

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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I SHALL BE SATISFIED.

I SHALL be satisfied, but oh, not here,
Where brightest skies are filled with shadows drear,
Where, trembling, oft I stand 'tween hope and fear,—
Not here, not here.

I shall be satisfied, but not on earth,
Where fondest hopes are blasted at their birth,
Where purest joys have proved of little worth,—
Nay, not on earth.

Shall I be satisfied with withered flowers
That grow and blossom in a world like ours?
Nay, though they bloom within the fairest bowers,
They're fading flowers.

Shall I be satisfied when sin's dark night
Enshrouds the earth with devastating blight?
I long to welcome in the morning bright
With glorious light.

I shall be satisfied when from the tomb,
Forever free from death and sin and gloom,
The friends I've loved shall rise in youthful bloom,—
From out the tomb.

I shall be satisfied, my joy complete,
When I awake in Christ's blest image sweet,
And rest forever at my Master's feet—
My joy complete.

Yes, then, my soul, thou shalt be satisfied
When he shall come, thy Saviour crucified,
And thou shalt dwell in glory by his side,—
Thou shalt be satisfied.

—Mrs. L. D. A. Stuttle, in American Messenger.

The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

AN ACCEPTABLE FAST UNTO GOD.*

BY ELD. JAMES WHITE.

TEXT.—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow ye the trumpet in Zion, sanctify a fast, call a solemn assembly."—Joel 2:1, 12-16.

THE word of the Lord by the prophet represents the day of God as near at hand, as a day of wrath, a day of darkness. And in view of it, the people of God are called upon to proclaim a fast. They are exhorted to rend their hearts and not their garments. This fast is not merely an outward work. It is that which takes hold of the heart, and affects the life.

How far abstinence from food should enter into this fast, I shall not at this time undertake to show. Daniel fasted three full weeks, in which time he ate no pleasant bread. That which he ate was the most simple food. Jesus fasted forty days and forty nights, and in those days he ate nothing. His abstinence was total.

But whether we abstain from food totally or in part, in the season set apart for confession, solemnity, and prayer, if they consist in outward forms only, the blessing of God cannot attend them.

The prophet Isaiah, chap. 58, speaks also to the point: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Mark this! The command of the Lord by the prophet is to lift up the voice like a trumpet, and show the professed people of God their transgressions, and the house of Jacob their sins. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the ordinances of justice; they take delight in approaching to God." I know they are spoken of as a nation. It is also true that they are God's professed people. We therefore conclude that what follows in this chapter in reference to fasting has no reference whatever to the national fasts. But the prophet is speaking of fasts which are proclaimed and observed by the professed people of God, which are not approved of Heaven. He also points out an acceptable fast to be celebrated by them.

"Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high." We see no difficulty in applying this to the professed people of God.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?" I understand the prophet here to have reference to the outward form which does not really affect the heart.

"Wilt thou call this a fast, and an acceptable day to the Lord?" Certainly not. This outward affliction, this form of bowing down the head like a bulrush, this appearing to men to fast, while the heart is not rent, is not an acceptable fast unto the Lord.

"Is not this the fast that I have chosen; to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

In the wrong use of church authority, and in the undue influence which individuals may exert in a religious capacity, may be seen the yoke of bondage, the oppression and burdens. These, wherever they may exist, must be broken.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

We answer in the affirmative. This is the fast, the very one that is spoken of by the prophet Joel. It is the fast that is to be proclaimed and celebrated just before the great and terrible day of the Lord. I repeat, it is not a fast that consists in outward form, in appearing to men to fast, but it is that which takes hold of the heart. It is that which is carried out in doing good. Such a fast is acceptable to God. Such a fast will bring the rich blessing of

Heaven to the church. In proof of this last statement, let me read on.

"Then shall thy light break forth as the morning." Those who are sitting in darkness, and who mourn on account of their darkness, should take courage from this expression of the prophet.

"And thine health shall spring forth speedily; and thy righteousness shall go before thee. The glory of the Lord shall be thy reward." I know not of any Scripture language which expresses more fully the blessing of God in abundance than this.

"Then shalt thou call, and the Lord shall answer." Those who have realized no signal answer to their prayers, should again look about them and learn the cause. As sure as they celebrate this fast, just so sure the abundant blessing spoken of by the prophet will come upon them.

"Thou shalt cry, and he shall say, Here I am." The Lord here virtually says, I am not at a great distance, but I am present with you. What will you have? What shall I do for you? Those who strictly follow out this fast may expect the Lord to do great things for them.

"If thou take away from the midst of thee the yoke." I would not be too delicate this evening in my feelings upon this subject, to hesitate to say that this applies very close home to our people. In many of our churches, and in the hearts of many of our brethren, there is too much willingness that a yoke of bondage should rest upon some from whom it should be lifted.

"If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul." The hungry have claims on the church. Those in affliction have claims on the church. We are to labor for them till they shall be satisfied.

"Then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually." I repeat it, No Scripture language sets forth the great blessings of God with any more fullness than this. And these are the blessings to follow the acceptable fast to the Lord.

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." May the living water spring up in all our hearts.

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." This language is certainly figurative of the restoration of truths that have long been neglected.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Here we think is evidence that this entire chapter applies to the period of the third angel's message, at which time there is to be a Sabbath reform. And among other items of the great fast in which men are to rend their hearts, and mightily turn to the Lord, they are to turn from a violation of the Sabbath. And if they do this, what will follow?

"Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places

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of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." I shall do but little more than to read this chapter, and pass to another important portion of Scripture. But before I leave it, I wish to remark that the fast spoken of, which is acceptable unto the Lord, is free from that form, from that outward show, from that appearance of humility, which have characterized fasts in past ages. But the acceptable fast consists in a heart work, in which the heart is rent open, and the soul is drawn out to the hungry, and to the afflicted; in which there is a thorough change carried out in the life, and in acts of mercy and benevolence toward those that need help. Such a course, such a fast, will be recompensed, and there will come, as the result of it, the richest blessings that ever Heaven promised to men. Their darkness is to pass away, and their light is to break forth as the morning, their health is to spring forth speedily, their soul to be as a watered garden, and like a spring of water whose waters fail not. They are to ride upon the high places of the earth, and when they call, the Lord will answer, and when they cry, he will say, Here I am. They will not have to plead and cry for days, and weeks, and months. But if they draw near to him by benevolent acts, and draw out their souls in good works, the Lord will draw very near to them, and when they cry, will say, Here I am; what will you have? what can I do for you?

It is not infrequently the case that you will see churches and individuals apparently enveloped in clouds of darkness. They pray as though the Lord was at a great distance from them. Their souls seem like the parched ground. And they are as barren as the mountains of Gilboa, on which there came neither dew nor rain. Examine their course of life, and you will generally find them selfish, shut up to themselves, and not laboring for the temporal or spiritual good of the needy. If they fast at all, it will be the outward ceremony, while the heart is untouched. The heart is not drawn out after the needy, the hungry, and the afflicted. No. They have no missionary spirit to go out after those that need help. And when those who have upon their lives the very stamp of Heaven, and possess the self-sacrificing spirit of Jesus Christ, come among them, they do not know it. God pity the church! And may there be brought around that fast that shall be acceptable to God, that shall bring down upon us all these gracious blessings.

I call your attention to one more portion of Scripture, and I am done for the evening. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the persons of the needy and suffering children of God, we may do all these things to our Lord. He places himself not with the rich and full, the clothed and the warmed, with those that have their abundance, but out with the homeless poor, the hungry, the naked, the sick, and those in prison. Be assured, dear Christian friends, that as oft as ye do these things to the poor and suffering saints, ye do it to Jesus Christ. Be-

cause the righteous had done these things to Christ in the person of his saints, it is said to them, "Come, ye blessed of my Father, inherit the kingdom."

But how do these thus addressed feel on the subject? Their impression is, that they have done nothing more than common humanity required them to do. This is seen in their response,—Lord, when have we done these things to thee? They had performed these acts of mercy and benevolence to the afflicted wherever they had seen them, but they did not realize that they were doing them to Jesus Christ. Either they acted from feelings of natural benevolence, or, which is probably the case, from the influence of the spirit and power of truth on their hearts. Naturally and abundantly had their acts of benevolence followed the needy everywhere. In the benevolence of their noble souls, they thought they were doing no more than what humanity required of them. They did not get the idea that they were really doing it to Christ. The fruit that these bear is not tied on. It is some that grew there. Practical truth had taken deep root, and had reached their hearts, and the principles of benevolence and love had naturally grown up, and the fruit was abundant.

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Terrible sentence this, and why? "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they answer him saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

This terrible decision is made in reference to the course which the two classes take in this life. While the first class are doing only that which they naturally do from choice, and from feelings of philanthropy, they are doing it for their Lord, and are laying up treasure in Heaven. The other class are not feeding the hungry, are not clothing the naked, are not visiting the sick, are not welcoming the stranger, and yet they think they are doing their whole duty to Christ. Lord, when saw we thee hungry? We never saw it. When saw we thee naked? when saw we thee a stranger? when saw we thee sick? or imprisoned? When did we neglect to do our duty? Inasmuch as ye have not done it unto the least of these my brethren, ye have not done it unto me.

This class may have been outwardly very pious, yet everlasting punishment is their doom. This punishment is not their doom because of the sins they have committed, in trespassing, in wronging, in oppressing, in ill-treating; but everlasting punishment is their doom because they have not done. I say, they may be outwardly very pious; they may pray morning and evening, attend church, speak in meeting, pray in the prayer-meeting, help build the meeting-house, and help support the minister; they may deal honorably and uprightly with all men with whom they have to do, yet not do that which is required in this parable, and the result is, they have everlasting punishment. Lord, when saw we thee hungry, or thirsty, or naked, or a stranger? If thou hadst been in our streets, as in those of Bethlehem, how gladly would we have given thee food; how joyfully would we have taken thee in; a stranger hadst thou come to our doors, how we would have welcomed thee! Their Lord was in Heaven, and their covetous and stingy souls did not feel for those around them. But although they may have gone through all the rounds of Christian duty, yet if they fail to do these things, they fail to do it to Christ, and everlasting punishment is their due. The men who oppress the widow and the orphan, those who oppress the poor, however pious they may

profess to be, are not fit to be represented by goats. They are too wicked. See that man who passes for a gentleman who is very pious. He may be the superintendent of the Sunday-school, and one of the elders of the church to which he belongs. He is, outside, a very pious man, and worth a hundred thousand dollars. He pays the minister liberally, helps build the meeting-house, and donates to other charitable objects. But how has he gotten his money? Perhaps by selling goods to the poor, by taking notes, then obtaining mortgages on their farms, and when these could not be paid, by playing the snap game upon them, taking their farms, and after keeping them awhile, selling them for ten times the amount of the debt. In this way has he robbed the widow and the fatherless, and oppressed the poor. Such a man may be covered with a garb of religion, yet he is not worthy to be represented in the parable by the goats. The goats represent a class who may have been outwardly honest, yet because they neglect to do for Christ in the person of his saints, everlasting punishment is their due.

