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"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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"PEACE AND GOOD WILL TO MEN."

WHILE the bells ring, "Peace to men,"
Let our hearts an echo raise;
Let us sing the song again,
The song of joy and praise.

"Peace" and "good will" unto all,
Love the wealthy and the poor,
Love the great nor less the small,
Hating sin, but not the doer.

Peace, then, like a gentle dove,
Brings to us the Saviour near;
And our ruling power is love,—
Love for all God's children here.

Then ring on, ring out, ye bells!
Ring aloud the sweet refrain!
Let our hearts the glad news tell—
"Peace, good will, to men."

FANNY R. MILLARD.

Liberty, Iowa.

General Articles.

JOTS AND TITLES.

BY ELD. J. N. LOUGHBOROUGH.

It is evident to every careful reader of the New Testament that some law of the former dispensation was abolished by Christ, while it is just as evident that there are other laws which were not abolished. To claim that the texts referring to a law that has been abolished and those speaking of a law that has not been abolished all refer to one and the same law, only tends to confuse the mind, and to present the Bible as a book of contradictory statements.

Paul inquires, "Do we then *make void* [Gr. *katargeo*, abolish] the law through faith? God forbid; yea, we establish the law" Rom. 3:31. Again, he speaks of the work of Christ as follows: "Having *abolished* [Gr. *katargeo*] in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15. If these two texts refer to one and the same law, then the law is abolished, and at the same time God forbids its abolition.

There are two laws mentioned in the Bible. One is a law of right and wrong, in which, as in a mirror, we behold a true representation of ourselves, and from which we learn our duty to God and men. Jas. 1:23. The other law was given to regulate the services of the typical system of offerings, and ceased to be of force when Christ was offered for the sins of men.

Some have asked, "How can we tell what law is spoken of in a given text?" We answer, By carefully noting the connection; by this means we can easily discover what law is abolished and what is not abolished. In this brief article we can only notice five different texts; these will serve to illustrate the subject.

1. In Paul's letter to the Ephesians, we read, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2:14, 15. Here a law is said to be abolished, but the text carefully defines what law, and this of itself is proof that all previously existing laws were not abolished by Christ.

The law abolished is "the law of commandments contained in ordinances." The

ordinances were the ceremonies connected with the Levitical priesthood, as may be seen from reading Heb. 9:1. The word "ordinances" in this text is rendered ceremonies in the margin. The law abolished was the law regulating the ceremonies.

Again, the abolished law occasioned an enmity between the Jews and the Gentiles. This enmity was not on account of any distinction made between them by the moral law, neither was it because the Gentile might not repent of his sins, and have remission by faith in the Saviour to come; but by the regulations of the typical system certain privileges were granted to the Jew that the Gentile could not enjoy. Even when they came up to the temple to worship, the Jew could come one court nearer the holy place than the Gentile could. In that restriction there was a literal stone wall between them, as well as a spiritual wall of distinction that created the enmity.

A careful reading of the text will show that what was abolished related to the particular form of their approaching God. This distinction is now done away, so that we can all come before him alike. "For through him we both have access by one Spirit unto the Father." Eph. 2:18.

2. Another text in which the abolition of the law of types is introduced is Col. 2:14: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Here again it is plainly specified what law is taken away. It is "the hand-writing of ordinances"—ceremonies—the law regulating the sacrifices of the past dispensation. It was against us and contrary to us, in that it would be impossible for us, in this dispensation, to conform to its requirements. Take, for instance, the command found in Deut. 16:16: "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose." While this injunction might be observed by that peculiar people in the land of Palestine, and they might gather every year at Jerusalem, it would be impossible for men in this dispensation to go from all parts of the earth three times a year to Jerusalem; and so a command of that character, if still a living law, would be "against us," and in our way.

Those laws requiring the sinner, when confessing his sins, to lay his hands on certain beasts, and commanding the priests to burn the bodies of these beasts in sacrifice and to sprinkle the blood before the vail of the sanctuary, would be "against us" in this dispensation when invited from every land to come humbly, by faith, to Christ, "without money and without price." So these laws were "taken out of the way."

The very fact that Paul is so particular to specify what laws are taken away and blotted out, is of itself proof that there are laws that are not included in this statement. To illustrate: I state that in 1878 the Indians crossed the Blue Mountains of Eastern Oregon, made an attack upon Cayuse Station, and massacred all the white inhabitants. The very fact that I say "white inhabitants" shows that there were inhabitants there of another color; and while those they destroyed were white, it would be apparent to every man that those not white were not slain. So if laws with certain characteristics were blotted out, those not of that character remain unaffected. When we consider Paul's conclusion from the premise stated in the above text, we shall observe that he specifies just as carefully what things are affected by the blotting out of the law. "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17.

The things mentioned all pertain to the system of shadowy offerings, of which Christ was the body. Meat and drink offerings and new-moon observances were

not mentioned in the moral law, but were required by the Levitical law. The holy-day is not the Sabbath, but is the passover, as the Greek word *heorte* is translated elsewhere in the New Testament. The sabbath days mentioned do not include all sabbaths, but only those which are a shadow of which the body is Christ. In Leviticus 23 seven of these sabbaths are described, each occurring on different days of certain months, with meat-offerings, drink-offerings, everything upon his day, "beside the Sabbaths of the Lord." Lev. 23:38. So we see this text clearly defines itself, as to what law is taken out of the way.

3. We have one text more of this character to notice. Paul in writing to the Hebrews says, "For the priesthood being changed, there is made of necessity a change also of the law." If we did not notice the connection in which this text is found, there might be some reason in the plea of the man who said, "As the priesthood is changed from the Aaronic priesthood to that of Christ, the Sabbath has been changed from the seventh to the first day of the week to honor Christ and to commemorate his resurrection." A careful examination of the next verses at once spoils this fine Sunday argument, and also explains what law is changed. "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Heb. 7:12-14, 18.

The simple facts in this case are, the law of the priesthood required the priests to be of the tribe of Levi, of the house of Aaron; but as Christ, our High Priest, is, after the flesh, of the tribe of Judah, there is made of necessity a change of the law concerning the priesthood; and this commandment, which would now be unprofitable if it still remained as a living law, has been "disannulled."

As the texts already noticed so clearly present the typical law, and virtually explain themselves and show us what law is abolished, we will now call attention to two other texts which as clearly speak of a law that existed before Christ came, and which was not abolished.

1. In Matt. 5:17-19, we read: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

A law is here mentioned that Christ found when he came, that is still to be obeyed and taught. This law is the law of ten commandments, as will readily appear as we look at his immediate illustrations of his subject: "Ye have heard that it was said by them of old time, Thou shalt not kill;" and again, "Thou shalt not commit adultery." These are two of the ten commandments. Then the moral law, of which these two commandments are a part, is to stand, every jot and tittle of it, till heaven and earth pass, and even to all eternity, as it is to stand "till all be fulfilled." Not simply till all the law is fulfilled, but till all the prophecies are fulfilled.

This law is called "these least commandments;" least when compared with the two great commandments,—love God and love thy neighbor. Least because either of these great commandments, when separately considered, is greater than any one of the ten commandments. The law which says, "Thou shalt love the Lord thy God with

all thy heart," embraces the first four of the ten; and the one that says, "Thou shalt love thy neighbor as thyself," comprehends the last six, which relate to our duty to our neighbor.

We claim that the law of least commandments mentioned here in Matthew, every jot and tittle of which is thus to stand, relates to a law which was in writing and in the Hebrew language, when Christ came. The word jot refers to the Hebrew letter yod (י), the smallest letter of this alphabet.

A tittle is a little point used on letters; or, to state more fully, several of the Hebrew letters are in pairs, and so nearly alike that they are only distinguishable from each other, in writing, by these points; for instance, beth ב and caph כ, he ה and cheth ח, dalet ד and resh ר. A mistake in copying manuscript by which one of these was substituted for the other would make a vast difference in the meaning of a sentence, or, as the Rabbins express it, "would ruin the world."

In a Hebrew work called "Vayikra Rabba," it is said that should any person change the dalet ד into resh ר (*achar*) in the words of Deut. 6:4: "Hear, O Israel: The Lord our God is [*achad*] one Lord," he would "ruin the world," because while *achad* is the true God, *achar* is a false god. This change would make the text declare that the Lord our God is a false god, which sentiment, if accepted, would indeed ruin the world.

"Should any one in the words of Ex. 34:14: 'Thou shalt worship no other god [*achar*],' change resh ר into dalet ד, he would ruin the world, because in that case the text would read: 'Thou shalt not worship the only true God.'"

"Should any one in the words of Lev. 22:32: 'Neither shall ye profane [*techalew*] my holy name,' change cheth ח into he ה (*tehelew*), he would ruin the world." While *techalew* means to profane, *tehelew* means to praise. So the text would read, "Neither shall ye praise my holy name."

"Should any one in the words of Ps. 150:6: 'Let everything that hath breath praise [*tehelel*] the Lord,' change he ה into cheth ח, he would ruin the world." The text would then read, "Let everything that hath breath profane the Lord."

"Should any one in the words of Jer. 5:10: 'And they lied against the Lord [*beihovah*],' change beth ב into caph כ, he would ruin the world." While *beihovah* means against the Lord, *chihovah* means like the Lord. This slight change would make the text utter the awful sentiment, "They lied like the Lord." Indeed it would ruin the world to teach that God was a liar.

"Should any one, in the words of Hosea 5:7: 'They have dealt treacherously against the Lord [*beihovah*],' change beth ב into caph כ, he would ruin the world. Such change would make the text read, 'They have dealt treacherously like the Lord.'"

"Should any one in the words of 1 Sam. 2:2: 'There is none holy as the Lord,' change the caph כ into beth ב, he would ruin the world." The text would then read, "There is no holiness in the Lord,"—an awful sentiment.

From these illustrations it must be apparent to all that there is great force in the titles when the changing of one of them changes the entire sentiment of a passage.

To change the sentiment of a text it is necessary to change some of these titles; but Christ declares that a jot or tittle shall "in no wise" pass from this law, neither by abolition of the law nor by change in the precepts. To change the fourth commandment so as to meet its obligation by keeping the first day of the week, would necessitate some very essential changes in the jots and titles. To abolish the fourth commandment would destroy all the jots and titles; but none of them

are to pass till heaven and earth pass, and then not to all eternity.

It seems to me these thoughts must impress all minds that the law thus spoken of is a very different one from that mentioned in the former part of this article.

2. There is another text I must notice which reduces this matter to a still finer point. The text is in Luke 16:16, 17: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail." That the law here mentioned is the law of ten commandments is apparent from the fact that Christ immediately illustrates his subject by reference to the command against adultery. Some have quoted this text as proof that the law only existed to the time of John, and would have us understand that the people had the law and the prophets until the time of John, and that since that time we have the gospel in place of the law and the prophets. This is not the meaning of the text. The moral law of God showed the people that they were sinners. The prophets taught the people that there was a Saviour coming to take away their sins. When the Saviour came, his coming did not destroy that law nor diminish the force of the testimony of the prophets. When those things spoken of by the prophets concerning Christ were fulfilled, the prophecies were of greater force than ever before. The prophecies then became the great proofs by which the apostles set forth the mission of Christ. So, too, when Christ came, instead of relaxing in the least this law, the fact that he magnified it by his teachings, and died to obtain our pardon for its transgression, is one of the best of evidences that the claims of that law could not be set aside; and so reads this text, "And it is easier for heaven and earth to pass, than one tittle of the law to fail." So even the little points of letters in that law are firmer than the heavens and the earth.

When Archimedes discovered the mechanical power of the lever, to express his great confidence in its force he said, "If you will give me a fulcrum to place my lever on, I will turn the world over." This was an important *if*, and we will add to it another. If all the mechanical, animal, and physical powers of our earth were combined in one great human arm, they could not move the earth one inch in a thousand years, because there is no place or means of applying the power; yet the power of the Almighty has been moving the earth thousands of miles each day since its formation, in more directions than one.

The force of this text is this, that nothing short of Almighty power can take even a single tittle out of this moral law of ten commandments.

I trust we have made clear the distinction between these two laws, so far as noticed in connection with these texts, and we conclude this article by saying to those who have accepted the position of the immutable nature of the ten commandments,—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

ISAIAH SIXTY-SIX.

BY ELD. GEO. I. BUTLER.
[Republished by request.]

In order to understand Isa. 66:20-22, we must examine the connection in which these verses occur, and they must be shown to harmonize with other plain scriptures. Any pretended explanation of an obscure passage that would conflict with scriptures that are clear and plain, would not only be a waste of time, but would lead to endless confusion. We do not appeal to such scriptures as these verses, which are admitted to be obscure by reasonable commentators, to prove our positions correct. All we shall attempt to do is to show that they do not conflict with the positions we hold as a people, but harmonize with them.

We hold, 1. That there will be signs given to show when the coming of the end is nigh. Matt. 24:3, 29-33; Luke 21:25-28; Rev. 6:12-17, and many others.

2. That a warning message will be proclaimed to the world, and that God's people will not be in darkness as to the nearness of the end. Rev. 14:6-16; Joel 2:1; Matt. 24:33, 37; 1 Thess. 5:1-6.

3. That at the coming of Christ the righteous dead will be raised, the living changed, and all together will go up with the Lord to the Father's house on high. 1 Thess. 4:16, 17; Matt. 3:12; John 13:36; 14:1-3; Rev. 15:2; 4:2-6.

4. That at the coming of the Lord, the

great day of God's wrath will come, in which all the wicked will be slain, and the earth will lie utterly desolate without a living man upon it, and remain so for a thousand years. Rev. 6:14-17; Isa. 13:6-14; 24:34; Jer. 25:15-33; Zeph. 1:14-18; Rev. 19:11-21; Jer. 4:23-26; Rev. 20:1-6. The word here translated "bottomless pit" is the same word in the original that we find in Gen. 1:2, of the Septuagint version, which is there rendered "deep," and is used to describe the state of our earth before it was brought into a condition of order.

5. At the close of the thousand years, the city of God is seen on our earth, having come down from God out of Heaven, and all the saints are in it; and then the wicked dead are raised to life, they come around the city, and are totally destroyed by fire rained down upon them; by which agency the earth is melted and purified, and is made the everlasting abode of God's people. Rev. 20:9; 3:12; 21:2, 9, 10; 20:5, 6; 2 Pet. 3:7-13; Mal. 4:1; Matt. 5:5; Ps. 37.

