

Adventist Review

AND SABBATH HERALD.

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

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IN THE EARLY DAYS OF AUTUMN.

BY T. R. WILLIAMSON.

In the early days of autumn when the purple clusters shine
Through the interlacing branches of the pleasant doorway vine;

When the chilly dews of morning bring suspicion of the frost,
Like a stealthy spy returning from the winter that was lost

In the days when ice-bound brooklets burst their fetters and
were free,
And with raindrop re-enforcements swept the ice-foe to the sea;

When the corn's full age approaches, and the first faint tinge of
brown
Steals the color of the springtime from the leaves in field and
town;

When the early apples ripen, and the thresher's dusty toil
Heaps the farmer's spacious garner with the wealth of sun and
soil;

When the plowman gaily whistles to his sturdy team again,
And the furrows slipping over wait the sowing of the grain;

When the clouds of blackbirds gather o'er the wheat-fields
newly sown,
And the heavy-headed sun-flowers nod to asters newly blown;
When the dahlias, waving gradually, bow the summer days adieu,
And the gladiolas blandly lead pale Autumn into view;

When the troops of children hasten at beginning of the term
To the schoolroom's open portals, there to plant the precious
germ

Of that future tree of knowledge that with branches green and
wide,
In their days of autumn ripeness noble fruttage shall provide;—

Then, amid the slinging seasons, know we that this pendant
world
Through another year's bright vista by God's hand is swiftly
whirled;

That the rising and the setting of stern autumn's waning sun
Presage gives of coming gloom-time, when earth's ripening
days are done.

And the autumn's hope-sown plow-lands point through winter's
blight and snow
To the ceaseless life that waiteth where eternal springtimes flow.
Tullmadge, Ohio.

Our Contributors.

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

NOTES OF TRAVEL.

BY MRS E. G. WHITE.

AT THE SANITARIUM AND THE OFFICE.

SUNDAY evening, Aug. 19, I spoke by invitation at the Sanitarium. It was estimated that about four hundred persons were assembled in the ample parlor and adjoining rooms, in the broad hall, and upon the verandas. Around me were gathered the Sanitarium patients, the most feeble reclining upon sofas and rolling chairs. It was a touching scene.

Father Stone opened the meeting by prayer. With a heart deeply stirred, I addressed the crowded congregation from the words, "He that will love life, and see good days, let him refrain

his tongue from evil and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil."

Many persons complain of Providence because of the discomfort and inconvenience which they suffer, when this is the sure result of their own course. They seem to feel that they are ill-treated of God, when they themselves are alone responsible for the ills which they endure. Our kind and merciful heavenly Father has established laws, which, obeyed, would promote physical, mental, and moral health. A violation of these laws is a violation of the immutable law of God, and the penalty will surely follow.

God requires us to yield our own will to his; but he does not ask us to give up anything that it would be for our good to retain. No one can be happy while he devotes his life to selfish gratification. A course of obedience to God is the wisest course for us to pursue; for it brings peace, content, and happiness as the sure result.

If the lips were constantly guarded so that no guile could corrupt them, what an amount of suffering, degradation, and misery might be prevented. If we would say nothing to wound or grieve, except in necessary reproof of sin, that God might not be dishonored, how much misunderstanding, bitterness, and anguish would be prevented. If we would speak words of good cheer, words of hope and faith in God, how much light we might shed upon the pathway of others, to be reflected in still brighter beams upon our own souls. The path of obedience to God is the path of virtue, of health, and happiness. The plan of salvation, as revealed in the Holy Scriptures, opens up a way whereby man may secure happiness and prolong his days upon the earth, as well as enjoy the favor of Heaven and secure that future life which measures with the life of God. The words of inspiration will never fail. Whenever we comply with the conditions, the Lord will surely fulfill his promises.

We cannot but wonder that beings endowed with reasoning powers will by their willful disregard of the word of God render their case so much worse than need be. If men would place themselves in right relation to God by heeding the counsel of his word, they would escape innumerable dangers, and experience a peace and content that would render life a joy rather than a burden. If they would resist the allurements of forbidden pleasure, and the temptations to excess in eating, dressing, and speaking, they might in many cases greatly prolong their life here, as well as secure eternal life hereafter.

The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief, that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character. The Lord has pledged his unfailing word that his eye shall be over the righteous, and his ear open to their prayer, while he is against all them that do evil. We make very hard work for ourselves in this world when we take such a course that the Lord is against us.

Many fall into a sad error in the belief that they may violate the laws of nature to gratify pride in dress, to indulge depraved appetite, or to find enjoyment in sensual pleasure, in the days of their youth and prosperity, and then

stop when they please. They will not find it an easy matter to change the current of their thoughts to divorce themselves from their frivolous pursuits, and become sensible, candid, and thoughtful. They have squandered precious time, and lost a valuable experience. Their character has been warped and deformed by years of crooked growth. In their own strength it is impossible for them to change this result.

It is just here that all should feel their need of the mighty Healer. When they have done all in their power to place themselves in right relation to life and health, then they may come in penitence and faith to the all-tender, compassionate, loving Saviour, and ask of him physical, mental, and moral strength to act their part in blessing their fellow-men. But the Lord will not hear and answer the prayers of those who are knowingly doing evil by unhealthy practices of any kind. God, in his wisdom, has established natural laws for the proper control of our dress, our appetites, and our passions, and he requires of us obedience in every particular. It is by disregard of these laws that so many render their lives burdensome.

If we make God our trust, and carry our troubles to the great burden-bearer, we shall find rest to our souls. When the poor paralytic was brought to the house where Jesus was teaching, a dense crowd surrounded the door, barring every way of access to the Saviour. But faith and hope had been kindled in the heart of the poor sufferer, and he proposed that his friends take him to the rear of the house, break up the roof, and let him down into the presence of Christ. The suggestion was acted upon; as the afflicted one lay at the feet of the mighty Healer, all that man could do for his restoration had been done. Jesus knew that the sufferer had been tortured with a sense of his sins, and that he must first find relief from this burden. With a look of tenderest compassion, the Saviour addressed him, not as a stranger, or even a friend, but as one who had even then been received into the family of God: "Son, be of good cheer; thy sins be forgiven thee."

This was the assurance which he most desired. His weak soul had yielded to temptation. He had indulged sinful inclination at the expense of sacred responsibilities and holy trust, until he was tortured with the thought that he was indeed the devil's own, betrayed into his hands, and under his control. But one who could break the strong bands of Satan had spoken, and the sinner was pardoned, the captive set free; and as hope and peace sprang up in his soul, there came the earnest, anxious desire to tell every one the story of his deliverance. Oh for health that he might point others also to the Friend of sinners! The Pharisees standing by were filled with greater bitterness by the Saviour's words, and said within themselves, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" Jesus then gave them most striking evidence of his divine character by showing that he read the thoughts of their hearts as an open book. "Wherefore," said he, "think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." The sufferer arose and departed to his house.

"But when the multitude saw it, they marveled, and glorified God, which had given such power unto men."

The same compassionate, loving Saviour is ready to listen to our prayers and to pity our weakness. The same mighty Helper will impart strength unto us. He is still pleading in behalf of every convicted, repentant, sin-stricken soul. Our hearts should be filled with joy and gratitude and praise because of his loving-kindness and manifold mercy to the children of men.

Everything beautiful and useful in our world we owe to the mercy of Christ. What, then, is the position of those who accept every favor from their beneficent Saviour, but are too proud, too ungrateful, too heartless, to acknowledge their obligation, and render praise to the Giver. Such conduct toward their fellow-men would be pronounced not merely uncourteous but heathenish; yet when manifested toward God, it calls forth no rebuke; it is not condemned by the world's standard, and with this many are satisfied. Ungrateful souls, in their insensibility, resemble the beasts of the field, that eat and drink and return no thanks to the Giver of all blessings.

Look upon the beauty that still adorns the earth, its lofty trees, its carpet of living green, its endless variety of flowers of every tint and hue, colored by the skill of the great Master Artist. Is it rational, is it manly, is it honorable to accept the gifts, and not recognize and thank the Giver? The beauty that gladdens our earthly path should speak to our hearts of the love of God for his creatures. It is but a dim reflection of the brightness of the better land, yet unrevealed. By beholding this our minds are enabled to grasp the glories within, which "eye hath not seen, nor ear heard, neither have entered into the heart of man," but which "God hath prepared for them that love him."

Monday evening, Aug. 20, I spoke again to those employed at the ~~REVIEW Office~~. I deeply felt the need of a reformation, a transformation of character, with all connected with the publishing house. Unless they would fight the battles of the Lord, and gain the victory over self and sin, they could not win the crown of life. They should act from principle, be firm and decided, and wholly on the side of right. Should they fail to do this, their defense would be removed, and they would be found on the enemy's side, scattering from Christ. Unbelief grows as naturally as thistle-seed, which, blown here and there, takes root, vegetates, and produces yearly an increased harvest.

I entreated all, for Christ's sake, to become established for themselves upon the sure word of prophecy. All should be able to give the reason of the hope that is within them. A vigilant foe is at work earnestly and untiringly, to weaken their confidence in God and the truth. The most extravagant, inconsistent reports in regard to my position, my work, and my writings, will be put in circulation. But those who have had an experience in this message, and have become acquainted with the character of my work, will not be affected by those things, unless they themselves backslide from God, and become corrupted by the spirit of the world. Some will be deceived because of their own unfaithfulness. They want to believe a lie. Some have betrayed sacred, important trusts, and this is why they wander in the mazes of doubt. Like partially blind men, they see men as trees walking. It is unsafe to trust to the judgment of men, even though they may occupy responsible positions. Every person must have a close connection with God for himself. Our only safety is to watch and pray, and depart from all iniquity. If we would stand in the day of the Lord, we must search carefully our own hearts, and know whether we are in the love of God. Says the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" This close self-examination must go forward day by day and hour by hour.

Influences have been at work to unsettle the

faith, and weaken the confidence of the naturally doubting and skeptical. There are some, even connected with our institutions, who are in great danger of making shipwreck of faith. Satan will work in disguise, in his most deceptive manner, in these branches of God's work. He makes these important instrumentalities his special points of attack, and he will leave no means untried to cripple their usefulness. The same enemy that is ever on my track, will be on yours also. He will suggest, conjecture, fabricate all sorts of reports, and those who wish them true will believe them. But be assured that the attacks of Satan will not turn me from the path of duty. The work committed to me forty years ago I must carry forward as long as life shall last. I will not shun to declare the whole counsel of God. Unpleasant as it may be, I must warn, reprove, rebuke, as God bids me, whether the carnal heart will accept or reject the words of warning. For forty years, Satan has made the most determined efforts to cut off this testimony from the church; but it has continued from year to year to warn the erring, to unmask the deceiver, to encourage the desponding. My trust is in God. I have learned not to be surprised at opposition in any form or from almost any source. I expect to be betrayed, as was my Master, by professed friends.

It is my prayer that I may have strength and grace to pursue a straightforward course, and to do my work with fidelity. Every soul will be tried and tested. Let all be careful how they treat the warnings, reproofs, and entreaties of the Spirit of God. Those who reject light because it does not harmonize with their inclinations, will be left in darkness, to choose the things they love,—the things that separate them from the favor of God.

In these days of peril we should be exceedingly careful not to reject the rays of light which Heaven in mercy sends us; for it is by these that we are to discern the devices of the enemy. We need light from Heaven every hour, that we may distinguish between the sacred and the common, the eternal and the temporal. If left to ourselves, we shall blunder at every step; we shall incline to the world, we shall shun self-denial, and see no necessity for constant watchfulness and prayer, and we shall be taken captive by Satan at his will. Some are to-day in this position. Having refused the light which God has sent them, they know not at what they stumble.

All whose names shall at last be found written in the Lamb's book of life, will fight manfully the battles of the Lord. They will labor most earnestly to discern and put away temptations and every evil thing. They will feel that the eye of God is upon them, and that the strictest fidelity is required. As faithful sentinels they will keep the passage barred that Satan may not pass them disguised as an angel of light to work his work of death in their midst. God wants every one of his servants to have clear, sharp, spiritual eyesight. Instead of admitting to their confidence those who have not been proved, it is their duty to challenge them, to test their fidelity, that doubt and unbelief of the present truth may not work like leaven in the midst of us.

It is far easier to allow matters in our important institutions to go in a lax, loose way, than to weed out that which is offensive, which will corrupt and destroy confidence and faith. But it would be far better to have a smaller number of workers, to accomplish less, and as far as possible, to have these who are engaged in the work true-hearted, firm as rock in principle, loving the whole truth, obedient to all the commandments of God. The white-robed ones who surround the throne of God, are not composed of that company who were lovers of pleasure more than lovers of God, and who choose to drift with the current rather than to breast the waves of opposition. All who remain pure and uncorrupted from the spirit and influence prevailing at this time, will have stern conflicts. They will come through great tribulation; they will wash their robes of character, and make

them white in the blood of the Lamb. These will sing the song of triumph in the kingdom of glory. Those who suffer with Christ will be partakers of his glory.

HAVE YOU FAITH?

BY ELD. ALBERT STONE.

READER, do you now believe? Have you a present, living, active faith? Do you believe in God, the Creator of all things, as he is revealed to us in the works of nature and in the Bible? Do you believe in Jesus Christ as the Son of God and Saviour of the world? and do you accept him as your Saviour and Redeemer? You answer affirmatively, and say, Yes, I believe in all these things that you have mentioned, and have proved my faith by works, in that I have made a public profession of religion, been baptized, and joined the church of the Seventh-day Adventists.

This is very well, provided your profession is backed up by a holy life and godly conversation. Some take it for granted that they are believers to-day, because of an experience they had years ago. But, if they would examine themselves as to their present standing, they would find little more than a bare skeleton of profession, all that is valuable in religion having leaked out of their hearts, as water from a leaky vessel. They have lost their interest in sacred things, and have left off to do wisely. Secret prayer and the social meeting are, for the most part, things of the past with them. They are backslidden in heart, and make no effort to recover themselves from the snare of the devil. They are practically saying, It is vain to serve God, and what profit shall we have if we pray unto him? They stand in the way of sinners, and are a stumbling-block and a hindrance. Relying on past experience, they think their lot is with the people of God; but they are deceived.

A professed belief of the truth, without a corresponding practice, will avail us nothing in the day of Judgment. Seventh-day Adventists that have a form of godliness but deny the power thereof, will fare no better than other nominal professors. They are included with those of whom the apostle says, "From such turn away." If we are the children of our Father which is in Heaven, we shall prove it by being like him. We cannot be the true children of God without a living, active faith. Not one of the Christian graces can exist in the heart for a moment without the support of faith. The backslider may be a Baptist, Methodist, or Seventh-day Adventist. In any case, he is an impenitent sinner. He must repent and be converted, or he will be lost. Could we by faith look into the open door of the heavenly sanctuary, and see the stage of this work, and how soon it will close, it would cure our backslidings and lukewarmness.

Few things are more astonishing than the fact that men and women can, and do, profess the present truth, take a stand on the third angel's message, claim to see the light of fulfilling prophecy, and after a time, relapse into the state of the nominal professor, or impenitent sinner. Yet such experiences are common in these last days, just as probation is about to close. These things will cause weeping and wailing in the day of Judgment. That day will reveal sad neglects of God's requirements that are now little thought of, and less prepared for. There are not a few that ostensibly take their lamp,—the Bible,—and go forth to meet the Bridegroom; but they are not careful to take oil in their vessels. They go in their own strength, and meet with failure.

Faith has a specific office, and human strength or wisdom cannot be its substitute. Men may talk the theory of the truth with a sort of interest, and yet experience nothing of its sanctifying power. They obtain the theory from the Bible, and are elated with it, perhaps proud of it. They love the truth, as they love a work of beauty or art, not for its intrinsic value. All this can, and does, sometimes exist, where there is not a particle of love to the God of truth. The religion of this class is superficial. It does

not reform the life or perfect the character. It is time for these faithless ones to seek the Lord as they have never done in the past. True faith will now be active.

Signs are portentous. The Judge standeth before the door. God is rising up to judgment. The agents of destruction,—flood, fire, famine, volcano, earthquake, tornado, and epidemic, with a long list of minor accidents on land and sea,—have begun the work foretold by prophets. "The Lord hath opened his armory, and hath brought forth the weapons of his indignation."

Remnant of the seed of Israel, I repeat, Have you faith?

ON THE OTHER SIDE.

BY MRS. L. D. A. STUTTELE.

There is light and joy on the other side,
Where the raging tempest shall beat no more;
Where the waiting soul shall be glorified,
Among the shining hosts of that blissful shore.

The gathering storm in its strength may rise,
And the waves beat high on the rocky strand;
The mists may curtain the fairest skies,
And shut our gaze from the glory-land.

In vain we anchor our hopes below,
In vain we cling to the joys of earth.
We hope in vain; for our sad hearts know
Its fleeting joys are of little worth.

But, though the sun may be hid from sight,
And our faithless spirits in grief be bowed,
It is shining still in its beauty bright
On the other side of the darksome cloud.