I have read this portion of Scripture because I regard it as setting forth the duties in the great fast that is to be celebrated just before the coming of Christ. One of these duties is to take in the poor that are cast out. The language of the prophet is addressed to the people of God, the repairers of the breach, to those that turn their feet from the Sabbath during the period of the third message, just before the day of the Lord. His statement is, that the trumpet is to be blown. The proclamation of a fast that is not merely a theory of truth, is to be made. The people of God are called to give their attention at this time to labor in their Master's vineyard; to practical lessons and practical duties, to do all they can to save souls and make them ready when the Master shall appear.

When, in this period, under the third angel's message, unpopular truths are to be proclaimed, in many families will there be some who will receive the truth, perhaps a child, it may be a brother or a sister. Other members of the family will oppress them. They will be cast out homeless strangers. Are you willing to take them in, to bring those who are cast out to your houses? Perhaps in no other way has the cause in which we are engaged suffered more than for the want of the proper inducements to persons who are in the fiery furnace of affliction, trembling between duty and the consequences, trembling for fear of the result if they follow the convictions of their minds. There are no hearts open, no doors open; no acts of benevolence and love in this direction are seen. They are left to tremble, to fear, and to give up the truth of God.

Persons who have spent years in the employment of others, in the employment of this or that society, in this or that position, have their minds arrested by the truth. They have the heart to love it and receive it and obey it. They embrace it, but where are the men and women whose souls are drawn out for these afflicted saints? Where are the men that search them out, that assist them, that feed them, that clothe them, that take them to their houses as they would Christ if he were here in person? Seldom found. Could the church of the living God be impressed with the idea that every act of such benevolence, and kindness, and mercy to one of the Lord's poor was done to Christ; could the Marys and Marthas and Lazaruses enjoy the society of these poor outcasts, as they did eighteen centuries ago, how gladly would they engage in the work. But they may enjoy it when this fast is really embraced, and its principles carried out, when the soul is drawn out for those for whom Christ has died. When these are put forth from feelings of benevolence, love, and choice, your hearts may beat with joy equal to that of the three persons that I have named who entertained my Lord; for the promise is, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Shall we work in this direction, and have it said unto us ere long, Come, ye blessed of my Father, inherit the kingdom; for in the persons of the poor and suffering, ye have done acts of

benevolence unto me? Or shall we let our souls dry up and remain dead and unfeeling, though Christ may come to our doors hungry, may walk our streets naked, may be sick, may be in trouble, may be in affliction, in the person of some little one?

Christ naked and shivering in the cool of the night, while the damp dews are falling upon him, and you, with your house filled with every good thing. Christ suffering hunger, you have plenty; Christ sick and in prison, you are well and free; Christ in affliction, you are happy. He comes within your reach, may be to your door, yet you do not think to ask him in. You forget to invite him. He goes away naked, hungry, afflicted, in the person of his saints. Depart from me, ye cursed, into everlasting punishment, is the sentence, for I was sick, I was hungry, I was naked, and ye did not minister to me.

O my friends, the gospel of Jesus Christ is close work. But let me call your attention again to the promises of the prophet. These are rich, full, and abundant. They will repay you for all your efforts in the work, in carrying out this fast. Think of it. Your light to break forth as the morning; your soul to be as a watered garden; you to ride upon the high places of the earth, and to be fed with the heritage of your father Jacob. When you call, He will answer. When you cry, he will say, Here I am. What can I do for you? Is it possible that there is a fast that will do so much for us? That will open Heaven, and call down such rich blessings? God help us to celebrate it. It will richly repay us here. And we who have made so many mistakes, so many blunders, have often felt, Oh for a good friend at our elbow to tell us just what to do! What a fine thing to always do right! The promise of the prophet is, He shall guide thee continually.

Dear brethren, can we thus return to the Lord? And will he thus return to us and stand by our side, ready to bless and guide continually? Is not this very state of things contemplated in the testimony of the True Witness? "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."

But not only is it our privilege to enjoy these gracious blessings here; the promise applies also in the future. Shall we do these things? If so, it will be said unto us, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. The subject is one of thrilling interest. May the Lord add his blessing, and lead us to that position where we may enjoy more faith, more hope, greater assurance, more sacred nearness to God, consecration, sanctification, joy unspeakable and full of glory; and finally may we meet all the flock of God around his throne. Amen.

—As a Father and Saviour, Jesus makes provision for us all. He cannot be partial or circumscribed as men. His love drew him from the skies, and the weakest and poorest may lean upon him, have him for their friend, and share his salvation. S. O. J.

—As God loved his Son no less in the agonizing darkness of Gethsemane than in the radiant glory of the mount of Transfiguration, so, humble believer, he loves thee no less in the sore and fiery trials and dark Gethsemanes than when joy and success attend thy every step. M. C. W.

—Do you know that the circumstances with which you are necessarily surrounded, and the trials you are enduring, are the very ones which the Lord has permitted for your good? It is for you to be calmly victorious right where you are. No change of place or circumstances could do the needed work for you so well. R. F. C.

—To know whatever battles we have lost,
Whatever victories missed on our life's field,
That we have fought as bravely as the most,
And till our strength forsook us, would not yield—
This is our victory.

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.

HONORED HEROISM.

BY ELD. H. D. HOLLENBECK.

On a lone isle, long centuries ago,
A noble man in cruel exile pined,
True to his risen Lord, 'mid all his woe,
Upon whose breast his head had oft reclined;
And who in deepest pity from his throne
Beheld his servant aged, and alone;
And from his courts a glorious angel sent
The faithful one to comfort even there
Through long, long hours and days of banishment,
To open worlds of mystery, and baer,
In vision wrapt, his wondering soul away
From heartless foes, from want and pain and sin,
To the abode of everlasting day,
To stand with joy unspeakable within
The city that the patriarchs of old,
Though pilgrims on the earth, by faith possessed,
With jasper walls and streets of purest gold;
What awe he felt! what rapture swelled his breast!

He saw his Lord,—not worn and bowed, and bruised,
As when on earth his form he had beheld;
But wrapped in pomp, his regal brow diffused
Light that the sun's intensest blaze excelled.
Like the dread sound of many waters rolled
His mighty voice through Heaven's amazing bounds.
Woe to the eyes of man that dare behold,
Woe to the ears that hear the dreadful sounds.
The pilgrim fell in terror at his feet,
And soon had ceased his trembling heart to beat
Had not his Lord's almighty hand endowed
With strength the fainting form before him bowed.

Then on his view strange revelations burst.
As fly the clouds by midday sun dispersed,
So, as before his gaze the future passed,
He saw sin swept in triumph from the earth
Till rolling in its majesty at last
This world was thronged with heirs of heavenly birth—
All things made new; all creatures evermore
God and his Christ with boundless joy adore.
Oh! when the heavenly vision passed away,
When woke the seer to earthly life again,
To struggle on through many a weary day,
To watch and pray, to strive with self, with men,
With devils, hoping, fearing, sorely tried,
Beholding truth malign'd and God defied,—
How doubly drear his exile must have seemed!
How keen the pangs that must have pierced his soul!
How hard at times his yearnings to control,
As the delights awaiting the redeemed,
Through conflicts fierce, through years of slow decay,
Glowed in the light of memory for aye.

But there was work to do for suffering man,—
Sinners for whom the Son of God had died;
He must not dream and pine, but in the van
With faithful, dauntless heroes, side by side,
He must exalt the hallowed cross, and seek
To save the lost, to aid and cheer the weak.
Oh it were sweet, divinely sweet, to gaze
Forevermore upon his risen Lord,
To hear majestic symphonies of praise
In sweetest, grandest, holiest, accord
From heavenly hosts, from all the universe,
Eager his countless wonders to rehearse;
And yet to him 'twere sweeter still to share
His spirit, who, though in the form of God,
Left Heaven's joys to dwell with men, to bear
Reproach and shame; who meekly, firmly trod
Alone the winepress that a guilty race
Might reign with him, the trophies of his grace.
So the worn pilgrim bravely hid his grief,
And humbly taught the mysteries of love,
Deriving like his Lord, supreme relief
In blessed consolations from above,
And in forgetting self in tender care
For souls beset with burdens hard to bear.

And though, when strove his pen at God's command
In part the wondrous visions to unfold,
When at his Master's feet with trembling hand
He laid his work, its utterances seemed cold,
When he recalled each thrilling sound and sight
Of terror, awe, and infinite delight,
Yet oh, as onward wandering ages roll,
The light that from that hallowed parchment glows,
Filling with joy and strength the human soul
Alone can dread eternity disclose.

Oh! thou that dost in cruel exile pine
Because thou wilt obey Jehovah's voice,
His Lord who trod lone Patmos' shore is thine.
As thou shalt read that wondrous book, rejoice,
And know that God regards his lonely ones
With constancy as tender now as then;
Around thee linger Heaven's dazzling sons
To bless thee till thy Lord shall come again.
And lo! they bring thee messages of hope,
Reproof, and counsel; store them in thy breast.
Walk in the light till heaven's portals ope
And welcome thee to everlasting rest.
Aye, remnant seed, committed to your hands
Is work that holy angels fain would do.
Proclaim! Proclaim, He comes! your Lord commands;
Soon shall his glory burst upon your view.

No time for dreams; the night is almost spent;
Day is at hand to banish all your gloom.
Seek ye the Lord with hearts in anguish rent;
Rescue the lost ere Heaven seals their doom.
Proclaim the seal of God's eternal law,
Whose light shall make his scattered people one,
And soon with him who rapt in vision saw
Eternal glory brighter than the sun,
Ye shall redeemed and glorified behold
The jasper walls, the streets of purest gold,
Sweep through the gates with dazzling gems ablaze,
And join the songs of never-ceasing praise
To God and Christ. There, there, the choral tide
Through Heaven's domes eternally shall roll;
Then shall the Prince of peace be satisfied
As he beholds the travail of his soul.

THE CHURCH.

BY ELD. M. C. WILCOX.

How many times we hear expressions from disaffected church-members similar to these: "I am going to leave the church," "Take my name off the church-book," etc., etc. Such but little realize what they say. Some of them think it an honor to belong to a political party, some to a temperance lodge, though both lodge and party be corrupt as depraved human nature can make them. They are willing to be classed with the worldly and pleasure-seeker. They will continue in such organizations and society for years without a murmur. But when their selfish heart is wounded, when the path of self-sacrifice and self-denial grows too strait, or the valley of self-abasement too humbling to their pride, they readily find an excuse, and wish to leave the church.

The church of the living God! how precious it is in his sight! It is likened to the body of Christ. 1 Cor. 12; Eph. 4. It is honored by offices of God's own appointment. Eph. 4:11. It is built upon the Rock, Christ Jesus. Eph. 2:20. It is said concerning it that the gates of hell shall not prevail against it, and that what it binds on earth shall be bound in Heaven. Matt. 16 and 18. But time and space would fail me to recount all the honors and privileges with which God has endowed his church.

To those who would fain leave her sacred joys, would I say, I cannot go with you; neither can I wish you peace; for peace is the heritage of Zion and her children. Dearer than all earthly ties, honored above all nations and societies, is the church of Christ. Higher than the kings and queens of earth are her humble sons and daughters, who shall yet "shine as the sun." I care not for the pomp and show and glitter of earth, if my name but be enrolled as one of the faithful. Reverently and earnestly would we say with the Psalmist, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Her humblest service is greater than the highest position earth can give. In her ranks would I find my place; among her worshipers my highest happiness, gratefully exclaiming, with David of old, "A day in thy courts is better than a thousand." Diligently would we labor in her service; sincerely would we heed her reproofs and admonitions.