We think these scriptures fully sustain the positions taken, though many others might be adduced; and we claim that there is nothing in Isa. 66 that conflicts with them, but on the contrary, that there is perfect harmony between this chapter and the texts here presented.

In noticing this chapter, we should state our conviction that all of it applies this side of the commencement of the gospel dispensation, and much of it to the last days. The first four verses seem to apply near the first advent of Christ, when the Jews had such confidence in the temple and the worship connected with it that they rejected Christ, neglected the most obvious duties of justice and mercy, and caused the wrath of God to fall upon them. The Lord showed that their "house" was of no importance to him; that he looked with far more interest to those who were "poor and of a contrite spirit, and trembled at his word;" and that the practice of making offerings of "oxen," "lambs," or oblations, which seemed to them so important as to comprehend almost the whole of religion, as no more pleasing to God than it would have been had they "offered swine's blood," sacrificed a "dog," or "blessed an idol,"—things which they recognized as abominable to him,—for the simple reason that Christ had come and shed his blood on the cross, and they had rejected the only offering which God could accept, turned away from the offer of salvation, and persecuted him and his followers, and then tried to please God by practicing those rites which had terminated at the cross.

The same principle applies at any time to those who go through the outward forms of religion, but neglect the great principles of justice and mercy. God will not accept such worship. He hates it.

Verse 5 evidently refers to the last days. A class are brought to view who are hated and cast out of the society of their former brethren, who claim to be doing this for the Lord's sake. The time when this will occur is just before the appearing of the Lord; for both classes see that appearing. The prophet says, "He shall appear to your joy, and they shall be ashamed." Who will see that appearing with joy? Isaiah says in another place that certain ones will say, "Lo, this is our God; we have waited for him, and he will save us." Chap. 25:9. They could not wait for anything they did not expect.

Those, then, who are expecting the coming of the Lord will be joyful when they see his appearing. Have any of this class been cast out by their brethren, who all the while seemed to think that they were seeking the glory of God? We all know this has characterized the Advent movement. A faith in the soon-coming of Christ has been enough to cause individuals of unexceptionable moral character to be disfellowshipped by our modern churches. It is said that fifty thousand Adventists left the churches in 1844, because in those churches they were not free to speak of their belief that the coming of their Lord was near. And the work of driving them out of the churches has been going on ever since. We think it is a matter of no small encouragement to this unpopular people that the prophet of God says the Lord shall finally "appear to their joy." They can afford to be patient till that time.

Verse 7 evidently refers to the birth of Christ; verses 8 and 9 to the first resurrection, when a nation will be born at once, in one day.

Verses 10-14 give us a most beautiful description of the condition of the people of God after they are received into the

holy Jerusalem. The language brings to view the same thoughts that are suggested by Paul in Gal. 4:26, where he declares that Jerusalem which is above is the mother of us all. The old city is in "bondage with her children." There is another in existence with which we are interested. This is "above." When we get to that, the prophet says in these verses we shall be "delighted with the abundance of her glory." No one can read the description of it in the last part of the Bible, with faith in his heart, and not come to the same conclusion. As I proved in the first of this article, that is the very place where the righteous go at the coming of Christ.

In verses 15-18, Isaiah brings to view the coming of Christ, and the condition of things in the earth at that time; thus connecting the event with the New Jerusalem. "For, behold, the Lord will come with fire;" "for by fire and by his sword will the Lord plead with all flesh." "They that sanctify themselves and purify themselves in the gardens, one after another [margin], eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Will there be such classes alive on the earth when the Lord comes? Most certainly. A large part of the human family eat the articles mentioned. The Chinese, the largest nation numerically in our world, eat rats, mice, etc. And there is scarcely any insect, reptile, or abominable thing but that is eaten by some of the besotted inhabitants of our earth, while frogs and oysters have come to be esteemed great delicacies by some of those that call themselves the most enlightened; and the flesh of filthy swine, which is especially referred to by the prophet, is one of the most common articles of diet throughout the whole Gentile world.

We leave it to those who prize this kind of food so highly, and who persist in eating it even when it is plainly shown to be most unwholesome, to explain the prophet's meaning when he says such "shall be consumed together." It appears to us that those who will be saved in that day will not be found eating it.

Probably the expression, "Those that sanctify themselves and purify themselves," refers to the lustrations and purifications so common among the heathen nations. When the prophet says in verse 18, "I will gather all nations and tongues; and they shall come, and see my glory," he evidently refers to the same time the Saviour speaks of in Luke 13:28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

The prophets plainly teach that the righteous will see the reward of the wicked, and the wicked will see the reward of the righteous. Ps. 37:34; 52:5-7; Isa. 33:13-19. When will this occur? We reply, When the city of God stands on the earth and all the wicked come up on its breadth and surround the city. Rev. 20:9. Here is where they will "see God's glory," and know that the Lord has told them the truth.

The prophecy of Isaiah is discursive; that is, it changes from one scene to another, at times, rapidly. And although the events brought to view may have a general relation to each other, yet they pass before the mind of the prophet in vision like a panorama. They differ, in this respect, from the prophecy of Daniel or of John, or the prophetic discourses of the Saviour, which seem, many times, to come after one another, and to connect like the links of a chain. Of course the latter are plainer and easier to follow than the former. No man can explain the prophecy of Isaiah on any other hypothesis. Commentators admit this. See closing note of Dr. Scott on this chapter. The only way we can ascertain when these different scenes apply, is to compare them with other plain texts of scripture; for the transition is often very sudden.

Verse 19: "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

Smith, in his large Bible dictionary, takes the position that these names represent the Gentile world (see note on Javan), as these were the names by which they were known at the time the prophet wrote. This is undoubtedly correct.

The prophet tells us, then, that a "sign" shall be set among the Gentiles, and that those who "escape" of these nations shall go among them and declare the glory of

God among them. Who are those that escape? Evidently the righteous who are saved at the coming of Christ. When are they to go unto the nations? Evidently before the coming of Christ and not after; for by the scriptures quoted at the beginning of this article it is positively proved that all the nations of the earth shall be destroyed at the coming of Christ; and verse 16 declares that God will "plead with all flesh by fire and sword." Here, then, we see evident reference made to the warning message to go to the world previous to the Saviour's advent.

The "sign" that is set among them is evidently a glorious truth around which those will rally who "escape" of these nations in the last day, the same, we think, as the warning message of Rev. 14:9-12, which brings to view God's commandments and brings into prominence the Sabbath of the Lord as the one especially trampled upon. And when we take into consideration the fact that is stated in Ex. 31:13 and Eze. 20:12, that the seventh-day Sabbath is a "sign" between God and his people, it seems very reasonable, to say the least, that this is the very thing referred to in the verse before us. This warning message is to go to the world with a loud voice, and gather out those that fear God.

Verse 20: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in coaches [margin], and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

Those who shall bring their "brethren for an offering to the Lord" are probably the ones referred to in verse 5, to whom the Lord will appear with joy, while those who cast them out will be ashamed. In other words, they are believers in the soon-coming of Christ, who will be proclaiming to the world this last message, which is designed to gather out a people for God. These servants of God will go to all the nations with this truth, searching after all the precious jewels, to present them to the Lord. The horses, chariots, coaches, etc., spoken of, are the means used by them to convey this truth to different peoples and places, which will finally accomplish the desired result,—the bringing of a people to Mount Zion; not that these individuals will be carried there by them as we ride in a wagon, but they are a necessary means to gain the desired end. And how could this truth be proclaimed to all the nations without just such means? It would be impossible. In this manner every honest soul, every true member of spiritual Israel, will be sought out, and by faith will come to Mount Zion, as Paul says in Heb. 12:22, and finally will come there in fact when Christ comes after them and takes them up to the Father's house.

I believe this to be the most reasonable view that can be taken of this passage. There are those who hold that after Christ comes this work will be literally accomplished, and that the saints will ride on mules, horses, etc., from America, Europe, and all parts of the world, over to old Jerusalem. If that is true, the Lord takes a very slow way to get his people together. We should suppose he would use the cars and steamboats rather than those animals; and we fear that some of our age-to-come friends who are accustomed to riding forty miles an hour on the cars would get tired jogging along on mules and wish they had means of conveyance as good as they had before Christ came.

The whole idea is preposterous, and we may be sure that He whom Heaven and earth obey will not be confined to such means to accomplish his work. The scene is laid before the coming of Christ, when human agencies employ such means to carry forward the work of God.

Those who are thus gathered out are represented as being an acceptable offering to God. As Paul says, "We are unto God a sweet savor in Christ." And the servants of God are represented often as offering those whom they have brought out to the Lord.

Verse 21: "I will also take of them for priests and for Levites, saith the Lord." As these classes were most closely related to the service of God in Isaiah's time, we understand he takes these terms to represent similar classes in the future state. And that such will be there, we have the positive evidence of the Bible. Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." These

are the resurrected saints. What their peculiar office is, we know not; but Isaiah and John evidently refer to the same thing.

Verses 22 and 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Here we have a description of the world in which those will live who have escaped out of the nations, as described above. Here is the eternal state, if there is any brought to view in the Bible, and not an age in which death occurs, as some would have us believe. They are to live as long as the new heavens and the new earth exist. And moreover the Sabbath is to be kept there. Let those who believe the Sabbath has been abolished remember this fact, that it is going to be kept in the eternal state. That does not look much as though God is sick of it already, as some tell us. We also learn that God's people will come together every month. In the last chapter in the Bible we have the reason given. The tree of life yields its fruit once a month; and all the redeemed host come up to partake of it.

Verses 24: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." We have the scene introduced here that is brought to view in Rev. 20:9. While the wicked gather around the "beloved city," fire comes down and devours them. All the righteous are in the city. They are immortal. The wicked are being burned "like thorns in the fire." The righteous are no more affected by the fire than the three worthies in the "burning fiery furnace." The Son of God was there also. He is master of the elements, and his people have no fear. In this condition the righteous "see the reward of the wicked." As this fire is not "quenched," that is, put out, it will utterly consume the carcasses of all those outside of the city: for there is no "carcass," or dead body, that can exist in such a fire. Here we have the "day" that shall "burn as an oven," of the prophet Malachi, which shall bring all the proud to ashes; and the day of God which Peter speaks of, when the "elements shall melt with fervent heat." From this fire shall the new earth come forth, in which the righteous shall dwell. May God grant us all a place among them.

NOTES OF NEWS.

—PARIS contributed \$24,000 for the relief of the Southern yellow-fever sufferers.

—In consequence of a strike, 3,000 workmen of the glass factories of Pittsburgh are out of employment.

—OVER 60,000 Bibles have been sent from Philadelphia to Australia and the antipodes since January.

—OF 177,936 volumes issued to the readers of the mercantile library of New York last year, 108,864 were works of fiction.

—THERE is a report, apparently well founded, that General Grant has been proposed for the Bulgarian throne.

—THERE are now over 22,236,000 more acres of farm land under cultivation in this country than there were four years ago.

—ON one Sunday 7,663 children, under 14 years of age, entered the public houses of Edinburgh for intoxicating drink.

—ENGLISH speculators have sold about 15 tons of stone by the ounce, as specimens of Cleopatra's Needle, which still remains whole and unbroken.

—THE Marquis of Lorne and the Princess Louise landed at Halifax, N. S., Nov. 25, and were received with great pomp and enthusiasm.

—A FIRE at Cape May, the attractive watering place on the Jersey shore, Nov. 9, swept over 40 acres, consuming 9 hotels, 21 cottages, about one thousand bathing houses, and a pier.

—ABOUT midnight, Nov. 25, the Hamburg-American line steamship Pommerania, from New York for Hamburg, came in collision with the Welsh bark Noel Eilian, in the British Channel. The Pommerania sank in thirty minutes. Between 40 and 50 lives were lost.

—CANDAHAR, the objective point of the British army moving from Quetta, is a city of 60,000 inhabitants, and a place of political, commercial, and military importance. It is on the great road between Persia and Western Afghanistan on one side, and India and Eastern Afghanistan on the other.

—THE *Christian Weekly* says: "There are intimations that Miss Hosmer, the celebrated American sculptress residing in Rome, has made a discovery which, by a novel application of the permanent magnet for a motive power, promises to make a thorough revolution in machinery."

—THE Czar presented a sword to the Ameer of Afghanistan. General Kauffman made the presentation speech, and in it assured the Afghans that Russia

knows how to protect her allies from the attacks of any enemy, however powerful. Russia seems not to hold herself responsible for the General's action in the matter.

—THE Russian Greek church possesses 38,602 churches, including cathedrals; 12,860 chapels and oratories; 18,887 arch-priests, priests, deacons, and precentors; 56,500,000 members, of which 29,000,000 are women, and 27,000,000 are men. The sums received by the church during the year amount to \$9,000,000.

—ACCORDING to the director of the mint, during the past year \$47,236,107 was produced from the mines of the country in gold, and \$46,776,314, in silver. About \$3,000,000 of the precious metals was used in the arts and manufactures, and about \$8,000,000 was exported. There is not far from \$332,443,000 of gold and silver bullion in the country.

—THE papal hierarchy having been established in Protestant Scotland, a great Roman Catholic monastery has been opened at Fort Augustus in the heart of the Highlands. The site was given by Lord Lovat, and the buildings are to cost about \$200,000. Schools taught by nuns are multiplying fast in Scotland; they are now found in most of the large towns. Their low charges make them popular.

—THE war between England and Afghanistan has commenced. The English troops stationed at Jamrood, under General Brown, have taken the Afghan frontier fort Ali Musjid, and advanced still farther in the Khyber Pass. Below the fort, the pass varies in width from 40 to 290 feet, and the mountains on each side rise to the height of 1,500 feet. On these mountains the Afghans have collected to the number of 4,000, breaking General Brown's communications. The Ameer is strengthening Cabul.

—AN approximate statement of the affairs of the firm of Smith, Fleming & Co., of London, whose failure was announced Oct. 3, shows the gross liabilities to be \$14,557,425, of which \$8,132,975 is expected to rank against the estate. The assets, after the costs of liquidation are paid, will not yield two shillings on the pound. The *Times*' financial column says: "One of the parties has stated that the house would have stopped long ago but for the intervention of the manager of the City of Glasgow Bank. Whoever may be responsible for it, this failure must be ranked among the most disgraceful and disastrous of our time."