Then rest, my soul, with thy weight of sin,
On the strong right arm of the Crucified;
Yes, rest thy faith on the promise sure—
There is light and joy on the other side.

THE GOD OF THE BIBLE AND THE "GOD OF NATURE."

BY A. W. BARTON.

(Concluded.)

WE have now to determine whether we have a communication possessing the tests we demand. If we look, we shall find several compilations of moral requirements, religious teachings, exactions, etc., as the Shaster, the Vedas, the Koran, and the Bible. These are the codes of moral and religious jurisprudence among pagan, civilized, and enlightened nations, respectively. The skeptic would ask us to devote but little time to the first three named or others of their character, because he knows that they no more meet his demands of what a God of love and justice would require than they do ours; and they are evidently not the authorized will of a sovereign Creator whose purpose is good, and who requires good. We must, perforce, look among those peoples whose intelligence, government, institutions, and aims,—in fine, whose sum of good,—are superior to all other existing peoples, for that divine code which we seek; for if one has been given, the highest embodiment of good among nations must reflect its teachings and character. Then, among nations of such characteristics, we find the Bible accepted as the divine will to man. The best examples of political and religious jurisprudence are based upon it. Its title gives it what it should have the right to claim,—*The Book*, if such it is. It is professedly a revelation of the Supreme Being to man, and treats of his will and requirements, and man's nature and destiny. Its Author asserts at the beginning that it was he who created the heavens and the earth, and all things therein. He requires righteousness (Gen. 4:7-10), and condemns evil. Deut. 25:16. He has also given a law concerning both. Ex. 20. He declares himself the author of that law (Ex. 20:1), and sets forth the nature of good and evil. Ex. 11:18, 19; 14:32. He grants life to the good (Prov. 12:28), but condemns the wicked. Ex. 23:7; Job. 36:6.

Thus we have found that all the evidences which a divine revelation to man should contain to prove that it was indeed divinely given, are found in the Bible. We treat of general evidence, only; hence, we shall assume that the Bible is the revealed will of God to his rational subjects, and shall not offer further proof,—historical, archaeological, or otherwise,—than we have sought

and found to accord with our demand and the nature of things. The objection first considered is usually the first given against the God of the Scriptures. The skeptic always has the Bible here, as his handiest weapon; but in the second objection, he has compelled us, and with some trouble, to look for it in that place where he says it ought to be, and where he might have found it himself had he tried. Having found and brought it to him, he makes us reason a little for him, and deduce a conclusion from given premises. "Will a God of mercy and justice, like the God of Nature," he says, "purposely destroy a part of men, and save another part? I don't believe it." In the first place, the character of good and evil must be determined. It is possible that justice and mercy are dependent upon these diverse qualities. How can either be said to exist, and be exercised, unless such existence, and exercise be necessary? There can be no demand without necessity, and if all attain to God's requirements of good, the terms mercy and justice become obsolete in meaning.

It is obvious, then, that the difference between good and evil makes necessary the exercise of these attributes of God, and also the *manner* of their manifestation. The principle of good, exercised, must result in further good. It is impossible that it could do otherwise; for since God's purposes are for general good, and he requires good of all men, or obedience to his law, it follows that it cannot be subject to loss; for from its nature it preserves itself, and lives for the further exercise of itself. A man, then, by embodying in himself good, and exercising the requirements of God, secures to himself life through the nature of righteousness. Man thus fulfills the object of his creation,—to obey and live; for obedience secures the favor of God, and in the favor of God is life. Ps. 30:5. So life becomes the inalienable inheritance of the righteous, and it is impossible, in the purpose of God, that it can be taken from them.

We come now to consider if the nature of evil can result in life. If it does, then God would seem to work at cross purposes with himself; for if good, or favor, gives life, evil, or condemnation, should give death. Evil is defined as "having qualities which tend to injury," "producing mischief." It thus opposes and destroys the good, and this is evidently why it calls forth the condemnation of God. Its tendency is to subvert the sole purpose of his government, and is in both purpose and agency the highest treason. It violates the law of good, and consequently opposes the Law-giver and injures the interests of the body politic. It everywhere and in everything produces effects opposite to those produced by good, and so works mischief and disorder. Evil, which is in its nature destructive of everything that was designed for good, involves in ruin the agency of its manifestations; and man, created to promote good, becomes, as an agent of evil, subject to its destructive tendency. We see that its purpose is to destroy, in order that good shall not be performed; and its instrumentality in man is only perpetuated by the reproduction of new agencies, created by God to serve his own purposes of good. It only exists by negation. It is conceived in hate, and brings forth in death. God owes it nothing.

The skeptic knows that the God of the Bible requires obedience to a law that is just and good. It is in harmony with his idea of a God. The principles of right and justice set forth in that law cannot be exchanged for others, for it is impossible that others can exist. Will our friend now claim that the violator of this law, or he who becomes the agent of evil in opposition to the principles of good enjoined by the law of God, can in justice receive life, the result of righteousness? There is no room for justice, love, or mercy in the case. God is not indebted to the evil-doer or sinner because he has created him. On the contrary, the sinner is indebted to God, in that he has been created, and has the inestimable privilege of securing eternal life by fulfilling the purpose of his creation. If he does not do this, he becomes the instrument of his own destruction. God does not destroy him; but

through the nature of evil he comes to death, and in death receives justice, which constitutes punishment. God will not raise him to life again for the purpose of giving him another trial. There is no reason for demanding it, and besides, he would be as likely to sin again, with the same nature. If God should restore him sinless, it would not in fact be the restoration of the one who died by his sin, but a new and special creation of God, which would not answer the demand in question.

Therefore, eternal life or eternal death is the inevitable result of living for God or living against him. Justice requires both conditions; for with only one, there could not be the exercise of justice. Justice gives to a man what belongs to him, or what he has earned; and it can give nothing more. Mercy is defined as "a disposition to overlook injuries, an inclination to forego justice, to remit penalty." It must be admitted that man is more or less a partaker of evil by nature. It is obvious, if not admitted. As evil, or sin, must occur in life, so mercy, or forgiveness, can only be granted during the lifetime of the recipient, or while he is able, or has a disposition to do the will of God. The terms are imperative, and limited by the nature of things. God cannot alter them, and be consistent with his general purpose; for if he forgives the incorrigibly wicked, the necessity of good is no longer of superior importance, and the great purpose for which it was ordained is weakened. Sin would serve as effectually for man's righteousness as the doing of the will of God; and finally we should be led to the conclusion that God has no will at all respecting man, but eternal life or death for all. Having found that obedience to God results in the bestowal of mercy or the forgoing of penalty, it follows that a continuance in sin results in application of penalty, or the effect of sin itself, and, as we have seen, in the infliction of justice. Mercy cannot exist without a condition; hence, those who do the will of God and live for his pleasure, receive both mercy and justice; but the disobedient, justice only, which is the naturally acquired penalty of evil. This conclusion is in harmony with the words of the Bible. Num. 14:18; Prov. 28:12.

We have now found that the administration of mercy and justice as declared in the Bible, and at which the skeptic takes exception, is the inevitable result of the nature of things; that it is by the principle of good only that life is possible; that it is only to those who turn from the evil and serve the good that mercy can be granted; and by this act alone is the attribute of mercy called into existence and exercise. God will not create from the realms of evil and death sinless creatures for his purposes; but he will call them from the ranks of living men whom he has already created to serve him; and he chooses those who, like himself, love the good and hate the evil. God has now no use for those who have perished in the evil of their ways. There can be no more remembrance of them.

Having reasoned with our unbelieving friend upon the basis of our common requirement of God, and his own discernment of man's nature and capacities, and found that our conclusions harmonize with the Bible declarations regarding God's requirements, and man's nature and destiny,—let us ask him how he will prepare a case for himself in order to secure a hearing in the court of Heaven on the plea of mercy and justice. We leave this question wholly to his consideration; for, having treated him thus far as an intelligent entity only, we will see that now, in pleading for results or conditions, the opposites of those that belong to the nature of evil, he becomes an abettor of evil and arrays himself against the purposes of God. His influence partakes of the nature of that evil which he deprecates. As the greater includes the less, so must all minor objections which are opposed to the God of the Bible be disposed of according to the relative effect of good and evil, and the determination of God to make a way for the good. Has he not a right to dispose of his own, when it is in the way of his purposes?

Most assuredly; and when he destroys the wicked for that object, we have learned by this time that it is the best use he can make of them; and when he does this, he is meting out justice.

A few questions in conclusion. How is the "God of Nature," or any other imaginary deity, proved to be more merciful or more just and impartial than the God of the Bible? There are evidently none of these attributes manifested in the earthquake, the cyclone, the flood, or the conflagration. All are unsparing, cruel, resulting in nothing but suffering and death, and the anguish of stricken hearts. Will you boast of the mercy of such a God as this, or curse him for his acts? Yet you blame the God of the Scriptures for having, in the interest of good, exercised his prerogative, and destroyed in certain places those peoples that opposed his righteous designs. Certainly, if justification be considered, the act of God in the latter case is the more pardonable, and the numbers so destroyed, insignificant, when compared with the loss of human life by natural forces. Besides, mercy would have been granted to these guilty people, had they been disposed to accept its terms; but they were incorrigibly wicked and obstinate. Does the "God of Nature" offer inviting terms of mercy? Never, in the sense that the skeptic regards him. But the God of the Bible does, and ere the visitations of war, pestilence, famine, or any destructive agency, all have had ample time to turn to his commands. To this end was man created. The requirement is given and earnest entreaty accompanies it. Our God says, "Why will ye die?" So, when the day of disaster comes, the ungodly are without excuse as regards time, opportunity, invitation, or the reasonableness of the divine requirement.

Further, how does he who worships the "God of Nature" convince himself that any worship is required? How is this worship authoritatively announced? Of what character is it, and where is it directed,—toward nature as a whole, or some peculiar manifestation of nature? As the "God of Nature" does not define any religious duty, manner of worship, or what he is or where he is, men would here differ, and be their own arbiters, as their individual impulses or tastes inspired them; and the result would be "gods many," eventually developing into a pagan polytheism, "with self-taught rites and under various names, female and male,—Pomona, Pales, Pan, Flora, and Vertumnus; peopling earth with tutelary goddesses and gods."

Having found that the "God of Nature" is, in every sense which the devotee required of him at the beginning, no God at all, in that he is without sentience, makes known no law for man's government, defines no duty, teaches no morality, shows no mercy or justice,—no anything but the blind forces which combine matter into organized forms and produce all the phenomena known as nature,—it follows that a Being who does possess and exhibit these requirements must be the true ideal God for whom we are seeking. As none but the God of the Bible has revealed in him all the required characteristics, hence, *he is God*, and the Bible is the revelation of his purposes, his law, and his nature. From this source alone do we find the God who manifests and declares his sovereignty,—*"I have made the earth, and created man upon it."* Isa. 45:12. "For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: *I am the Lord; and there is none else, I have not spoken in secret, in a dark place of the earth. . . . I the Lord speak righteousness, I declare things that are right."* Isa. 45:18, 19. This God dispenses mercy and eternal life to all that do his just will. Read Eze. 18:21-23. He guides man to every duty. Man is alone without him. The God of the Bible removes every need of any other "God of nature" but his own. See Deut. 10:12, and onward. It is he that turneth the wise men backward, and maketh their knowledge foolishness." Let us escape the imprecation, "Woe unto him that striveth with his Maker." Isa. 45:9.

THE GREAT COMMANDMENT.

BY ELD. E. W. WHITNEY.

"JESUS said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Matt. 22:37, 38.

The above text is Christ's answer to the lawyer who came to him with the question, "Master, which is the *great commandment* in the law?" and is sometimes quoted by those who would gladly find an excuse for not observing the fourth commandment by keeping the seventh day as it requires; as though this—in connection with the second, "like unto it," "Thou shalt love thy neighbor as thyself"—constituted, or introduced a new principle, or law, which in some way released us from any further obligation to keep the *letter* of the fourth commandment, to say the least.

It would be no difficult task to show that this was not the enunciation of a *new* law, but simply the repetition of an *old* one (see Deut. 6:5; Lev. 19:18), which really is the embodiment of all that is required by the ten commandments; viz., supreme love to God by the first four, and equal love to our fellow-men as to ourselves by the last six; thus proving that instead of even the shadow of an excuse for disregarding any one of them, all are endorsed and enforced by these two great principles. But I desire to call attention to the subject in a more particular manner, that we may determine if there are not two commandments in the decalogue differing from all the others in certain respects, and which, when taken in their broadest sense, really embody all that is required by the other eight; and that of these two one is greater than the other in proportion as man's obligation to his Creator is greater than to his fellow-creature.

First, then, we notice that Christ makes the distinction of lesser and greater when referring to the commandments (Matt. 5:19); and we would naturally conclude that this distinction is of more significance than a mere reference to the number of words or letters used in each. Let us examine them and note the differences we discover. We at once notice a difference in the form of command in two of them,—the fourth and fifth,—from the others. While these two are positive in form, all the others are negative; or, in other words, these two command us to do something, but the others only command us not to do certain things. From this distinction we shall be able to discover an important difference in the character of the commands themselves. A person cannot show his obedience to, or love for, a superior by compliance with a command which does not require action as fully as compliance with one which does. For example: The first commandment requires that we do not have other gods before the Lord. A man who professedly worships no god keeps this command in appearance, proving that merely observing the letter of this command gives no outward token of obedience or love. Not so, however, with the fourth. The person who obeys the letter even of this, says *openly*, at least once every week, that he acknowledges the Creator of the heavens and the earth as his God by the *act* of keeping the Sabbath, which was given expressly as a memorial of the Creator's rest. The same may be said of the second and third commandments as compared with the fourth. Thus we see that while the first three define what we shall not do, with reference to an object of worship, the fourth defines who shall be worshiped, and specifies a definite act as a token or sign of that worship. The same difference will be found by comparing the last five commandments with the fifth, except that with these the principle of love does not extend far enough to constitute worship, as in the first four. That is, a person may *apparently* keep the last five commandments without *doing* anything, but he cannot observe the fifth in any sense without some *action*.

We have thus far noticed only the difference in the letter of these commandments; but as Paul says the law is spiritual, I now wish to notice a difference in the nature of them considered in a spiritual sense.

Referring to the last six, one will readily see that whoever keeps in a true and spiritual sense the fifth, *must* keep the others, as it would be a dishonor to one's parents to break any one of them, showing that the fifth really embodies the other five, and in a sense that none of the five can be said to include the fifth. This difference becomes still more noticeable if the fourth be compared with the first three; for he who truly keeps the fourth, certainly has no god before the Creator, thus keeping the first; neither would he be guilty of making or bowing down to any other object as an object of worship, so keeping the second; and he could not fail to revere the name of Him whose Sabbath he should remember to keep holy from week to week, so keeping the third; all of which comes as a necessary result of keeping *truly* the fourth. But there are those, doubtless, whose attention may never have been called to the fact that they are really violating the fourth commandment, who still may be said to keep the first three truly, or at least with a true purpose, proving that the observance of the first three does not embrace the observance of the fourth as the observance of the fourth embraces that of the first three.

Thus we discover the two commandments, the fourth and fifth, which stand out prominently among the others as the ones, and *the only ones*, whose observance will prove in a complete sense our love to God and our fellow-men. And of these two, the fourth stands as much higher than the fifth as our obligation to God is greater than to man, and also as it enjoins the only specific act required in the law as a sign of the worship of the true God. Truly, says the Psalmist, "Thy commandment is exceeding broad."

Dear reader, are you keeping the fourth precept of God's "perfect" law in the letter even? If not, you certainly are not keeping it in spirit; for God's word and Spirit must agree. And if you are keeping it in *letter*, by observing outwardly the seventh day as it enjoins, are you sure you are keeping it in *spirit*?

May we each be found observing this *great commandment* in "spirit and in truth," for so we shall be worshipers of the true God—the Creator of the heavens and the earth—and ever keeping *all his commandments*, which, the wise man says, "is the *whole* duty of man."

THE SIGNIFICANCE OF IOWA POLITICS.

BY J. D. PEGG.

FOR some years the temperance people have been at work to reform the morals of this State on the question of temperance. They succeeded in getting the question of "constitutional prohibition" submitted to a popular vote of the people, which resulted in a majority of nearly thirty thousand in favor of the measure; but by a slight flaw in the manner of its submission, it was set aside by the supreme court.

The democratic party, in its last State convention, declared against prohibition, and re-nominated the judge who had been instrumental in the overthrow of the will of the people, and dubbed him, "The Amendment Slayer." The republican party, in their convention, declared in favor of carrying out the will of the people, and the canvass turns largely upon whether prohibition shall be enforced.

Now, as the republicans meet in mass-meetings, they always open their exercises by prayer, and ministers of the various denominations are prominent on the stand and among the speakers. The democrats, being in favor of the continuation of the saloons, cannot find many ministers willing to offer prayer at the opening of their meetings; so they meet, call the people to order, introduce the speaker, and, in most cases, before he gets through he will give some fling at the ministers and the churches; and thus a feeling has sprung up that is causing the people to take sides with a view to moral and religious tendencies.