I love the companionship of her children. In their society we find the good, the brave, the virtuous, and the pure; while are left outside, the bad, the depraved, the vicious, and the vile. Dearer, closer, stronger than all other earthly ties, is the tie which binds together those who are united by that wonderful bond, conversion to God and Christ. What a leveler it is! It breaks down caste, party, and color lines, distinction of race and nation, and unites indissolubly all peoples, nations, and tongues.

What a family-record has the church! Listed upon her shining pages, are the truly good and great of all ages. The record flashes forth the names of Enoch and Elijah, Abraham and Israel, Moses and Joshua, prophets and apostles, reformers and reformed, in all the ages and eras of the past, to the remnant 144,000. Registered there are more celebrated warriors and kings than ever celebrated a triumph or swayed a scepter; for they have fought successfully the battles of sin and self, and reigned supreme over iniquity of every form and dye. Unknown to the world

now, they shall yet "shine forth as the sun in the kingdom of their Father."

God's hand is over his church for good. The tares and base metals may be scattered among the wheat and precious stones, but the separation will come at last; the base will perish, and the gold and jewels shine forth. It may have been her earthly lot to wander in the wilderness, almost deserted; but she is about to come forth "leaning on the arm of her beloved." She is soon to emerge from the darkness "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." God give me a place in her labors, that I may share her rest. God give me a place in her trials, that I may at last share her triumphs.

IS IT A SIMILAR CASE?

BY ELD. D. T. BOURDEAU.

WHEN we object to going to history or to the Fathers to prove that men should keep Sunday, an institution neither found in nor established by the Bible, we are sometimes met with a plea like this: "You cannot prove the divine origin of the Bible, or show the fulfillment of prophecy without appealing to history." But is this a similar case? We think not. As to the divine origin of the Bible, it is first demonstrated by *intrinsic* proof,—proof found in the Bible itself. In the case of the fulfillment of prophecy, we have first in prophecy itself history given in advance. Do we bring in secular history? In so doing we present a human edition agreeing with the divine, which has the priority every time. No moral duty originates with secular history, or even with prophecy. In these two instances on which the objector would base his plea, we have a starting point in the Bible. But not so in the case of Sunday-keeping.

What we do object to is to giving secular history the priority in settling the matter of religious faith and practice. What we, as Protestants, do enter our solemn protest against, is assigning to secular history and to the Fathers the office that the Almighty has assigned only to his infallible word; following the example of the Pharisees of old and of the Romish church since Christ, in exalting tradition above the Word of God, and making void the commandments of God by tradition. Mark 7, etc. We protest against going to history and to the Fathers to establish a doctrine or a duty not found in the Bible. The moment we do this we leave the platform of Protestantism,—the Bible, and the Bible alone as our rule of faith and practice,—and step on the platform of the Roman Catholic church,—first tradition, then afterward the Bible,—and should, to be consistent, adopt all the dogmas of that church which are based on tradition.

If we are to follow the faith and practices of professors of Christianity in the past, as set forth in history, surely we will have to pursue a zig-zag course. For what have not professors of Christianity believed and practiced?

Therefore we say: First settle the Sabbath question by the Bible. If we go to history, to the Fathers, or to tradition, let it be as a matter of after-consideration. Let us never be guilty of giving to things of a human origin the office and weight which, by right and the nature of things, belong alone to things of God's own creation.

HERE ARE THEY.

BY ELD. F. D. STARR.

ONE prominent, distinguishing characteristic of the company brought to view under the third angel's message is that they keep the commandments of God. Perhaps some may ask: Why is it not stated that here are they that keep the fourth commandment, seeing so many other people profess to keep all but the fourth, and the observance of this commandment draws the dividing line between the two companies? Present developments will allow this matter to remain a query no longer. The position is rapidly being taken by those who reject the message,

that the commandments are abolished, and that we are no longer bound to observe them.

Many who listen to the warning message are believers in the perpetuity of the decalogue, but when they find no other escape from the Sabbath truth, they renounce their position, and place themselves on the side of antinomianism. In vain is their attention called to the fact that in so doing they are abandoning the fundamental principles adopted so generally by the founders of their respective denominations, and the good and pious of past ages; they are determined to make void the law of God.

As they teach that the commandments ought not to be kept, of course it cannot be said of them that they do keep them. It will be emphatically true of the remnant that they keep the commandments, and it will be just as emphatically untrue of all others. The work is closing. The wheat is ripening and so are the clusters of the vine for the wine-press of God's wrath. It is our privilege to stand on the side of the message, on the side of loyalty, and on the side of God.

A CONVERSATION ON PORK, TEA, AND COFFEE.

BY N. J. BOWERS.

(Concluded.)

A. WELL, for that matter, there is poison in everything.

B. I think you are mistaken. How much poison do you think there is in pure rain or spring water? Is there any in the waving field of wheat, in the ripe corn, in potatoes, peaches, pears and fall pippins? No. Your remark is popular, but it is quite delusive.

A. Tea and coffee make us feel better when we use them, which would indicate that they fill a natural demand.

B. Opium, whisky, and tobacco make their devotees feel better when under their narcotic and stimulating influence. Do they therefore fill a natural demand? Tea and coffee do not build up the system. Dr. Smith, whom I have mentioned, and who has conducted experiments in reference to these beverages, classes them with the "nervous stimulants" which supply "little or no nutriment." Many physicians discourage their use. I may mention R. T. Trall, M. D., who is known by his several writings on popular physiology, and on health; Sylvester Graham, —from whom graham bread is named,—the talented author of "The Science of Human Life," a minister in the Presbyterian church, and who both wrote and spoke against their use; also Mr. S. R. Wells, for many years editor of the *Phrenological Journal*, and the author of books of a scientific character. You will find persons of all classes and persuasions, in the churches and out of them, who do not use tea and coffee. So we are not the only people who discourage and refrain from the use of them. We do not stand alone in our opposition to these popular beverages. The reason why those addicted to the use of opium, whisky, and tobacco feel better with than without them, is because they are stimulated by them. While thus stimulated and narcotized, the real condition is not appreciated. When this influence passes off, the bad effects are then experienced, and a fresh supply is in demand. The same is true of tea and coffee, but to a less degree. A man may be knocked on the head until all sense and feeling be lost for a time. It is when he recovers from the immediate effects that he feels his real injury.

A. I do not think I could give up my tea and coffee, I have used them so long.

B. Just decide to stop, and you will. Just make up your mind to quit at once and forever, and the victory is yours. There is as much in *resolving* to do a thing, sometimes, as there is in doing it. I think that what others have done you can do. Thousands have quit the use of these stimulants, and can testify to the benefit received. It is probably not so hard to stop using tea and coffee as tobacco.

A. I understand you people have tea and coffee pledges, and urge people to sign them. I have always been opposed to signing a pledge of any

kind. I have never thought it necessary. What can you say in favor of pledges?

B. Yes, we have tea and coffee pledges, and are anxious to have people sign them. If tea and coffee drinking is hurtful, as I have shown, we ought to stop it. In order to stop we must make up our mind to do it; in other words, we must promise or pledge ourselves to do it. This is right. If it is right to make a pledge with the mind, it is right to make one with the mouth; if it is right to make a verbal pledge or promise, it is right to make one with the hand on paper. This kind of pledge is a promise "materialized," so to speak.

The law has taken up this matter of "paper pledges" that so many object to. Bonds and deeds are such. So is a promissory note. A man borrows a hundred dollars. He pledges his word and honor to pay it back. This is all right, but the lender would rather have it on paper. A pledge on paper *binds tighter*. I have sometimes thought that this may be the reason why some object to making such pledges. It may be that you have signed a pledge of some kind some time during your life, and have not seriously objected, either. There are cases in the Bible where promises had their visible pledges or witnesses. See Gen. 9:12-17; Josh. 24:24-27; 1 Cor. 11:26.

A. I have heard that you make the tea and coffee question a test of church membership. Is this so?

B. No. This report is often raised against us. We take people into the church who use tea and coffee. Nor do we disfellowship any for using them. We try to convince our people who use them that it would be better not to use them. This is as far as we go. The most of our people have discarded the use of them, however.

A. Well, this entire pork and tea and coffee question is a new thing to me. If these articles of diet are hurtful, I ought to leave them off. The Bible tells us we must eat and drink to the glory of God. This we cannot do in putting unhealthy food and drink into our systems. This idea just occurred to me. I see it all plainly now. I promise by the grace of God to lay aside all hurtful habits, and I want your prayers.

B. I am truly glad to know, my dear friend, that you have made the resolution, and may God bless you, and help you to carry it out.

SELF-JUSTIFICATION.

BY E. HILLIARD.

WHEN man finds himself involved in sin and the snares of Satan, it has ever been his natural disposition to lay the blame on some one else. In all the dissensions that have arisen among church members, there is scarcely an individual to be found who sees his faults, and is willing to acknowledge that he is the man that is to blame. "Bro. A. did so and so, or I should not be in the condition that I now am." Or, "Bro. B. said this, or that, and therefore I feel fully justified in taking the position that I do; and until Bro. B. shall acknowledge his fault and make the matter right, I cannot fellowship him, or worship in the same church to which he belongs."

We not unfrequently hear the above language uttered almost verbatim by one whose name is recorded on the church book among those of Christ's followers. My brother, let us consider a moment. Has your brother power to cause you to sin? Does your salvation depend on a confession from Bro. A. or Bro. B.? Had the plan of salvation been based upon such a method, Christ would never have come down to this earth, and suffered the abuse that was heaped upon him by mankind. Did not Judas openly sell his Lord, and did not Peter deny him? But did Jesus feel that he could not take another step toward completing the plan of salvation because of their treachery? Let us be careful to examine ourselves, and see if we are not in the fault.

Adam laid the first charge brought against him upon Eve. When God entered the garden after the transgression, he called to Adam,

"Where art thou?" Adam replied, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Sin brought not only shame, but fear also. God knew the whole affair from the beginning; but that he might cause Adam and Eve to more deeply realize their guilt, he traced the sin to its fountain-head. He asked, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam replied, by charging his transgression upon the woman: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." God did not immediately curse Adam, although he was guilty, but turned to the woman, and said, "What is this that thou hast done?" Depraved nature was again displayed. All the wisdom they had gained through their disobedience was a knowledge of evil, and a disposition to avoid its consequences. Eve laid the fault upon the serpent, saying, "The serpent beguiled me, and I did eat."

The sin had now been traced to the source whence it originated, and God began to declare the penalty. He first pronounced a curse upon the serpent, for whom there was no hope or mercy; and then, to encourage the victims of his deception, he gave the promise of the Messiah, through whom they and their descendants might have redemption: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Sentence was next pronounced upon Adam and Eve, in the order of their transgression, and according to the degree of their guilt, notwithstanding the effort of each to lay the blame on another. Did not Satan tempt them to sin? Does he not tempt us to sin? Most assuredly. Then if God pronounced a curse upon our first parents for yielding to the tempter, will he not condemn us, however much we may seek to lay the blame of our offense at the door of Satan or our erring brother?