—IN view of Russia's promise to aid the Ameer in case England presses the war in Afghanistan so far as to endanger Russian interests in Asia, there seems to be some point to the following from the *Inter-Ocean*:

"Even so conservative a journal as the *Toronto Globe* admits that were it not for the gravity of the situation there would be something laughable in the exactness with which Russia is said to be moving out to England English treatment of Russia during the Russo-Turkish war. The *Globe* holds that the obtaining of an impregnable frontier in Afghanistan is just as important to Russia as to England, and that Russia is justified in being a little exacting."

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON XXIV.—THE PROMISE.

QUESTIONS.

1. How old was Joseph at this time? Gen. 41:46.
2. How much corn did Joseph gather?
3. Did the famine come on as Joseph predicted?
4. How far did the famine extend? Verse 56.
5. Who came to Egypt to buy corn?
6. How did Joseph's brethren fulfill his dream when they came to buy corn?
7. Did Joseph's brethren know him?
8. Did he know them?
9. What did he remember, as he saw them bow before him?
10. How did he treat them?
11. Of what did he accuse them?
12. What did they say, as they protested against this accusation? Gen. 42:10-13.
13. Did Joseph seem to believe what they said?
14. What did he do with them?
15. How long did he keep them in prison?
16. What did he do at the end of three days?
17. What did he do with Simeon?
18. What did Joseph require of his brethren, to prove that they were true men? Verse 20.
19. When these wicked men were brought into such trouble, what did they remember?
20. What did they say? Verse 21.
21. What happened on their journey home to make them feel still worse? Verses 27, 28.
22. When they arrived in Canaan, was Jacob willing to let Benjamin go with them to Egypt, as Joseph had demanded?
23. What did he say?
24. What finally induced him to let Benjamin go?
25. What did they take with them when they went down to Egypt again?
26. What did Joseph do when he saw Benjamin with them?
27. How did he entertain them?
28. What plan did he take for bringing them back after they had started on their journey?

SYNOPSIS.

Joseph was thirty years old at this time. He went throughout all the land, and gathered up corn, according to the plan proposed. "And Joseph gathered corn as the sand of the sea, very much, until he left numbering, for it was without number."

The famine came on, as Joseph had predicted, and extended over all the face of the earth, so that the people of other countries were obliged to come to Egypt to buy corn; and among others, came ten of Joseph's brothers.

As Joseph was the one who sold the corn, they came and bowed down before him with their faces to the ground. This fulfilled Joseph's dream about the sheaves.

They did not know Joseph; but he knew them, and remembered the dreams which he dreamed of them so many years before. He spoke to them harshly, calling them spies; but they protested, saying that they were true men, the sons of one man; that they had a younger brother at home with their father; and that one of their brothers was not.

Joseph persisted that they were spies, and put them in prison. After three days he released all but Simeon, and filling their sacks with corn, sent them home to their families. Simeon he bound before their eyes, and gave them to understand that he should regard them all as spies unless they brought down their younger brother.

When these wicked brothers were thus brought into trouble, they remembered how they had treated Joseph, and thought God was punishing them for their cruelty to him. "And they said one to another, 'We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.'"

The money that they paid for corn, Joseph had restored to them, each man's money in the mouth of his sack. On their way home they discovered the money, and felt still more afraid that God was going to bring some terrible punishment upon them.

When they arrived in Canaan, Jacob was unwilling to let Benjamin go with them to Egypt, as Joseph had requested, fearing that evil might befall him. He said, "Joseph is not, and Simeon is not, and ye will take Benjamin away; my son shall not go down with you." But when their corn was gone, and they were all in danger of starving, he consented.

So they took money to buy corn, and the money that had been restored to them in their sacks, and a present for Joseph, and went again to Egypt.

When Joseph saw that Benjamin was with them, he ordered the ruler of his house to prepare them a sumptuous dinner. He greeted Benjamin very affectionately, and after entertaining them all with great pomp in his own house, he gave them their corn, restoring their money as before, and sent them away.

And Joseph said to his steward, "Put my cup, the silver cup, in the sack's mouth of the youngest."

And as soon as they had gone a little way out of the city, Joseph sent his steward to accuse them of stealing his cup. They denied, saying, "With whomsoever it be found, both let him die, and we also will be my lord's bondmen."

NOTE.—The Bible tells this story in such touching and beautiful language that nothing else can equal it; it is rewritten only for the sake of brevity.

LESSONS FOR BIBLE CLASSES.

LESSON XXIV.—THE CLEANSING OF THE HEAVENLY SANCTUARY.

QUESTIONS.

1. To what must the cleansing of the heavenly sanctuary correspond?
2. What were the two leading acts in the cleansing of the earthly sanctuary?
3. In what must the cleansing of the heavenly consist?
4. How are the sins of penitent believers transferred to the heavenly sanctuary?
5. In what way do the sins of all men find a place in the sanctuary above? Rev. 20:12.
6. What do we learn from Rev. 20:12 in regard to the number of the books of record kept in Heaven?
7. What book is named in that verse?
8. What book is named in Mal. 3:16?
9. What does the book of life contain? Luke 10:20; Phil. 4:3; Rev. 13:8.
10. What is recorded in the book of remembrance?
11. What must the other book, or books, contain?
12. What use is to be made of these records? Rev. 20:12.
13. What will God bring into judgment? Eccl. 12:14.
14. What do we learn from Matt. 12:36?
15. What from 1 Cor. 4:5?
16. Are all these things recorded in the books?
17. How may we know that all these things find a place in the record? Rev. 20:12.
18. What are we making, day by day, and moment by moment?
19. Who is noting every particular in our history?
20. Where will we have to meet this record?

SYNOPSIS.

Since the priests of the worldly sanctuary served unto the example and shadow of heavenly things, the cleansing of the heavenly sanctuary must correspond to the cleansing of the earthly.

The cleansing of the earthly sanctuary consisted in presenting the blood of the sin-offering as an atonement, and in the removal of the sins that had been transferred to the sanctuary during the year. So the cleansing of the heavenly sanctuary must consist in presenting the blood of Christ, and in the removal of sins. We see, then, that the blood of Christ is offered in the second apartment, as well as in the first.

It has already been noticed that Christ takes upon himself the sins of penitent believers, and thus their sins have been transferred to the heavenly sanctuary. There is also a record kept of the sins of all men; for we read in Rev. 20:

12 that the dead are to be judged out of those things that are written in the books, according to their works. From the same verse we learn that there must be at least three books, and that one of them is the book of life.

In Mal. 3:16 we learn that a book of remembrance is written for them that fear the Lord. The book of life contains the names of those who have entered the service of Christ. The book of remembrance contains a record of their good deeds,—their acts of repentance, confession, obedience, and sacrifice.

We conclude, then, that the other book, or books, mentioned in Rev. 20:12 must contain a record of the deeds of the wicked. As we have already noticed, men are to be judged by the record found in the books. This record is very close: "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Every idle word, as well as every secret purpose or motive, will be carefully entered in the books kept in the sanctuary above.

Day by day, and moment by moment, we are making our history; while the recording angel, with unfailing accuracy, is noting every particular. This record we will have to meet in the judgment, where with all the countless millions of earth, we shall be judged out of the things written in the books, according to our works.

G. H. BELL.

SABBATH-SCHOOL HINTS.—NO. 2.

SUPERINTENDENTS.

It is sometimes difficult to find a proper person for superintendent, especially in small schools in the country, as it often happens that no one of the church or company is fully qualified to fill the position. In such cases, the best that can be done is to select one that has the most natural fitness for the place, and encourage him to go ahead. It frequently happens, though, that persons of this class are the very ones who do not want the position, and excuse themselves on the plea of inability; but if really urged they will consent to "act" till somebody is chosen.

This "acting" is often like one of the three following examples.

1. One superintendent goes to the school, but he has picked out no hymns to sing, and has given no thought to the opening exercises. Listlessly turning the leaves of the hymn book, he selects a piece to sing, and the old stereotyped prayer is offered; this kills the life and interest of the school in the outset. A lack of promptness and freshness characterizes all the exercises, and at the close of the school no good impression has been made, simply because the superintendent lacked a little wholesome interest in his work.

2. Another being chosen who is somewhat gifted in speech-making, determines to exhaust his resources, if need be, in bringing the school up to what he conceives to be a model pattern; and as the programme gives a certain amount of time to "general remarks," he improves it to the last moment in remarks so decidedly "general" that none see his points, and all are glad when he is through. On yielding to his successor, he too may look back and see "failure" written on his work; unless, perchance, before it is too late, he sees the defect, and provides a remedy to avert the impending calamity. This can be done. If superintendents who have a gift for speech-making can cure themselves in no other way, let them do it on the plan adopted by a certain chorister in the Presbyterian church who afterwards joined the Society of Friends. The old habit of singing still clung to him, but he did not think it right to give way to it in the presence of others. So when the impulse became irresistible, he retired to his chamber and sang alone. In like manner, superintendents, when they feel a speech "coming on," might make it without disturbing the school.

3. A third enters upon his duties with a deep sense of his own incompetency, yet feeling that he will try to discharge his responsibilities in the fear of God and by his help make a success of the work. He enters the school, commences promptly, and goes on calmly with all the exercises, without evincing a doubt as to what comes next, or how it is to be done. There is nothing boisterous or indecorous in his conduct; but he moves quietly about the room, arranging classes and giving instruction, until by the tap of the bell he is admonished that the time for general questions has arrived. These he puts in such a manner that all feel he is well acquainted with the lesson, while his method gives life and freshness to the exercises, and inspires teachers and pupils with more energy and to greater thoroughness in the work.

The secret of his success lies in the fact that from week to week he prepares himself, by study and prayer, for the discharge of his duties. He studies the lesson thoroughly in all its parts; being careful to ascertain the bearing one point has upon another, and the relation each sustains to the whole. He also studies carefully, not only the general wants of the school, but those of each class separately, and the capacity of every pupil under his watchcare. When difficulties present themselves that he knows not how to surmount, he prays to God—prays earnestly for wisdom to direct the work to a successful issue, and that those under his charge may be brought into the fold of Christ.

The Sabbath-school superintendent may feel that his sphere is contracted, and long for a wider field of usefulness; but he should be careful that the work intrusted to him in this direction is done in a manner to commend him to God. Although it may seem to him to be a small work, yet it is a precious one, and great in the sight of God.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 5, 1878.

JAMES WHITE, }
J. N. ANDREWS, } Corresponding Editors.
U. SMITH, } Resident Editor.

TEXAS CAMP-MEETING.

THE Plano, Texas, camp-meeting was held according to appointment, three miles from the little village of Plano, Nov. 12-19. The weather was fine, and the roads were dry and smooth for several weeks before, and at the opening of the meeting, so that there was a very general turnout of the brethren and sisters in the State. And seventy-five brethren were on the ground one week before the time appointed.

Elder R. M. Kilgore had been holding a tent-meeting at the village for the period of two months, and as the result of his labors and of the camp-meeting there are about forty keeping the Sabbath. From a Baptist church of thirty members, sixteen of their best, including their deacon, have come with us. They have a house of worship which cost \$1,000, of which Dea. Huguley and his son-in-law, Morris, who is also with us, gave all but \$105.

Twenty-four discourses were preached during the camp-meeting. Elder Haskell was on the ground two days in advance and gave eleven discourses. Mrs. W. and the writer gave six discourses each, and Elder Kilgore one. In consequence of the distance, the rains, and deep mud, the outside attendance was small. Sunday afternoon Mrs. W. gave a discourse on Christian Temperance before a large congregation. Her discourse in the afternoon of the first day of our arrival took deep hold of the brethren, and seventy-five came forward for prayers.

There is one disagreeable feature among the people here that we do not see North. The women generally, as well as the men, are inveterate users of tobacco. It seemed strange, almost an imposition, to hear Elder Kilgore examine the sisters who presented themselves as candidates for baptism, on the matter of their using tobacco. But in obeying the truth for this time they are purifying themselves from this filthy practice. Old men, young men, and women are rejoicing in the victories they have already gained.

There were about two hundred brethren and sisters on the ground. And for intelligence, thorough conversion, and consecration to the cause of God they have not been excelled by those in any State where the cause was not more than two years old. Texas is doubtless the best field of all the Southern States. Since the great rebellion which resulted in the freedom of the slaves, Northern people have been pouring into the State. The population of the city of Denison is very largely made up of Northern people. Public opinion changes slowly in Texas, still it moves and improves. The growth of this large State is rapid, and it promises to be as good a field of labor as exists anywhere.

We have suggested that as early as 1880 our pioneer paper in the interests of the Tract and Missionary Society be published in some one of the Southern States. We now think Texas is the State, and Denison is the city where the press should be located. Denison and vicinity is sandy and dry, while most important places are notorious for deep black mud in the rainy season. Denison has four railroads already, and two others are anticipated, making it a great railroad center, six hundred miles from St. Louis, and about four hundred miles from New Orleans, and less distance to the largest and most distant cities of the State. At Denison there is good water and plenty of wood at two dollars a cord.

One more Conference is added to the sisterhood of Seventh-day Adventist Conferences. Elder Kilgore has given a report of its organization. As a missionary field, Texas has cost the General Conference nothing. Elder Kilgore has used his own means. Bro. J. F. Bahler and others have acted a noble part, so that the young Conference is less than one thousand dollars in debt. Bad management by some who had come to the State from Michigan and who had more selfishness and self-confidence than sanctified common sense and religion, had plunged the Tract Society into debt; but at the camp-meeting \$1250 was pledged to the Society. Thirteen were baptized. Tent work for the coming season was considered, and it was thought best to purchase two tents, one sixty, the other fifty feet in diameter, which will cost \$400. And the General Conference is pledged, through two of the Committee present, to pay

\$400 of the debt of the Texas Conference at the Office of the REVIEW AND HERALD. This proposition was a matter of great encouragement to the brethren. God bless the Texas Conference. J. W.

FALLEN ASLEEP.