Many who have been democrats and church members refuse now to go longer with the party; and some who have been republicans, but who find an element of affinity in the democratic

party, now join that party. Thus has been hurriedly brought together, and that by a combination of circumstances which compel it to be so, a "moral" party.

To all of the above we can say Godspeed; but those who are looking deeper than the surface can see a preparation for another reform which will not meet the opposition which the temperance cause meets; and when in a great number of the speeches made, we hear the Sabbath desecration mentioned as one of the grave reasons for temperance legislation, we can but feel that the organization of the elements now in existence is being prepared which will set up the "image" to the papal beast, and do so all with a rush when the time comes for the four angels of Rev. 7 to let go the winds.

I listened to a speaker a few evenings ago who thought "the millennium at hand," since a party was now in existence composed of ministers, church members, and moralists, who, when they met, opened their meetings with prayer, sang the Sabbath songs, closing with—

"All hail the power of Jesus' name."

This speaker had traveled from the Lakes to Florida and from ocean to ocean, and declared the same to be apparent everywhere,—that a great "moral" party was being formed, "silently, as by magic, through a combination of circumstances which force it into existence."

I was exceedingly glad that our people had long ago taken higher ground on temperance than the most rigid of these, and that they had done so for years, even, before this great movement. Our people are on record as the most temperate people in the land. It will be hard to stand against the strong tide when it turns against the Sabbath of the Lord, and undertakes to enforce the "worship of the beast;" but what would it be if we were not on record as being in advance on all moral questions. Who cannot see in our work in the past the hand of God in the forming of our platform of "righteousness and temperance"?

Ere this is read by the reader, the vote in Iowa will have told the feeling and strength of the different elements in the coming contest. We may be mistaken in the strength of the "moral" party, but last year's thirty thousand majority was by those of mind, who have not changed much, and we shall be surprised if it has not gathered strength rather than lost.

To the thoughtful, what does this all tell? It tells of time now to work that soon will end, of opportunities now that soon will not be, of those to be saved soon, or eternally lost. And to the weary, tired one, it says, A short struggle yet in the latter part of the day, and then, "Love, Rest and Home."

SABBATH REFLECTIONS AT SEA.

BY ELD. D. T. BOURDEAU.

THE LAST SABBATH ON OUR PASSAGE.

OUR God is the God of the ocean, as well as of land. He made the sea as well as the heavens and the earth. His care is over his children at sea. Should they find a grave in the ocean, the voice of his Son would as truly restore them to life at the last day, as it would if they were buried on land. When the sea gives up the dead that are in it, then the righteous who shall have died at sea shall be remembered, and shall come forth, rejoicing over death. Rev. 20:13.

Our God is a mighty God. The vastness of the ocean teaches us the vastness of his power. When he raises a tempest at sea that he may be feared, and that men may learn their dependence upon him and the importance of trusting in him, he remembers his children, and even poor sinners. Such was the case with Jonah and those who were with him, when a fearful tempest arose at sea that threatened their lives. Jonah 1. In Ps. 107:23-31 we read, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven,

they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still. Then they are glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Those who do not sense and exalt the goodness of God under such circumstances must be fearfully hardened and blinded by sin. And if we tremble, and faint, and find ourselves without hope and without a source of comfort and strength at such an extremity, what shall we do when God ariseth to shake terribly the earth (Isa. 2:19-21); when rocks and mountains shall fall, islands disappear, and all that can be shaken shall be shaken? Rev. 6:14-17; 16:17-20; Heb. 12:26-29. Shall we who profess to believe these solemn truths be found getting an experience to meet these thrilling and affecting scenes?

The time is not far distant when the seven last plagues shall be poured upon the ungodly,—upon all whose robes of character are spotted with sin. Under the second of these plagues, the sea undergoes a wonderful change; it becomes "as the blood of a dead man." Rev. 16:3. This is very poisonous, and if it comes in contact with the living tissues and living blood, death is sure to follow. Hence, we further read in the description of this plague, "And every living soul died in the sea."

How different it will then be with many traveling at sea from what it now is! Now many take sea voyages simply for pleasure, to indulge freely in gluttony, and to give way to the gratification of unbridled passion. Then the first plague shall have brought "a noisome and grievous sore" upon many. With not a few, this plague shall come when they are at sea, perhaps on a pleasure trip. What a check it will bring upon them! What a change in their views and feelings! But it will not be a change unto life. For their probation will have closed forever. It is said of them that "they blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory." Verse 9. It will then be too late to repent unto salvation.

Following these pleasure-seekers at sea, whose thoughts seem to be centered on self, and who forget God, we see their attention arrested by a sudden change in the sea; and shortly an innumerable multitude and variety of fishes, from the smallest living creature in the sea to the large whale, are seen appearing and floating on the surface of the briny deep. They are lifeless. Their feasting, revelry, and drunkenness are as suddenly turned into anxious consternation and distress as were those of Belshazzar and his lords when the mysterious hand-writing was seen on the wall.

At that time many who will have had a partial insight into the truths for these times, but who will not have taken time to be thorough in their investigation, will be deeply anxious to account for these fearful judgments, and to know whether they can avert them, or be rescued from them. They will then be willing, yea, anxious, to make any sacrifice to obtain this desirable knowledge. The prophet Amos, speaking of that time says: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

May we while mercy lingers and probationary hours are extended, do all in our power to extend the knowledge of the truth by sea and by land, that no one may be found to blame us for our unfaithfulness in that day.

In the day of final conflagration, when the atmospheric "heavens shall pass away with a great noise, and the elements shall melt with

fervent heat, the earth also, and the works that are therein shall be burned up" (2 Pet. 3:10); when the earth shall be like a fiery oven, and the streams and liquids thereof shall be turned into pitch (or be as combustible as pitch, Isa. 34); the oceans will disappear, and no more exist or be seen as they now are. Hence the beloved apostle, looking forward to the new earth state, says: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

Perhaps no portions of our earth have undergone greater changes in consequence of sin than the bodies of water called oceans. Not only have they become the receptacles of decay and corruption, but they evidently cover a larger portion of the earth's surface than they once did. This may be proved by many Scriptural and scientific arguments, especially by the great changes and disturbances in various oceans, as seen in the formation of new currents, in eruptions, and extraordinary and destructive tidal-waves.

At the time of the flood, "the fountains of the great deep were broken up, and the windows of heaven were open." Gen. 7:11. The earth was smitten and wounded by the mighty power of an avenging God. It bled freely. Water from beneath united with water from heaven, and thus our earth was deluged with water. But not all the waters that came from the earth returned where they were before the flood. Hence they find place on the earth.

In the glorious restitution God's original plan will be carried out. Increasing disturbances by sea and by land evince that the great Restorer will soon return to earth. Luke 21:25-27. Hail, glorious day!

SCRIPTURE JOTTINGS.—NO. 1.

BY H. VEYSEY.

JEHOVAH-ROPHI is the title which our God takes to himself in Ex. 15:26. "I am Jehovah-Rophi," *i. e.*, Jehovah thy physician, the Lord that healeth thee; and as thy physician, I will keep thee from these bodily "diseases, which I have brought upon the Egyptians." In Jehovah-jireh (Gen. 22:14), we see the Lord providing a Saviour, through whom our sins are forgiven. Here we see him as a Saviour for our bodily ailments. So in Ps. 103:3, we bless the Lord, first, for forgiving all our iniquities, and secondly, for healing all our diseases,—true, certainly, as to spiritual diseases, as evil temper, pride, selfishness, covetousness, etc.; and true, also, conditionally to those who believe as to bodily and physical ailments.

The Lord Jesus, when on earth, "healed all that were sick [who applied to him], *that it might be fulfilled* which was spoken by Esaias the prophet [Isa. 53:4], Himself took our infirmities, and bear our sicknesses." Matt. 8:16, 17. This he did on the tree, where he was wounded for our transgressions, and bruised for our iniquities." (Verse 5.) Blessed Christ of God! how little we know of thee and thy precious work on that accursed tree!

Reader, believest thou? Hast thou a personal Physician? Jer. 8:22. Art thou sick? He has died to heal thee. *Only believe*, and thou shalt see the salvation of God,—his deliverance in thy case. Many times saints are not relieved of their bodily pains for the same reason that sinners do not get rid of their sins. It is not that the Saviour is not able. It is not that he is not willing. He has directed us to pray that we may be healed (Jas. 5:14-16), having died for our sicknesses. But how often it is that the sufferer does not believe, does not look to Jesus alone, nor diligently hearken to God. Ex. 15:26; Job. 33:14, 16, etc., Jas. 5:14-16. He looks to other means that God sometimes graciously uses, like the "great multitude" who *wanted* for the "moving of the water," and applied not to the Healer, and thus remained in their distresses. John 5:3, 4. They do not come directly to the Physician. Matt. 13:58; Mark 6:5, 6; Heb. 11:6. Turn to 2 Chron. 16:12; pray, believe, and obey.

The Home.

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

WHY NOT SAVE MOTHER.

[We do not insert this graphic little poem for its merit; but it contains a truth, and puts a question, which many men, farmers and tradesmen, will do well to ponder. How is it, friends?]

The farmer sat in his easy chair
Between the fire and the lamplight's glare,
His face was ruddy and full and fair;
His three small boys in the chimney nook
Conned the lines of a picture book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and steeped the tea,
Deftly, swiftly, silently;
Tired and weary, weak and faint,
She bore her trials without complaint,
Like many another household saint,—
Content, all selfish bliss above
In the patient ministry of love.

At last, between the clouds of smoke
That wreathed his lips, the farmer spoke;
"There's taxes to raise and interst to pay,
And if there should come a rainy day
'Twould be mighty handy, I'm bound to say,
'T have something put by. For folks must die;
An' there's funeral bills, and grave-stones to buy—
Enough to swamp a man, purty nigh;
Besides, there's Edward an' Dick an' Joe
To be provided for when we go.
So, if I were you, I'll tell you what I'd do;
I'd be savin' of wood as ever I could—
Extra fires do n't do any good;
I'd be savin' of soap, an' savin' of ile
And run up some candles once in a while;
I'd be rather sparin' of sugar and tea,
For sugar is high,
An' all to buy,

And cider is good enough drink for me;
I'd be kind o' kearful about my clo'es
And look out sharp how the money goes—
Gewgaws is useless, nater knows;

Extra trimmin'
'S the bane of women;
I'd sell the best of my cheese an' honey,
An' eggs is as good, nigh 'bout, 's the money;
An' as tu the carpet you wanted new—
I guess we can make the old one do;
And as for th' washer an' sewin'-machine,
Them smooth-tongued agents 's so pesky mean;
You'd better get rid of 'em slick an' clean
What do they know 'bout women's work,
Do they kalkilate women was made to shirk?

Dick and Edward and little Joe
Sat in the corner in a row,
They saw the patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in;
They saw the quiver of lip and chin—
And then, with a wrath he could not smother,
Outspoke the youngest, frailest brother:
"You talk of savin' wood an' ile
An' tea an' sugar all the while;
But you never talk of savin' Mother!"

MOTHER.

"DON'T call your mother "old woman." Let her always be "mother." "Old woman," applied to her who gave you life and nursed you in infancy, is rude and unkind.

Once it was, "Mother, I'm very hungry;" "Mother, mend my jacket;" "Mother, put up my dinner;" and then mother with her loving hands, would spread the bread with butter and stow away the luncheon, and sew on the great patch, her heart brimming with affection for the impetuous, curly little pate that caused her so many steps, and disturbed her with his boisterous mirth.

Now she is the "old woman," but she did not think it would ever come to that. She looked on through the future years and saw her boy to manhood grown, and he stood transfigured in the light of her own beautiful love. Never was there a more noble son than he, honored of the world, and the staff of her declining years.

Ay, he was her support even then, but she did not know it. She never realized that it was her little boy that gave her strength for her daily toil, that his slender form was all that upheld her over the brink of a dark despair.

She only knew that she loved the child, and felt that among the mists of age his love would bear her gently through its infirmities to the dark hall that leads to the life beyond.

But the son has forgotten the tender minis-

trations now. Adrift from the tender moorings of home, he is cold, selfish, heartless. "Mother" has no sacred meaning to the prodigal. She is the "old woman," wrinkled and gray, lame and blind. Pity her, O Grave, and dry those tears that run down her furrowed cheeks! Have compassion on her sensitive heart, and offer to it thy quiet rest, that it may forget how much it longed to be "dear mother" to the boy it nursed through a careless childhood, who, in return for all this kindness, has only given back reproach.

Dear reader, are you guilty of like ingratitude?

RESIGNATION.

RESIGNATION to the divine will does not imply stoical indifference under afflictive providential dispensations. We cannot but feel the stroke of the divine hand, which is sometimes very grievous. But while we suffer, and it may be very keenly, we may very sincerely say in the spirit of true resignation, in imitation of Him whose example should be our pattern, "Not my will but thine be done." We may not be able to comprehend the dealings of our heavenly Father with us, but we know that he careth for us, that he knows what is best, and that he would not chasten us if it were not for our good. A man who undergoes a severe surgical operation cannot but feel the pain, although he may be fully satisfied that it is necessary, and will promote his health. So the Christian, although his trust and resignation may be complete, cannot but realize the bitterness of the cup placed to his lips.

—Methodist Recorder.

TO MAKE A HAPPY HOME.

1. LEARN to govern yourselves, and to be gentle and patient.

2. Guard your tempers, especially in season of ill-health, irritation, and trouble, and soften them by prayer, and a sense of your own shortcomings and errors.

3. Never speak or act in anger, until you have prayed over your words or acts, and concluded that Christ would have done so in your place.

4. Remember that, valuable as is the gift of speech, silence is often more valuable.

5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.

6. Never retort a sharp or angry word. It is the second word that makes the quarrel.

7. Beware of the first disagreement.

8. Learn to speak in a gentle tone of voice.

9. Learn to say kind and pleasant things whenever an opportunity offers.

10. Study the character of each, and sympathize with all in their troubles, however small.

11. Do not neglect little things, if they can effect the comfort of others in the smallest degree.

12. Avoid moods and pets and fits of sulkiness.

13. Learn to deny yourself, and to prefer others.

14. Beware of meddlers and tale-bearers.

15. Never charge a bad motive, if a good one is conceivable.

16. Be gentle but firm with children.

17. Do not allow your children to be away from home at night without knowing where they are.

18. Do not allow them to go where they please on the Sabbath.

19. Do not furnish them with much spending-money.

20. Remember the grave, the judgment-seat of eternity, and so order your home on earth that you shall have one in Heaven.—Pres. Chron-icler.

—To know, whatever wreaths deck other brows,
However loud the pean, long the train,
That we have steadfast stood to all our vows,
And though to death are wounded, they remain—
This is our victory.

Our Tract Societies.

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

KENTUCKY TRACT AND MISSIONARY SOCIETY.

THE first meeting of the fourth annual session of the Kentucky T. and M. Society was held on the camp-ground at Glasgow, Sept. 20, at 5:30 P. M. Prayer by Eld. S. Osborn. The report of the last session was read and accepted. On motion, the Chair appointed the usual committees. Adjourned to call of Chair.

SECOND MEETING, SEPT. 21, AT 5:30 P. M.—The Committee on Nominations reported as follows: For President, J. B. Forrest, Knob Lick, Metcalfe Co., Ky.; Vice-president, Green Trent, Custer, Breckenridge Co., Ky.; Secretary and Treasurer, Bettie Coombs, Nolin, Hardin Co., Ky. Directors: Dist. No. 1, Gideon Brown, Elizabethtown, Hardin Co., Ky.; No. 2, H. C. Martin, Powder Mills, Hart Co., Ky.

Each name was voted upon separately, and all the candidates were unanimously elected.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 25, AT 9 A. M.—Prayer by Eld. S. Osborn. The Secretary's report was called for, and the following, showing the labor performed and the financial standing of the Society, was read:—

No of members,	43
" " reports returned,	59
" " members added,	2
" " families visited,	104
" " letters written,	175
" " Signs taken in clubs,	30
" " subscribers obtained for periodicals,	86
" " pages of tracts and pamphlets distributed,	28,368
" " periodicals distributed,	1,427
" " annuals sold and given away,	27

TREASURER'S REPORT.

CASH RECEIVED.

Cash received on membership,	\$ 2.00
" " " sales,	146.27
" " " donations,	32.28
" " " periodicals,	66.13
Total,	\$244.68

CASH PAID OUT.

Paid REVIEW AND HERALD Office,	\$161.47
" Signs Office,	33.38
" Dr. Kellogg on Home Hand-Books,	5.00
" A. O. Burrill for books,	17.99
" on general expenses,	21.09
Cash to balance,	5.75
Total,	\$244.68

FINANCIAL STANDING.

