.

—Cleveland, Ohio, Nov. 14.—A *Leader* special says: George Shaw, living eight miles from Canal Dover, killed his wife and six children. No particulars.

—Harrison Crews, a negro baker, when arrested at Lynchburg, Va., Friday on a charge of incendiarism, confessed that in the past three months he set fire to twelve structures.

—Business failures in the United States the past week numbered 205, a decrease of fourteen from the preceding week, but thirty-eight more than in the corresponding period of 1882.

—A construction train dashed into a standing freight train on the Troy and Greenfield road at Zoar, Mass., Nov. 10, wrecking two locomotives and a number of cars, causing heavy damage.

—A cow derailed an entire passenger train between Salem and Lowell, Mass., the morning of Nov. 10, considerably shaking up forty travelers. The locomotive was completely wrecked, and the engineer fatally injured.

—Muskegon, Mich., Nov. 14.—The schooner Walaska, of Sheboygan, which cleared for that port with lumber, Nov. 10, has not been heard from. It was undoubtedly lost in the storm of Sunday with all on board.

—The vote on the proposition to abolish convict contract labor from the New York State Prisons, with but a few districts to hear from, gives a majority of 234,976 in favor of the proposition.

—John Waffin, a Prussian, won a wager of \$1 at Cleveland, Monday night by drinking fifteen glasses of whisky in fifteen minutes, but died from the effects Wednesday, leaving a widow and five children.

—On the Alabama Great Southern Road, near Collinsville, a broken rail threw three cars of a rapidly moving passenger train down a steep embankment Thursday night. Twenty-five passengers were hurt, one fatally.

—Monday's gale was of a cyclonic nature in Northern Maine, \$150,000 damage being done in Oxford and Franklin Counties alone. Houses and barns were wrecked, and hundreds of cattle killed. Acres of timber land were destroyed.

—Wilbur's clothing manufactory, and Robertson, Taylor & Co.'s wholesale grocery house at Charleston, S. C., were consumed Monday afternoon. Eight women and a boy were imprisoned by the fire in Wilbur's building, and two girls perished in the flames. The others jumped, one being killed and another mortally injured, while the boy escaped unhurt.

—The Missionary Committee of the M. E. Church accepts the offer of Mrs. Philander Smith, of Little Rock, Ark., of \$10,000 for a medical college at Nankin, China. The Rev. Mr. Goucher, of Baltimore, gives \$3,000 conditionally for an Anglo-Japanese college at Tokio, and \$7,000 for theological schools at Foo Choo.

—The United States Hotel, Academy of Music, opera house, two newspaper offices, and several other structures were destroyed by fire at Shenandoah, Pa., Monday afternoon. Five hundred families are homeless and have lost all their property. An appeal for immediate aid has been issued. The total loss is placed at about \$1,000,000.

—The last week has been an unusually rough one on the sea and lakes. The *Inter Ocean* of Nov. 14, reports three barges lost on Long Island Sound and nine persons drowned. Several fine vessels were lost on the Lakes and several more driven ashore, while a number of sailors and passengers found watery graves. Reports from various quarters along the eastern coast state that the gale has been the severest for years. The news thus far is meager, and it is feared that the loss will be greater than reported.

—Four robbers entered Peter Olsen's house at Petersburg Grove, near Denver, Col., Wednesday night, and, upon the old man refusing to tell where his money was concealed, scourged his lower extremities until he was covered with blood. Olsen still refusing to divulge, the ruffians built a fire in the yard, carried him out, and literally roasted his feet. Then he was compelled to walk into the house, where a scuffle ensued, in which the stove was overturned, and a box containing \$600 was revealed. With this the robbers decamped. It is believed Olsen is not fatally injured.

—The new bridge of the Michigan Central Road, over the Niagara River, is to be completed by Dec. 1, when the structure will be tested in the presence of a number of invited guests. Sixteen locomotives will be placed and run on each of the tracks. If the test is successful, the bridge will at once be turned over to the Michigan Central Road. This company's double track in Canada, on the Canada Southern Division, is now completed. The new Welland cut-off, near Niagara Falls, thirteen miles in length, is also finished, and will shorten the company's line to Buffalo, by eleven miles. Another important improvement of this company, which has just been completed, is the new bridge at St. Thomas, Can., which has been erected at a cost of \$40,000.