THE PRAYER OF FAITH.

BY MRS. RETTA WEATHERBY.

TIME after time I have read these words during many years of bodily suffering,—read them thinking they were meant for some one else, not for me. I have been greatly blessed in trusting in the promises of God relating to my spiritual well-being, not realizing that those promises concerning our physical welfare could be appropriated and enjoyed by us, if we would believe them.

For weeks I have not been able to be off from my bed but a small portion of the time; and the 18th of September I was so low I thought my last hour had come. But the Lord mercifully revived me, although I continued very weak till the evening of the 23d of the same month, when I was led to ask the Lord to heal me of all my disease, and make me whole. I asked my children if they believed God could make me well. They said, Yes. I told them to pray that the Lord would heal me. I then prayed earnestly that the Lord would grant our prayers, promising that my life should be devoted to his service. My faith became strong in his willingness to answer our request, and these blessed words came to me over and over again, "It is the Lord's good pleasure to restore you to health." And the words of Christ, also, were often forcibly brought to mind: "Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?" I felt assured that God would heal me, and the next morning I felt that he had indeed given me the answer to my prayer. With joy I arose and assisted in the work about the house; and never in all my life have I experienced such peace and happiness as filled my soul. The love I had often prayed to feel for the dear Saviour, filled my heart with over-flowing gratitude for his love to me. I am free from every pain, and am growing stronger every day.

Thanks be to God "who healeth all my diseases" and maketh my heart to rejoice in his love. I will declare his goodness and mercy to all his people. Praise the Lord, and give honor and glory to his name.

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.

THE SABBATH.

BY MRS. P. ALDERMAN.

O hallowed hours divinely blest,
Secured to us by God's behest.
A weary march were life below
Did not our Sabbaths cheer us so,—
A rest more sweet than all beside,
Returning true whate'er betide.
No foe has power to intervene
Or step the sacred hours between.
No wily foe has power to stay
Thy sure return, sweet Sabbath-day,
From evening shade to evening shade,
They come with holy incense laden,—
So calm and sweet, divinely clad,—
These hallowed hours to make us glad.
We drop our labor and our care,
And find a rest in praise and prayer.
The home to which the righteous go
The weekly cycle still will know;
And Heaven itself more blest will be
For Sabbaths of eternity.

A RIDE WITH THE DEACON.

NOT with Josiah Tait, for a Sabbath-school missionary could not "ride in the same cart" with the Farmersville croaker without "falling out."

My deacon's name we will call Smith (so as to keep this fuss in the family); he had also been elected superintendent of the Sabbath-school; he could talk well and pray well. The deacon met me at the station with his "one hoss shay." We were to have a long ride over the prairie together; and the only ears besides our own to hear the conversation were those belonging to "old Neddy," the horse, who continually turned his "auricular appendages" toward us, seemingly very much interested in what we were saying. I ventured the opening remark of our talk,—

"So the elder has resigned?"

"Yes," said the deacon, "we could n't raise enough money for him."

"What's the trouble?"

"We're all poor on this prairie."

Just then we came to a farmer leaning over a fence. His question to the deacon was,—

"What's wheat worth at the station to-day?"

"Dollar and a quarter for number two," answered the deacon.

After a few questions concerning their stock, corn, oats, etc., the easy-going horse was exhorted to "Get up." Resuming our conversation, I asked,—

"Have you a pretty good wheat crop this year, deacon?"

"Yes, a very fair crop, about twenty-five bushels to the acre."

I then carefully put the question, "You have n't used all your land for wheat, have you?"

"Oh, no, I put sixty in wheat and the rest in oats and corn." This occurred after last year's harvest.

I again carefully inquired, "Are most of the members of your church farmers?" and quietly took my memorandum-book and pencil from my pocket.

"Yes, they are mostly farmers; there is Bro. C, who keeps the village store, and Bro. A, who owns the mill, and several others who are not farmers."

I jotted down the deacon's sixty acres of wheat, with twenty-five bushels to the acre, and soon figured the amount of money the old gentleman would receive for his wheat alone, and found it amounted to \$1,875. I then asked the deacon if he knew about how many acres of wheat his neighbors had, and learned that Bro. D. had eighty, Bro. E. seventy-five, Bro. F. one hundred, Bro. G. sixty, Bro. H. ninety, Bro. I. one hundred and twenty, Bro. J. seventy-five, Bro. K. eighty, and Bro. L. sixty.

"Is that high or low estimate?" I asked, shutting up my book and placing it in my pocket.

"Well, I think I am safe in saying it is about

right; but," added the deacon, "tell me what you put down those figures for in that little book you've just hid away in your pocket."

"Oh," I replied, "I am just getting a few notes for my sermon to-morrow."

"That answer is n't one bit satisfactory. Now I want you to tell me what you wanted those figures for?"

I said, "Just wait a minute, deacon, and tell me who gave the sunshine and rain and such favorable weather for the wheat crop?"

"Why, the Giver of all good things, of course," replied the deacon.

"Well, deacon, do you know what the promise is that secures well-filled barns?"

He could not "call it to mind just then."

Opening my Bible at the third chapter of Proverbs and ninth verse, I read as emphatically as I could, "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled;" and quietly asked, "Deacon, do you know the Lord has many children who read that last fruits?"

No answer was given. After a little meditation the old gentleman asked, "Well, how much ought a Christian to give, anyway?"

I said to the good man, "Suppose when I reach your house I take ten oranges from my satchel and say to your youngest daughter, 'Here, Edna, are ten oranges. I want you to give me one back.' Now what would you say if Edna refused to give me one orange?"

"Why, I'd whip her if she didn't come straight to you and give you the largest one of all."

"Well, now, deacon, do you think our Father has any children who need to be whipped for not giving him at least one-tenth of all he gives them in this world?"

"It does seem as if every child of God ought to be willing to give at least a tenth, but they won't do it," and the good man said the closing words with truthful emphasis.

"Now, deacon, I'll tell you why I put down those figures you so willingly gave concerning the wheat crop of your so-called poverty-stricken church;" and took my memorandum book from my pocket, "I have asked nothing about the crops of corn, oats, potatoes, nor of the stock raised by these ten members of your church. Let the profits of them pay all the expenses of raising the wheat crop, though you see that such a step is robbing the Lord of the first-fruits. Nothing has been said about the incomes of the other thirty members of your church. The number of acres of wheat planted by these ten members is eight hundred. You say the average number of bushels to the acre is at least twenty-five; that makes twenty thousand bushels, and the price of wheat at the station, to which this wheat will be hauled in the next two weeks, is one dollar and twenty-five cents, with a prospect of going higher. Now, that makes the amount of money which will come into the possession of these ten members, the nice little sum of twenty-five thousand dollars; and if they paid the Lord his tenth, your treasury would have in it twenty-five hundred dollars with which to pay a number-one pastor, and make liberal contributions to all our benevolent societies."

"Old Neddy" turned into the roadway leading up to the well-managed farm of the deacon, who remarked as he took my satchel out of the "shay,"—

"Figures are awful stubborn things, and your mathematical calculation shows very plainly that we are not so poor as we like to make ourselves out to be sometimes. But let us go in and see if wife has that big pitcher of milk ready for the Sabbath-school missionary."—*Uncle Boston in The Standard.*

—No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.

—God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*

Choice Selections.

NIAGARA FALLS.

[The following poem, considered to be the best ever written upon Niagara Falls, was composed by John Gardiner Calkins Brainard, the editor of the Connecticut *Mirror* of Hartford from 1822 to 1828. He was a native of New London, was educated at Yale, and died of consumption at 28. He is said to have "dashed the poem off" in the printing office while the compositor was waiting for copy. It is a curious fact that he never saw Niagara, and never was nearer to it than 450 miles.]

The thoughts are strange that crowd into my brain
While I look upward to thee. It would seem
As if God poured thee from his hollow hand;
Had hung his bow upon thy awful front;
Had spoke in that loud voice which seemed to him
Who dwelt in Patmos for his Saviour's sake,
The sound of many waters; and had bade
Thy flood to chronicle thy ages back,
And notch his centuries in the eternal rocks.

Deep calleth unto deep. And what are we
That hear the question of that voice sublime?
Oh! what are all the notes that ever rang
From war's vain trumpet by thy thundering side?
Yea, what is all the riot man can make
In his short life to thy unceasing roar?
And yet, bold babbler, what art thou to Him
Who drowned a world, and heaped the waters far
Above its loftiest mountains? A light wave
That breaks and whispers of its Maker's might!
—*Christian at Work.*

CONSISTENCY (?).

ATTENTION is being directed to the fact that the wooden and iron idols worshiped in Africa and India are being largely manufactured in England, and that they are not unfrequently shipped in the same ship that takes over Bibles and religious tracts. It is claimed that they are not made by the same parties, so that the charge of inconsistency does not lie against them. But there is strong presumptive evidence that the idols are made by confessedly Christian men, which is as inconsistent as the sad fact of which we have some knowledge, that more than one trustee of a Total Abstinence Society is given to bibulous habits.—*Sel.*

ANOTHER ARCTIC FAILURE.

THE apprehensions which we expressed a few weeks ago in regard to the fate of the Greely polar expedition, and of the search party sent out last June, have been realized sooner even than we expected. Dispatches from Newfoundland report the arrival there of the U. S. steamer Yantic with the search party on board which originally sailed in the Proteus. The Proteus, it is stated, was crushed in the ice, and had to be abandoned between Cape Sabine and Cape Albert in Smith's Sound, July 23, only three weeks after she left St. Johns. All the party were saved, and made their way along the eastern shore of Smith's Sound to Cape York, thence across Melville Bay to Upernavik, reaching there August 24. This voyage, which covered nearly a thousand miles, was one of great hardship and peril. The open whale-boats, in which the trip was made, encountered storms and ice, and were threatened nearly all the time with immediate destruction.

As the matter now stands, Lieut. Greely is no better off than he was before, except that a *cache*, containing such stores for his relief as could be saved from the wreck, was made at the point where the Proteus foundered, and before the search party began their retreat. Whether he can ever succeed in reaching this, however, is extremely doubtful, and the fate of Sir John Franklin, Lieut. De Long, and the other gallant explorers who have never come back from the frozen North, seems likely to be that of his enterprise also. This almost inevitable termination of the polar expeditions ought to have long since led to their abandonment on the part of humane and intelligent governments. All the scientific results which can be attained by a "circumpolar" system of observation are of not the slightest importance when compared with the loss of the Jeanette and the Proteus, and the hardships which the survivors had to undergo. When all that is practicable to rescue Lieut. Greely and his party has been done, let us hear no more of Arctic expeditions. The United States army and navy are not so large that they can afford to sacrifice their best men to the polar craze.—*Sel.*

The Sabbath-School.

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

LESSON FOR THE FIRST SABBATH IN NOVEMBER.

(See *Instructor* for Oct. 24, 1883.)

NOTES, CRITICAL AND PRACTICAL.

(1 Cor. 1; 2:1-3.)