Wholesale value of publications on hand,	\$551.52
Due from Dist. No. 2 on T. and M. account,	20.73
" " districts on periodicals,	39.10
" " ministers,	22.39
" " agents,	88.36
" " on pledges,	100.15
Cash on hand,	5.75
Total,	\$828.00

Due REVIEW AND HERALD Office,	\$380.96
" Pacific Press,	4.00
Total indebtedness,	\$384.96

Balance in favor of State, \$443.04

The Committee on Resolutions reported the following:—

Resolved, that all the officers should take a lively interest in the labor and workings of the Society.

Resolved, That in view of the ignorance of the world relative to the soon-coming of the Lord and the necessary preparation to meet him, we will as individuals, and as local societies, by the help of the Lord come more nearly up to the place of labor that these circumstances demand.

Whereas In Kentucky, as well as elsewhere, the Lord is stirring the minds of the people, so that many subscriptions for our periodicals can be taken; therefore—

Resolved, That suitable persons should be encouraged to give at least a portion of their time to this work.

These Resolutions were spoken to at length by Elds. A. O. Burrill, M. B. Miller, and others, and adopted.

Adjourned *sine die*.

J. B. FORREST, Pres.

BETTIE COOMBS, Sec.

—Employ the gift thou hast,
Whate'er it may be, with true and earnest care.
And this endeavor shall not be the last;
Each good performed another shall prepare.

ILLINOIS T. AND M. SOCIETY.

THE eleventh annual session of this Society was held at Sheridan, Ill., in connection with the camp-meeting.

FIRST MEETING, SEPT. 19, AT 5 P. M.—The President, Eld. R. F. Andrews, was in the chair. Prayer by Eld. J. Sawyer. On motion, the reading of the minutes of the last session was waived, and the report accepted as printed in the REVIEW.

The President was authorized to appoint the usual committees.

The report of labor for the year was given. The treasurer's report and the financial standing of the Society were also read and accepted as follows:—

CASH RECEIVED.	
Received from districts on account,	\$908.60
“ “ individuals on account,	45.56
“ “ S. S. Association,	17.87
“ “ on sales at camp-meeting,	90.67
“ “ periodicals at camp-meeting,	33.70
“ “ donations,	33.00
“ “ English mission,	50.00
“ “ European “	30.00
“ “ Chicago “	97.00
“ “ Inter. T. and M. Society,	25.00
“ “ S. D. A. P. A. fund,	10.00
Cash to balance,	5.98
Total,	\$1,347.98

CASH PAID OUT.	
By cash to balance, Sept. 1, 1882,	\$ 16.52
Paid to Review Office,	693.71
“ “ Signs “ “	378.56
“ “ individuals,	11.88
“ “ missions,	177.00
“ “ Inter. T. and M. Society,	25.00
“ “ S. D. A. P. A.,	10.00
“ “ for postage and exchange,	34.71
Total,	\$1,347.98

FINANCIAL STANDING.	
Wholesale value of publications on hand,	\$603.61
Due from districts,	289.02
“ “ individuals,	114.08
Total,	\$1,006.71
Due REVIEW Office on account,	\$361.47
“ “ Signs “ “	221.39
“ “ S. S. Association,	10.92
Total indebtedness,	\$593.78
Balance in favor of Society,	\$412.93

Adjourned to call of Chair.

SECOND MEETING, SEPT. 20, AT 5 P. M.—The Committee on Resolutions presented the following report:—

Whereas, The number of reports from the members of our T. and M. Society show that less than one-half of the bona fide members make any return of labor performed, thus making it appear that they are idle; and—

Whereas, Such neglect places this department of the work of the Lord in a discouraging position; therefore—

Resolved, That we earnestly recommend reform; and that all our missionary workers, as far as practicable, faithfully and punctually report all the labor performed, as set forth in the Constitution and By-laws of the T. and M. Society.

Whereas, Certain portions of our State are largely settled by Scandinavians; and hitherto but little has been done for this people by our Conference; therefore—

Resolved, That we recommend that this Conference consider the propriety of inviting Elds. J. F. Hanson and James Sawyer to labor among the Scandinavians in our State as much as they can consistently with other duties.

On motion, the above resolutions were discussed separately, and, after remarks by Eld. Littlejohn and others, they were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 21, AT 10 : 30 A. M.—The Committee on Nominations reported as follows: For President, R. F. Andrews, Onarga, Ill.; Vice-president, C. H. Bliss, Normal, Ill.; Secretary and Treasurer, L. S. Campbell, Belvidere, Ill. Directors: Dist. No. 1, Wm. H. Mills, Apple River; No. 2, Wm. A. McKibben, Rockford; No. 3, C. Turnipseed, Money Creek; No. 4, Cary Dryden, Aledo; No. 5, A. A. Parmele, Mackinaw; No. 6, H. Smith, Woodburn; No. 7, John Taggart, Martinsville; No. 8, James F. Rothrock, West Salem; No. 9, A. O. Tait, Onarga; No. 10, L. Wildman, Arthur; No. 11, S. Glascock, Morrison; No. 12, G. Bernard, Serena.

Each name was voted upon separately, and all were unanimously elected.

Adjourned *sine die*. R. F. ANDREWS, Pres.
L. S. CAMPBELL, Sec.

MICHIGAN T. AND M. SOCIETY.

THE twelfth annual session of the Michigan T. and M. Society was held at Battle Creek in connection with the camp-meeting, Sept. 25 to Oct. 2, 1883.

The first meeting was called by the President, Sept. 27, at 9 A. M. Prayer by Eld. Corliss. At the request of the Secretary, Bro. Gage read the report of the last annual session, also the report of some meetings held during the year. The President then spoke of the workings of the Society and its present condition. During the past nine months more labor has been performed than in any one previous year. The funds in the treasury have increased, and faith and courage fill the hearts of the workers.

The remarks which the ministers made relative to the missionary work in their respective districts were truly encouraging. The Signs canvass seems to have been particularly successful. Eld. Lamson stated that two years ago he was decidedly opposed to having the Signs precede tent labor, but that his experience during the past season has removed all his objections. He is satisfied that the unusually large numbers that attended his meetings were attributable to an extensive circulation of the Signs, many having subscribed for it for one month. Eld. Gage remarked that when the question of using the Signs in connection with ministerial labor was first agitated, he also was opposed to it, but that he was pleased to acknowledge that his views had undergone a similar change to Eld. Lamson's. The report from other tent companies was equally satisfactory. The remarks made by some who had not been so intimately connected with this branch of the work, but had had opportunity to watch its workings were of a nature to inspire confidence and faith in it.

While the Signs canvass has met with favor and been engaged in with some earnestness, though not with as much as we hope to see in the future, the ordinary work of the Society has not been forgotten. One director, in speaking of the beneficial effects of missionary work upon those who engage in it, stated that since the missionary spirit in their district had been revived, an increase of spirituality and devotion among the churches was noticeable. Some, who it was feared would lose their hold upon the truth because of discouragement and difficulties, were induced to engage in missionary work with their neighbors; and by so doing, they have aroused themselves from the death stupor that seemed to envelop them, and are now among the most active of the workers.

The usual committees were then appointed by the Chair.

Meeting adjourned to the call of the President.

The second meeting was held the evening of Oct. 1. As the time was limited, the opening exercises were brief, and the reading of the minutes of the last meeting omitted.

The Committee on Nominations then made the following report: For President, Eld. J. Fargo; Vice-president, Eld. E. H. Root; Secretary and Treasurer, Nellie E. Sisley. Directors: Dist. No. 1, E. P. Giles; No. 2, Benjamin Hill; No. 3, Wm. C. Sisley; No. 4, Robert Reid; No. 5, Eld. E. H. Root; No. 6, Franklin Howe; No. 7, Franklin Squire; No. 8, E. S. Griggs; No. 9, James Wilson; No. 10, H. D. Banks; No. 11, Eld. John Sisley. Bro. W. C. White moved that the name of Wm. C. Sisley be substituted for that of Eld. E. H. Root, as Vice-president. He stated that as the President resided at some distance from Battle Creek, it was desirable to have the Vice-president located where he could at any time be conferred with. The report as amended was adopted, and the persons recommended elected.

By request, Eld. Haskell gave a missionary address at this stage of the meeting, as quite a large congregation had assembled, some having come from the city expecting preaching. His remarks were instructive and cheering. He said that the providence of God was much in advance of us and that if we would exercise more faith and follow in the path marked out, God would be with us. He referred to the faith of Moses and Gideon, stating that their experience was written for our encouragement.

The Committee on Resolutions being called upon to report, submitted the following resolutions which were considered separately and adopted:—

Whereas, The providence of God has opened the way for the more extensive canvass of every part of our State

for the T. and M. work, including the Signs of the Times and other periodicals; therefore—

Resolved, That our deepest gratitude is due to God for his providence in opening the way for the wide spread of the truth, and for his evident blessing during the past year; and that in view of this, broader plans should be laid, and the most energetic efforts put forth to send the last warning message to all within reach.

Resolved, That the State Secretary should subscribe for a club of the Signs sufficiently large to supply the short-term subscriptions taken by canvassers and colporters.

Resolved, That the State Secretary should have an assistant in the work she has to perform.

Resolved, That we express our appreciation of the special work of the Battle Creek V. M. Society in the valuable assistance it has rendered our workers throughout the State in the circulation of the Signs during the past season.

Whereas, The engraving, "Christ the Way of Life," has progressed from the first crude conception of the designer to its present beautiful and artistic finish as engraved on steel, and—

Whereas, Its valuable, though silent, instructions may often make such impressions as to open the way for the reception of the more specific doctrines of our faith; therefore—

Resolved, That we recommend it with its accompanying key to our colporters, as in many cases an entering wedge to the present truth, and in all cases a genuine work of art well worthy of a place on the walls of any home.

Miss Hattie House was appointed Assistant Secretary.

The President requested the ministers and T. and M. officers to remain on the ground another day for consultation in regard to future labor.

Meeting adjourned *sine die*.

The reports which follow cover but nine months from October 1, 1882, to June 30, 1883.

No. of members,	1,393
“ “ reports returned,	1,731
“ “ members added,	124
“ “ missionary visits,	26,498
“ “ letters written,	3,769
“ “ Signs taken in clubs,	2,364
“ “ pages tracts and pamphlets distributed,	1,084,062
“ “ periodicals distributed,	100,492
“ “ new subscriptions received,	348
Received on membership, donations and sales,	\$ 760.95
“ “ periodicals,	1,678.40
“ “ reserve fund,	1,094.65

TREASURER'S REPORT.

Received from districts and individuals on T. and M. fund,	\$ 760.95
Received from districts and individuals on periodical fund,	1,678.40
Received on Mich. T. and M. reserve fund,	1,094.65
“ “ International T. and M. “	33.00
“ “ Michigan Conference “	317.05
“ “ European Mission “	48.30
“ “ English “	55.60
“ “ S. D. A. P. A. “	57.00
“ “ other funds,	24.00
Total,	\$4,068.95

Paid to S. D. A. P. Association,	\$1,606.09
“ “ Pacific Press,	833.26
“ “ on Michigan T. and M. reserve fund,	1,094.65
“ “ International T. and M. “	33.00
“ “ Michigan Conference “	317.05
“ “ European mission “	48.30
“ “ English “	55.60
“ “ S. D. A. P. Association “	57.00
“ “ other funds,	24.00
Total,	\$4,068.95

FINANCIAL STANDING.

Due from S. D. A. P. Association,	\$474.16
“ “ districts,	1,689.96
“ “ individuals,	151.35
Total,	\$2,315.47
Due S. D. A. P. Association,	\$529.98
“ “ districts,	1,288.25
“ “ individuals,	7.17
Total,	\$1,825.40

Balance in favor of Society, \$490.07

J. FARGO, Pres.

NELLIE E. SISLEY, Sec.

—Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays thy wages,
“ Good and faithful one, well done.”

—In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning
Labor on with all thy might.
Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize!

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 16, 1883.

URIAH SMITH, Editor.

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

THE KEY NOTE.

In the Alexandria (Minn.) *Post* of July 20, 1883, we find the report of a meeting of the National Reform Convention held July 17. In the evening an address was given on the Sabbath question, in which allusion was made to the opposition raised by S. D. Adventists on this question. Of this point the report speaks as follows:—

"The address was brought to a close with some pointed remarks in reply to the opposition made by the Seventh-day Adventists, showing the fewness of this class as compared with the whole body of Christians, and that the State must recognize the Sabbath kept by the masses, also showing the demoralizing tendencies where the public pretend to keep the seventh day but keep no day at all."

If the principle of this doctrine is correct, that might makes right, that moral and religious questions are simply questions of majorities, that justice need not be regarded if it happens to be only on the side of the few, and that the rights of any class may be set aside, if that class is in the minority, the position set forth above is a very safe one to take; for S. D. Adventists are a very small minority in the Christian world, and expect to be so till that time when God, for his own glory, but too late to benefit the penitent, shall compel every knee to bow in acknowledgment of his truth.

But we apprehend that the spirit breathed in the above-quoted paragraph of the address will come more and more largely to prevail, and when the claims of religious freedom are urged in behalf of S. D. Adventists, as against oppressive human enactments, the all-silencing reply will be, "Oh! they are only few in number, and are therefore entitled to no regard. The Sabbath kept by the masses [!] is the one that must be recognized, and to this all must yield." If any do not see fit to do this, the sentence will doubtless be, in the language of a late number of the *Independent*, Let them "move or be moved."

MILLER'S MISTAKE.

ELD. J. B. GOODRICH has been giving lectures on the views of S. D. Adventists, in Worcester, Mass. In one lecture he took occasion to explain the mistake made by Wm. Miller and others in 1844. Light on the subject of the heavenly sanctuary has made it exceedingly plain that the mistake was not in the time but in the event to occur at that point. The Worcester Evening *Gazette* of Sept. 18, gave a synopsis of this discourse, which the *World's Crisis* of Oct 3 copies, and to which its Corresponding Editor offers a reply.

The writer of the reply seems to be laboring under the impression that it is one of the easiest things in the world to demolish Seventh day Adventism, and that he is doing it. Two or three specimens of his assertions and his manner of procedure, will be all-sufficient for our readers. He represents us as claiming that the seventy weeks extend to, and end at, the crucifixion of Christ; whereas any one who knows anything of our views knows that we place the termination of the seventy weeks three and a half years this side the crucifixion of Christ, inasmuch as Christ by his crucifixion caused the sacrifice and oblation to cease in the midst or middle of the last or seventieth week.

Again, he represents us as placing the crucifixion of Christ in A. D. 34. But none of our preachers have ever made such an assertion, nor have any of our books ever so published it. For the past thirty-five, and more, years, our uniform and invariable teaching has been that Christ was crucified in the spring of A. D. 31. A person who has so slightly or so carelessly examined our position is poorly qualified to act the part of a reviewer.

This assumption, that we place the crucifixion in A. D. 34, affords him a good deal of capital. He says:—

"The Seventh-day people now insist that the 2300 days ended in the autumn of 1844, and this places the crucifixion in the spring of A. D. 34, in which year the Passover fell on Tuesday, and Christ was certainly crucified at the time of the Passover in whatever year he died; so as truly as Sabbatharians are correct in ending the 2300 days in 1844, so surely Christ died on Tuesday, and there is no way of escaping the conclusion."

Ah! indeed! Yes, there is—a very easy way of avoiding that conclusion. If the writer will correct his own unaccountable blunder, his man of straw will instantly vanish, and he will have no occasion to make such an assertion. For in the spring of A. D. 31, the Passover did not fall on Tuesday, and the seventy weeks did not end till the autumn of A. D. 34.

Again he says:—

"The effort to make it appear that there was need of a cleansing work in Heaven by quoting Heb. 9:23, is a failure. While the text reads, 'It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these,' the word 'purified' here means, as in the 18th verse, 'dedicated.'"

How correct and profound this criticism is, may be seen from two facts: 1. The word rendered "dedicated," in verse 18, is ἐγκαινίζω (*engkainizo*), and is defined, "To imitate, i. e., to dedicate, to consecrate."—*Robinson*. 2. The word rendered "purified," in verse 23, is καθαρίζω (*katharizo*), and is defined, "1. To make clean, to cleanse. 2. Tropically, To cleanse in a moral sense, i. e., a) From sin or pollution, by expiation, to purify, Heb. 9:22, 23. b) Genr. and without expiation, to cleanse, to purify, to free from moral uncleanness. 3. In the Levitical sense, to cleanse, to make lawful."

The words are not the same, are not used interchangeably, and do not mean the same thing; and the work they bring to view was not the same work, nor a work performed for the same object.

Another declaration is about parallel to the foregoing: "When under the law blood was applied to inanimate things, it was for their dedication, and not to remove pollution."

According to Lev. 16, the mercy-seat, the most holy of the tabernacle, the altar of incense, and the first apartment, had blood applied to them every year, to say nothing of other objects, like the altar before the door, which had blood sprinkled upon it every day. The theory under review would have us believe that these things were continually re-dedicated but never cleansed! The chaos which must reign in any mind which can so teach on this subject we leave the reader to fathom if he can.