—Near Streator, Ill., Friday a freight train on the C. B. and Q. Road dashed into a passenger train, telescoping the two rear cars, killing four persons instantly, two persons dying later of their injuries, and wounding nine others, some fatally. The locomotive exploded after penetrating the cars, half the victims being scalded to death. A terrible accident occurred the same day on the Chicago, Rock Island and Pacific Railway two miles west of Jamestown, Mo., and eighty-five miles east of Kansas City. On account of defective rolling-stock, one coach was hurled down an embankment fifteen feet high and rolled twice over. One was killed and about twenty wounded, several fatally.

FOREIGN.

—The project of cutting a ship canal across Ireland is being discussed.

—There are 105 abandoned and unused cemeteries within the corporate limits of London.

—The steamer Duke of Argyll collided with and sunk the bark Nahor in the Mersey Monday morning.

—Sixteen inches of snow fell at Lucan, Ont., Friday, and at Halifax the drifts in some places are five feet high.

—At Birmingham, Tuesday, three cases of sheepskins, each holding explosive machines, loaded with percussion caps, were seized.

—A Magistrate with a large force of cavalry and police prevented the Nationalist meeting at Garrison, Ireland, Thursday. The crowd of 4,000 dispersed upon the advice of Editor O'Brien of the *United Ireland*.

—At St. Petersburg, Thursday, Sofia Warkupensky, a lady student, was executed for Nihilism, and another female member of the Terrorist Society, named Ossinuky, hanged herself with a towel in a prison cell.

—Socialists prevented Dr. Stocker from lecturing in Memorial Hall, London, Thursday night, unfurled red flags, and cheered for the "next revolution."

—Mr. Kreble, the noted temperance advocate, completed in London Saturday one of the greatest feats of physical endurance on record, which was undertaken to demonstrate the virtues of total abstinence. With no experience as a pedestrian, Mr. Kreble walked 1,000 miles within 445 hours, averaging two and one quarter miles per hour.

—Sunday night's storm was very severe in Ontario, particularly at Hastings and Belleville, where structures were unroofed and trees blown down. Thunder and hail prevailed at the latter place, where, in Metropolitan Hall (where the Salvation Army held forth), a panic was caused by the rattling of the scenery by the wind, and in the rush down stairs many persons were hurt.

—The Pope has many troubles. He threatens to declare the Pantheon a pagan temple if a monument to Victor Emanuel is placed therein. And what difference will it make; has it not always been a heathen temple? If not, the pope's blessing would convert it into one. And now it is rumored that in addition to his clamors for temporal power, he is having trouble with his American prelates in regard to the church government in America. They are too liberal to suit the papal see, and are unitedly opposed to the Sacred College upon this point. What the decision will be we know not. The utmost secrecy is maintained in the Conference.

—The *Interior*, of Nov. 1, has the following: "The restlessness of the Australian colonies under British dominion is becoming yearly more manifest. At no time perhaps since the opposition to the landing of convicts in 1849 has popular feeling been more hostile to England, and the desire for complete emancipation more general. The recent curt refusal of the home government to permit Queensland to occupy any portion of New Guinea, and the attempt to land the Irish informers at Melbourne, despite the protests of the Victorian ministry, have served to increase the agitation, and to make still plainer the growing spirit of independence of England. The significant expressions evoked from leading men, moreover, deepen the conviction that this spirit only waits the proper opportunity to manifest itself, and that such opportunity will be found whenever England engages in a struggle with a power of strength

and means. . . . The movement for federation, which has been making some progress in the country, is being vigorously pushed. A conference is soon to be held in Sydney, New South Wales, to take steps toward the organization of a confederacy to comprise all the British provinces of Australasia. Delegates will be in attendance from Victoria, Queensland, South Australia, West Australia, New South Wales, Tasmania and New Zealand. These colonies have a population greater than that of the American colonies at the opening of the Revolution, and cover an area equal to that of the United States, minus Alaska. Their public revenues aggregate about one-fourth those of the United States, and their annual trade falls little short of \$500,000,000. Altogether they have the making of a vigorous independent nation, which in time must become stronger by the annexation of the neighboring islands yet unclaimed by any great power. While the success of the federation movement without first cutting loose from the home government is questionable, there is no doubt that its agitation will tend to hasten a separation which, despite the surface loyalty of the Australians, will be warmly welcomed."

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 7:13.