It becomes our painful duty to record the death of Mary F. Andrews, only daughter of Eld. J. N. Andrews, who departed this life at 4:30 A. M., Nov. 27, 1878, aged 17 years, 1 month, and 29 days. Her disease, tuberculous consumption, made constant and rapid progress, terminating in death as above stated. She was brought here with the hope that medical skill at the Sanitarium or the prayer of faith might rescue her from this threatening malady; but the physicians from the first pronounced her case beyond the reach of human remedies; and it has not proved to be the will of God to raise her up. We bow in submission to his providence, knowing that at last it will be seen to be both wise and merciful. She is now safely shielded from the evils to come, and rests in bright hope of immortality. The providence of God is seen in bringing her to this place, where she could receive the care and attention that could not well have been bestowed elsewhere. Faithfully her father watched over her, bearing her, as it were, in his own arms gently down to the grave. His presence and attentions were a great comfort to her, and a sad but appropriate privilege for him.

The funeral, Nov. 30, was attended by the largest congregation that has ever attempted to gain an entrance to our house of worship. After a few remarks by the writer on Eccl. 12:1, Bro. Andrews himself made a very earnest and touching appeal to the youth in behalf of the silent sleeper before them, urging them, by her unselfish consecration and faithfulness in her youthful years, to devote themselves to the service of God, and to his work which so much needs their help. It was a most impressive occasion, the effects of which, we trust, will not be lost.

The following lines by Sister Mary Martin, written in reference to this bereavement, will fitly conclude this brief tribute to her memory:—

"Mournfully, tenderly"—only One knows
All the strange emptiness, greater than pain,—
How much our life has been blended, and goes
Down to the grave with the funeral train.

Blest be the hand that in kindness hath given
Treasure our clinging hearts gladly would keep;
Equally blest, that the tie is now riven;
So gently, "He giveth his loved one sleep."

Free from the blighting of sorrow or pain,
Coming, redeemed, from the Enemy's land;
Joyfully, soon shall we meet her again,
Radiant with youth 'mid the glorified band.

TO CORRESPONDENTS.

A. HALL: For a full discussion of the 49 weeks, the work of reformation by Nehemiah which marked their close, and proof that this was in the 15th of Darius Nothus, and that this was B. C. 408, see REVIEW of March 21, 1878, Vol. 51, No. 12. Darius Nothus was the third Persian king bearing the name of Darius, the first being Darius the uncle of Cyrus, B. C. 538; the second, Darius Hystaspes, B. C. 520; the third, Darius Nothus, B. C. 423; the fourth, Darius Codomannus, B. C. 335, who was the last Persian king, and was defeated by Alexander the Great at the battle of Arbela, B. C. 331.

How do you harmonize Gen. 49:10, "The scepter shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come," with Exe. 21:27, which says that the kingdom should be overturned, overturned, &c., and the fact that it was overturned from the days of Babylon, Dan. 1:1, and onward?

C. C. W.

ANS. We understand that the coming of Shiloh, is the coming of the Messiah at his first advent, but do not understand that the declaration, "The scepter shall not depart from Judah" till that time, means that Judah, till then, should occupy a position absolutely independent of all other nations, but that it would still remain a nation and maintain its government, though it might be in subjection to other powers. And this was fulfilled in the maintenance of the Jewish nation as a distinct people, and separate government, with the complete preservation of their genealogy, till Christ came, since which time they have ceased to exist as a nation, and their genealogy has been hopelessly lost.

Dr. Clarke has the following instructive note on Gen. 49:10:—

"From Judah the scepter shall not depart." The Jews have a quibble on the word שֵׁטֶן *shebet*, which we translate *scepter*; they say it signifies a *staff* or *rod*, and that the meaning of it is, that 'afflictions shall not depart from the Jews till the Messiah comes;' that they are still

under affliction and therefore the Messiah is not come. This is a miserable shift to save a *lost cause*. Their chief Targumist, *Onkelos*, understood and translated the word nearly as we do; and the same meaning is adopted by the *Jerusalem Targum*, and by all the ancient versions, the Arabic excepted, which has *kazeeb*, a rod; but in a very ancient MS. of the Pentateuch in my own possession, the word *sebet* is used which signifies a *tribe*. Judah shall continue a distinct tribe till the Messiah shall come; and it did so; and after his coming it was confounded with the others, so that all distinction has been ever since lost."

T. B. SNOW: In relation to Matt. 19:28, our view is that the part which the saints have to act in the Judgment pertains to their own generation only.

If the destiny of the righteous is fixed before Christ comes, how and when do you apply the Saviour's words in Matt. 25:32: "And before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats?"

A. FRIEND.

ANS. We apply the passage quoted to the time of Christ's appearing, when the saints are taken from the earth. For though the cases of all are to be decided before that time, it is not till then that the bodily, final, and public separation between the righteous and the wicked takes place.

S. W. RANDALL: Paul, in Rom. 7, gives, as we view it, his experience. When fully converted, he was in the condition described in Rom. 8. There is where we want to be.

A "subscriber" asks how we prove the sin of common swearing in which the name of God is not used, by the third commandment.

We answer that any language which would imply irreverence toward God would come under that commandment; and no profane oath can be used without implying this.

A. BACHELDER: Answers to your queries on the Sabbath question, you will find in the excellent work of Eld. Andrews on the History of the Sabbath.

Is it improper to apply the title "Rev." to man?

L. H. D.

ANS. We think it is. The word, though occurring but once in the English Bible, occurs many times in the original, and is rendered fear, afraid, fearful, and terrible. It is applied to things; but when it is applied to a person, it belongs only to God.

W. BRIGHAM: In high northern latitudes the sun for a portion of the year does not appear above the horizon, and during another corresponding portion it is above the horizon continuously; but in both these periods the revolution of the earth, and the hours corresponding to morning, noon, evening, and midnight can be marked just as accurately as in our own latitude. And this is all that is necessary in order to know when the Sabbath comes. For a person to say on this ground that it is impossible to keep the law of God is just as foolish as it would be for one to sit before a well-furnished table and starve to death on the plea that it was impossible for him to eat.

ANSWERED BY LETTER. I. D. Van Horn, O. M. Olds, E. J. Waggoner, S. B. Whitney, Helen L. Morse, E. P. Daniels, E. Lee, D. M. Canright, C. P. Whitford, D. Alway, A. M. Oyer.

OUR LATE CONFERENCE IN NEW YORK.

THIS meeting, held at Rome, was excellent. As we tried to draw near to the Lord, he evidently drew near to us. His guidance was earnestly sought, not only in the meetings of worship, but in all the business of the meeting. The several committees sought the Guiding Hand at every step, uniting in seasons of prayer in which all took part, in their several sessions, earnestly beseeching God that they might do the work assigned to them in a way to meet the mind of the Spirit, and tend to the advancement of the cause. And there was great unanimity in the business sessions of the Conference.

We have reason to believe that the closing work of the message is at hand. To those who prepare their hearts and open the door, the Faithful Witness will come in, and they will sup together. This signifies no small blessing. It will be given to those who work and pray.

The tithing system, as now so clearly understood and set forth among us, was unanimously adopted by the Conference and all present, and recommended to all. This I regard as significant of good about to be realized. When all the tithes and offerings are brought in, the blessing will be poured out in such abundance that there will hardly be room to receive it. Let all who would share in the fulfillment of the promise comply with the conditions. We have repeated warnings against covetousness. This is our

greatest danger. If we fear to sacrifice to God, because of the fear of coming to want, we may expect to be found at last with "the fearful and unbelieving," Rev. 21:8. The voice of God to his people at the present time is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:32-36.

Our work is rapidly spreading over the world. Money is needed to send out missionaries, and sustain the work everywhere. And the means will be had. The Lord is not straitened in his work; but blessed are they who in faith and love labor for the advancement of the cause of God and for the salvation of souls. Let all covet a part in this glorious work.

R. F. COTTRELL.

SABBATH-SCHOOL WORK.

THE Sabbath-school is a nursery for the youth and children. It is also a place where all can receive much instruction and benefit. Where parents and teachers heartily co-operate, and the proper efforts are put forth, the probabilities are that the children will be converted to God. The mold given to a person's character in youth grows with his growth, and strengthens with his strength. If the early education is irreligious and detrimental to vital piety, the probabilities are that that person will be converted and become useful in the cause of Christ rapidly decrease as he grows in years. "As the twig is bent, the tree inclines." "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." The wise man truthfully says, "Train up a child in the way he should go; and when he is old he will not depart from it." The opposite is equally true. If a child is permitted to grow up without training, or is instructed in the way he should not go, in after years he will not depart from it.

There are instances where individuals who have not had a religious education in their youth give their hearts to God, and grace triumphs in their salvation; but men with whom there has been a marked failure in this respect, rarely fill important positions in the work of God. So important is the early training of men who fill important positions that angels have often been sent to give special instruction to their parents respecting the course they should pursue with their children in infancy and childhood. Especially is this the case where children have been given in answer to prayer. See Luke 1:13-15; Judges 13:3-7. Moses, a man whom God honored as he has honored no other man, notwithstanding he was brought up in the Egyptian court, received his earliest instructions from his godly mother.

Of Timothy, who was a valuable help to him, the apostle Paul said, "I have no man like-minded, who will naturally care for your state." He also writes to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The second time Paul was brought before Nero, just before his execution, his soul seemed to be drawn out for some one who could impart spiritual joy to him. This hero of faith writes in the following strain to his son Timothy: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." He then gives the reason why Timothy could be such a comfort to him,— "when I call to remembrance the unfeigned faith that is in thee, and which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

No fact is more evident than that the foundation of a correct religious experience is laid in the earliest years of an individual's life, and the neglect of this work is a grievous sin on the part of parents and guardians, which they will have to answer for in the day of Judgment. The death of Eli was a special judgment of God, because he neglected to restrain his sons, notwithstanding in other respects he was an acceptable priest. This sin was so great in the sight of Heaven that God said to him: "I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm

of thy father's house, that there shall not be an old man in thine house." Another expression reads: "All the increase of thine house shall die in the flower of their age." 1 Sam. 2:30, 31, 33. The effect of Eli's sin was felt for many generations; and one hundred and fifty years later a portion of this wonderful prophecy was fulfilled in judgments against his house in consequence of it. 1 Kings 2:27.

At the present time, many fail to realize that they have any special responsibility in teaching the children the Scriptures, and filling their minds with those principles which should govern them in future life. Hundreds of parents have unconsciously slept while the enemy has sowed tares. Suddenly they have aroused to find a crop of tares, thorns, and briars fully ripened. Then, with sorrow of heart, they call for help, but it is too late. The bad seed has taken root, evil habits have been formed, and the parents go down in sorrow to the grave. What can be said to arouse parents and guardians to the importance of this subject, especially those who believe that the day of wrath is pending?

The advantages of the Sabbath-school cannot be overestimated as a means of educating the youth in the Scriptures, and laying a foundation for a genuine Christian experience. A great responsibility rests upon the teacher, and no less upon those who have the care of the youth at their homes. There must be a hearty co-operation in this work on the part of all connected with it. Children should be taught at home that there is an importance to this matter. They should be assisted in thoroughly learning their lessons. The teacher should not only labor to interest the pupils in the school, but to make the lessons instructive, and especially should he labor for the salvation of their souls.

In conclusion, let every company of S. D. Adventists see, first, that they have an organized Sabbath-school; second, that all, from the oldest to the youngest, who can comprehend a Bible story, attend it; and, third, that there is a hearty co-operation on the part of all connected with it. And they should never rest until every member is soundly converted to God.

S. N. HASKELL.

A WORD FOR THE BRUTES.

DOMESTIC animals have claims upon man, as creatures committed to his care, to be used for his benefit. In the order of Providence, these animals depend on the lords of creation for food, protection, and kind treatment. The cattle upon a thousand hills are the Lord's, and every owner of a brute is God's steward, with instruction, "Occupy till I come." Then the account will be settled according to the law of God, and the testimony of angels who have been eye-witnesses.

The rights of animals are protected by the Bible, by legislative enactments, and by organized benevolent associations; yet abuse of animals by cruel treatment is a crying sin in the land. The poor, patient horse, whose faithful labor could not well be dispensed with, comes in for a large share of cruel treatment. To-day he draws the plow, breaking up the heavy sward; to-morrow he is driven, at tiresome speed, upon the road; next day, hitched up to the cushioned carriage he draws his master with wife and children to the house of God, waits quietly at the post, while his master enters the sanctuary to offer confession, prayer, and praise to the God of all comfort.

The next day he is placed before a load too heavy for his strength. Patiently he tugs away till he reaches the foot of the hill, and attempts to rise; but it is impossible. His repeated attempts are only failures. He is still urged with whip and voice to do a thing he cannot do. What next? Oh! the master's patience has fled, and he balks; so does the horse, and there is a mutual alienation of affection. The whip is demolished, the stake from the fence is used up, and the man has yielded to insane madness.

He now disgorges his quid, seizes the noble animal with his teeth, biting his ear and nose. The poor horse, though better able to play at this game than his master, seems to despise such petty meanness and ignoble warfare, and patiently he bears the infliction without resistance. It has been the painful experience of the writer to witness scenes like the above.

Let humanity blush that such things can be.

Dear brethren, let us, who are of the day, walk circumspectly before the brutes; for in the day of Judgment they will speak, through recording angels, in tones of thunder, and a just God will avenge their wrongs.

ALBERT STONE.

IS SIN NECESSARY TO THE EXISTENCE OF LAW?

A GREATER number of flat contradictions, in so small a compass, cannot, I think, be found, than are huddled together in the compass of fifty pages of a tract by Eld. M. Grant, entitled, "The True Sabbath," in which he tries to prove that there is no Sabbath for this dispensation, and also that Sunday, the day so generally observed by Christians, is the true primeval, Edenic Sabbath, and should be kept. In the Review of Nov. 7, Bro. Owen has shown eight of these contradictions; but these are not all by any means. I will quote one more, and then proceed to what he puts forth as a grave argument, and inquire concerning its soundness.

On p. 39 of his tract he says, "From a careful examination we are satisfied that 'the law' never means the ten commandments." But on p. 13, he says of those who keep the seventh day, "They have turned back from Christ to Moses; from the new to the old covenant; from the gospel to the law." If the ten commandments are not the law, how can keeping the Sabbath of the fourth commandment be turning back to the law?