He thinks our view fails because the sanctuary has been trodden down just as much since 1844, as previous to that time. Here again he entirely misapprehends the subject. The question, How long shall it be trodden under foot? was not directly answered. The answer puts us upon the period of its cleansing which began at the end of the days in 1844; and when this cleansing is finished, the treading under foot both of the sanctuary and its minister, the Lord Jesus Christ, will be brought to a very decisive and effectual close.

This editor of the *Crisis* teaches, in short, that this earth is the antitype of the first apartment of the sanctuary; that Heaven is the antitype of the most holy place; that the sky is the curtain, or veil, between them; that Christ, the antitype of the high priest, entered Heaven, the most holy place, and began his ministry there, over 1800 years ago; and that the "antitypical minor priests," by which he means the ministers of the gospel, officiate here on the earth, in the first apartment.

In this view there is an impossibility and absurdity yoked together like an ox and an ass, which was under the law forbidden. If Christ began his ministry in the most holy place 1800 years ago, there has been, according to this view, no ministration (or work of the gospel) here on the earth, or first apartment; for when the high priest was in the most holy, there could be no man (no ministration) in the first apartment or holy place. Lev. 16:17. This is the impossibility. The absurdity is that this view makes the lower orders of Jewish priests types of the ministers of the gospel in this dispensation, or, which is the same thing, the ministers of the gospel are the antitypes of those ancient Jewish priests. Wonder if Mr. S. is not the antitype of Nadab or Abihu. He is just about wild and reckless enough to occupy that position.

Speaking of Mr. Miller, he says: "He also began to reckon from the 7th of Ezra." He might as well have said, "from the 3d of Job." He probably meant "from the 7th of Artaxerxes Longimanus, which is mentioned in the 7th of Ezra;" and then in reference to the date of the 7th year of Artaxerxes, he says, "which incorrect chronology sets down as 457 B. C." But this date has the authority of the best and most reliable authorities on the subject of chronology the world has ever seen. Yet Mr. S. sets these all aside with as much nonchalance as if they were the merest tyros.

Prophecy assures us that we are now in the "patience of the saints." Yet we confess that nothing so severely tries our patience as the effrontery of such assertions. When we look at such teaching, if it is put forth with becoming modesty and offered as something sincerely believed and honestly taught, it excites only one emotion—that of pity that any one should be so unfortunate in his powers of comprehension; but when it is accompanied with impertinent assurance, the most audacious and groundless assumption, and what to a disinterested beholder looks verily like inordinate self-conceit, another emotion is excited; and then just where the pity should end and the contempt begin, it is not easy to determine.

THE PRONOUN "HE," IN DAN. 9:27.

"AND he shall confirm the covenant with many for one week." To whom does the pronoun "he" refer as its antecedent? that is, What covenant is brought to view? and who is the one by whom the covenant is confirmed?

First-day Adventists, we understand, very generally take the position that the "covenant" was "God's covenant of wrath against the Jews" (see *Crisis* of Oct 3), and that it was confirmed during a period of seven years, ending in the spring of A. D. 74; for Jerusalem was destroyed early in September, A. D. 70, and that, they claim, marked the middle of this last prophetic week, when the sacrifice and oblation was made to cease; and they hold further that the prince who confirmed the covenant was the Roman prince, or Titus, by whom Jerusalem was destroyed.

It is the desperate necessity under which they labor of extending the time, that has led to the fabrication of such a theory. But we can show that the chain they have forged is a worthless

chain, for every link is a broken link, and has not the strength of sand.

1. In the first place, where do the Scriptures reveal to us anything about a "covenant of wrath"? A covenant is a mutual agreement between two or more parties, based on mutual conditions. The conditions upon which the covenant rests may by metonymy be called a covenant, as in the case of the ten commandments; but the penalty or forfeiture attached to the violation of the terms of agreement, is not, and cannot be, in any sense, the covenant. A covenant is confirmed, when it is made, ratified and established, not when the results of breaking the covenant are being experienced by the transgressor. A covenant was made with the Jews in the days of Moses; and because they did not keep it, but filled up the measure of their iniquity by rejecting and crucifying the Messiah, God sent forth his armies and destroyed their city and scattered abroad that people; and now to take this visitation of judgment on account of a broken covenant, and call it a *confirming* of the covenant, is to sacrifice common intelligence to the impulses of a blind desperation.

2. Moreover, according to the view above stated, if the covenant was confirmed in the destruction of Jerusalem, it could not be confirmed for one week, or seven years; for it was confirmed just as soon as the city was taken and all hope was lost. If it includes more than this, it includes all the calamities that have followed them in consequence of that overthrow, to the present time. And then we must assign to the confirming of the covenant not merely one week of seven years, but more than eighteen hundred years.

3. Again, the covenant was not confirmed, on their own showing, for three and a half years after the destruction of Jerusalem; for the war did not continue that length of time. Jerusalem was taken in A. D. 70; and in the year following, that is, in A. D. 71, Titus and Vespasian celebrated a triumph in Rome, on account of their success in the Jewish campaign; and on this occasion the temple of Janus was again shut, as in the days of Augustus when our Lord was born, in token that all the world was once more at peace.

4. If "the sacrifice and oblation," the services of the Jewish ritual, did not cease till the destruction of Jerusalem, as our friends claim, then they were of virtue and efficacy till that time. Do they believe this? Will they thus do despite to the sacrifice of Christ? To be sure the outward *form* of service was kept up till the destruction of the city; but of how much account was this after the veil of the temple had been rent in twain, and the voice of the Son of God himself had declared, "Behold your house is left unto you desolate"? Why ignore such a plain distinction, and speak of the Jewish sacrifices as though they held the same place in the sight of Heaven after the death of Christ as before. No Christian should be found doing this. It is worse than nonsense; it is a crime.

5. The latter part of verse 27 reads, "And for the overspreading of abomination, he shall make it [Jerusalem] desolate, even until the consummation." The pronoun "he" in this passage, refers to the same person as the pronoun "he" in the first part of the verse, which reads, "He shall confirm the covenant." The same one who confirms the covenant, makes Jerusalem desolate *until the consummation*, when the final overthrow shall be visited upon the desolator. See last clause of verse. But the one who confirmed the covenant, our friends tell us, was Titus; then Titus makes Jerusalem desolate till the end of time! it is Titus and not the Lord, who is causing Jerusalem's oppression to-day! To such absurdities does this view inevitably lead.

And all this for the purpose of extending the time, and fixing a new date for the Lord to come in 1884. How much better to abide by the obvious and harmonious teaching of the scripture; namely, that in Dan. 9:24-27, the period of seventy weeks is allotted to the Jewish people; that the seven weeks and sixty-nine weeks are simply subdivisions of this period; that the sixty-nine weeks reached to the baptism of Christ, when he was manifested as the Messiah, in the autumn of A. D. 27; that his ministry was three and a half years, bringing us to the middle of the last or seventieth week, in the spring of A. D. 31; that there by the sacrifice of himself as the antitype of all the previous offerings, he forever nullified and took out of the way the ceremonial law, and caused its sacrifices and oblations to cease, in the only true scriptural sense; that during this last week, the new covenant which God had promised to make with his people (Jer. 31:31-33,) was confirmed to the disciples, the first half of the week by the Lord personally, during his ministry, and the last half by those who had heard him (Heb. 2:3); that the seventy weeks ended three and a half years this side the crucifixion, in the autumn of A. D. 34, when the Jews had so fully rejected the gospel that the apostles left them to make the Gentiles thenceforth the object of their labors; and that the whole period of 2300 days ended in 1844.

But this makes it necessary to adopt the Bible view of the sanctuary; and that reveals the reformation in reference to the law of God incumbent on the church in these last days; and here is just where the trouble comes in; for the carnal mind is not subject to the law of God, and cannot be. On this point we cannot help our friends. They must be willing to yield their wills to God's will, crucify the carnal nature, and not reject the counsel of God against themselves. They will then find no difficulty with the sanctuary question, nor with the prophecies which it so beautifully harmonizes and explains.

STILL DECEIVING.

TO THE EDITOR OF THE REVIEW AND HERALD: When I wrote the article for the *Supplement*, I thought I should pay no further attention to the *Advocate* or its correspondents. But an article in the number of Sept. 24, by Gilbert Cranmer, ought to be noticed, for the reason that it misrepresents a meeting held in Battle Creek, in which his case as a minister was considered; and the time was so long ago that the circumstances cannot be remembered by a large number, and therefore there is great liability of many being deceived by his statements.

He affirms that objection was made on two points to his preaching among us. 1. Because of his differing with us on our views of Christ's work in the Sanctuary. 2. Because of his rejecting the visions. Now, I have a very distinct recollection of that meeting, as have some others who are still living. I have had occasion to meet his misrepresentations on that subject, both in Michigan and in New England, as have others. I assert that the decision in his examination turned upon neither of the points which he has brought up in his article. The point, and the only point, upon which he was rejected as a preacher among us, was that *he used tobacco*, which he knew the ministers among us were not permitted to use, and that *he had practiced deception*, by professing to the brethren that he had quit the use of tobacco, when he had not. Brethren were present who testified directly on these points, and the evidence was so clear and decisive that he made no defense; no effort to shield himself from the force of the proof offered.

These facts were very strongly fixed on my mind at the time, and still more by my having to

meet his mis-statements in different places while the circumstances were yet fresh in the minds of all who attended that meeting. Having been exposed in his deception there, we hoped that he would reform; but his recent article in the *Advocate* shows that he is engaged in the same work still. *Oakland, Cal., Oct. 2.* J. H. WAGGONER.

BIBLE-READINGS.

THE subject of Bible-readings, in connection with colporter work, was introduced and discussed at the Michigan camp-meeting. Resolutions were passed at the session of the Conference and Tract Society, and the brethren became much interested in the subject. At a meeting of the ministers and leading brethren Tuesday morning,—the morning the camp-meeting broke up,—it again came up, and the following resolution was presented:—

Whereas, The holding of Bible-readings in connection with other colporter work has been recommended to precede and accompany the preaching of the truth; and—

Whereas, Those who think of engaging in this work feel the necessity of special preparation; therefore—

Resolved, That we hold a ten-days' institute immediately preceding the General Conference, for improvement in this direction; and that we request Eld. Haskell to conduct this institute.

Several of the brethren spoke with much feeling of the importance of this institute, and expressed thankfulness at the prospect of sharing its advantages, after which the resolution was passed by a rising vote.

It was also voted to invite all the delegates to the General Conference to attend the institute, and all others whom the various Conference Committees shall recommend.

The subject of Bible-readings has been one of interest on the Pacific Coast, and has been considered of that importance that there is a special department in that College devoted to it. Those who have adopted this method in their colporter work, speak of it in the highest terms, as it avoids all discussion, and simply calls the attention of the people to the word of God.

As it is a matter of great importance that those who give instruction in this subject have an understanding how to do it in the most successful manner, it has been thought proper to devote some time to giving special instruction upon the subject. Bible-reading will be taken up on various subjects, and certain principles given, so that others can adopt the same. There will also be special instruction given in the canvassing work, both for the *Signs of the Times* and "Thoughts on Daniel and the Revelation." It is now expected that Bro. William Boynton, from New York City, will be present, and give instruction on canvassing for the *Signs*; while Bro. Geo. King will give instruction on canvassing for "Thoughts."

We hope that our licentiates and ministers, and those who have received colporter's license, and church officers, as far as practicable, will be present. Provision will be made for those who come, so that the expense will be but a trifle, if anything.

Each church should select one or more of its number and encourage them to come; and where they are not able to meet the expense themselves their church should raise the necessary amount by donation.

Come and bring your Bibles, and be prepared to devote ten days to the study of the Holy Scriptures. It is decided that the meeting will commence Tuesday, Oct. 30, and continue until Wednesday, Nov. 7. Judging from the nature of the meeting, we think it will be the most important one of the kind ever held in the State for giving instruction to our missionary workers, ministers, and tract society officers and workers.

S. N. HASKELL.

—To do so no more is the truest repentance.

INDIANA CAMP-MEETING.

THIS meeting was held at the time appointed, beginning the evening of Oct. 1st, and closing the morning of the 9th. The different churches in the State, twenty-nine in number, were well represented, there being sixty-five tents on the ground and six hundred campers. The outside attendance was not large at any time, though on Sunday there were about five hundred, which, with our own people, made about a thousand. The usual quiet and order which characterize all our camp-meetings, prevailed. The camp was in a fine grove of beech, maple, elm, and hickory trees, with a nice carpet of grass.

We arrived at the ground Wednesday the 3d and found the meeting well organized and progressing well. W. C. White and Sr. White came Thursday, and Eld. Haskell, Friday. Sr. White spoke four times with her usual freedom. On Sunday afternoon she spoke on Bible temperance and Monday evening on true sanctification. Both efforts seemed to be just what was needed, and the truth presented was well received by the people. The preaching was nearly all practical and that which related to our special work. This produced a good effect, raising the standard of spirituality, and inspiring a deeper interest in the missionary work.

The first camp-meeting was held in this State ten years ago, when there were but three family tents and about thirty Sabbath-keepers on the ground. This year two successful camp-meetings have been held in the State. There are now seven ordained ministers in this Conference, two of whom were ordained at this meeting, and five licentiates. This shows a good working force which in the past year has brought over one hundred souls into the truth.

The business meetings, both in the Conference and T. and M. society, were harmonious, and attended with good results. Some of the resolutions passed concerning the canvass for the Signs, colporter work, and Bible-readings brought out quite free discussion, and some profitable remarks from Eld. Haskell. We believe this Conference will make an advance move in this direction.

On Monday morning, the progress of the cause and the wants of the foreign missions, and International T. and M. society were shown up by Eld. Haskell, and this State came up nobly to her duty to support these branches of the work. She responded in pledges to the amount of \$4700. This with \$400 which had been given a short time before the camp-meeting, swells the sum to more than \$5000. In this particular this State stands second to no Conference east of the Rocky Mountains, except Michigan. We shall expect to see the outpouring of the rich blessing of the Lord to follow this sacrifice so cheerfully made.

On the Sabbath an especial effort was made for sinners and backsliders. Fifty came forward for prayers. Some hearty confessions were made, and light and blessing came into the meeting. We had a free time in our season of prayer. On Monday afternoon twenty-one were baptized. Thus closed one of our best camp-meetings of the season.

I. D. VAN HORN.

TEMPORAL POWER OF THE POPE.

THE Lord predicted, by the prophet Daniel, that, at the expiration of a *time, times, and a half* (Dan. 7), the *little horn* (the papacy) should have its dominion taken away, to be *consumed and destroyed* unto the end. At the close of this prophetic period (in A. D. 1798), this temporal dominion was entirely overthrown. In 1800, Pius VII., under the *concordat* of Napoleon, was granted a show of civil power in Italy. That power was consumed step by step until, in 1870, Victor Emman-

uel took possession of Rome as the capital of the Italian kingdom. From that time, the king and Parliament of Italy offered to Pius IX., from year to year, while he lived, a yearly allowance from the Italian treasury. He disdainfully declined to accept it. He said it would compromise his sovereignty, and be construed into an act of voluntary surrender of the same into the hands of the king of Italy.

In 1882 the heirs of the dead pontiff demanded judgment of a court for the entire amount of coin so offered. The court said: "This is not your money. It was not offered to Pius IX. as *Mestai-Feretti*, but as pope of Rome." The government recognized the pope as head of the church, but not as civil ruler. Since his death, the Italian Government has repeated the same offer to Leo XIII., with the same result. The pope declines to receive the subsidy, lest in doing so, he should compromise whatever substance or shadow of temporal sovereignty may at some future day return to console the successors of St. Peter.

It seems hard for the pope to acknowledge that his temporal power is gone. He looks to Austria, to France, and other powers that once supported his temporal dominion, and protests against their laws that give as good a chance to Protestantism as to the papal religion. He tells the French that the measures they are adopting will be disastrous to church and state. All to no avail. While they treat him with kind words, and assure him that, as a church, Catholics shall be respected, they do not recognize him as a temporal ruler. If his dominion has disappeared, why shall we not conclude that we are very near the end—near the time when the Lord shall appear and *consume* the man of sin by the brightness of his coming? 2 Thess. 2:8.—J. N. LOUGHBOROUGH, in *British Signs*.

COLORADO CAMP-MEETING.

WE arrived on the camp-ground Thursday morning, and found the meeting already in progress. This was the first camp-meeting ever held by our people in Colorado, and we looked forward to it with considerable interest. The meeting was not a large one, yet it was as large as we had expected to see. Thirteen small tents were pitched, besides the large one, and from one hundred to one hundred and fifty of our people were encamped on the ground. We found Bro. Jones in feeble health and somewhat worked down, so that the greater part of the preaching fell upon us. We had good freedom in presenting the truth, and we think some good impressions were made. The attendance from the city was small. Although the camp was in the suburbs of the city, yet but few came; but those who did come, gave the best of attention, and were interested.