CAMERON.—Died at Denison, Texas, Nov. 28, 1883, Margaret Cameron, aged sixty-eight years. Sr. Cameron was born at Pictou, Nova Scotia. She embraced Christ, and commenced keeping the Bible Sabbath during our tent-meeting at Denison in 1879, and lived an unselfish, self-sacrificing Christian till death claimed her. We sorrow not without hope, for she shall rise again. She leaves a husband and five children to mourn their loss. Remarks from Ps. 116: 15. R. M. KILGORE.

SMITH.—On the 6th of November, 1883, I was called upon to assist in burying Bro. Abial Smith, who died at his residence in South Pierpoint, St. Law. Co., N. Y., on the 4th inst., in the fifty-eighth year of his age. Bro. Smith has regarded the Sabbath of the Lord for the last twenty years. He suffered much during his last day, and was anxious to be at rest. When told that his end was near, he praised the Lord. A large congregation showed their respect for him by being present at the funeral. C. O. TAYLOR.

GIBSON.—Died at the home of Bro. and Sr. Church, Oct. 22, 1883, Sr. Jane Gibson, aged eighty-seven years and twenty-seven days. Sr. Gibson embraced the present truth at Manterville, in the poor-house, some fifteen years ago. She was taken from the poor-house by our Conference, and provided a home with Bro. and Sr. Church, who have kindly provided for her wants. We believe she sleeps in Jesus, and soon will awake to everlasting life. Words of comfort from 1 Thess. 4: 13. GEO. M. DIMMICK.

HALLOCK.—Died of heart disease, at Bath, Dakota, Sept. 25, 1883, Sr. Anna Hallock, aged sixty-six years, eleven months, and twenty-two days. Sr. Hallock embraced the truth of the third angel's message in the winter of 1874, under the labors of Eld. H. W. Decker. She loved the truth, and faithfully lived it out, and was an example to all around her. A large number of friends followed her to her resting place in Wind Fall cemetery, where she will rest in peace till the Lifegiver comes. Words of comfort were spoken by the writer, from Rev. 21: 4. A. J. BREED.

LEA.—Died in the town of Verona, N. Y., Oct. 22, 1883, Mrs. Emily B. Lea, wife of Charles Lea, aged sixty-four years and six months. Sister Lea was born in England, and came to this country over thirty years ago. After embracing the Sabbath of Jehovah, she was baptized by Eld. C. M. Lewis, and united with the First Verona Seventh-day Baptist church. She subsequently united with the Seventh-day Adventist church of Rome, of which she was a worthy member at the time of her death. A devoted woman, one who feared God and kept his commandments, she was respected and loved by those who knew her character. Her sufferings have been long and severe, but amid it all she trusted in God and many times experienced his especial blessing and relief from pain in answer to prayer. She leaves a husband, son, and daughter, all Christians, and looking forward in hope, to the great day of meeting when there will be no more partings. Eld. H. D. Clark of Verona assisted the writer in the funeral services. Discourse from Psalms 39: 4. E. W. WHITNEY.

[Signs of the Times please copy.]

POULSON.—Died, Oct. 24, 1883, at Sunnyside, Dak., Gustave Poulson, aged nearly four years. His mother and a part of the family were in Dakota, while his father and one brother were in Chicago. He was sick only one week, and his disease seemed to be quick consumption. His mother has embraced the truth while at Sunnyside, and she finds consolation in the blessed hope that he will soon come again from the land of the enemy. Words of comfort were spoken by the writer.

Also, died of malignant diphtheria, Oct. 26, 1883, at Sunnyside, Hans G. Poulson, aged eighteen years. Bro. Poulson has had a religious experience from an early age, and has lived a faithful life. He was a zealous worker in the Sabbath-school, and will be greatly missed

by those who knew him. It was only a few months ago that the mother in the family was taken by death, and now they are called to mourn a second time. They deeply feel the loss of these members of the family; but hope to meet again in the morning of the resurrection.

M. M. OLSEN.

Appointments.

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

THERE will be a general meeting at Rochester, Ind., commencing Thursday night, Nov. 22, and continuing until Tuesday morning, Nov. 27. We hope to see a general turnout at this meeting.

S. H. LANE.

No providence preventing, I will meet with the church in Pottsville, Mich., Sabbath and Sunday, Nov. 24, 25. Matters of much importance will be considered, which will demand the attendance of every member of the church. Hope to see those from other churches if they choose to come.