PLACE AND TIME OF WRITING THIS EPISTLE.—The place from which this epistle was written was Ephesus. This seems evident from a comparison of several texts. By comparing Acts 18:24-28 with 1 Cor. 16:8, 9, 19; and 1 Cor. 1:12 and 16:9 with Acts 19:1, 13, 17, 20, it will be seen that the coincidences related by Paul and Luke show plainly that the epistle was written at Ephesus. Barnes says, "It has been uniformly supposed that this epistle was written at Ephesus." As regards the time, Barnes in his introduction has the following: "The circumstances which have been referred to in regard to the *place* where this epistle was written, serve also to fix the *date* of its composition. It is evident, from chap. 16:8 that Paul purposed to tarry at Ephesus until Pentecost. But this must have been written *before* the riot which was raised by Demetrius (Acts 19:23-41); for immediately after that Paul left Ephesus and went to Macedonia. Acts 20:1, 2. The reason why Paul purposed to remain in Ephesus until Pentecost, was the success which he had met with in preaching the gospel. Chap. 16:9. But after the riot excited by Demetrius, this hope was in a measure defeated, and he soon left the city. These circumstances serve to fix the time when this epistle was written to the interval which elapsed between what is recorded in Acts 19:22 and 23. This occurred about A. D. 56 or 57. Pearson and Mill place the date in the year 57; Lardner in the spring of the year 56."

Chap. 1:1. *Sosthenes our brother.*—By reference to Acts 18:17, it will be found that Sosthenes was a native of Corinth, and a Jew. He was evidently friendly throughout Paul's stay at Corinth, as the apostle was freely allowed to preach in the synagogue. Acts 18:4. Sosthenes' persecution was doubtless an aid to his conversion, and he probably accompanied Paul to Ephesus as an amanuensis, or scribe.

Ver. 2. *With all that in every place.*—It is impossible to confine the writings of the holy men of old to the times in which they lived. Their prophetic field embraced all the troubled future of the world. It was not to the Corinthians alone that this epistle was addressed, though doubtless there are instructions in the epistle which applied only to that church. The apostle's introduction, verses 1-9 inclusive, is to all the Christian church from his time to the coming of our Lord Jesus Christ.

Ver. 12. *Cephas.*—Peter; Cephas means a stone, as does also Peter. See John 1:42.

Ver. 17. *Christ sent me not to baptize.*—That is, baptizing was not his principal business. *Not with wisdom of words.*—Margin, speech. He did not win souls by sophistry, casuistry, or pleasing eloquence. If he had so done, he would have received the honor, and the glory of the cross would have been hidden; but he preached Christ, repentance, and faith,—that which was contrary to the carnal heart, and the honor was accorded to God. The plan of salvation was foolishness to those who expected to solve it by their own wisdom, a stumbling block to the haughty, hypocritical Jews; but to those who were saved, "Christ the power of God, and the wisdom of God." See following verses.

Chap. 2:2. *I determined not to know anything among you.*—Not that the apostle knew nothing else except the gospel, but that his chief business was to present Christ. The word translated "not to know" is rendered by Doddridge, "appear to know," by the Emphatic Diaglott, "to make known." See also Campbell and McKnight.

PRACTICAL NOTE.

How insignificant is the wisdom of this world compared with what the Lord counts wisdom. Mankind is prone to despise the ignorant and unlearned; but the ignorant and unlettered beggar, if he has but learned humility, repentance, faith, obedience,—in short, if he has learned Christ,—is wiser in the sight of Heaven than he that is lacking these things, though he be chief in worldly wealth, honor, and wisdom. This is the one great thing which we should learn from this lesson.

It should not surprise us that great men fall, or that worldly-wise men go down before the enemy of righteousness. Salvation rests not in the wisdom of the world, but in the power of God. He who builds upon this foundation, and with a humble and contrite heart learns of Christ, is anchored where no storm or tempest can move him. He will prove in his life the truth of the passage, "The foolishness of God is wiser than men; and the weakness of God is stronger than men."

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark. 16:7.

BEYOND.

NEVER a word is said,
But it trembles in the air,
And the truant voice has sped,
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eyes,
But like flashes of the sun,
They signal to the skies;
And up above, the angels read
How we have helped the sorer need.

Never a day is given,
But it tones the after years,
And it carries up to Heaven
Its sunshine or its tears;
While the to-morrows stand and wait,—
The silent mutes by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far away.
—*Henry Burton in Sunday Magazine.*

NEBRASKA T. AND M. SOCIETY.

FINANCIAL STATEMENT.

ASSETS.

Value of building,.....	\$1,301.30
“ “ fixtures and furniture,.....	193.43
“ “ lease paid up,.....	21.87
“ “ insurance on building paid up,.....	22.50
“ “ “ goods paid up,.....	25.83
“ “ building pledges unpaid,.....	861.50
“ “ tract “ “.....	1,912.10
“ “ merchandise on hand,.....	2,104.51
Due from districts,.....	920.88
“ “ ministers and agents,.....	303.46
“ “ Conference,.....	146.73
“ “ other sources,.....	30.70

Total, \$7,744.31

LIABILITIES.

Due S. D. A. P. A.,.....	\$1,529.91
“ Pacific Press,.....	677.95
“ on general merchandise,.....	603.33
“ “ building,.....	90.00
“ Nebraska Conference,.....	840.00
“ ministers and agents,.....	474.89

Total, \$4,216.33

Balance in favor of Society,..... \$3,528.48

Received on pledges, donations, book sales, etc., at the last camp-meeting:—

Tract fund,.....	\$946.50
Tent and camp-meeting fund,.....	308.00
Building fund,.....	285.00
British mission,.....	99.00
Scandinavian mission,.....	207.00
European mission,.....	313.00
International Tract Society,.....	765.00
Book sales, etc,.....	1,065.00

Total, \$3,988.50

S. E. WHITEIS, Sec.

VERMONT T. AND M. SOCIETY.

THE twelfth annual session of the Vermont T. and M. Society was held in connection with the camp-meeting at Montpelier, Aug. 31 to Sept. 5. The first meeting was called Aug. 31, at 10 A. M. The President in the Chair. Prayer by H. Peebles. Minutes of last session read and approved. The President, being authorized, appointed the usual committees. I. I. Kimball was appointed auditor.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 3, AT 5:30 P. M.—Prayer by Eld. Van Horn. Minutes of last meeting read

and approved. The report of labor for the year ending June 30, 1883, was given as follows:—

No. of members,	252
“ “ reports returned,	307
“ “ members added,	17
“ “ “ dismissed,	3
“ “ missionary visits,	700
“ “ letters written,	707
“ “ Signs taken in clubs,	207
“ “ new subscribers obtained,	377
“ “ pages tracts distributed,	114,328
“ “ periodicals distributed,	9,942

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand Aug. 31, 1882,	\$396.03
Received on periodicals,	452.93
“ “ sales,	182.29
“ “ membership, donations, etc.,	137.43
“ “ missions,	70.00
Total,	\$1,238.68

CASH PAID OUT.

To S. D. A. P. A.,	\$345.54
“ Pacific Press,	405.77
“ N. E. T. and M. Society,	300.00
For general expenses,	14.97
Cash on hand to balance,	172.40
Total,	\$1,238.68

FINANCIAL STANDING.

Value of publications on hand,	\$305.85
Due from districts,	325.00
“ “ canvassers,	65.35
“ “ individuals,	3.55
Total,	\$699.75
Due S. D. A. P. A.,	\$ 89.35
“ Pacific Press,	102.66
“ N. E. Association,	234.92
Total,	\$426.93
Balance in favor of Society,	\$272.82

The Committee on Nominations reported the following persons who were elected to their respective offices: For President, A. S. Hutchins; Vice-president, R. S. Owen; Secretary and Treasurer, Lizzie A. Stone. Directors: Dist. No. 1, H. W. Pierce; No. 2, G. W. Page; No. 3, C. C. Drown; No. 4, C. K. Drury; No. 5, L. W. White; No. 6, Mrs. Z. B. Chipman.

The Committee on Resolutions presented the following:—

Whereas, The T. and M. Society in the providence of God has become a channel through which much good is being done to reach honest souls by the truth, and one of the efficient means of carrying the third angel's message to the world; therefore—

Resolved, That we encourage this work all through the Conference, and pledge ourselves to sustain it by our influence, and prayers, and our means.

After instructive remarks by Eld. Van Horn, the resolution was adopted.

The question arose as to who should bear the expense of the tracts used by the canvassers. This, with other questions in regard to the canvassing work, was referred to a committee, who were to consult with Eld. Butler, and report at the next meeting. It was recommended that the President and Vice-president assist the canvassers in selecting their future fields of labor. It was also remarked that the granting of licenses to canvassers did not debar others from engaging in the work. All have the privilege of working as the Spirit of God may prompt them.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 4, AT 6 P. M.—Minutes of last meeting read and approved. The committee appointed at the last meeting recommended that the State Society provide the canvassers with tracts through the librarians in their respective districts.

Adjourned *sine die*. A. S. HUTCHINS, Pres.
LIZZIE A. STONE, Sec.

REPORT OF DAKOTA T. AND M. SOCIETY.

For Quarter Ending Oct. 31, 1883.

No. of members,	225
“ “ reports returned,	83
“ “ members added,	4
“ “ “ dismissed,	1
“ “ missionary visits,	67
“ “ letters written,	141
“ “ Signs taken in clubs,	62
“ “ <i>Stimme</i> “ “ “	21
“ “ new subscribers obtained,	22
“ “ pages tracts and pamphlets distributed,	17,729
“ “ periodicals distributed,	1,028
“ “ annuals	20

Received on membership and donations, \$50.93; on book

sales, \$121.47; on pledges to T. and M. Society, \$85.25; on periodicals, \$137.51; on general sales, \$136.56; on reserve fund, \$160.80; on International T. and M. Society, \$96.50; on English mission, \$63.00; on European mission, \$29.00; on Scandinavian mission, \$27.00; on other funds, \$21.39.

ALICE BEAUMONT, Sec.

THE GOOD HEALTH.

THE opponents of Seventh-day Adventists sometimes charge them with being one-idea men. In doing so they blunder egregiously. Most of the reformed denominations of the present day owe their existence to a prominence given to some one particular tenet of their faith. Not so with Seventh-day Adventists. In their faith is found not simply one truth but a whole system of truths which are either peculiar to them, or which find in them their most earnest and courageous advocates. Take, for example, the Sabbath, the sleep of the dead, the coming of Christ, the sanctuary question, the Judgment before the advent, health reform, and spiritual gifts. Here are seven doctrines which are grouped together in the faith of Seventh-day Adventists, and yet each one of them is of more importance than many single tenets, the special advocacy of which has brought whole denominations into being. In this breadth and multiplicity of significant views, we have a right as a denomination to modestly glory. There is, however, a danger that as individuals we shall lose sight of the real breadth and scope of our work, and yield to the temptation to single out some particular phase of our reform, and push that to the exclusion of everything else. This temptation is a strong one, and should be resisted by all. Should it be yielded to, the sure result would be the narrowing up and dwarfing of the individual so yielding. To avoid this danger, we should seek to magnify in turn each of the points of our faith; or rather to exalt each, at one and the same time.