The cause in Colorado has made some advancement the past year. One new company recently brought out by Bro. Jones, was added to the Conference. Others, also, in different places, have united with us. There are difficulties in laboring in a mining country that our people in farming countries know but little of, and Bro. Jones has had to meet them. We were glad to see the advancement that had been made.

A reserve fund of over \$800 was raised; and we think no difficulty will be found in increasing it to twelve or fifteen hundred dollars. All seemed willing to give of their means for this and other enterprises. They have a new tent all nicely rigged for use. On Monday, Bro. Jones baptized seven persons in a lake near by; and at our parting meeting Tuesday, Bro. A. J. Stover was ordained to the ministry. On the whole, the meeting was a good one, though not as good as we had wished for, as is the case with all our camp-meetings. If we as a people were only where God could pour out his Spirit in showers upon us, what meetings we might have! May God hasten the day when this shall be.

E. W. FARNSWORTH.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

191.—EUNUCHS AND THE KINGDOM OF HEAVEN.

To whom do you understand that the third order of eunuchs mentioned in Matt. 19:12 refers? R. V.

ANS. Not to men who were eunuchs in the physical sense, but rather to those who, under certain circumstances, were willing to forego the advantages of married life, in order that they might devote themselves more fully to the cause of God.

To make one's self a eunuch in the literal sense would be a crime against God and nature. To become *as a eunuch*, in the sense spoken of above, *i. e.*, that of surrendering even the most desirable of earthly blessings, in order to travel into distant lands (as was frequently necessary in the days of the apostle), where a man would be so circumstanced that family relations would be out of the question, would be a sample of self-abnegation worthy of the highest praise.

192.—BY AND THROUGH THE FAITH.

What is the difference between being justified "by faith" and "through faith?" Rom. 3:30, 31. R. J. D.

ANS. I am of the opinion that the difference between the prepositions "by" and "through" is so slight that it is not appreciable. I have an idea that Paul made the change simply to avoid the repetition of the same preposition in so short a space. The following from Dr. Adam Clarke is, I think, well said: "It is fanciful to suppose that the apostle has one meaning when he says, *ἐκ πίστεως*, BY faith, and a different meaning when he says, *διὰ τῆς πίστεως*, THROUGH faith. Both the prepositions are to be understood in precisely the same sense; only the addition of the article *τῆς*, in the last case, *extends* and more pointedly *ascertains* the meaning. It is one and the same God who shall justify the believing Jews by faith; and the believing Gentiles *διὰ τῆς πίστεως*, by that same faith."

193.—THE SIXTH HOUR.

What is meant by "the sixth hour" in John 29:14? W. S.

ANS. Mark declares (15:25) that Christ was crucified at the third hour, or about nine o'clock. John, on the contrary (19:14), represents Christ as being before Pilate, at the sixth hour, Jewish time, or 12, at noon. It will be seen at once that both of these evangelists cannot have given the account correctly, if our version is to be relied upon. But as inspiration cannot err, we must look for an explanation that will be satisfactory. We think it can be found in the conjecture of many scholars, to the effect that an error has crept into the text of John 19:14. Letters were frequently employed in ancient manuscripts, in the place of words, to represent the numerals. The Greek characters that stood respectively for three and six, resembled each other so nearly, that it was a very easy matter to mistake one for the other. It is probable, therefore, that the copyist fell into that error in John 19:14, mistaking the Greek letter which stood for three, for that which stood for six. In other words, by his mistake, John is made to say that Christ was before Pilate at the sixth hour, whereas it was really the third hour. That the account in Mark is correct, is proved by the circumstance that Matthew and Luke agree with him as to the time of the darkness, that took place about 12, at noon. Such could not have been the case, however, if, as John is made to say, Christ was yet before Pilate at 12, at noon. Accounting for the matter as we have above, a complete harmony is produced between the evangelists on the subject of the crucifixion. As the record stands in our version, they cannot be reconciled in any way except the one given above, unless we take the position, as some do, that John employed Roman time; but such a hypothesis is not tenable, since, in order to adopt it, it would be necessary for us to admit that John brought confusion into his gospel by employing the Roman method of computing time on some occasions, and the Jewish method on other occasions.

"NONE BUT CHRIST."

BY N. W. VINCENT.

WORTHY alone is Christ our Lord;
In none but him I trust.
He keeps secure our great reward,
He knows our frame is dust.

A life of sin my past hath been,
Though dead, in him I live;
The Lord, my righteousness, to win,
All else I freely give.

The world, its pride, its lusts, and guile,
Through Christ I overcome;
I trust no more its flattering smile,
Or fear its threatening frown.

The flesh-wrong passions, appetites,
All habits hateful, wrong,
Restrain, O Christ; on Zion's heights,
Grant me the harp and song.

Bring Satan's cruel schemes to naught;
His wiles help me withstand.
Dear Lord, thou hast the victory wrought;
Keep me by thine own hand.

Help me to live for self no more,
But to my gracious Lord;
Redeeming love let me adore,
And trust his faithful word.

Progress of the Cause.

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

NORTHERN EUROPE.

AUGUST 25 to 27 I held six meetings in Skien. It is three years since I visited the friends in this place. There are four sisters who love the truth and sustain Sabbath meetings. Several others believe the truth, but do not keep the Sabbath. They have a small hall where they meet on Sundays, and they also have weekly prayer-meetings. Some of them expect to become Sabbath-keepers in the future. Things move slowly in Norway. The Good Templars kindly gave us the use of their hall while I was there. Quite a number attended and showed good interest.

From this place I went to Risør, where I commenced meetings in the early part of August. I then resumed my efforts in Skien, and continued meetings till September 3. The interest was good, and before I left some six or eight persons had decided to keep the commandments of God. These friends have met on the Sabbath, but I am informed that since I left there has been considerable effort to draw them away and to oppose the truth. I have therefore appointed to meet with them again, and leave this place to-morrow for that purpose. I met with our friends in Christiana last Sabbath and Sunday. On the Sabbath I read to them from Bro. Butler's and Bro. Littlejohn's articles in the late REVIEW Supplement concerning the beginning and development of this message. These things are highly interesting to us in Europe, as well as to our brethren in America.

During the last month Bro. Brorson has been laboring in the northern part of Jylland. Three souls have started to obey the truth. He found some here and there who were interested.

J. G. MATTESON.

Christiana, Norway, Sept. 19, 1883.

VERMONT.

WORCESTER, Oct. 8.—We have held meetings in this place, or an adjoining district, every evening and also Sundays since my last report. Several have commenced the observance of the Sabbath, and others are under conviction. We find much prejudice in the minds of the people here; yet we believe there are more honest souls who will lay this aside and obey God. We called on the minister of this place, hoping to induce him to investigate the truth; but this he refused to do, rejecting the reading offered to him. Now he advertises to speak next Sunday upon the "Christian Sabbath." We have invited all our friends to attend his meeting, and hear the evidence which he may present for Sunday-keeping. We have no fears that the truth will suffer by the investigation.

Bro. Irving Kimball is with me now, and renders valuable assistance in singing, visiting, and speaking.
R. S. OWEN.

OHIO.

BOWLING GREEN, SEPT. 30.—After camp-meeting, I followed up the interest here for a week, and then moved the tent to Portage. Finding no interest, I closed meetings there last Friday night. The results of our meetings here have been truly gratifying. Yesterday (Sabbath) we had the privilege of baptizing nine more dear souls, making fifteen in all since our meetings began. No less than eighteen have accepted the truth, and a few more are interested. The members of the Bowling Green church met with us quite often on the Sabbath, which was a great help to us. The social meetings have been characterized by deep spirituality, nearly the whole congregation often being melted to tears. Efforts are now being made to build a meeting-house. For these tokens of God's love we give him all the glory, and press on with renewed courage. Brethren, pray that the Lord may continue to bless.

E. H. GATES.

PENNSYLVANIA CONFERENCE.

PRICETOWN, BERKS Co., Oct. 9.—According to appointment, Bro. H. A. Rife and myself spent Sabbath and Sunday, Sept. 29, 30, with these brethren, who have long been striving to uphold the truth with but little help. To our surprise, we found a new tent, 22x27, all pitched and seated, ready for our meeting. This they had purchased and put into the field, expecting that Bro. Rife would remain and labor with them for some time. There appears to be a grand field of labor among the Germans of Berks and adjoining counties. Those who are already in the truth seem to love it dearly, and are very much in earnest about passing it on to others. Two, a man and his wife, who lived at some distance from Pricetown, fully decided at this meeting to observe the Sabbath. Let us remember this new work, praying God to greatly bless those who are to engage in it. We expect that with the blessing of God, this society will make one of the strongest churches in this Conference.

D. B. OVIATT.

IOWA.

NORA SPRINGS AND FOREST CITY.—Closed the meetings at this place Sunday evening, Sept. 30, after a stay of ten weeks. The attendance was good from the first to the close, although the ministers of the place did all they could to keep their members away from our meetings, that being their best argument. As the result of the meetings, sixteen signed the covenant, the most of them starting to be Christians for the first time. Others are almost persuaded to obey. We hope to return soon and follow up the good work begun there.

Our book sales amounted to \$35.00, and \$23.50 was received as donations.

Bro. E. G. Olsen and myself met with the church at Forest City in their quarterly meeting, Oct. 5-7. As this church is made up of two nationalities, it was necessary for us to hold two meetings each evening, Bro. Olsen laboring with the Scandinavian brethren the most of the time. We had some good meetings in both languages; and we hope the brethren will remember the good resolutions made at this meeting. Two were baptized, and five united with the church.

I held evening meetings in the Congregational church, and Bro. Olsen spoke in the court-house. Sunday evening we had a good attendance, and the people gave good attention to the word spoken.

J. H. DURLAND.

WISCONSIN.

AMONG THE CHURCHES.—Sept. 18 to 25, I attended the good camp-meeting at Sheridan, Ill. The Spirit of the Lord was present, and it is to be hoped that the many good resolutions made, with the humble confessions, if carried out, will prove a great blessing to the cause in Illinois. I spoke once to the Scandinavians.

Sept. 27, visited the friends in Racine, Wis., and again on the evening of Oct. 4. I tried to encourage the few who profess to believe present truth to let their light so shine that their heavenly Father may be glorified thereby. The cause is rather languishing here because of the many difficulties which have existed among the members of the church.

Sept. 29 to Oct. 4, I was with the church at Raymond. It was evident that our visit in July had done some good; and at this time we were made glad to see many of our brethren and sisters here make humble confession of their backslidden condition. We gave six discourses in five days. On Sunday and evening the meeting-house was crowded. In all these meetings the Lord gave me freedom to present his truth.

Oct. 6, 7, I was with the church at Chicago. As this was the time for quarterly meeting, we celebrated the ordinances of the Lord's house. Nearly all were present and took part. The Lord came very near, and all testified that it was one of the best meetings we had in Chicago.

The Lord willing, I expect now to labor in a new field in Wisconsin until the time of our General Conference.

My permanent address is 27 Elston Ave., Chicago, Ill.
J. F. HANSON.

MICHIGAN.

BYRON CENTER.—The house of worship erected during the past summer by our brethren at Byron Center was dedicated Sept. 15, 16. The house is 24x36, with 16-foot posts, and adorned by a neat bell tower. We would recommend the plan to all our smaller churches that contemplate building. The house is neatly finished off on the inside.

The builder was paid eight hundred dollars for furnishing material and building the house. The lot cost one hundred and fifty dollars, and is a fine location. The brethren have also put a four-hundred-pound bell (exclusive of frame) in the tower. Outsiders have assisted quite liberally, and our brethren have done nobly in their efforts to secure this house of worship. The friends are to be commended for the harmony and spirit of brotherly love shown throughout the erection of this place of worship.

The house was dedicated entirely free from any encumbrance, but four of the brethren gave a joint note for one hundred and fifty dollars in securing means to this end. The dedicatory sermon was preached before a full house Sabbath, at 10:30 A. M. A few brethren were present from neighboring churches; and Bro. T. S. Parmelee was with us, taking charge of the singing. He also gave a very interesting discourse evening after the Sabbath. Sunday services were held at the usual hours with a good attendance.

D. A. WELLMAN.

A WORD FROM OUR COLLEGE.

I PRESUME many of our people would be glad to hear quite often from the College. I think all who are connected with the school are well satisfied. There are about one hundred and thirty students at present, and almost every day new ones are classified.

And now a word to those who think of coming, and those, too, who have not thought of it. Come soon; don't wait. There are advantages in the study of the Scriptures given to every student in the school that makes it worth attending if no other studies were to be pursued. And I feel quite sure that many more parents would send their children at once if they could only hear one of the Bible lectures. There are three such lectures each day, thus giving all the students the blessed opportunity of attending one or more of them. The one conducting them makes himself one of the class, and yet is a good teacher. These lectures are given in such a way as to interest each student in the study of the Bible. Illustrations and other means are employed to make plain to the mind the thoughts given by the Bible writer. The little ones, also, are just as much benefited as older ones.

I hope no one will wait longer to see the results. I am a student, and from daily experience speak what I think is the mind of many others in the school. The students, as well as the teachers, are kind and courteous, so there is no need of any one's getting discouraged or homesick. We believe the school is meeting the object for which it was established. On Friday evenings, a prayer and social meeting is held, and is well attended by students, as well as others who have the good of the school at heart. The Lord by his Spirit seems to come near, and we are blessed by attending these meetings. Brethren and sisters, help us by your prayers.

Battle Creek, Mich.

E. J. VAN HORN.

KANSAS CAMP-MEETING AGAIN.

IN reporting the Fort Scott meeting the following items were omitted, owing to haste:—

The book sales amounted to over \$50. We also held a canvassers' class nearly every afternoon, which was instructed by Bro. T. H. Gibbs. One of the good results of this meeting is that the canvassing work has received a new impetus. Several agent's outfits were sold, and some who entered the field as canvassers a year ago have concluded to go to work again.

L. D. SANTEE.

THE COLORADO CONFERENCE.

THE first session of the Colorado Conference was held in connection with the camp-meeting at Denver, Sept. 26 to Oct. 2, 1883. The first meeting was held at 9 A. M., Eld. E. R. Jones presiding. Prayer by Eld. E. W. Farnsworth. Eld. Jones gave a brief history of the work in this State, stating that more had been added to the church the last year than in any one previous year. Nine delegates, representing four churches and two classes, presented credentials. The delegates from Hillsboro asked for the admission of their church into the Conference. On motion, the request was granted.

Voted, That Eld. Farnsworth and all brethren in good standing be invited to participate in the Conference.

The President being authorized, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 28, AT 8:30 A. M.—Prayer by Eld. Jones. Minutes of previous meeting read and approved.

Voted, That all elders not delegates be considered as such. The various committees were announced and meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 28, AT 4:15 P. M.—Prayer by A. P. Williams. Minutes of the last meeting read and approved. The treasurer's report was read and accepted.

It was moved and carried that a tithe of the last year's Systematic Benevolence be paid to the General Conference.

The Committee on Resolutions submitted the following:—

Resolved, That we re-affirm our faith and confidence in the testimonies of the Spirit of God; and that we recommend our people throughout the Conference to procure a complete set and carefully read them.

Resolved, that we express our gratitude to God for our Sabbath-school lessons, and that we derive the greatest spiritual good from them; and that we recommend that our teachers make them as practical as possible.

The report was adopted after encouraging remarks by Eld. Farnsworth and others upon the first.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 30, AT 8:30 A. M.—Prayer by Eld. Farnsworth. Minutes of previous meeting read and approved. The delegate from Georgetown requested that the class there be organized into a church, which was granted.

The Committee on Credentials and Licenses recommended that credentials be renewed to E. R. Jones; that licenses be given to A. J. Stover, A. P. Williams, and J. P. Stenborn.

The Committee on Nominations reported as follows: For Conference Committee, E. R. Jones, A. J. Stover, and D. H. Soggs; Treasurer, J. P. Stenborn; Secretary, J. W. Horner.

After separate consideration, the nominees were elected. Eld. Farnsworth suggested that a Camp-meeting Committee be appointed, and also a delegate to the General Conference.

The Committee on Nominations submitted the following names for Camp-meeting Committee: H. H. Pierce, J. R. Palmer, D. H. Soggs.

Considered separately and elected.

Bro. Stenborn made a few remarks in behalf of the Scandinavian people of the State, giving an account of their condition, and asking for ministerial help. On motion, it was decided that this Conference request the General Conference to send one of the Scandinavian brethren to labor in this field.

Adjourned to call of Chair.

FIFTH MEETING, OCT. 1, AT 6 P. M.—Prayer by Eld. Jones. Minutes of previous meeting read and approved. The Committee on Credentials and Licenses, on further consideration, thought

best to ordain Bro. Stover and give him credentials. It was voted to do so. Bro. Stenborn asked to be relieved of the office of treasurer, as he could not attend to it properly and improve his license. On permission, he resigned, and Bro. H. H. Pierce was elected to fill the vacancy.

Adjourned *sine die*. E. R. JONES, Pres.
J. W. HORNER, Sec.

THE KENTUCKY CONFERENCE.