Now let us examine a grand argument. On p. 37 he designates the decalogue as "No. 1," and argues that it has been abolished. He says: "No. 1 does not contain a single precept that will be needed by the saved in the world to come. Look over the ten commandments. Will these be necessary in the kingdom of Heaven? Does any one believe it? Will a holy man need a commandment telling him he must not murder, steal, swear, lie, or commit adultery?" Now I submit that a fallacy more bald was never put forth as a sober argument. A holy man does not need these commandments; and why? because he breaks them? No; but because he would not break them. Therefore he keeps them. Are they not law—the rule of a holy life—because a holy man does not break them, but keeps them perfectly? Is it impossible for them to be the good man's law unless he breaks them? Is a law not a law, because it is not transgressed? Is sin necessary to the existence of law? If this be so, then sin and misery must be perpetuated eternally, or every righteous principle of the law of God must be abolished.

But the design of the Elder's argument is to prove that the Sabbath of the decalogue is not now binding. This is the point in the controversy. But should it be admitted that his argument is sound, that there will be no law against murder, theft, profanity, or lying in the world to come, because they will not be needed, still it is a fact clearly revealed in prophecy that the Sabbath will be observed there. See Isa. 66:22, 23. The Sabbath will be there, needed or not needed. So his attempt to prove that the Sabbath commandment is abolished only proves that the other nine are! I should rather say that his effort has proved himself demented,—that the enemies of God's law are not of a sound mind.

In quoting from Neh. 9:13, 14, Eld. G. not only substitutes *the* for *thy*, but he garbles the text so that its meaning is perverted. It is no perversion to abbreviate a text by dropping clauses that have no bearing upon the argument; but so to mutilate it as to change its sense is perversion. Neh. 9:13, 14 makes a clear distinction between the law and Sabbath which God gave in person directly by his own voice, and the statutes and judgments which were given by the hand of Moses. But Eld. G. says, "We read the Lord made 'known unto them' the 'holy Sabbath . . . by the hand of Moses.'" Now the text as it is does not say that. But it shows very clearly that God gave with his own voice "right judgments, and true laws, good statutes and commandments," together with his holy Sabbath, and besides this, commanded them "precepts, statutes, and laws, by the hand of Moses."

R. F. COTTRELL.

NORWAY AND DENMARK.

THE Lord has been good to us, and has favored us, in our feeble efforts, with some success. Our house has been filled with hearers during the week. I hired a hall for Sunday evening, so as to accommodate more people. It was a place where no meetings had been held before, yet some over five hundred were present. They listened with the best of attention to an exposition of Dan. 7. It is a good feature that most of the people that commenced to attend the meetings at first continue to come. I have quite heavy expenses here, but it seems that the people of Christiana ought to have an opportunity to hear the last message. They have contributed 25

kroner (\$6.66) toward expenses during the two weeks in which I have held meetings. I have sold books this week for 26 kroner, and obtained three subscribers for the TIDENDE. Some are very fanatical in their unreasonable opposition, but many seem to have a desire to hear the truth.

Bro. A. Brorsen has held meetings in Verup, Sjælland, with some success. The house has been filled with people. One family has commenced to obey the truth. Others are searching the Scriptures for light. He has obtained one subscriber for the paper and sold a number of tracts. Our brethren in Denmark are growing in grace and are becoming confirmed in the truth. They write very encouraging letters to me.

JOHN G. MATTESON.

Osterhausgaden 12, Christiana, Norway, Nov. 11.

THE LAW OF GOD.

"No man may put off the law of God." This sentence I used to read when a small child, from my school book. I remember no declaration read in the days of my childhood which made a deeper impression upon my mind.

After considering the claims of God's holy law upon men more than a quarter of a century, I am fully persuaded that the sentiment above expressed is in strict harmony with the teaching of Inspiration.

David says, "The law of the Lord is perfect." Paul asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." And James carrying the mind forward to the Judgment, exhorts, "So speak ye, and so do, as they that shall be judged by the law of liberty." Oh that men would learn to love and obey God's law rather than to oppose it.

A. S. HUTCHINS.

"THE GREAT SEA."

THE Mediterranean sea is called in the Scriptures the great sea. It was the western boundary of the land of Israel. Num. 34:6; Josh. 15:12; Eze. 47:15. The scene of the vision of Dan. 7 is laid here. The four winds strove upon the great sea, and four great beasts came up from the sea. These are symbols. The sea represents the people of the earth. Rev. 17:15. Winds represent war and strife among the people; the four winds—the winds from every quarter—shows that the vision comprehends the people of the whole earth, and consequently the four great beasts symbolize only the great and universal kingdoms of the world. R. F. C.

GENERAL MEETING FOR WISCONSIN.

WE expected to have a general gathering of directors at the Grand Rapids camp-meeting, but for various reasons we were disappointed: so the work we designed to accomplish was not done; yet we consider the meeting a success, as we have now a company there of about thirty-five who are firm in the truth, as the result.

We have decided to hold a general meeting at Hundred-mile Grove, Dec. 19 to 23. As there are several important items of business which we wish to bring before our brethren for their consideration and action, we ask for a large attendance, especially of our directors and librarians and elders of churches. We also invite ministers who can come without too much expense or neglect of interests. Let the librarians bring their books, as we design to have a drill on book-keeping. Meetings will commence Thursday evening. Those coming on the N. W. R. R. will stop at Dane station. Those coming on the Madison and Portage R. R. will stop at Morrison.

H. W. DECKER, Pres.

A DREAM.

WE are not much of a believer in modern dreams, but the following clipped from an exchange, contains a lesson too valuable to be lost:—

It is said that a minister who lived in the time of Wesley, being wearied of his morning sermon, lay down to rest, and had a dream. He saw a man coming into the garden, a special friend of his, a minister of the gospel, a man of great gifts, and a successful preacher. He went toward him and was not a little surprised that the face of his friend appeared very sad, which was something unusual with him.

After saluting each other, he asked his friend what time it was, and it was just twenty-five minutes after four o'clock. His friend said: "It is just one hour after my death, and I am

condemned forever—not because I did not preach the gospel; not that I was not successful, for there are now many sheaves which through me have been gathered into the storehouse of God, that will bear witness to my success; but I am lost because I did not give God the honor, but sought to win the applause of the people to myself. Now I have my reward."

The minister adds:—

"As he said this, he withdrew quickly, and I saw him no more. I then awakened, and the dream lay heavily on my mind. It was now time that I should again go to church to preach, and on my way thither a friend came to me and asked me if I had heard that Rev. ——— had died. I answered no! and upon further inquiry as to when he had died, I received the answer, 'To-day, this afternoon, at twenty-five minutes after three o'clock.' To preach to others and to be one's self a castaway, is, according to the Holy Scriptures, possible."—Selected.

RETRIBUTION.

Does it look like a measure of retribution that the bones of the late A. T. Stewart of New York should be dug up and carted about the country, as they now are, when it is remembered how he treated the remains of people buried in the churchyard, corner of Amity street and Wooster, when he transformed the church property into a stable for his horses? It appears that when people heard that Mr. Stewart had purchased the church property, and was going to turn it into a stable, they were very much shocked; but when they found that he was actually desecrating the graves, the indignation became so great that, in order to appease it Stewart promised to bury the bones; but, this not being satisfactory, he called upon the police, who dispersed the indignant crowds, and it is said had the bones dumped in with the material taken from the cellar in a general dump. His desecration of the many graves on Amity street seems to be the measure that is meted out to his own remains—a kind of judgment, as it were.—Boston Herald.

AS A BISHOP SEES IT.—The Bishop of Manchester lives with his eyes open, and is also a man given to plainness of speech. In a recent sermon he took occasion to defend the clergy of the Established Church from being, as a body, "idle shepherds," although he admitted that such existed, and frankly confessed that some were foolish, some were idle, some too fond of wasting their time in croquet-grounds and at lawn-tennis, and some of running off to the moors, or looking at the fox-hounds. But if his lordship stood up thus for "the cloth," he did not scruple to denounce the habits of worshippers at fashionable churches, where he said, "magnificently dressed ladies walked with a mincing gait up the center aisle, sometimes with a footman preceding them carrying the hymn book, which was often too large and heavy for their dainty hands, and where they drew off their beautifully-fitting kid gloves, and placed their eau-de-Cologne before them, for fear their delicate nerves and sensibilities should be overcome by the heat of the building. They looked to the right hand and to the left so as to see whether their friends and neighbors were present, with whom to have a pleasant chat on the way home, and so they prepared themselves for the worship of God, their Saviour, their Sanctifier."

THERE is more than one road to ruin, and *The American Christian Review* gives the stations on one road as follows:—

1. A social party.
2. Social and play party.
3. Croquet party.
4. Picnic and croquet party.
5. Picnic, croquet, and dance.
6. Absence from church.
7. Imprudent or immoral conduct.
8. Exclusion from the church.
9. A runaway match.
10. Poverty and discontent.
11. Shame and disgrace.
12. Ruin.

WE know of no other way by which to keep the love of the world out of our hearts, than to keep in our hearts the love of God; and no other way by which to keep our hearts in the love of God, than by building ourselves upon our most holy faith. That denial of the world which is not possible to him that dissents from the gospel testimony, is possible, even as all things are possible, to him that believeth. To try this without faith, is to work without the right tool or the right instrument. But faith worketh by love; and the way of expelling from the heart the love which transgresseth the law, is to admit into its receptacles the love which fulfilleth the law.—Chalmers.

NO ROOM FOR THEM IN THE INN.

Luke 2:7.

"No room for Jesus in the inn;"
The world would not receive her Lord,
Though he had come to vanquish sin
And bring the sinner back to God.

Thus did that life of love begin,
Which closed on the accursed tree;
"No room for Jesus in the inn,"
But for him stripes and agony.

And as in Bethlehem of old,
So man, the slave of self and sin,
Has ever since the same tale told—
"No room for Jesus in the inn."

Has not that Jesus come to you—
Perhaps upon the busy mart—
And said, "These things for my sake do:
Of all thy gains, where is my part?"

What answer didst thou give to him?
The answer that the old Jews made:
"No room for Jesus in the inn,"
No room for Jesus in thy trade.

Again into your home he came,
And listened for the voice of prayer;
But heard no mention of his name—
There was no room for Jesus there.

Has not this Jesus often been
A suppliant for some small part
Of those affections held by sin,
But found no room within thy heart?

Again he comes to you to-day,
No longer carry on this strife,
Turn not the blessed Lord away,
Make room for Jesus in thy life.

—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."

CHRISTIANA, NORWAY.

THE meetings in this place have been well attended during the past week. Last night we had about two hundred and fifty attentive hearers. We had a prayer-meeting one evening, and several took part. There is much prejudice to overcome, but we trust the Lord will prepare some hearts to receive the truth even in this city. I have obtained three subscribers for our paper and sold books for Kr. 12.00 (\$3.20). If we could find a faithful person to do missionary work, it would help greatly. I have so much writing, that necessarily must be attended to, that I cannot see one-tenth of the people that ought to be visited.

The work in Denmark is progressing. Bro. A. Brorsen has visited many persons and held several meetings on Sjælland. He held five meetings in Næsby, which were well attended. Two persons commenced to keep the Sabbath. He has sold some books and obtained three subscribers for the *TIDENDE*.

Bro. K. Brorsen is also active in the northern part of Jylland. He has visited and held meetings in Høllund, Jerslev, Hjalperup, Orsø, Hellevad, Tylstrup, and other places. In the last-named place the brethren are growing in grace. Tracts and papers have been read by many people in these places, and quite a number are more or less interested in the truth.

JOHN G. MATTESON.

Osterhausgaden 12, Christiania, Norway, Nov. 4.

MISSOURI.

SINCE Oct. 6, I have been laboring in Ray county, Mo., in an entirely new field. I have had large audiences and the interest has been good; but like the Southern people generally, they are slow to decide and act. The people are almost unanimous in admitting we have the truth.

J. H. ROGERS.

WISCONSIN.

SINCE the close of the tent season I have visited the brethren at Kendall twice, holding eleven meetings. Three more have embraced the Sabbath, and one has signed the covenant. The brethren are encouraged, and are determined to strive earnestly for an inheritance in the kingdom. I return there again in three weeks. Obtained five subscribers for our periodicals.

Nov. 26.

T. B. SNOW.

KANSAS.

I CLOSED my labors near Bennington Nov. 18. Nine more have signed the covenant since my last report, making fourteen in all. Others are expected to join them soon. Sabbath meetings and weekly prayer-meetings are established. The Lord blessed greatly in the presentation of his truth.

Nov. 21.

MARSHALL ENOCH.

ILLINOIS.

Carbondale.

WE were in Carbondale Nov. 15, and held five meetings. Bro. Ellis, being sick, requested us to hold our last meeting at his house. A goodly number were present, and the blessing of God rested upon us. Hearts were melted in confession, and tears of repentance flowed freely. We felt much encouraged in the work of the Lord.

Brethren, let us take the Saviour as our pattern and cling to the truth, the Lord is coming.

DENNIS MORRISON.

Du Quoin, Nov. 22.

INDIANA.

Dist. No. 5.

I LABORED with the friends at Alexandria Oct. 17-25 and Nov. 5-15. Organized a small church, with \$49.40 s. b. There are about fourteen keeping the Sabbath.

Oct. 25-30 and Nov. 15, 16 I was at Noblesville. The Lord has blessed Bro. Lane's labors here, and there will probably be a good church established.

Oct. 31 to Nov. 5 I was at Yorktown. One promised to keep the Sabbath who will, I trust, be a great help to the cause there. I know of no place where we have a better outside influence, and may the Lord bless it to his glory.

W. W. SHARP.

NEW SWEDEN, MAINE.

DURING the past three weeks and a half I have visited from house to house in New Sweden and vicinity. I have distributed tracts and solicited subscriptions among the Americans and French in Aroostook county, and among the French and English in New Brunswick. I have obtained eight subscribers for the *YOUTH'S INSTRUCTOR*, one for the *HEALTH REFORMER*, one for the *SIGNS OF THE TIMES*, eight for *LES SIGNES DES TEMPS*, and four for the Swedish paper. I have received from sales of *Annuals* and pamphlets and from subscriptions \$35.05, also \$5.00 from a brother to assist in the Swedish mission.

I intend to start next Monday for the West, to carry out the recommendation of the General Conference. The Swedish brethren are full of hope and courage. We hope to be remembered in the prayers of God's people.

JAMES SAWYER.

OHIO.

Dunkirk.