I. D. VAN HORN.

PROVIDENCE permitting, I will meet with churches and companies in Wisconsin as follows:—

Mt. Hope,	Dec. 1, 2.
Sand Prairie,	" 8, 9.
Kickapoo Center,	" 15, 16.
Liberty Pole,	" 22, 23.
Victory,	" 29, 30.

N. M. JORDON.

THERE will be a general meeting of three days at Vassar, Mich., commencing Thursday evening, Nov. 29. Brn. Fargo, Van Horn, and Sisley are expected. This will be an important meeting for this part of the State. Come, brethren. Bring your Bibles with you, and let us learn better how to do the work of God. Let no one stay away that expects to do missionary work in the coming year. Let preparations be made for a large meeting. The first one will be a Bible reading. A number of these will be given, conducted by Eld. I. D. Van Horn.

WM. OSTRANDER.

E. S. GRIGGS.

DEDICATION.—OHIO.

No preventing providence, the new meeting-house at Yellow Springs, Ohio, will be dedicated Sunday, Dec. 2, at 11 A. M. Meetings will begin the Friday night previous. We expect the assistance of Eld. Guilford. Hope for a good attendance.

H. A. ST. JOHN.

SPECIAL MEETING IN NEW YORK.

A MEETING of the workers and of all those who desire to engage in labor in the cause of God will be held at Rome, N. Y., Dec. 11-17, instead of the date mentioned last week. Instruction will be given in canvassing and the colporteur work, and in the manner of conducting Bible-readings. We have secured the attendance of Bro. Haskell, at least during a portion of our meeting. Eld. J. N. Loughborough will be present. All who are interested in the work are earnestly invited to attend.

M. H. BROWN.

E. W. WHITNEY.

S. N. WALSWORTH.

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BUSINESS NOTES.

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

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8:50	6:40	1:00	6:50	6:35	- Jackson, -	7:20	9:55	4:25	3:20	10:10
6:10	4:10	10:54	4:25	3:25	- Battle Creek, -	10:40	12:35	7:15	11:10	1:05
4:37	2:27	9:40	2:35	1:23	- Kalamazoo, -	12:30	2:15	8:55	12:40	2:27
3:59	1:45	9:03	1:58	12:31	- Michigan City, -	1:33	2:55	9:55	1:45	3:07
12:35	11:27	6:52	11:31	9:23	- Chicago, - Ar.	4:33	5:30	...	5:03	5:43
10:20	9:20	4:50	9:20	7:05	Dep. - Chicago, - Ar.	7:10	8:00	...	7:50	8:20
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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 Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. O. W. RUGGLES, Gen. Pass. Agent.

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+ 12:45 p m	... Denver East Express...	+ 2:15 p m
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+ 4:45 p m	... St. Louis Express...	+ 10:43 a m
+ 4:45 p m	... Rockford & Freeport Express...	+ 10:43 a m
+ 5:30 p m	... Aurora Passenger...	+ 8:55 a m
+ 9:30 p m	... Freeport & Dubuque Express...	+ 6:35 a m
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+ 10:00 p m	... Southern Pacific Express...	+ 6:55 a m
+ 10:00 p m	... Texas Express...	+ 6:55 a m
+ 10:00 p m	... Kansas City and St. Joseph Night Express...	+ 6:55 a m
+ 1:05 p m	... Aurora Sunday Passenger...	+ 10:15 a m

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PERCEVAL LOWELL, Gen'l Pass'r Agt

The Review and Herald.

BATTLE CREEK, MICH., Nov. 20, 1883.

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RELIGIOUS AMENDMENT ASSOCIATION.

It is just twenty years ago that the movement was inaugurated to secure a religious amendment to the Constitution of the United States. The National Association will hold its annual meeting in Case Hall, Cleveland, Ohio, Dec. 11 and 12, 1883. The *Statesman* says: "The season of 1883-84, it is expected, will be notable one in the history of the movement, for many reasons." We shall note with interest the doings of the Cleveland convention, and the shape which it gives to that work for the next year or two.

J. H. W.

IMPORTANT MEETINGS FOR NEW YORK

ELD. J. N. LOUGHBOROUGH will hold a series of meetings in the N. Y. Conference, beginning with the New Fane church, Dec. 1-10. This tour in New York will cover a period of six or eight weeks. Appointments of future meetings will be given in due time.

M. H. BROWN.

ELD. WAGGONER'S NEW WORK.