This line of thought has been suggested by the apparent apathy at the present time, on the part of some in the health reform. A few years ago all were alive to its importance. Now there are but few who seem to be impressed particularly with its significance. Notwithstanding this fact, it is just as worthy of attention as it ever was. It is opportune in every respect, and has come among us to stay. Of this we are satisfied, not only by the special light which we have received upon this subject, but also by the very nature of the reform itself. We are living in an age of the world proverbial for its gluttony, its adulteration of food, its unhygienic conditions generally, and the consequent feebleness of men and women, and the extreme brevity of human life. In view of these facts, there are but few grander reforms than that which relates to health.

He who goes forth to lead men to make such changes in their diet and habits as will contribute to health, long life, and happiness, is a benefactor indeed. His is a labor which will bring upon him the benedictions of those who by example and precept he shall be able to lead into the flowery paths of temperance and health.

Thus much by way of illustrating the dignity and the importance of the health reform. The next question to be considered is that of the means which can be employed in getting our peculiar views on the subject of health before the people. Here we need not delay long. We have a monthly magazine entitled *Good Health*, which is exactly adapted to the work in question. It is ably edited, furnishing such a presentation of the subject of health reform as will commend it to the favorable attention of intelligent readers. Besides this, the magazine in question exactly meets a felt need of the hour. In every community there are scores who only need to be invited to subscribe for it in order to induce them to do so. I have before me a letter from a brother in another State who has been canvassing for "Thoughts on Daniel and the Revelation." In connection with that work he has prosecuted a canvass for *Good Health*. The result is that with but little difficulty he secured in a brief space of time fifty-seven subscribers for the latter. In this he has imitated the market gardener who, having gathered one crop from a given plot of ground, immediately turns over the soil, sows his seed, and in a few weeks gathers another of equal value. Why cannot other canvassers go and do likewise?

We would, however, by no means be understood as intimating that this work should be confined to canvassers for books and periodicals. The rank and file of our brethren and sisters should be

engaged in this work. Every community where they reside should be thoroughly canvassed for *Good Health*. Few efforts could prove more beneficial to those communities themselves, and few would render public sentiment therein more favorable to the reception of the whole system of the present truth. W. H. LITTLEJOHN.

ENCOURAGING.

WE are encouraged to hear from several in Ohio who are canvassing for the *Signs*, to begin Nov. 1, and continue four weeks, for twenty cents. We trust there are many others from whom we have not heard, who are engaged in like manner. We hope for a large list for November. But right here we desire to say, let no canvasser think he has done his duty when he has obtained the monthly subscriptions. The securing of renewals for one year, or nine, six, or three months, should be looked after faithfully. It is to the permanent subscription list that we must look for the greatest and most substantial results. While we desire to see a large number of monthly subscriptions obtained, we would not urge any one to secure more than they can faithfully look after. Take time when visiting your subscribers to furnish the interested ones with tracts or other reading matter they may desire. Have the Spirit of Christ with you and in you, and then you will be able by your words and looks to impress conscientious souls with the importance of the work in which you are engaged. May the blessing of Heaven rest upon all, that the work of each may be wrought in the Lord.

Address me at Battle Creek, Mich., Box 1192.
H. A. ST. JOHN.

CANVASSING IN MAINE.

AT our annual meeting we were agreeably surprised to meet Bro. Wm. J. Boynton, who had come to give us instruction in canvassing for *Signs* and "Thoughts." We joined his class, and at the close felt in our hearts to thank God for the valuable instruction we received.

Feeling that the instruction received would be of little value unless reduced to practice, we came here Sept. 17, and began to canvass for the *Signs* and "Thoughts." We have received sixty-nine monthly subscriptions for the *Signs*, one for three months, and three for one year. We have also obtained one subscription for the REVIEW, one for the *Stimme*, and two for the *Instructor*, all for one year; and have taken twenty-five orders for "Thoughts." The people seem interested to read, and we hope to see some obey.

The Lord has blessed us by his Holy Spirit. We pray that his blessing may still attend the work here, as well as in all the great harvest-field. Brethren, we need your prayers.

S. H. WHITNEY.
Bath, Oct. 11. S. H. LINSCOTT.

—The prayer may be short; but if it come hot from the heart of one in the thick of the battle, will it not reach the ear to which it is sent? A few words—Lord save us! we perish—roused up the Redeemer to save his disciples from the devouring sea. Ah! these prayers of men that struggle are dear to Him that hears them; they consecrate a life, they make a man's heart a very church or temple in which worship is continually offered. These are not days when the more useful minds can find leisure for such retirement and self-communing. But to carry the praying heart about with us into all that our hands find to do, is the special need of our time.—*Archbishop of York.*

—There stands in the garden of old St. Mace
A sun-dial quaint and gray;
And it takes no heed of the hours that dark
Pass over it day by day.

It has stood for ages among the flowers,
In the land of sky and song;
"I note none but the cloudless hours,"
Is its motto the whole day long.

So let my heart in this garden of life
Its calendar cheerfully keep,
Taking no note of the sorrow and strife,
Which in shadow across it creep;

Content to dwell in this land of ours,
In the hope that is twin with love,
And remember none but the cloudless hours,
Till the Day-star dawn from above.

—William Croswell Doane.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 23, 1883.

URIAH SMITH, Editor.

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

GIVING WAY.

UNDER the names of "religious development," "modern thought," "advanced science," etc., a change is taking place in the religious world, the significance and strength of which are, perhaps, hardly apparent to the casual observer. One after another of those who have been, and are still, regarded as responsible leaders and guides in the religious world, are making concessions to the demands of so-called science, which are a virtual surrender of the whole scheme of revelation and redemption. This, we are told, has been the cry at every new astronomical or geological discovery, and yet theology has adjusted itself to the new scientific theories and been none the worse for it in the end.

Granting all this, does it follow that there never can be demands made in the name of science which, if granted, would undermine the very foundations of the Christian system? Or shall we make concessions in this direction, till we can go as far as Henry Ward Beecher goes, when he says that there are no infidels; that what is called infidelity is only another form of Christian belief. Only a step more is required to meet the extreme claim of spiritualists, that there is no sin, and that all evil is only "undeveloped good."

We had always supposed that Christianity did possess some fundamental principles; that among these were a belief in the authenticity and credibility of the Scriptures of the Old and New Testaments, a recognition of the fact that man by sin has fallen and must depend upon a Redeemer for his future well-being, and that Christ has provided the requisite atonement for all who will accept of it. But a claim is now put forth in the name of science, which confessedly antagonizes and destroys these great principles. Evolution affirms that man exists not by special creation, but by development from lower animal forms. If this is so the record in Genesis is untrue; there has been no fall; the Bible is a fable, and Jesus Christ was an impostor. This issue bears no comparison whatever to any that has ever been raised on the subject of astronomy or even of geology. There can be no adjustment here. It must be either teetotal denial or unconditional surrender; and the present outlook shows the religious world leaning rather to the surrender than to the denial.

H. W. Beecher avows himself an evolutionist; and among his first utterances thereafter, he speaks of the fall of man as recorded in Genesis as a "fabulous disaster." If that is fabulous, the entire Scripture record is fable; for it all proceeds upon that hypothesis; and the whole plan of redemption is an idle dream; for it is all provided to remedy that evil:

When men in high positions stand ready to accept theories the result of which is acknowledged to be such as above stated, it is time for the friends of truth and righteousness to be alarmed.

And now another name appears, no less than that of Dr. McCosh of Princeton, in the list of those who indorse the theory of evolution. The *Elmira Sunday Telegram*, of recent date, says:—

"The gradual adjustment which is taking place between Christianity and the theories of evolution is one of the most interesting features of modern religious development. An able pamphlet on this subject recently published by Dr. McCosh, of Princeton, shows the present aspect of mutations.

Dr. McCosh is a Christian thinker of acknowledged power. He does not, like Henry Ward Beecher, leap at a bound into the hypothesis of evolution, but goes into it slowly, step by step, proving each advance to his own satisfaction. His attitude is that of one who would reject evolution if he conscientiously could, but who finds it up to a certain point irresistible."

The very fact that these men are persons of acknowledged mental strength and power, is what will give them great influence to lead the masses in a wrong direction if they are wrong. This is more fully stated in the following paragraph:—

"Theology took its stand on the special creation of man. It would not admit his descent through evolution from lower animal forms. But recently it has shown signs of yielding upon this point. The Dean of Westminster said at Darwin's funeral that the doctrines of evolution were not hostile to Christianity. Henry Ward Beecher proclaims himself as a believer in evolution, and now the careful Dr. McCosh, by strict logic, cautiously reaches virtually the same point. What these big men boldly declare, the smaller ones will soon begin to see."

It is a sad fact that the masses allow the men who are esteemed great, to do all their theological thinking and formulate their creed for them. We expect the result will be as here stated, and that smaller men and much of the rank and file of the religious world will follow the lead of these men.

What is involved in still retaining these men in their ecclesiastical positions, is set forth in another paragraph from the same article:—

"The church will not fall, but it must be underpinned with new foundations and supported with new buttresses. For, see how much Henry Ward Beecher has discarded—how much Heber Newton has abandoned; and yet, they remain as ministers of the gospel and exponents of Christianity. The churches that retain them thereby recognize that neither the doctrine of the atonement nor the inspiration of Scripture is essential."

No one can say that this is not a just conclusion in regard to their belief in the atonement and inspiration; but what would the churches have thought of such doctrines twenty or even ten years ago? Again we quote:—

"If man sprang from simpler animal forms, rising by successive steps above his ancestry to his present high position, then there was no 'fall of man,' and this, Dr. McCosh would admit, must undermine the doctrine of the atonement. Henry Ward Beecher boldly takes this ground. He abandons the atonement as inconsistent with evolution."

The rapidity with which this change is to be effected, according to the expectation of its friends, may be gathered from this paragraph:—

"But the fact that some eminent divines have openly accepted evolution and all its consequences, and still not only maintain their Christian faith, but preach it with renewed power, shows that others may do so, and that the change may come more swiftly than most people now suppose."

We think our friends are warranted in expecting this religious revolution in the short time they indicate; for the barriers of faith seem to be everywhere giving way. That men who have been set as defenders of the citadel of Christian truth should manifest such a readiness to receive doctrines so utterly subversive of all that evangelicism has held so essential and so dear, seems almost unaccountable. It is phenomenal. We think, however, that there is one ground of explanation; namely, that that being who is the great impersonation of darkness and error, is working with demoniac energy, and taking men captive at his will. No one can deliberately and blindly place himself on his ground without falling under his power. As already remarked, it is but a step

further to the baldest claims of spiritualism; and we look for the result of this movement to be the engulfing of the major part of the religious world virtually by the spiritual philosophy, through which will be manifested great power. And then will come the fulfillment of Rev. 18:1-4.

Thus, in whatever direction we look, whether to the physical, the political, or the religious world, we stand on the threshold of an epochal crisis.

THE MISSOURI CAMP-MEETING.

THIS meeting was held at Higginsville, a station where the Chicago and Alton R. R. crosses a branch of the Mo. Pacific. The camp was pitched upon the fair-ground, three-fourths of a mile from the village. The weather was very unfavorable. The sun did not once shine upon the ground till next to the last day of the meeting. It was rainy and quite cold some of the time, and very muddy.