WE have good news to report from Dunkirk. Two lone Sabbath-keepers living at this place invited Brn. Underwood and Rupert here to lecture. They came directly from the camp-meeting. These are young brethren, with but little experience. The Lord opened the way so that they obtained a good hall, and they remained seven weeks. They managed so that they did not make a dollar's expense. We love to see young men starting out this way, instead of bringing in heavy bills for the Conference to pay. There are plenty of openings in Ohio, where there are from one to five Sabbath-keepers who would meet all the expenses of a series of meetings, and thus save the Conference fund. We recommend our ministers to seek such openings instead of going where they will necessarily have to hire a hall and pay their board and all other expenses.

The brethren raised a good interest here. Though they met with very bitter opposition, fifteen or twenty grown persons embraced the Sabbath. We came here last Friday, advertised thoroughly, and began meetings again. Our audiences were very large, larger than we expected, and thus far they have increased at every meeting so that we now have a very great interest. The whole village is stirred, and a great many are in the valley of decision. We shall remain another week at least, to follow up the interest. We hope to see several able men take their stand with us.

A wealthy merchant and banker whose wife is heartily in the truth, furnishes a good hall, lighted and warmed, free of expense, and boards us besides. We hope the Lord will open his heart to obey the truth; he loves it and throws all his influence in favor of it now.

D. M. CANRIGHT.

A. O. BURRILL.

Solon, Cuyahoga Co., Nov. 21.

DURING the past two weeks I have been holding meetings in a school-house three miles from Solon. The interest is good; some who had not attended religious meet-

ings for years are present every evening. One young lady walked two miles through mud, rain, and darkness to attend one of our meetings.

Have sold over three dollars' worth of books. May the Lord greatly bless in this place.

E. H. GATES.

MINNESOTA.

Cleveland, Le Sueur Co.

I WAS with the brethren at Cleveland Nov. 16, 17. We enjoyed much of the blessing of the Lord, and all seemed to feel the need of drawing nearer to him. Four were baptized, and a church of eleven members was organized. All covenanted to pay tithes of all their increase.

I expect soon to commence a series of meetings at Pine Island, Goodhue county. Pray that the truth may have success here.

GEO. M. DIMMICK.

All along the Line.

IN that portion of Wisconsin which belongs to the Minnesota Conference, the Sabbath-school work is progressing favorably under the supervision of Bro. and Sr. Fulton.

At Pleasant Grove, Minn., there is a flourishing Sabbath-school. Here four young persons publicly signified their determination to live for God.

At Dodge Center the Sabbath-school is in excellent working order. It was encouraging to see the interest manifested by all the members.

The superintendent at Medford makes a special effort to teach the children to sing, and has succeeded well. I greatly enjoyed listening to their sweet voices, as they sung the songs of Zion. The secretary here is very careful to keep his books correctly. With a little more attention to order, this school will be one of the best.

The interest among the younger members of the school at Mapleton is very great. During the week the children learn all the lessons recited in the school,—the Children's Lesson, Youth's Lesson, and Bible-class Lesson; and during the general exercises can answer the questions found in the Bible-class Lesson as well as the members of the Bible-class can.

The Spirit of the Lord moved upon hearts during our meetings here, and last Sabbath seven young people followed their Lord in baptism and were added to the church.

So far as I have visited the churches, I have found the Sabbath-school interest rising among our people in this Conference. Doing everything unitedly and systematically is found to be a great help to the cause. So far, it has been unanimously voted, at all the meetings, to especially devote Tuesday evening and Sabbath evening to the study of the lessons, not that they should not be studied at other times, but that these evenings should be especially devoted to the work; and it is an encouraging thought that all the brethren throughout the Conference are engaged, at the same time, in learning the Bible truths for these days, and in teaching them to their children.

Angels must look with pleasure upon such a scene.

W. B. HILL.

Blue Earth City, Nov. 20.

Pope Co., Nov. 20.

OCT. 15 to Nov. 4, I labored among the friends in Pope county. With a few exceptions, all are of good courage and sound in the faith. They promise to help support the cause and to assist in sending papers and tracts to the old country as well as to distribute them here. Obtained three new subscribers to the *TIDENDE*.

I have since given twelve discourses at a place seven miles from Alexandria. Three are keeping the Sabbath, and two have been baptized. We have had bitter opposition from a Lutheran priest. His manner was very ungentlemanly. Among other things, he spoke against any outside of the Lutheran church who would undertake to teach the people. When I offered to prove my belief from the Bible, he did not answer, but hurried out, bidding his church follow, and the majority obeyed him and left in confusion. May the honest-hearted arouse out of sleep, and prepare for the soon-coming Redeemer.

C. NELSON.

IOWA.

Labor among the Churches.

I HAVE recently visited the churches at State Center, Marshalltown, Bonaparte, Fremont, and Oskaloosa. At Marshalltown I labored one week, and the church seemed to be much encouraged. Some

troubles were removed, six united with the church, five were baptized, and an elder and deacon were ordained. This church is quite strong and in good working order. Their place of meeting is five miles from town.

At Bonaparte all our friends are firm but two, who have apostatized; but five others signed the covenant. This company is doing well and will soon be ready for organization. We arranged for s. b. and formed a T. and M. society.

At Fremont all are firm in the truth, but they are not prospering spiritually as well as they might. One excellent brother has begun to observe the Sabbath since we were here. We hope this little band will learn to love one another as they profess to love the truth, and their influence will then be much better.

At Oskaloosa all are holding on, but here Satan has been busy at work also, and has sown discord. We tried to bear a plain testimony at each of these places, and hope it may have a good effect. Two were received into the church and baptized. We are much encouraged for this church, and believe that if all will be faithful they will gain others to the truth. May God's blessing attend them.

There are many calls for labor, and very inviting fields.

L. MCCOY.

Sigourney, Nov. 20.

Panora, Guthrie Co.

I CAME to Panora, Nov. 25. Some have taken a stand on the truth, and I think a little company of Sabbath-keepers will be raised up here. Since I have been here, some of my clothes have been stolen, also my pocket-book containing \$18, and my half-fare passes on the railroad.

J. BARTLETT.

NEW YORK AND PENNSYLVANIA CONFERENCE.

THE seventeenth annual session of the New York and Pennsylvania Conference convened at Rome, N. Y., Nov. 13, 1878.

Twenty-nine churches were represented by thirty-six delegates. Three new churches were received into the Conference and nine companies of believers were taken under its watchcare.

The following resolution was unanimously adopted:—

Resolved, That brethren from abroad and those laboring among us be invited to participate in the deliberations of this Conference; and that we especially request Eld. J. N. Loughborough to make such suggestions and give such counsel as he shall see that the interests of the cause in this Conference demand.

Bro. C. H. Williams, who has lately embraced the truth from among the first-day Adventists, was also introduced to the Conference, and especially invited to take part in the discussion of business.

The several committees were as usual appointed by the chair, and consisted of the following-named persons: On resolutions, Geo. D. Ballou, A. P. Bump, and H. E. Robinson; on credentials, A. H. Hall, Jacob Wilbur, and F. Wheeler; on nominations, M. H. Brown, D. T. Fero, and R. F. Cottrell. Conference Auditors: E. S. Lane, David Carr, P. Z. Kinne, Daniel Bowe, Wm. Coats, and Geo. Hall. Auditors of s. b. books: E. W. Whitney, H. E. Robinson, and Geo. D. Ballou.

The Committee on Nominations reported that they were unable to proceed with their duties because of a request preferred from the general meeting at Wellsville. The action of that meeting being called for, the following report was presented:—

"At a business meeting held in connection with the general meeting at Wellsville, Nov. 11, 1878, the matter of dividing the New York and Pennsylvania Conference was presented with a view to learning the minds of the members present concerning it. After remarks by Brn. Loughborough and Whitney, the following resolutions were presented and after some discussion adopted:—

"*Resolved*, 1. That it is the sense of this meeting that this Conference be divided.

"2. That we request this Conference at its next annual session to consider the matter of dividing said Conference, and that we will submit to its action concerning it."

The question was then referred to a committee of five to be appointed by the chair. D. T. Fero, Wm. Coats, J. G. Saunders, A. H. Hall, and Irving Whitford were named as said committee.

The question as to who should pay for the tracts given away by the ministers in connection with their meetings being raised, after considerable discussion it was finally voted, that the tract society pay for such

tracts and in return receive the profits on ministers' book sales.

The committee appointed to consider the division of the Conference, after due consideration, and after prayer and consultation and with advice from Bro. Loughborough, presented the following preamble and resolutions as the sense of the committee:—

Whereas, the great extent of territory comprised in this Conference necessitates extensive travel by its officers, and imposes undue labor upon them, and

Whereas, The expense of effort, time, and money required to obtain a full representation at a given place is so great on the part of officers and members of the Conference and of all other State organizations as to make such representation practically a failure, and to necessitate the holding of two camp-meetings and two State meetings, thus virtually dividing the work and representation of the Conference; and

Whereas, Our General Conference Committee has recommended actual division; therefore

Resolved, That your committee recommend that the work of dividing the Conference be commenced at its present session, and be carried on according to the following plan: 1. That all of Pennsylvania and the counties of Chemung, Steuben, Allegany, Cattaraugus, and Chautauqua from the State of New York, be organized into a separate Conference, taking the name Pennsylvania Conference; the remainder of the State of New York to retain its present organization and be called the New York Conference; 2. That officers be elected for these Conferences as follows: For each Conference respectively a secretary, treasurer, and an executive committee of two. For both Conferences one president, who shall preside until the settlement and arrangement of financial and other matters makes a complete division practicable, or until the next session.

After consideration, the report was adopted by a rising vote.

It was then voted that the chairman be instructed to add two more persons to the present nominating committee to assist in naming officers for the new Conference. Wm. Coats and A. D. Galutia were added to said committee.

It was also voted that the matter of finance in connection with the division of the Conference be referred to the executive board of both Conferences, when elected.

The name of the church at Farmington, Pa., was changed to Osceola, and that of Allegany county to Niles Hill.

A renewal of credentials was granted to Brn. B. L. Whitney, J. N. Andrews, R. F. Cottrell, F. Wheeler, S. B. Whitney, C. B. Reynolds, A. H. Hall, C. O. Taylor, and Jacob Wilbur. Brn. J. W. Raymond and C. H. Williams were recommended for ordination and credentials; and licenses were given to Brn. E. W. Whitney, M. C. Wilcox, J. Q. Foy, T. M. Lane, J. E. Robinson, H. E. Robinson, E. M. Plumb, F. Peabody, D. T. Fero, B. Holmes, A. P. Bump, J. G. Saunders, Geo. D. Ballou, M. H. Brown, H. H. Wilcox, and Barber Oviatt. Colporteurs' licenses were given to Brn. E. S. Lane, A. H. Robinson, D. B. Welch, John Lindsey and his wife, S. A. H. Lindsey.

The Treasurer's report was as follows:—

Receipts,	\$5003 79
Disbursements,	3546 86

Balance, \$1456 93

The secretary's report showed as follows:—

No. of churches reporting,	37
Membership—Last Year,	911
“ Present “	1009
S. B. reported,	\$3313 27
No. of S. S. Pupils,	472
“ “ Ministers,	11
“ “ Licentiates,	16
“ “ Licensed Colporteurs,	5

The Nominating Committee reported as follows: For President of both the New York and the Pennsylvania Conference, Eld. B. L. Whitney. For the New York Conference, Secretary, E. W. Whitney; Treasurer, Chas. E. Green; Executive Committee, B. L. Whitney, A. H. Hall, and P. Z. Kinne. For the Pennsylvania Conference, Secretary, D. T. Fero; Treasurer, O. P. Galloway; Executive Committee, B. L. Whitney, J. W. Raymond, and Barber Oviatt.

The report was accepted, and each person named was elected to the office designated.

The auditors of the s. s. books reported that sixteen books had come into their hands. After giving them a careful examination, out of the number not more than four or five were found to have been kept with any approximation to correctness or completeness, either in accounts or dates. And in view of the importance of having these accounts kept correctly, the committee recommended, 1. That the churches be requested, and urged, by the Conference to procure the new s. s. books, so that the treasurers may have no excuse for not keep-

ing a correct account; 2. That the Conference secretaries be instructed to correspond with the s. s. treasurers in their respective Conferences, especially upon the point of greater care in keeping these accounts, giving such instruction as may be necessary. After proper consideration, the report was adopted.

The Auditing Committee recommended an appropriation of \$263 to the General Conference, which was accordingly made.

The Committee on Resolutions reported as follows:—

Resolved, That in view of the general prosperity of the cause of truth and of the manifold blessings of God that have attended his people and his work in this Conference during the past year, we hereby express our thanks to God for his mercy in showing us the light of the third angel's message, and for permitting us to have a part in this work; and as we feel our confidence and courage in this work increasing, we will seek God earnestly for more of his Holy Spirit to rest upon and aid us in the determination to sustain the cause by all the means in our power.

Whereas, We believe the coming of the Lord to be very near, and feel the work committed to our trust to be a very important and responsible one, and

Whereas, The most self-sacrificing labors are required of our ministers, therefore

Resolved, That we as individuals and as a people pledge ourselves to hasten this work by adopting in full the tithing system for the support of the ministry, as recommended at the last session of the General Conference.

Resolved, That this Conference accept the recommendation of the General Conference Committee to pay one-tenth of its funds into the General Conference treasury.

Whereas, Much of the unity, harmony, and prosperity among us as a people is due to the gift of prophecy manifested through Sr. White, therefore

Resolved, That we show our increasing confidence in this gift by urging our people to give the testimonies that careful study which their importance demands, and by instructing our ministers to give this subject greater prominence in connection with their labors, by judiciously setting forth the perpetuity and special revival of this gift in the remnant church.

Resolved, That we recognize the hand of God in restoring the health of our beloved brother, James White, and we rejoice in the expectation of still being favored with his timely counsel and admonition.

Resolved, That we hail with joy the prospect of the establishment of a mission in England, and that we show our hearty approval of this move by pledging to sustain it by our prayers and means.

Resolved, That we hereby tender our sincere thanks to the General Conference for sending Eld. J. N. Loughborough to us on this occasion; that we recognize his presence and labors among us as timely help from the Lord, and that we determine to profit by his counsel.

Resolved, That this Conference recommend to its ministers to make an earnest effort to obtain all the paying subscriptions for our periodicals possible, and also that they be instructed to use discretion in the distribution of free reading matter by keeping the cost of publications given away, as far as possible, within the profits on book sales.

Resolved, That the ministers, while in the employ of the Conference, be required to place all profits on all book sales at the disposal of the State T. and M. Society, whether purchased from the society or other sources.