THE Minnesota T. and M. Society will have on hand a large supply at our State depository of the new tract, "Justification by Faith," by Eld. J. H. Waggoner, to supply the State. We have also on hand a full assortment of all our publications, and can fill all orders from tractworkers and others. Let the orders come in addressed to Mary Heilesen, Mankato, Minn., Box 319.

O. A. OLSEN, *Pres.*

GENERAL MEETING IN MISSOURI.

AFTER consulting with some of the brethren of the Conference, we have appointed a general meeting to be held at Sedalia, commencing Dec. 13, and continuing five days. All the ministers, licentiates, colporters, and canvassers, together

with all who contemplate engaging in any of these branches of work during the coming winter, are especially requested to be present. Practical instruction will be given in conducting Bible-readings, canvassing, etc. Plans will be laid for the distribution of ministerial labor during the coming winter. The design of the meeting is more especially in the interests of those who contemplate entering the field soon; such as canvassers and colporters, or conductors of Bible readings. All such should not fail to be present. And as many others as can come are cordially invited.

This will be an important meeting. Many things of interest to the cause will come up for consideration. The cause in Missouri is in great need of laborers. Who will consecrate themselves to the work of spreading the third angel's message? Shall we not make a general rally in Missouri, to get the truth before many hundreds of people before the present season is past?

EXECUTIVE COMMITTEE.

INSTITUTE FOR NEW YORK.

POSTPONEMENT.

IN the appointments in last week's REVIEW we gave encouragement that Bro. Haskell would be with us at our Institute. In order to secure his attendance we are obliged to postpone this meeting to Dec. 11-17. We are sure all will approve this decision, especially when we have the promise of his help during the entire meeting, which we could not secure with the other date.

CONFERENCE COMMITTEE.

IMPORTANT MEETING FOR PENNSYLVANIA.

WE trust all have seen the notice of the very important meeting to be held at Wellsville, Dec. 5 to 10. We would impress upon our brethren the fact that *all* need the benefit of this meeting; and we expect the largest gathering of our people ever held in the State. None can afford to deprive themselves of the influence of the personal labors of Sr. White. We recognize a special providence of God in opening the way for this tried servant to labor in our midst, and it is our duty to avail ourselves of the help thus afforded. We may never have a like opportunity in the future.

The experience and counsel of Eld. S. N. Haskell and Bro. W. C. White will be invaluable to our young Conference. All those working in the employ of the Conference and T. and M. society, and those expecting to take part in any branch of the work, are expected at this meeting.

Rooms will be rented, and arrangements made to furnish homes for all who may attend; but we request our people to come well supplied with bedding, expecting to care for themselves as far as possible, thus dividing the burden, and depriving none of the privilege of attending the meetings. Excursion rates will be secured on the railroads, thus reducing the expense of traveling one-third at least. Come praying for a blessing, and believing that we shall receive it, and we shall not be disappointed.

PENN. CONF. COM.

MINNESOTA, ATTENTION!

THE State meeting to be held at Hutchinson, commencing Dec. 8, is one of great importance, and should be very largely attended. Especially should the ministers, colporters, licentiates, directors, district secretaries, and librarians make a great effort to attend; also as many of our brethren and sisters as possibly can come.

The great work with which we are connected is rising in strength and power, and larger plans are being laid by the General Conference to meet the demands that the providence of God is opening before us. Brethren and sisters, shall we keep

pace with the work of God? Shall we arise from the indifference and lethargy that has hung over us? The time has come for us to decide our position, and to relate ourselves to God and his work accordingly. If we shall meet the approbation of God, we must realize that he has the greatest claim on us, and that his work is the most important of all.

The meeting has been appointed to continue over two Sabbaths. We do this for the reason that we shall need this time, and more if we could have it, to consider, and arrange for the work in the State, and to be instructed in some things so that we can work intelligently and in harmony with the work at large. We urge that all come at the beginning and remain till the close. The church at Hutchinson will be glad to entertain you. But we request you to bring blankets and robes, as these may be needed to make you comfortable.

We again call attention to the matter of the account books of the district secretaries. The State secretary will be at the meeting. Here a comparison of the books can be made. We hope you will come and bring the books; if you cannot, by all means send them. Let all bring their Bibles, as we shall have Bible-readings, and come to seek the special blessing of God and a fitting up for the work which is before us.

O. A. OLSEN.

BOOKS FOR BIBLE STUDENTS.

THE S. D. A. P. Association can furnish either of the following-named books promptly, at the prices stated:—

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G. W. A.

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