A commendable zeal was shown by the brethren in coming together, there being about two hundred and seventy-five of our people at the meeting, some of them coming with their teams two hundred miles, through the mud. But though the surroundings were unfavorable, we heard no complaint, no murmuring. There was a feeling of good cheer and hopefulness constantly pervading the meeting, and a readiness to take part in the work and worship of God. In these respects the Missouri Conference has greatly changed within a few years past. There was a good and free spirit in the meetings from the start, and the preaching seemed to be appreciated. Elds. Van Horn and Farnsworth and the writer were present, and did all the preaching. There was but a small outside attendance. The weather was so bad this could not but be expected; and a course of lectures had been given in the vicinity by Brn. Watt and Donnell, and doubtless many had heard all they wished to of this unpopular truth. But a few seemed to be really interested. Revival efforts were made with good effect on Sabbath and on Monday; quite a number came forward for prayers, and deep feeling was manifested. On Monday nineteen were baptized in a little pond located upon the fair-ground.

Monday night Brn. Dan. T. Jones and J. M. Watt were ordained to the ministry by the laying on of hands and solemn prayer by Elds. Van Horn, Wood, and the writer. We trust these two brethren may become useful laborers in the cause. The Spirit of the Lord was present, and witnessed to the act. There are other young men whom we hope to see take a similar step in the near future. To the best of our recollection, it is six years or more since any one has been ordained in this Conference. A great change in many respects has occurred in the public sentiment in this Conference. We believe it to be a good field of labor. Three new churches were received into the Conference. Some efforts have been made to circulate our publications, "Thoughts on Daniel and the Revelation," etc., during the year past, and there seems to be a spirit of labor springing up. We hope for good in Missouri in the near future. Tent labor in the northern and southern portions of the State have brought a good number of souls into the truth the past season. May God bless his cause in Missouri and in all parts of the field.

This is the last camp-meeting we expect to attend in 1883. We feel like thanking God for his goodness to us through all the meetings of the past year. They have been seasons of encouragement and spiritual profit to those who have attended.

GEO. I. BUTLER.

—A corrupt imagination is the nesting-place for the devil, where every foul thing is hatched and nourished into life. "Blessed are the pure in heart; for they shall see God."

THE NEW MISSIONARY LETTER.

SOME time since, printed slips were prepared at this Office, which were designed to accompany papers and tracts sent for the first time to individuals for the purpose of apprising them of the object for which such papers and tracts were sent to them. These slips have had a large run, and are still being ordered in considerable numbers.

As it is the custom to send four or five different papers or tracts and then write letters to the persons to whom they have been mailed, for the purpose of ascertaining whether they were interested in reading them, it has been thought best to prepare such a letter to be used by all desiring to do so. This letter is printed in a new style of script which resembles hand-writing so closely that the difference can only be detected by close inspection. The date and name of the person writing is printed in the letter itself, so that there will be no contrast in the hand-writing. The following is a copy of the first five hundred printed, with the exception that they were printed in script while this is printed in ordinary type:—

Allegan, Mich., 188

DEAR FRIEND,—

I have heretofore taken the liberty to send you certain publications which discuss themes that to my mind appear very important. I trust that you have given them a candid reading, and that you have carefully compared their teachings with the word of God. If the advent of our Lord Jesus Christ is near, and if at this time he is preparing a people for that most solemn event through obedience to certain great and important truths which have been obscured in times past by the traditions of men, but which are now made to shine out clearly from the pages of his word,—how important it is that all should both understand and obey those truths.

It would give me the greatest pleasure to receive a letter from you, expressing your convictions in regard to the doctrines contained in the publications sent. If you have enjoyed them, and would like to investigate still further the views which are held by Seventh-day Adventists, please write to me to that effect. Should you do so, I shall be most happy to furnish you with reading matter for that purpose. I will also most cheerfully undertake to answer any question which you may see fit to ask respecting our faith and history.

My only desire is that of bringing to you light which has caused great joy to spring up in my own heart.

Trusting I may soon hear from you,
I remain,

Yours respectfully,
Mrs. Ida A. Smith.

The advantages of such a letter as the above are obvious: First, it is carefully worded and can be used by those who, not being accustomed to writing, find it difficult to express themselves in a manner to which exception cannot be taken. Secondly, it will save a vast amount of labor on the part of librarians and other tract and missionary workers. It is not an uncommon thing for a single church society to have on the list of those to whom they are sending papers and tracts as many as two or three hundred names. Usually the work of corresponding with these devolves upon two or three, and therefore becomes very burdensome; whereas when the printed form is employed, the task is comparatively light, since it is reduced to the mere matter of directing the letters. Thirdly, there are few persons connected with the tract work whose hand-writing is not read with more or less difficulty; whereas the printed form is so legible that it can be read by all without trouble. Fourthly, where the printed form is used, the labor attending its use is so small that

it is not at all burdensome; whereas when individuals are compelled to write out each letter by hand, the task is so great that they finally neglect the missionary work altogether.

It must not be inferred from the above that the form of letter under consideration is to take the place wholly of personal correspondence. On the contrary, it is hoped that it will tend to increase such correspondence. When replies to the letter printed in script come in, they will be of such a nature that no set form of letter could be employed in replying to them. It is then that the skill of each individual missionary worker will be taxed to the utmost to frame such replies as the occasion may demand.

The script letter in lots of five hundred, put up in blocks similar to scratch-books, will be furnished by the Office, postage-paid, for two dollars and twenty-five cents. Smaller lots will come somewhat higher. Send in your orders without delay.

Remember that the name and address of any person ordering five hundred copies of the letter, will be inserted in the same.

W. H. LITTLEJOHN.

TENNESSEE CAMP-MEETING.

THIS meeting convened according to appointment, Sept. 26 to Oct. 2, at Leach, Carroll Co., which is in Western Tennessee. We did not reach the ground until Thursday morning, as we had to travel twelve miles by wagon after leaving the railroad. Bro. Fulton had spoken the evening before to the brethren who had been faithful to gather and make everything ready. All remained until the close of the meeting without the least urging. From the first, the attendance from without was good. This is where the truth has met with such determined opposition. We went to the very spot where the tent was burned, and where Bro. Fulton stood by a large tree and spoke to the hundred who came with a volunteer guard of twelve more men armed with loaded muskets.

The following is one of several copies of notices which were put up, and will speak for itself as to the spirit of persecution which was raised. From what we could gather, it came from professors. It reads as follows:—

"NOTICE.

"We wish the people of Carroll county to understand that if they allow any more preaching from the adventists in any of their houses or meeting-houses or school-houses, we will positively burn them up, if fire will burn them; and if he dont take his crowd and leave the country we will cut his head off and steak it at the forkes of the road. We mean what we say." (Spelling as we find it.)

This called forth an abundance of friends who were ready to take their guns and guard him as he spoke the truth. They immediately built a good log church, and contributed liberally for a new tent, under which we had the privilege of speaking all through the camp-meeting. We doubt if there would now be a church building there had it not been for the burning of the tent. This was one of the times when the wrath of Satan is made to praise God.

There are now about one hundred keeping the Sabbath as the result of this tent-meeting. A church of thirty members was organized, and we judge that there is real moral worth among them. There are many more to unite with them, so that this church will probably compose more than one-half of the numerical strength of this Conference.

All the preaching, except two or three sermons, was practical, and calculated to make the hearers realize the urgent need of genuine repentance, putting off the old man and becoming new creatures in Christ. We found it very hard to impress

their minds with the importance of this; but as we sought God by confession and humility of soul the Lord came in to soften hard hearts, and penitent ones came flocking forward to the anxious seat. When we see men and women inquiring like men on the day of Pentecost, What shall we do to be saved? we feel that the Spirit of God is doing a genuine work. Twelve were baptized by Eld. Fulton on Tuesday.

Bro. Fulton was elected President of the Conference and of the T. and M. Society.

Steps were taken to immediately start a school in the new church building, to be under the auspices of the Conference, and where the good old Bible will be taught as one of the studies. From what we could learn, the steps toward a school here were hailed with much pleasure, and it will be patronized by many children whose parents do not keep the Sabbath. Thus the truth moves onward here. From this summer's experience in Tennessee, we see that earnest, faithful labor will gather men and women into the harvest.

We enjoyed the stay very much, and pray God to greatly bless this Conference.

A. O. BURRILL.
M. B. MILLER.

ALABAMA CAMP-MEETING.

AFTER a hurried and tiresome trip from the Tennessee camp-meeting, we reached this meeting Oct. 4. The weather was unusually warm for this season of the year, and continued so all through the meeting.

It was thought that there was not as full an attendance as there had been at former meetings of the kind, and that this part of the field was suffering some from the absence of the one who had labored here in the past. On the Sabbath a call was made for individuals to seek the Lord. Several responded to the call by coming forward for prayers. Before the meeting closed three were baptized.

There being no Conference organization here, a Chairman and Secretary were chosen *pro tem*, and the meeting set forth its condition and wants in passing the following preambles and resolutions:—

Whereas, That part of the Southern mission known as Alabama and Mississippi embraces a large territory; and—

Whereas, There has been but little labor bestowed in these States, and yet that labor has resulted in souls embracing the truth; therefore—

Resolved, That we hereby request the General Conference to send us such help as will enable us to carry forward the work in these States.

Whereas, We deplore our present educational advantages, and deeply regret to see our children growing up without a competent education; therefore—

Resolved, That by this we do request the General Conference to take into consideration our wants in this direction, and, if possible, send us such assistance as to them seems best.

Whereas, We are desirous of making this part of the Southern mission self-sustaining at the earliest possible date, and believing that God enjoins upon us to sustain the cause with our means as well as with our prayers; therefore—

Resolved, That we will all pay tithes, believing it to be a duty enjoined by the Scriptures.

Resolved, That it would be very agreeable to us, and we think beneficial to the cause in this part of the Southern mission, to have Sr. E. G. White visit us; and we hereby request her to do so at her earliest convenience.

The missionary work was forwarded by the organization of the Alabama and Mississippi T. and M. Society. J. R. Waite was elected President, and Rebecca Shoemaker Secretary and Treasurer. The address of both is Silas, Choctaw Co., Ala.

These Southern camp-meetings are now in the

past. Heaven's record contains the vows of each person that were made while attending them. A little time will tell who are the faithful ones, and soon they will hear the blessed applaudit, "Well done, good and faithful servant."

A. O. BURRILL,
M. B. MILLER.

The following item contains a very striking thought, a due sense of which would greatly increase our interest as we peruse the written or printed pages of those we esteem or love: "If only we could realize the cost of any great thought, to him who gives it expression, we should put an added value on that which attracts and impresses us, as we read it, or as we hear it spoken. 'The ink of it is a brave man's life-blood,' wrote Carlyle of Hugh Miller's last work. And there is rarely anything spoken or written so as to lay hold of the life and heart of others unless more or less of the life-blood of him who utters it, has gone into its composition or its expression."

NOTICE.

WE would say to those who wish to attend the Bible-reading Institute, to commence in Battle Creek, Oct. 30, that arrangements will be made so that all can find suitable accommodations so far as room is concerned. Will those who come in please report themselves at once at the counting-room of the REVIEW AND HERALD Office, where they will meet some one of the locating committee. Then if they have arranged for a stopping place, they can notify the committee accordingly; if not, a place will be found for them. W. C. SISLEY.