THE eighth annual session of this Conference convened according to appointment on the campground at Glasgow. The first meeting was held Sept. 20, and was called to order by the President, Eld. S. Osborn. Prayer by Eld. A. O. Burrill. The report of the last session was read and accepted. On motion, the Chair appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 21, AT 9 A. M.—Prayer by R. M. J. Pound. The Committee on Nominations submitted their report as follows: For President, Eld. S. Osborn, Shepherdsville, Bullitt Co., Ky.; Secretary, Bettie Coombs, Nolin, Hardin Co., Ky.; Treasurer, J. B. Forrest, Knob Tick, Metcalfe Co., Ky.; Executive Committee, Eld. S. Osborn, P. A. Williams, and J. C. Olliver.

The Committee on Credentials and Licenses offered their report, which was accepted, but was afterward referred back to said Committee for reconsideration.

THIRD MEETING, SEPT. 23, AT 9 A. M. The Committee on Resolutions presented the following, which were each separately adopted by a rising vote.

Whereas, There is now in this State a willingness to hear as never before manifested; and—

Whereas, This Conference is small, and the laborers very few; therefore—

Resolved, That it is the earnest request of this Conference, that the General Conference send us an earnest, faithful minister for at least one year, and we will do our utmost by our means and prayers to sustain him.

Resolved, That we gladly re-affirm our faith in the third angel's message, the commandments of God and the faith of Jesus, and the testimony of Jesus which is the Spirit of prophecy; and that we express our unabated confidence in the precious testimonies which God has seen fit to so graciously give us, and which with the word of God have guided us as a people, and which will under God lead us to the perfection of holiness.

Resolved, That our ministers pay more attention to the subject of health reform; that they study it in the light of the Bible, and require it in the churches as an element of Christian character; and that they do all in their power to resist the tendency of the people to backslide in this important matter.

Resolved, That we urge a thorough and continued canvass for "Thoughts on Daniel and the Revelation," believing that many souls will be brought into the kingdom as the result of judicious labor of this kind.

Resolved, That we do all in our power to induce our young people to obtain such an education as will fit them to work in this cause in the most acceptable manner.

Whereas, This is a young Conference and never has had the benefits of the personal labor of Sr. E. G. White; and—

Whereas, We believe such labor would be the means of great good to the cause in this new field; therefore—

Resolved, That we invite her to attend our next annual gathering, or to visit us at her earliest convenience.

Resolved, That Eld. S. Osborn act as delegate to the next General Conference, and in case he cannot attend, that Eld. M. B. Miller act as his alternate.

FOURTH MEETING, SEPT. 24, AT 9 A. M.—The Committee on Credentials and Licenses recommended that credentials be renewed to Eld. S. Osborn, and to Eld. R. G. Garrett, by the Conference Committee, whenever he can give himself to the work of the ministry; and that license be granted to R. M. J. Pound.

Meeting adjourned *sine die*.
BETTIE COOMBS, Sec. S. OSBORN, Pres.

NEW YORK S. S. ASSOCIATION.

THE sixth annual session of the New York Sabbath-school Association convened at Union Square, Sept., 1883. The first meeting was called Sept. 12, at 4 P. M., the President presiding. As this meeting immediately followed that of the N. Y. T. and M. Society the opening exercises were omitted. Minutes of the last annual session were read and approved. The Chair, being instructed, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 17 AT 6 P. M.—After the opening exercises the minutes of the previous meeting were read and approved.

The Committee on Nominations submitted the following report, which was adopted, and the officers elected by considering each name separately: For President, Eld. M. H. Brown; Secretary and Treasurer, Mrs. N. J. Walsworth; Executive Committee, G. W. Bliss, E. E. Milos, J. E. Swift, W. S. Hyatt.

The Committee on Resolutions presented the following:—

Whereas, We believe that the Sabbath-school should be a powerful means of bringing souls to Christ; therefore—

Resolved, That Sabbath-school teachers should be, as far as possible, persons who combine consecration of heart with adaptability to teach God's word.

Whereas, Class contributions have proved satisfactory in other States; therefore—

Resolved, That we recommend that a trial of the same be made by the schools in our State.

These resolutions called forth remarks from several in regard to their importance. Each was adopted.

Adjourned *sine die*.

M. H. BROWN, Pres.

MRS. N. J. WALSWORTH, Sec.

ILLINOIS S. S. ASSOCIATION.

THE fifth annual session of this association was held at Sheridan, Illinois. The first meeting was held Sept. 20, at 9 A. M. Prayer by C. E. Sturdevant. Minutes of the last annual meeting read and approved. Credentials were presented by fourteen delegates, representing eleven Sabbath-schools. On motion, the ministers and brethren present were invited to participate in the deliberations of the meeting. A summary of the reports of the Sabbath-schools in the association for the past year was also given.

On motion, it was voted that the clause requiring the schools to be represented in the annual meeting by delegates, be stricken from the constitution, and all members of the association be fully entitled to a voice in the proceedings. The Chair being empowered, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 24, AT 6:30 P. M.—The Committee on Resolutions presented their report as follows:—

Whereas, It appears evident that advancement should be made in the Sabbath-school work; and—

Whereas, Our limited knowledge of Bible terms and characters is often the reason that our schools are not as interesting as they should be; therefore—

Resolved, That we recommend each officer and teacher to labor to acquire a thorough understanding of the lessons by the use of helps, such as Bible dictionaries, maps, etc.; and that we also especially recommend the use of pictures, maps, the hand-blackboard, and object lessons in the primary classes.

Whereas, Deficient lessons often arise from the failure of parents to assist their children in preparing them for recitation; therefore—

Resolved, That we recommend the S. S. officers to call the attention of the parents to this matter, and to see that assistance is given whenever necessary.

These resolutions, after discussion by a number of brethren, were unanimously adopted.

The Committee on Nominations presented their report, which was accepted, and the following officers elected for the ensuing year: For President, Eld. R. F. Andrews, Onarga; Secretary, L. S. Campbell, Belvidere; Executive Committee, R. F. Andrews, Onarga, B. F. Merritt, Princeville, A. O. Tait, Onarga.

Adjourned *sine die*.

R. F. ANDREWS, Pres.

L. S. CAMPBELL, Sec.

MICHIGAN H. AND T. ASSOCIATION.

BECAUSE of a press of more important matter, we were unable to hold the annual meeting of the Michigan Health and Temperance Association, at our last camp-meeting at Battle Creek. This is no reason, however, why we should allow our interest in this important branch of our work to decline in the least.

The temperance work among S. D. Adventists does not depend upon the maintaining of local clubs for its existence, but upon principles founded upon the word of God. Time has proved that, for want of proper help and ability to make the meetings interesting, it is not practicable to maintain local clubs in all our churches; yet where this want can be supplied, we think it advisable to hold a temperance meeting as often as every quarter.

The importance of the time demands that we be alive to the interest of every work that will increase our spirituality, and better fit us for the work before us. Quite a number have embraced the truth during the past summer. These should be encouraged to become members of the H. and T. Association.

I wish to make a few suggestions which I am desirous should be carried out as soon as possible.

1. That the elder or clerk, of each church or company of Sabbath-keepers ascertain the number already members of the association, and report immediately to Nellie E. Sisley, Battle Creek, Mich.

2. That all who are not members be persuaded, if possible, to become so, and that a record be kept of the number.

3. Cannot the director of each T. and M. district pay attention to this branch of the work as he visits the churches in his district?

4. Will all the ministers of the Michigan Conference please pay some attention to the temperance work, when they can without interfering with more important duties?

H. M. KENYON, *Pres.*

ILLINOIS H. AND T. SOCIETY.

THE fourth annual session of this Society convened at Sheridan, Sept. 19, 10 A. M., in connection with the camp-meeting. Minutes of last meeting read and approved. On motion, the usual committees were appointed by the President.

Remarks were then made by a number, giving some very interesting experiences in this work. Although not much advancement has been made during the year, nor do we see that interest manifested by our brethren that we would desire, still we have no thought of yielding the ground we have gained.

The Committee on Resolutions presented the following report:—

Whereas, Our people have derived great moral and physical benefit in the past from giving their attention to the subject of health and temperance; and—

Whereas, These principles as expressed by the Spirit of God, are to the third angel's message what the right arm is to the body; therefore—

Resolved, That we recommend that every Seventh-day Adventist sign the teetotal pledge, and that we urge upon all the necessity of becoming more thoroughly and practically acquainted with these principles, and presenting them to others with that zeal which is according to knowledge, avoiding all extreme positions.

The report was unanimously adopted.

The Committee on Nominations presented the following: For President, Eld. R. F. Andrews; Secretary and Treasurer, Ida W. Ballenger. The above were elected for the coming year.

Adjourned *sine die*. R. F. ANDREWS, *Pres.*

IDA W. BALLENGER, *Sec.*

Our Casket.

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

—Here's freedom to him that would read,
Here's freedom to him that would write;
But there's none ever feared,
That the truth should be heard,
But they whom the truth would indict.

—Burns.

—Ah, how unjust to nature and himself is a thoughtless, thankless, inconsistent man.—*Young.*

—The darts of anguish fix not where the seat of suffering hath been thoroughly fortified by acquiescence in the Will Supreme.—*Old Guide.*

—Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—*Colton.*

—The late Rev. Dr. Samuel J. Wilson, of Allegheny Theological Seminary, once said to the students:—

"Young gentlemen, study Hebrew roots, pore over Greek verbs, read Latin, and, if you have time and desire, translate ancient hieroglyphics; but I charge you, when you go into the pulpit to preach the gospel, use the plain Anglo-Saxon."

—Though the mills of God grind slowly,
Yet they grind exceeding small;
Though he stands and waits with patience,
With exactness grinds he all.

Special Notices.

CORRECTION.

REPORT of N. Y. Tract Society needs one correction. Director of Dist. No. 5 should have been N. S. Washbond instead of J. N. Russell.

A. S. BOWEN, *Sec.*

CORRECTION.

In the Illinois Conference report, it is stated "that the name of the Mc Connells Grove church be changed to that of *Leva*;" it should read, *Lena*.

NOTE.

In answer to letters of inquiry, I will say that my health is now improving, and I hope with the blessing of God soon to be able to labor again. In the past few weeks I have not been able to reply to many letters that I have received. I have done so as far as I could. I shall be glad to comply with the many requests to labor with churches, and visit places of labor as opportunity and strength will permit.

I would express my appreciation of the many expressions of interest and sympathy in my behalf.

Letters will always reach me if directed to Mankato, Minn., Box 319. O. A. OLSEN.

THE BIBLE-READING INSTITUTE.

It having been decided that the Institute shall be held in Battle Creek, we would say in behalf of our church that we are very much pleased at the prospect of having this Institute held in our midst, and will do all in our power to make it a success. We extend a cordial invitation to all to come and avail yourselves of the rare opportunity thus offered to prepare for greater usefulness in the Master's vineyard. Do not feel that you will be a burden to the church. Ample provision will be made to care for all who come.

We are anxious to see a large gathering from all parts of the field, especially from Michigan. There was but little time at our late camp-meeting to talk up matters of interest, or to mature plans for our winter's campaign. The coming Institute will afford us one of the best opportunities for consultation and planning for the winter's work. Eld. Haskell and other leading workers will be present and take an active interest in our councils. Every T. and M. officer in Mich. should attend. This is the Lord's work. Let us act as though we believed it by doing all we can by our prayers, means and personal efforts to carry it forward.

Where it is convenient, we shall be glad to hear from all who expect to attend that we may form some idea of the number. Direct to our State Secretary, Nellie E. Sisley, Battle Creek, Mich.

WM. C. SISLEY.

SCHOOL FOR BIBLE-READERS, OCT. 30 TO NOV. 8.

WE are glad to know that the appointment of a ten-days' meeting, to be held in Battle Creek, just before the General Conference, for the purpose of studying the best methods of conducting Bible-readings, and other colporter work, meets the hearty approval of our brethren; and that it promises to be largely attended by the workers in Michigan and adjoining States, and by representatives from all parts of the field.

Ample provision is being made by the Battle Creek church for the accommodation of all who may come, and for the free entertainment of our ministers and Conference delegates. To all who will come, lodging will be furnished free, and board will be provided at the lowest possible rates. The brethren and sisters of the Battle

Creek church would cheerfully entertain all who would come, if asked to do so; but we do not believe it would be right, as the cooking for so many would deprive the sisters of the benefits of the institute, which they greatly desire to attend. Therefore it is proposed to provide a dining-hall close to the Tabernacle, where all who choose can get hygienic board (two meals) at rates not to exceed \$1.75 per week. Those who can, should bring blankets and comfortables with them, so that extra beds can be made.

Let no one who ought to come, stay away for fear there is not room. There is abundance of room for all. And if there are any who cannot afford to pay the small sum named for board, let them come recommended by their church, and it will be paid for by the committee on entertainment.

WHY HOLD AN INSTITUTE?

For some time our brethren have been saying, "We are not doing a tenth part of what we ought to do;" and, "We ought to have twenty men in the field, where there is one." Do we really believe this? If so, we shall make an immediate effort to learn where the missing ninety-five per cent are of those who ought to be workers, and what they are doing. If they are poor, though willing and capable, we shall help them to attend this meeting, and then assist them to enter the field. If they are well-to-do, and their farms, their wives, their oxen, and their merchandise detain them from the Master's services, we shall encourage them to risk something for the truth's sake; and to improve the present opportunities.

THE TIME.

The time set for this meeting is most favorable for all persons interested. The tent-meeting season is closed; the fall work is mostly done; and being just before the General Conference, the delegates can attend the institute, without additional expense, and those coming especially to attend the institute can also attend the General Conference.

WHO SHOULD ATTEND.

Surely, if this is one of the means by which the missing ninety-five per cent of laborers are to be encouraged to enter the field, the Conference delegates should be present, that they may know how to introduce and direct this work in their respective Conferences.

Our ministers, as far as is practicable, should attend, for they will be called upon to advise and instruct others in this work. Our licensed preachers from Michigan and adjoining States should be present, for they will find this one of the most efficient means of reaching hearts with the truth. Our tract society directors and all colporters should avail themselves of this means of becoming efficient in the work. Our brethren and sisters who have made a success in life, who have an experience in the message, and who feel a duty to do something in the cause, but do not know what that duty is, should come and become acquainted with this simple, forcible, and most successful way of teaching the truth.

W. C. WHITE.

ILLINOIS CONFERENCE DIRECTORY.

President, R. F. Andrews, Onarga, Ill.
Secretary, A. K. Atteberry, Keenville, Ill.
Treasurer, J. H. Bennett, Belvidere, Boone Co.
Ex. Com. { R. F. Andrews, Onarga, Ill.
Alfred Hobbs, Sheridan, Ill.
P. Rothrock, West Salem, Ill.

MICHIGAN CONFERENCE DIRECTORY.

President, Eld. J. Fargo, Greenville, Mich.
Secretary, A. H. Mason, Battle Creek, Mich.
Ass't Secretary, Nellie E. Sisley, Battle Creek, Mich.
Treasurer, W. H. Edwards, Battle Creek, Mich.
Conf. Com. { Eld. J. Fargo, Greenville, Mich.
Eld. E. H. Root, Coopersville, Mich.
Eld. I. D. Van Horn, Charlotte, Mich.

News of the Week.

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

FOR WEEK ENDING OCT. 13.

DOMESTIC.

—Three thousand European converts have swelled the ranks of Mormonism this season.

—By popular vote, eighteen counties in Georgia have abolished fences.

—There are only six distilleries of rum in the country, and they are all in Massachusetts.

—The cotton and sugar crop of the South, this year, is estimated at about half that of 1882.

—Cheese brought from Vermont has caused many cases of poisoning,—none fatal,—at Boston in the last few days.

—Philadelphia preachers are certainly up with the times. One of them has announced as his subject next Sunday, "Base Ball from a Theological Standpoint."

—Four new cases of yellow fever and two deaths were reported Monday from the Pensacola navy-yard and reservation. Excessively warm weather prevails.

—Near Nettleton, Ark., Sunday, a party of railroad laborers camped under a dead tree which fell on their tent during the night, killing three men and wounding others.

—Near Janesville, Wis., Monday night, two sections of a stock-train on the Milwaukee and St. Paul Road collided, throwing several cars from the track, and killing twenty-nine head of cattle and thirty-one hogs.

—Spurious postal notes were discovered at Indianapolis, Tuesday, professing to have been issued at Youngstown, Ohio. As a result, banks and business houses refuse to handle any postal notes.

—Near Deux Rivieres, on the Canadian Pacific railroad, Tuesday, the baggage and three passenger cars were thrown from the track and burned. A number of travelers were severely injured.

—The business failures in the United States the past week numbered 166, being 6 more than the previous week, and an increase of 41 over the corresponding period of 1882.

—The Germantown celebration brings to the surface the fact that the first protest against human slavery, in this country, was raised by the Quakers nearly two centuries ago.