Resolved, That it be the sense of this Conference that ministers should be required to advise with the Conference Committee in regard to their field of labor, and that they should be expected to labor in such field until they shall have developed their own work.

Resolved, That we, the ministers of this Conference, hereby pledge ourselves to practice strict economy in the matter of expenses, and that we will use every proper and commendable effort to obtain means to defray our expenses while laboring in new fields.

Resolved, That the time and place of our camp-meetings and next annual Conference or Conferences be left discretionary with the Conference Committees; and that they be empowered to appoint the Camp-meeting Committees.

Resolved, That it shall be the duty of each church treasurer to send his or her book to the State secretary one week previous to the annual session of the Conference.

Resolved, That our thanks are due to the officers and employees of the Rome, Watertown and Ogdensburg, and the Utica and Black River railroads for the favors granted us and the courtesy shown to those who have attended this meeting from abroad.

Resolved, That a copy of the proceedings of this Conference be furnished to the REVIEW AND HERALD for publication.

The session of the Conference required several meetings in the transaction of its business, and some points elicited interesting discussion. Bro. Loughborough was especially invited to preach on the subject of tithing, which he did, to general acceptance, as the resolutions in the report show. The report of the Committee on Resolutions was unanimously adopted, several resolutions being passed by a rising vote of the entire audience.

The Conference adjourned Nov. 19, 1878.

B. L. WHITNEY, *Pres.*

S. B. WHITNEY, *Sec.*

ORGANIZATION OF THE TEXAS CONFERENCE, STATE T. AND M. SOCIETY, AND S. S. ASSOCIATION.

At a meeting convened on the camp-ground at Plano, Texas, Nov. 15, at 9:30 A. M., after prayer by Eld. S. N. Haskell and appropriate remarks on the subject of organization by Elds. White and Haskell, it was

Voted, that R. M. Kilgore appoint a committee of seven to consult with the members of the General Conference present relative to the organization of a Texas State Conference, State Tract and Missionary Society, and State Sabbath-school Association.

The following brethren were appointed as said committee: Dr. R. A. Miller, H. C. Crisman, J. C. Cole, H. H. Young, M. S. Simmons, Job Huguley, and Wm. J. Kerr. Adjourned.

Nov. 16, at seven P. M., the second meeting was called. By vote, Eld. S. N. Haskell was called to the chair, and R. M. Kilgore was chosen secretary.

The report of the committee was called for, when the chairman presented the following:—

Whereas, The blessing of our gracious God has attended the efforts of the General Conference of S. D. Adventists in sending Eld. R. M. Kilgore to our State; and

Whereas, Several bodies of brethren have been raised up, including the scattered believers, amounting to two hundred brethren, therefore

Resolved, That we recommend the immediate organization of a State Conference, and that the constitution, and by-laws adopted by all the State Conferences of S. D. Adventists, be adopted by the Texas Conference.

Resolved, That we recommend the organization of a tract and missionary society, adopting the constitution and by-laws adopted by the various Conferences.

We also recommend the organization of a Sabbath-school Association. R. A. MILLER.

In behalf of the Committee.

The report was accepted. It was then

Voted, That a State Conference, State Tract and Missionary Society, and State Sabbath-school Association be organized.

On motion, R. M. Kilgore was requested to appoint a committee to nominate officers for these respective organizations. Brn. J. C. Cole, C. N. Brooks, and Wm. J. Kerr were appointed as said committee.

Adjourned to call of chair.

Third meeting, Nov. 18, at 8 A. M. Prayer by Bro. Haskell. The Committee on Nominations reported as follows:—

For officers of the Texas Conference: President, R. M. Kilgore; Secretary, A. S. Crisman; Treasurer, James Gage; Executive Committee, R. M. Kilgore, Dr. R. A. Miller, and H. C. Crisman.

For officers of T. and M. Society: President, R. M. Kilgore, Vice-president, Arthur G. Daniels, Secretary and Treasurer, Maggie Dickerson. Directors: Dist. No. 1, A. W. Jensen; Dist. No. 2, H. C. Crisman.

For officers of Sabbath-school Association: President, R. M. Kilgore; Secretary and Treasurer, Rosa Crisman; Executive Committee, R. M. Kilgore, A. H. King, and Dallas Garrett.

It was also recommended that Dist. No. 1 of the T. and M. society embrace Dallas, Kaufman, Rockwall, and Collin counties; and Dist. No. 2, Johnson and Hill counties.

The report was accepted, and the persons named were elected to fill their respective offices.

The constitution of the Sabbath-school Association was then adopted, article by article.

After remarks by Eld. Haskell upon the importance of the T. and M. work, it was voted that we raise twelve hundred dollars for a State T. and M. fund, to be paid on or before Jan. 1, 1880. Subscriptions were opened, and the sum of \$1,253 was pledged by those present.

The following resolutions were then presented and adopted:—

Whereas, Bro. Kilgore has taken much responsibility in caring for this meeting, therefore

Resolved, That we appreciate the efforts of Bro. Kilgore in preparing this ground and providing for this meeting, and we will stand by him in the expense which he has incurred. We also pledge ourselves to aid him by our sympathy and prayers.

Resolved, That we recommend the appointment by the Conference Committee of a committee of three, to serve as a camp-meeting committee for the ensuing year.

Adjourned to call of chair.

The fourth meeting was held Monday, at seven P. M. Bro. White presided, and offered the opening prayer.

J. C. Cole, T. M. Woodruff, and W. J.

Kerr were appointed the camp-meeting committee.

The following resolutions were then presented and unanimously adopted:—

Resolved, That we tender to the General Conference a vote of thanks for the labors of Bro. and Sr. White and Bro. Haskell during this meeting, and that we will endeavor to carry out in our lives the rich instruction which we have received.

Resolved, That we express our gratitude to God for the evidences he has been pleased to give us that the gifts of his Spirit were to continue in the church, and that it is our privilege to express our increased faith in the spirit of prophecy so manifestly connected with the third angel's message.

Resolved, That we request the General Conference to receive the Texas Conference into the sisterhood of Conferences, and to furnish us, from time to time, such help in our general gatherings as they may deem best; and to send us an efficient minister to assist in presenting the truth to the people of this broad State.

Whereas, In the providence of God he has permitted our dear Bro. J. S. Vardeman to be taken from us by death while upon the camp-ground, therefore

Resolved, That we express our deepest sympathy for the bereaved companion and children in their sad affliction.

Resolved, That we tender a vote of thanks to Bro. Job Huguley for his kindness in giving us the free use of this camp-ground, for the greater kindness of granting us the use of so much lumber, and for the fuel we have consumed; and also that we express our thanks to the Plano friends for gratuitously furnishing us feed for our teams while upon the camp-ground.

Whereas, This Conference is just commencing its existence as a Conference, and whereas we believe that one tithe of our income should be sacredly held to aid the proclamation of the third angel's message, therefore

Resolved, That we recommend all our churches to pay all their s. s. into the Conference treasury for this purpose.

On motion, adjourned.

S. N. HASKELL, *Chairman.*

R. M. KILGORE, *Sec.*

O DEATH, thou dost not trouble my designs, thou accomplishest them.—Bossuet.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED of diphtheria and croup, near Portland, Cumberland county, Maine, Nov. 18, 1878, our babe, George H. Witham, aged one year and six months. Words of comfort by Eld. S. H. Whitney. GEO. W. AND MARY E. WITHAM.

My dear grandmother, Abigail Vickery, fell asleep, in Jesus Sept. 7, at Bordoville, Vt., after a long period of feebleness and great suffering, aged eighty-four years and one month. She was for more than forty years a member of the Presbyterian church, but twenty-five years ago she saw the light on the holy Sabbath and kindred truths, and hastened to obey. She was an earnest Christian, very affectionate and patient, and beloved by all who knew her.

Appropriate services were conducted by Eld. L. Bean, and we laid her away to rest till Jesus comes.

S. E. PIERCE.

DIED, at Jericho, Vt., Nov. 11, 1878, Cetta P. Deavit, wife of Bro. Fred G. Smith, aged 21 years, 5 months, and 13 days. Our departed friend possessed more than an ordinary sweetness of disposition, which greatly endeared her to her stricken husband, as well as to a numerous circle of friends. Bro. Smith can truly say that his short married life was pleasant. We laid her away in the tomb to await the coming of the Lifegiver, when we hope to meet her on the other shore, where there will be no more parting. Comforting words were spoken to the friends by Eld. Hazen, Congregationalist, from Romans 12:12.

J. G. W.

DIED, Oct. 15, 1878, in the township of Leonidas, St. Joseph county, Mich., Sister Hannah Covey, in the seventy-ninth year of her age. Sister C. embraced present truth about sixteen years ago by reading our tracts and papers. She became a member of the church at Colon, March 27, 1875. During the last few years of her life, she was rendered almost helpless by paralysis; but her every-day life was characterized by that patient endurance which is only acquired by a perfect trust in our Heavenly Father. Words of comfort to the afflicted by Eld. Ketchum of the M. E. Church.

H. C. GOODRICH.

DIED of paralysis, at the residence of his son-in-law, S. M. Mills, in Eaton Rapids, Mich., Oct. 29, 1878, my dear companion, James A. Lauder, aged 72 years, 4 months, and 4 days. In 1852 he sought the Lord, and found the precious Saviour ready to forgive. One year ago he embraced present truth by reading, and he has since been a firm believer in the third angel's message. He enjoyed talking of the truth, and was very anxious that others should embrace the Sabbath of the Lord.

Five years ago he had his first shock of paralysis; last summer he had two more shocks, and in the brief period of five days we think he had several shocks. He was confined to his bed only three days, during which time he was unconscious. This affliction falls heavily indeed upon myself, and the seven children. But we expect, if faithful to God, to meet ere long, and to dwell forever in the beautiful new earth.

Funeral services by Mr. R. M. Titterton, Baptist minister, from Mark 13:33.

MARY E. LAUDER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 5, 1878.

We have found it impossible to issue with this paper another Supplement, as promised last week, and do justice to the subjects upon which it is designed to treat. It is therefore postponed a week. Sabbath-school interests will receive a large share of attention in its pages.

We chronicle this week the organization of two more Conferences of S. D. Adventists, Pennsylvania and Texas. These will be received into the General Conference at its next session, making then nineteen State Conferences, in all, belonging to that body. We look for Canada, Colorado, Nevada, and Dakota soon to join themselves to the association of Conferences.

Sr. A. M. Johnson writes from Polk county, Wis., that though the Sabbath-keepers there number but three families, yet by the blessing of the Lord six have joined their number to observe the Sabbath, since she located there two years ago.

For a time past, frequent requests have come in for an explanation of the latter portion of Isaiah 66. We accordingly republish in this number Bro. Butler's article on that chapter. We believe the view taken of that portion of Scripture is correct. Please make a note of it, one and all. In about six months probably, requests will begin to come in again for an explanation of this chapter, from some of the very ones who have this paper. But we cannot continually republish such articles in the REVIEW; therefore secure them as they are passing.

According to the report of the N. Y. Conference, in this paper, eleven out of sixteen s. b. books examined were found to be incorrectly kept. We presume New York is not an exception to other Conferences in this respect; and this fact shows, more clearly than anything else could, the need of just such a drill in these matters as it is proposed shall be given in the Tract and Missionary Institute to be held in Battle Creek, commencing Dec. 18. There should be a full attendance.

To MINISTERS.—Requests come in from our correspondents that ministers will arrange their appointments as long beforehand as possible, so that notice of their meetings may be given in season. Appointments to appear in the paper must reach this Office as early as Monday preceding the day of publication. The requests referred to are appropriate, and it is very desirable that they be complied with.

Remember.

THIS paper, dated Dec. 5, is No. 23 of the volume. Two more papers, the second of which will be dated Dec. 19, will complete the 25 numbers of this volume, and then the paper will be omitted one week, and No. 1 of volume 53 will be dated Jan. 2, 1879. Our preachers will mark this, and arrange their appointments accordingly. All appointments which are to appear before the first of January should reach this Office by Dec. 16.

BOOKS RECEIVED.

A PROMPT notice under this head of all books received, giving title, the name of the author and of the publisher, and the price, when known, will be considered by us an equivalent to the publishers for the same. A more extended notice may be given whenever we consider that the interests of our readers would be subserved thereby.

FROM the President of the State Agricultural College of Michigan, located at Lansing, we have received the "Twenty-second Annual Catalogue" of the institution, it being the Catalogue for 1878. Fourteen instructors and assistants constitute the faculty. Number of students during the past year, two hundred and thirty-nine.

We have received the "Fourth Annual Report" of "The New York Society for the Suppression of Vice."

From this we are happy to learn more fully of the good work this society is doing in the suppression of obscene literature, and the bringing to justice of some of the filthy criminals engaged in its circulation. We are glad to learn that similar societies have been organized in Pennsylvania and Ohio. Anything which will tend to arouse the community to feel that moral murder is a more heinous crime than physical, is en-

titled to the support of all right-minded persons. In opposition to pimps, freelovers, and other promoters of filth and sensuality, we bid these societies godspeed in their holy work of trying to guard the precious youth of our land, and we shall delight to render them any assistance in our power. Any exposure of the nefarious work of these enemies of society who are scattering over the land their circulars, cards, books, and advertisements for immoral objects, will be thankfully received by the secretary of this Society for the Suppression of Vice, Anthony Comstock, 150 Nassau street, New York City.

Notice.

THE Executive Committee of our State Conference would be glad to correspond with any of the brethren, who know of localities which would, in their mind, be favorable openings for the presentation of present truth in Vermont the ensuing winter.

Let all remember in their prayers the servants of the Lord as they bear the last message of mercy.

A. S. HUTCHINS.

Church Quarterly Meetings in Michigan.

IN last week's REVIEW it was suggested that the churches in Michigan hold their church tract and missionary quarterly meetings Dec. 14 and 15. In view of the T. and M. Institute to open at Battle Creek, Dec. 18, we suggest this change in the quarterly meetings, and that the district quarterly meetings be omitted this quarter, and the reports be sent to the State secretary in time for the State meeting, which will be held in connection with the Institute. (See notice in this paper.) We hope all the T. and M. officers, and as many of our people as possible can, will attend the Institute. This will be an excellent opportunity to learn how to do T. and M. work to the best advantage, and to learn to do the business correctly.