—Miss Emily McTavish, a granddaughter of the late General Winfield Scott, took the black veil in Mount DeSales Convent, Md., Sunday, Archbishop Gibbons officiating. But a year ago, she was a belle in Baltimore.

—At Pittsburg, Mich., on the Lake Shore Road, two freight trains collided Oct. 6. One caboose took fire, and three passengers, two male and one female, were burned to a crisp. Other persons were badly wounded.

—At Allegheny, Pa., the evening of Oct. 6, a street-car with disordered brakes ran down an incline, and into the yard of the Fort Wayne Railroad, colliding with a passing freight train. The car was wrecked, and the twenty-five occupants were wounded, four fatally.

—Adam Allen, who worked in Prewitt, Spurr & Co.'s saw-mill at Nashville, Tenn., was thrown near the buzz saw by the log-carriage and frightened to death. He did not receive a scratch or contusion of any kind. The coroner's verdict was "scared to death."

—Monday night a cyclone struck Arcadia, Wis., destroying property valued at \$15,000, and injuring many persons, none fatally. During the prevalence of the storm the electricity was so powerful that lamps or candles would not burn, and a sulphuric odor pervaded the atmosphere.

—Five men were executed Friday.—Ellis Craft, one of the Ashland murderers, at Grayson, Ky.; Frederic Mann, who slew the Cook family, at L'Orignal, Can.; Carl Bach, for killing his wife, at Bowling Green, Ohio; and Jack Ranford, for a similar offence, at Fremont, Ohio.

—The Western Union Telegraph Co. has 432,726 miles of wire and 12,917 offices; 40,581,177 messages were handled during the year, the receipts from which were \$19,454,902.08, against \$17,114,165.92 last year. The expenses for the year just closed were \$11,794,553.40, leaving a net profit of \$7,660,349.58.

—Monday, Oct. 8, a locomotive on the Boston and Lowell Road, from which the engineer and fireman had jumped (without shutting off the steam) upon its colliding with a freight train, ran of itself into the Lowell (Mass.) depot, dashing down a cellar beneath the express office, and killing Mary Nuter.

—Henry Study, of Ransom, Ill., left \$65,000. He was a cripple from birth. At the close of the war he donned a soldier's uniform, invented a pathetic story, and began to travel as a beggar. In three years he got over \$50,000, and on the interest he lived in idleness.

—Boston has 106 millionaires, and her richest men are Fred L. Ames and John M. Forbes, both interested in Western railroads. Among the millionaires are Charles

Francis Adams; Agassiz, the scientist; Oliver Ditson, the music man; and Congressmen Morse, Ranney, and Pierce.

—Louisa Peffer of Lancaster, Pa., who is 63 years of age, missed a train in Philadelphia and would not wait for the next one. She walked home, seventy miles, between Thursday afternoon and Friday evening. She kept going night and day, resting by the wayside at intervals.

—The earthquake in San Francisco Tuesday night shook buildings severely and cracked metallic roofs. Half-dressed persons rushed from residences and hotels, and many walked the streets all night as a precautionary measure. Other shocks occurred Wednesday morning along the coast.

—The report of the Illinois Central Railroad to the Railway and Warehouse Commission shows net earnings for the year ended June 30 last to be \$4,082,662. The company operates 1,927 miles of track, more than 900 miles being located in Illinois. During the year fifty-five persons were killed and seventy-seven injured.

—At Marshall, Texas, Thursday, a new colored brakeman turned a switch before the last trucks of a passenger train had passed, the rear car leaving the track and falling down a trestle, ten persons being seriously hurt. The darky, upon witnessing the disaster, exclaimed, "Dar, now!" and disappeared in the woods.

—A Washington dispatch states that Major General Hancock will succeed Lieutenant General Sheridan in the Division of the Missouri; Major General Pope will succeed General Hancock in command of the Division of the East, and Major General Schofield will remain in command of the Division of the Pacific.

—The National Agricultural Department reports state the corn average has fallen six points since the first of September, which then reached 84, and place the yield at about 1,600,000,000 bushels. The wheat yield is averaged at two and one-half bushels per acre less than last year, and the total crop may reach 420,000,000 bushels. Oats, barley, and potatoes are above the average yields.

—Near Moorhead, Minn., Wednesday night, the upper floor of a granary holding 400 bushels of oats collapsed, burying fourteen men, members of a threshing crew, who slept beneath. Six were crowded through the side of the structure by the pressure, but before the others could be rescued, five of them were suffocated.

—Ike Buzzard got out of his cell in the county jail at Lancaster, Penn., Wednesday evening, locked the two watchman in, secured their keys, and then released eleven of the worst criminals, all departing after eating heartily from the prison larder. They cunningly cut off telephone communication with the city.

—Within the last year the women of the United States have given the sum of \$600,000 for the gospel in heathen lands. Of this amount the Presbyterians gave nearly \$200,000, the Baptists \$156,000, the Congregationalists \$130,000, the Northern Methodists \$108,000, and the women of the Methodist Church, South, \$25,110. How much have they expended for unnecessary adornment, etc.?

—Lieutenant Storey, just back to San Francisco from Alaska, reports discovering an immense river, which has a length, according to Indian accounts, of 1,500 or 2,000 miles, and is in some places twenty miles wide. It is situated within the arctic circle, and great blocks of timber float on it, which accounts for the tree trunks found floating in the Arctic Ocean, and supposed to have come down the Yukon.

—In Pittsburg, the evening of Oct. 6, a street car drawn by a mule team was proceeding down a declivity which leads to a railway crossing, when the brake refused to work. The driver jumped off, the mules ran to keep ahead of the car, and the whole outfit crashed through the safety gates of the railroad crossing and collided with great force with a passing freight train. There were eighteen passengers in the car, all of whom were more or less injured by the concussion. One of the mules had both hind legs cut off.

—At Philadelphia, Friday morning, a Reading train struck a Union Line street car at a crossing, demolishing the vehicle, causing the death of three persons, and wounding, more or less seriously, ten others. The car was of the "bob-tail" pattern, in which the driver had to care for his horses, look after the fares, and watch the railroad crossings; and it is alleged that at the time of the disaster a boy was driving, while the regular driver was inside the car. The inquest was concluded Tuesday, the jury criminally censuring the street-car company, the driver, the engineer of the train, and the railroad company for keeping an incompetent flagman and for running their trains faster within the city limits than allowed by the ordinances.

FOREIGN.

—London has 80,000 paupers.

—Germany has prohibited the importation of hogs from Russia.

—Russia is about to contract a new loan of 100,000,000 rubles.

—A boiler exploded in the Sanita Ricta (Mexico) mines Thursday, and killed eight men.

—A London dispatch states that negotiations between France and China are virtually suspended.

—At Lyons, Wednesday, anarchists poured petroleum on a policeman and set him on fire, burning him terribly.

—Delegates representing 170,000 coal miners agreed at Manchester, Oct. 4, to ask an advance in wages of 15 per cent.

—Moody and Sankey successfully inaugurated their religious revival meetings at Limerick, Ireland, Wednesday.

—At Maybe, Hayti, some days ago, a man attempted to kill the President of San Domingo, but was shot dead by his intended victim.

—The State Council has issued a decree at Neufchatel, Switzerland, expelling Miss Booth and foreigners who intend to organize Salvation Army meetings.

—Advices from Peru state that the Chilians evacuated Chinch, Sept. 28, and that preparations are being made for the evacuation of Tisca.

—Nihilist proclamations have been issued sentencing the Czar of Russia to death because he has failed to grant liberty to the people.

—At Bac Ninh the French Colonel Badens, with a force of 550 men, defeated a body of Chinese regulars, whose retreat the French gunboats will cut off.

—Negotiations are in progress for running an exceptionally fast train between Paris and St. Petersburg. The cars will be of the American pattern, dining and drawing room cars included, and will be fitted with adjustable wheels adapted to any kind of a gauge. A speed of fifty-six miles an hour will be attempted.

—There is a cathedral in Paso del Norte, Mexico, which is over 300 years old, and has had no repairs for at least 200 years. It has no pews. There is only a piece of carpet spread in front of the altar, and on this the worshipers kneel one at a time. Generations have come and gone, and nothing has been done to improve their mode of worship.

—Henry M. Stanley, the African explorer, writes to a Boston friend of fresh explorations and new discoveries in the Congo region. In the equatorial districts he finds the population very dense, which, if it were uniform, would give about 49,000,000 people in the equatorial basin of Africa. He says the natives are born traders, that their products would repay transportation, and that tribes between whom he made peace elected him father and mother of their country.

Obituary Notices.

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

STARR.—Died of cholera infantum, in Jamaica, Vt., Sept. 25, 1883, Edna May, daughter of Nelson and Laura Starr, aged eleven weeks. With sad hearts they mourn the loss of their little one; but they lay her away to rest in the hope that she will come again from the land of the enemy. Remarks from Luke 18:16 by A. Baker.

L. J. SAGE.

KELLOGG.—Died in Troy, Vt., Sept. 21, 1883, Clare L., a lovely babe of Bro. and Sr. C. L. Kellogg, one year and two weeks old. The Congregationalist society kindly granted the use of their house in which to hold the funeral services. A large audience attentively listened to remarks by the writer on the doctrine of the second coming of Christ, the resurrection of the sleeping saints, and the change of the righteous living when he shall appear in his glory.

A. S. HUTCHINS.

Appointments.

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

CHANGE OF APPOINTMENT.

ON account of attending the coming Institute at Battle Creek, our appointment for Darien Center is placed one week earlier, Oct. 27, 28, instead of Nov. 3, 4. Bro. Swift or Bro. Hyatt will attend the quarterly meeting of Dist. No. 2, at Roosevelt, in my place.

M. H. BROWN.

A GENERAL meeting for Dist. No. 6, Vermont, will be held at East Barre. We greatly desire the attendance of all in the district. Let us meet to seek God with all the heart, and lay plans for the advancement of his truth. Some of the new friends to the truth from Worcester will be there. Ample provision will be made for all who come.

R. S. OWEN.

No preventing providence, Eld. S. H. Lane will meet with the friends of Genoa, Cayuga Co., Sabbath, Oct. 20; and at Buck's Bridge, Sabbath, Oct. 27. We hope the friends in and around these places will not miss the privileges which will be afforded by these meetings.

M. C. WILCOX.

THE Lord willing, the quarterly meeting of Dist. No. 1, Michigan will be held with the Napoleon church Oct. 20, 21. Hope every librarian in the district will be present.

E. P. GILES, Director.

QUARTERLY meeting for Dist. No. 11, Kansas, will be held Oct. 27, 28, at Mound city. Bro. Cook is expected to be with us, and we hope our new house of worship will be ready for dedication. Brethren let us come up to this meeting to work for the Master.

JOSEPH H. COFFMAN, Dist. Sec.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 16, 1883.

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

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We enjoyed a pleasant meeting with the friends in Marshall and vicinity, Sabbath, Oct. 13. On account of stormy weather there was not a full attendance; but the few who were present, having made some sacrifice to come, seemed to be really encouraged and benefited.

We learn with pain from the last number of the French Signs that Bro. Andrews is very feeble, so much so that he was unable to write anything for the September issue of his paper. Unless the Lord should especially interpose, it is hardly to be expected that he will be able to perform any more labor. Our readers will still remember him in their prayers as he finds it necessary to lay off the armor in which it has so long been his delight to do service for the Master.

COLLEGE ITEMS.

THE increase in the attendance at the Battle Creek College is very gratifying. At the commencement of the term (Sept. 5), the whole number of students was about eighty. At the present writing (Oct. 7), it is one hundred and thirty, an increase of over fifty per cent. Each week, and generally each day, brings accessions to the students already here.

The first edition of the annual statement of the College (consisting of one thousand copies) is about exhausted, and another edition of seven hundred copies is being issued. Single copies will be mailed as heretofore to any person who will send us his address and three cents in postage stamps.

At our recent visit to Illinois we received from W. H. Mills a very fine specimen of Galena lead ore. The specimen will be placed in the College cabinet. We shall be glad to receive from our friends in different parts of the country contributions of natural curiosities which are rare and valuable. Every thing of the kind which may be

sent to the College should be accompanied by the name of the donor and a very brief history of the time when, the place where, and the circumstances under which, it was found. W. H. L.

DELEGATES TO GENERAL CONFERENCE.

THE following States have thus far reported:—New York, Elds. M. H. Brown and E. W. Whitney. Pennsylvania, Elds. D. B. Oviatt, J. W. Raymond and F. Peabody. Ohio, Elds. H. A. St. John, R. A. Underwood and E. H. Gates. Illinois, Elds. R. F. Andrews and T. M. Steward. Indiana, Elds. S. H. Lane and Wm. Covert. Nebraska, Elds. A. J. Cudney and O. A. Johnson. Maine, Eld. J. B. Goodrich. Vermont, Eld. A. S. Hutchins. California, Elds. Haskell and J. D. Rice, and W. C. White.

BOOK NOTICE.

BEFORE going to Europe, Eld. D. T. Bourdeau left for sale at this Office a few hundred copies of each of the following tracts which he had published in Canada, and found serviceable in his ministry, not only in meeting opposition, but also on ordinary occasions:

- 1. Bible Conversion, with covers, 5 cts.; without covers, 3 cts. The author had long felt the need of such a work, in view of sensational and superficial movements that are often forced upon the people under the cry of conversion and reformation; and because of the intrinsic value and great importance of genuine conversion; and to meet the false accusation that because we preach the law of God and the coming of Christ, we undervalue conversion. The author treats the subject under the following heads: 1st. Conversion defined; 2d. How conversion is effected; 3d. Office of the law in conversion; 4th. Re-conversion; 5th. Conversion a progressive work; 6th. Errors corrected; 7th. Appeal to the reader. 2. A Gospel Command Against Sabbath Desecration, 2 cts. 3. The Fathers and First Day of the Week; How the Sabbath was Changed; also, Historical Facts on Sabbath Observance; with covers, 5 cts.; without covers, 3 cts. 4. Investigation of the Sabbath; Eld. J. Litch opposing the Ancient Sabbath, and Eld. D. T. Bourdeau defending it; originally sold at 10 cts; now at 7 cts.

Though duties have had to be paid on these works, yet a reduction of 25 per cent will be made when \$5 worth are taken proportionately; i. e., some of each kind. Bro. Bourdeau has sold and given away over three thousand copies, and would not now invite his American brethren to help him dispose of the balance, could he have remained in Canada and carried on the sale as formerly. The returns will be very acceptable to help him meet extra personal expenses necessarily connected with the change to his European field of labor.

Send in your orders. GEO. I. BUTLER.

INTERNATIONAL SOCIETY REPORTS.

FOR several years past the International Tract and Missionary Society has furnished an annual report, showing the amount of labor performed in each Conference. Since these reports give an insight into the working of the society, and show whether during the year there has been an advancement in interest and efficiency, or the reverse, they have been compared to a looking-glass. In addition to reports of missionary labor they have also given other items of interest, such as the comparative per cent of tithes paid in the different States, per cent of members taking periodi-

icals, etc. To the missionary worker especially, the information contained in them is not only interesting but instructive. These reports have been, however, more or less incomplete, and perhaps in some instances incorrect, owing to the difficulty of getting correct statistics from the various societies. It is important that the statements thus made should be correct, more especially so, as the reports will be published in our Year Book, and preserved for future reference, so that a comparison of reports can be made from year to year. It is hoped that a more satisfactory report can be obtained this year than ever before. Each State secretary will receive further instruction from the secretary of the International society. All are requested to respond as fully and as promptly as possible.

S. N. HASKELL, Pres. Inter. Soc.

ARRIVAL AT BALE, SWITZERLAND.

WE arrived at this city yesterday, Sept. 19, after a prosperous journey. It was indeed refreshing to again meet with dear Bro. Andrews and others. We had been absent five years.

We find plenty of work to be done, and buckle on the harness anew, and ask to be remembered by our brethren at the throne of grace, that our labors may be crowned with success, and that they may be to the glory of God and to the joy of all who are interested in the advancement of the cause in the Old World. Our courage is good, and our health better than it has been for many years. For this we would be thankful. We had the privilege of doing more missionary work on the ship after closing our last report; we learned from a Russian officer on board that there were Christian Sabbath-keepers in St. Petersburg, Moscow, Warsaw, Odessa, and the Crimea. He had seen them himself in all these places. He was also very positive in declaring that they were not Jews.

Upon arriving in London, we learned that three hundred persons had perished in a shipwreck on the banks of Newfoundland at the very time we passed them. We again felt to praise God for his mercy in sparing our lives; and we would dedicate ourselves renewedly and unreservedly to him. D. T. BOURDEAU.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists various train routes and times.

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

Dubuque, Amboy, Rock Falls and Sterling trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen'l Pass'r Agt

CHICAGO & GRAND TRUNK

Time Table, in Effect July 15, 1883.

Table with columns: WESTWARD, STATIONS, EASTWARD. Lists train routes and times between Chicago and Grand Trunk.

†Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time. Atlantic, Pacific, Day, and Limited Expresses run daily. Other trains daily except Sundays.

GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.