J. FARGO, Pres.

Dist. No. 13, Michigan Tract Society.

YOUR attention is called to the meetings we propose to hold in this district during the coming month. We shall try to make them interesting and profitable, especially in regard to the Sabbath-school and T. and M. interests, in which we expect to have the hearty co-operation of all the brethren and sisters.

These meetings are not to interfere with any who would like to attend the T. and M. Institute at Battle Creek, commencing the 18th. We advise all who can to attend.

If any wish baptism opportunity will be afforded, and the ordinances can be celebrated with those that desire it. The company at Romeo will be fully organized, and we extend a cordial invitation to our brethren of surrounding churches, to meet with us on this occasion.

As these are the only meetings at which we shall have ministerial labor during the winter, we hope to see a general turnout of all our brethren. You will thus receive much good, and greatly encourage us.

WM. H. MILLS, Director.

WHEN the mists have rolled in splendor
From the beauty of the hills,
And the sunshine warm and tender
Falls in kisses on the rills,
We can read love's shining letter
In the rainbow of the spray;
We shall know each other better
When the mists have rolled away.

It is a great art in the Christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger.

APPOINTMENTS.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."

A GENERAL meeting in the interest of the tract and missionary society in the State of Wisconsin will be held at Hundred-mile Grove, commencing Thursday evening, Dec. 19, and continuing till the following Monday.

This will be a meeting of great importance to the State, and our brethren and sisters generally are urgently requested to attend, especially the officers of the T. and M. society.

H. W. DECKER, Pres.

THE Lord willing I will meet with the Danish churches as follows:—
Sunny Side, Dakota Territory, Dec. 10 to 16.
Sioux Valley, " " 17 " 23.
Spencer, Iowa, " 24 " 30.
Emmitsburg, Iowa, Jan. 1 " 6.
Buffalo Grove, " 8 " 13.

The brethren from Forest City are invited to meet with us on the Sabbath at the Silver Lake school-house.

JOHN F. HANSON.

PROVIDENCE permitting, the new church at Newark, Ohio, will be dedicated Sunday, Dec. 15. Meetings will commence Friday evening, Dec. 13. We invite all the Sabbath-keepers in that section of the country to attend this meeting. We expect to follow up the dedication with a course of lectures.

D. M. CANRIGHT.
A. O. BURRELL.

MEETINGS will be held in Wisconsin as follows:—
Oakland, Dec. 10-12
Little Prairie, " 14, 15
Meetings at Oakland each day at 10:30 A. M. and 6 P. M.
H. W. DECKER.

SPRINGFIELD, Ohio, Dec. 6-9. This meeting is specially for the benefit of the Sabbath-keepers; hence we urge and request the attendance of every one in all this section. Others cordially invited.

D. M. CANRIGHT.
A. O. BURRELL.

T. AND M. meeting at Rochester, Mich., Dec. 8. Meetings will commence on Friday evening, Dec. 6. Let all the scattered brethren come, and remain until the close.

At Detroit, where Bro. Morton may appoint, Tuesday evening, Dec. 10, and longer if necessary.

At Birmingham, Sabbath, Dec. 14. Would like to see the friends from Pontiac at this meeting.

J. O. CORLISS.
DAVID RANDALL.

MEMPHIS, Mich., Dec. 7, 8.
Armada, " " 11, 12.
Romeo, " " 13-15.
Almont, " " 21, 22.
Dryden, " " 24, 25.
Imlay City, " " 28, 29.

If desired, the meetings at Romeo, Almont, and Imlay City can commence the evening before the Sabbath, at such time and place as the brethren may appoint. See remarks in another column.

R. J. LAWRENCE.
WM. H. MILLS.

PROVIDENCE permitting, there will be a T. and M. meeting at Pottsville, Mich., commencing Wednesday evening, Dec. 4, and continuing over Sabbath and Sunday. Will the brethren in Charlotte and Oneida join with us in these meetings.

Farther appointments for Lansing, Dimondale, Eaton Rapids, Olivet, and Partello next week.

Mrs. E. B. LANE.
J. F. CARMAN, Director.

T. AND M. meeting with the church at Flint, Mich., commencing Friday evening, Dec. 6, and continuing over Sabbath and Sunday. Can the brethren from Holly meet with us at this appointment.

With the Thetford and Mt. Morris churches at Pine Run, or where Bro. Davis may arrange, commencing Friday evening, Dec. 13, and continuing over Sabbath and Sunday.

With the Lapeer church commencing Wednesday evening, Dec. 18, and continuing over Sabbath and Sunday.

E. B. LANE.
S. WOODHULL, Director.

TRACT and missionary meetings for Dist. No. 6, Michigan, will be held as follows:—
Lyons and Muir, Dec. 7, 8, Sabbath at 10:30 A. M.

Orange,	Dec. 9,	at 10	A. M.
Bushnell,	" 10, 11,	at 7	P. M.
Sheridan,	" 12, 13,	at 7	P. M.
Orleans,	" 14, 15,	at 10:30	A. M.
Coral,	" 16,	at 7	P. M.
Pierson,	" 17, 18,	at 7	P. M.
Howard City,	" 19,	at 7	P. M.
Lake View,	" 21, 22,	at 10:30	A. M.
Gowen,	" 23, 24,	at 7	P. M.
West Plains,	" 24, 25,	at 7	P. M.
Saranac,	" 26, 27,	at 7	P. M.
Vergennes,	" 28, 29,	at 10:30	A. M.
Greenville,	" 29,	at 7	P. M.

The time given above is for the commencement of meetings; all subsequent appointments may be arranged. Dear brethren, endeavor to give your time to these meetings, especially on the Sabbath. None can fail to see that our time to work is short. May God give us the grace of humility and the spirit of earnest labor.

D. H. LAMSON.
FRANKLIN HOWE, Director.

TRACT and missionary meetings for Dist. No. 3, Michigan, will be held as follows:—
Burlington, Dec. 7, 8,

Quincy,	" 9,	2:30 and 7	P. M.
Bronson,	" 10,	2:30 "	P. M.
Colon,	" 11,	2:30 "	P. M.
Parkville,	" 12,	2:30 "	P. M.
Kalamazoo,	" 14, 15,	7	P. M.
Kendall,	" 16,	2:30 "	P. M.
Mattawan,	" 17,	2:30 "	P. M.

All the brethren and sisters of the above churches should attend these meetings, as all branches of the T. and M. work will be taken up.

J. FARGO.
R. SAWYER.

THE Michigan State T. and M. quarterly meeting will be held at Battle Creek, Dec. 29, 1878. We shall look for a large representation

of directors and other T. and M. officers, and also of the people.

J. FARGO, Pres.

Business Department.

"Not Slothful in Business." Rom. 12:11.

ON account of poor health, the address of Eld. A. H. Hall will be Madrid Springs, St. Lawrence county, N. Y., until further notice.

THE P. O. address of Eld. J. V. Himes is Omaha, Neb., 360 Davenport St.

The address of the director of Dist. No. 14, Iowa T. and M. Society, is Chris Frederickson, Swan Lake, Turner county, Dakota. The librarian for Swan Lake church is N. Jensen, Dane.

WILL those who are canvassing for the Iowa T. and M. Society and those who intend to act as canvassers, please send their addresses to the secretary, Lizzie Hornby, Battle Creek, Mich., care REVIEW and HERALD.

SABBATH-SCHOOL agents of Minnesota, are you doing what you can in your districts to forward the work? Bro. Lamb is out in the field, Brn. Morse and Van Kirk have each done something; but none of the others have been heard from. Please report your labor to the secretary, L. A. Curtis, Kingstons, Meeker county, Minn.

W. B. HILL, Pres.

WANTED.—Employment among Sabbath-keepers at teaching, copying, sewing, or housework. Address Lue F. Davis, Ipswich, Mass.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW and HERALD to which the money received corresponds with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. D Spooner 54-13, J R Rogers 54-22, Mrs C Hemenway 55-3, O B Pike 54-22, Geo Bisel 54-22, Jacob Shively 54-22, P R Mills 54-22, A Hughes 54-21, Matilda B Bolls 55-1, B Mattern 54-22, B B Vance 55-9, Jackson Rayle 52-24, John Ayling 54-23, I A Fletcher 54-12, D Genung 54-22, James Hutchins 54-22, Horace Barstow 54-22, James Hackett 55-1, J M Stansbury 54-16.

\$1.00 EACH. M I Palmer 54-14, Edwin Munger 53-22, Geo Billington 53-20, A R Morse 53-23, Isaac Wiley 53-18, Mrs S J Cottrell 53-24, Zorada A Hughes 53-21, J B Sweet 53-21, Edwin Judd 53-24, A G Wilbur 53-22, B G Robb 53-22, J E Sanders 53-16, Wm Merry 53-18, E Merrill 54-9, C R Davis 53-12, Charlotte Hills 53-20, W C Sisley 53-23, R McFadden 53-22, Daniel Call 53-23, Anna Teague 53-22, W Brooks 53-20, Peter Hagen 53-23, Mary A Cruzan 53-25, L D Gram 53-18, Mary E Raymond 54-1, W S Bedient 53-23, Wm Buchanan 54-4, Vina McGlothlin 53-22, Mrs A Denison 53-22, Orpha Brown 53-22, J Iden 53-7, Mimma Ellis 53-22, G A W Grant 53-22, Lizzie Stover 53-22, S Martin 54-9, Henry Martin 53-22, H W Gorden 53-19.

MISCELLANEOUS. H A Terry 75c 53-22, M De Voist \$1.50 54-22, Sarah J Hale 50c 53-12, James K Foote 1.50 54-23, Mrs K V Austin 50c 53-12, Mrs C E Bell 15c 53-1, W H Taylor 50c 53-12, Mrs Ellen Stuckey 1.50 54-22, M E McKee 50c 53-13, Darius D Howard 2.30 54-22, W S Hammaker 45c 53-12, Lucinda Yale 1.50 54-22, J B Mathewson 50c 54-6, Mrs Rasha Evans 1.50 54-20, J R Robinson 1.50 54-9, Mrs J M Green 50c 53-10, Morgan Cole 1.50 55-1, Rodolph Strosburg 1.50 54-22, Alice Santee 8.00 53-21, Rebecca Curtis 1.50 54-12, E Van Deusen 4.50 57-4, John Richardson 50c 53-13, J P Heckert 50c 53-13, Geo A King 75c 53-22, J J Myers 50c 53-13.

Books Sent by Mail.

William Hunt \$4.84, Josiah Noel 1.00, H A Taylor 25c, Thomas Richardson 1.00, Della T Norton 60c, John Lortz 4.50, A A Whipple M D 10c, J M Jones 1.00, J M Stockton 12c, L G Moore 10c, Miss Mary L Randall 1.00, Mrs H E Francisco 15c, Mrs Free Love Chamberlain 12c, L A Rutherford 25c, John J Wood 25c, F E McGraw 25c, F J Bartels 25c, E D Ellis 25c, Mrs W A Ellis 25c, Henry E Lees 1.15, Sara M Ayars 2.00, Timothy Bryant 15c, G E Henton 1.00, David V Miller 1.75, A D Wescott 1.00, John Dreper Sr 3.60, H W Miller 50c, J D Pegg 60c, Mrs Tim Bishop 50c, Mary A Snow 25c, C A Crater 75c, C Brittingham 60c, J N Myers 25c, M A Clark 6c, Paul E Gros 1.00, Gideon S Dunham 1.00, Miss Lydia Smith 25c, Mrs Julia S Twine 50c, P A Lyon M D 1.00, Myron H Ashdon 25c, J M Jones 3.25, W E Fellows M D 20c, John B Manning 10c, G A Ramsey 5c, Wm V Field 1.00, Wm Snyder 51c, G Sjol Stubberud 1.00, Andrew Frandsen 10c, John Johnson 3.00, N W White 75c, O C Haugsted 50c, C Brittingham 75c, Mrs Mary Clay 75c, Geo T Smith 15c, Ella Frost 30c, Matthew King 35c, Dennis Morrison 20c, Lars Peter Anderson 4.25, Joseph L Cu 20c, Francis Gould 1.68, Chas L Boyd 5.48, E D Hu. 1.50, E H Gates 15c, W A Young 40c, Wm Y Eag. 1.00, Jasper Harris 60c, D H Lamson 4.38, T W Stat. terd 43c, F H Chapman 1.80, Chris Frederickson 1.50, A J Stiffler 4.56, A S Hutchins 15c, E W Whitney 20c.

Books Sent by Express.

E Higley \$48.51, A W Bunnell 34.75, Katie Ellis 5.00, Edna Perkins 4.00.

Cash Rec'd on Account.

A H Hall \$1.20, Helen L Morse 30.00, Geo B Starr 75c, Neb T and M Society per Starr and Nettleton 20.00, Iowa Conf, B Mattern (s n) 10.00, Iowa T and M Society, B Mattern 3.00, Wm Ings per R G Lockwood 10.50, Ill T and M Society per L S C 28.78, Texas T and M Society from M S Simmons 100.00, B L Whitney per J N Loughborough 35.00, E Van Deusen 6.50, H W Woodruff 5.00.

European Mission.

Mrs E Higley \$100.00, H A Terry 1.00, S M Swan 5.00, E C and H M Hendee 10.00, E M F 1.00.

English Mission.

Neils Larsen \$1.00, L B Kneeland 10.00, W A and C P Towle 25.00, E C and H M Hendee 10.00, Mrs E Harris 5.00, E M F 1.00, P W Baker and wife 100.20, Moses Randall 5.00, B Salisbury and wife 5.00.

Danish Mission.

E C and H M Hendee \$10.00, Trine Christian 1.00.

Mich. Conf. Fund.

Newton per James Stilos \$14.00, Genoa per A C 11.86, Wright per C Buck 60.00, Jefferson church per M B Miller 8.00, Orange per N Outwater 7.00, Carson City per J E Bennett 8.25.

Gen. Conf. Fund.

A Dennis thank-offering \$1.00, Iowa Conference 300.00, M S Simmons 400.00.

Mich. T. & M. Society.

Dist 11 per A Carpenter \$15.99, Geo W Clarke, Melbourne Ridge, Ont., 50c, Dist 3 per Mrs E A Turner 14.45, Dist 3 per L Smith 36.34.

Gen. T. & M. Society.—Life Members.

E C and H M Hendee \$10.00