SPECIAL NOTICE.

ALL those desirous of attending the General Conference or Bible-reading Institute will receive a certificate on application to this Office, which will enable them to procure a round-trip ticket to Battle Creek over either the Chicago and Grand Trunk, Michigan Central, including the Canada Southern Division, or Detroit, Grand Haven, and Milwaukee Railways, at one and one-third fare, good from Oct. 28 to Nov. 28. Those coming from New England or the Middle States can procure tickets at Buffalo for round trip. This arrangement includes all stations on these roads.

AN IMPORTANT MEETING.

WE speak of the Institute at Battle Creek appointed for Oct. 30, to continue till the General Conference. This is designed to furnish instruction in all branches of the missionary work. Special instruction will be given to those designing to labor as colporters, canvassers, and to those who wish to conduct Bible-readings. Those best qualified to impart instruction in all these branches of the work will be present.

We feel that the time has come for an advance movement in all parts of the field, and in every department of the missionary work. Evidences are being given in all directions that thousands are ready to receive the truth if brought to them. Many of our people have begun to feel that they must go to work for God. They want to learn how to work acceptably. The presidents of our Conferences and missionary societies ought to be able to impart such instruction in their several fields of labor. Why, then, should not such avail themselves of this excellent opportunity to obtain it? Many others should do the same. We hope there will be many who will come from other States to obtain the benefits of this Institute. We trust it will be a time of religious awakening among our ministering brethren. Many of our leading ministers will be present. Sr. White will be with us, and we hope she will be able to give

valuable instructions to all who labor in the cause of God.

The Committee of the church are making preparations to entertain many. Let them not be disappointed. The season of the year is such that we cannot accomplish much in lectures, or holding meetings. Why not make this time of our anniversary meetings an important one preparatory to a general move in advance?

GEO. I. BUTLER.

The Commentary.

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

FOUR THINGS.

THERE are four things which we particularly request those sending us questions to be answered to remember. They are as follows: 1. All questions should be accompanied with the full name and post-office address of the asker. In case this is not done, we shall hold ourselves under no obligation to pay any attention to them. We never give anything in the REVIEW but the initials of those asking questions, but we need the full address so as to be able to answer by mail should we prefer to do so. 2. All questions should be accompanied with a postage stamp. 3. Questioners should be careful not to ask too many questions at one time. As a rule, they should limit themselves to one or two questions. 4. Questions should not be embodied in business letters, but should be written in a plain hand on a slip of paper by themselves.

W. H. L.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

194.—EVERY CREATURE OF GOD.

Is the swine included in the expression in 1 Tim. 4:4: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer?" W. C. S.

Ans. I think not. The expression is general in its character, the apostle premising that his readers understood the distinction in meats; *i. e.*, the difference between those articles of food which the God of the Bible had recognized as wholesome in the directions given to Adam and Noah relating to what might, and what might not be eaten. Mark it! the offense of those who were to fall away consisted in the fact that they commanded "to abstain from meats [foods, Greek], which God hath created to be received with thanksgiving." Where he says that every creature of God is good (for food), it is evidently with the limitation spoken of above; *i. e.*, every one of those creatures which God permitted to be used for food; but among these the swine is not found; hence the apostle must not be understood as teaching that swine's flesh is good for food.

To take the other view, and insist that swine's flesh is included in the list of proper articles of food, on the ground that the apostle meant to cover, by his words, every creature that God has made, without limit, would make nonsense of the passage; since it would make it convey the idea that lizards, rattlesnakes, and all other poisonous animals, should not be prohibited as food, God having made them for that purpose.

The interpretation given above is offered on the hypothesis that our translators were justified in supplying the words "and commanding." Those words left out, the following rendering, taken from the Emphatic Diaglott, would appear to be quite literal: "Forbidding to marry, to abstain from foods, which God created to be partaken of with thanksgiving."

It will be observed that this translation would seem to exclude flesh-meats entirely from the list of articles considered by the apostle. Animals were not created with the especial design that they should be eaten by men. God gave to Adam and Eve in the garden permission to eat only seed-bearing herbs and fruits. Gen. 1:29. It was not until after the deluge—1600 years after the

creation—that God gave permission to Noah and his descendants to eat flesh-meat. Gen. 9:3, 4. In harmony with this idea, it will be found that the Greek word *broma*, which we translate meat, is generally applied in the New Testament to articles of food which do not come under the term "flesh-meat." Fifteen times it is translated "meat" in the sense of food in general, and once it is translated "victuals." It is not quite certain, therefore, that in the text under consideration (1 Tim. 4:4) it necessarily refers to flesh at all. If we are right in applying 1 Tim. 1:2, 3 to spiritualists, as we undoubtedly are, it is not impossible that there will yet be developed among them a tendency to exclude from use (for reasons which we do not now understand) some of those articles of food the use of which finds the clearest sanction in the word of God.

195.—PUTTING OFF THIS TABERNAACLE.

WHAT does Peter mean by saying he was "in this tabernacle," and "I must put off this my tabernacle;" does he not mean this body that he (the real man, the soul,) was to put off when he died? 2 Pet. 1:13, 14. R. W. W.

Ans. The answer to this question in each case would depend upon the pre-conceived notions of the one answering. If he believed in a separate, conscious entity, known as the soul, he would argue that this is a clear recognition of such an existence. If he believed otherwise, he would probably insist that this is simply a figurative manner of speaking of death. Take whatever view one may please, however, the text would in nowise affect the question of the natural immortality of the soul, as it is not impossible that were we to acknowledge that the soul and the body are distinct from each other, the former might die at the same time that the body died, and if not, then at some point in the future. In Eze. 18:20 we read: "The soul that sinneth, it shall die." In Matt. 10:28 we read: "Fear him who is able to destroy both soul and body in hell." In the first text we have a positive declaration that the soul that sinneth shall die. To the second there would be no force or significance whatever, unless it were certain, as well as possible, that God will destroy the soul of the wicked man. If there is no danger that God will do a thing, there is no reason in fearing lest he may do it.

196.—THOSE WHO HAVE NOT WORSHIPED THE BEAST.

Does not Rev. 20 indicate that those who do not receive the mark of the beast are raised from the dead? They lived and reigned with Christ a thousand years. Verse 4. Is not their resurrection at the beginning of this period put in contrast with that of the rest of the dead who do not live until the end of it? Verse 5. R. J. B.

Ans. The scene in Rev. 20:4, 5 is laid at a point of time subsequent to the commencement of the thousand years. Just previous to that time, the wicked had been destroyed, so that there were no wicked living. John sees the righteous raised and translated on thrones of Judgment. They are judging the world. 1 Cor. 6:1-3. His attention is then called to the martyrs and those who had not worshiped the beast. These are two classes which are to receive distinguished honors. The expression, those "which have not worshiped the beast," constitutes a reference to the company which he had previously seen in conflict with the papal power. Rev. 13:10-18; 14:9-12. It is evident that the company which he saw in Rev. 20:4-6 comprehended all those which he had seen in the conflict with the beast. You ask if the language does not imply that they all had been put to death and subsequently raised from the dead? I answer, No. It is true that the expression, "the rest of the dead lived not again," would seem to present a slight presumption in favor of that idea. But that presumption is entirely overcome by positive statements in other places. We read, for example, in 1 Cor. 15:51, 52 and 1 Thess. 4:16, 17, that the last generation of Christians are to be changed in a moment, and translated to meet the Lord in the air. In the latter passage the words are these: "Then we which are alive and remain shall be caught up together with them [the raised ones] in the clouds, to meet the Lord in the air." Now those who are alive and remain are contrasted with those who were dead but raised to life. But as the company seen contending in Rev. 13 and 14 were the last generation of saints, should they all be put to death, there would be none living to be changed when the Lord came. Hence we conclude that these spoken of in Rev. 20:4-6 were made up both of those who had died a natural death during the progress of the message, and of those who have lived to see the Lord come.

A PRAYER.

BY E. DOUGLASS.

DEAR Father, merciful and just,
Who lov'st us though we are but dust,
To thee I bow
In this my hour of greatest need.
My earnest calling wilt thou heed?
Oh, help me now.

My sins are many in thy sight;
Oh, set me in the path of right,
I am astray.
Then help me evermore to choose—
No more its certain path to lose—
The better way.

Thy Spirit now to me impart
To cleanse and purify my heart
From day to day.
So I may pure before thee stand
Upon the fair and beauteous land,
To dwell for aye.

Let thy sweet love within me shine,
My heart become its glorious shrine,—
Love's blest abode.
And shining there, reflect a ray
Upon some weary traveler's way
To cheer his road.

Oh, may I love thee more and more,
Till I perfected stand before
Thy judgment-seat
With those that thou hast given me,
To shine through all eternity
In realms of light.

Progress of the Cause.

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

KANSAS.

MOLINE, ELK Co.—We have just closed a discussion with Eld. Jacobs (Disciple). He took their usual position, that the ten commandments were part of the old covenant; that Christ abolished the ten commandments, and re-enacted nine of them. In answering this, we quoted Gal. 2:18: "For if I build again the things which I destroyed, I make myself a transgressor." Our brethren are all standing firm. May the Lord bless this dear church, and add to their number such as shall be saved.
L. D. SANTEE.

VERMONT.

NORTH FAYSTON, Oct. 14.—Since our camp-meeting, I have spent a few days canvassing, although much of the time have been with my family, and staying with my aged mother who is very feeble from an injury of the back, occasioned by a fall last spring. I have visited over eighty families, sold books and obtained subscribers for our periodicals to the amount of \$25.10, and distributed some tracts to those who were interested. Several to whom I gave tracts said that after they had read them they would give them to their neighbors and friends. Thus the work goes on. My courage is still good, and I ask your prayers, dear brethren, for God's blessing to attend my feeble efforts.
F. S. PORTER.

TEXAS.

AMONG THE CHURCHES.—On account of the state of my own health, and the low condition to which Sr. Stevenson was brought by being burned so badly, making it impossible for her to attend to the T. and M. work, I was forced to abandon further tent labor after our camp-meeting, and attend to the Secretary's office-work, the canvassing work of the State, at the same time visiting some of the churches.

At Waxahachie, Sept. 1, a Sabbath-school of over twenty members was organized, and Sabbath meetings were established. At Cleburne, on the 22d, one was disfellowshipped from the church, and three were received as members, two of whom were those who since the camp-meeting were disfellowshipped on account of the spurious spiritual manifestations which they now confess to have been the work of the devil. May the humiliation prove to be genuine, and their repentance of the "godly sort."

Sept. 29, I spoke to the little band at Brushy Knob, and enjoyed a good social meeting with them. Oct. 1, I spoke at Granbury, in the court-

room, which was well crowded with attentive hearers. The next day I called on a few of the citizens with a subscription to build a meeting-house to be used also for a school-house. Over \$500 were subscribed, and more will soon be raised, and the work will commence in a few weeks. I am now holding meetings nine miles west of Waxahachie in the Great House (Baptist) church. I shall probably remain here for three or four weeks.
R. M. KILGORE.

MISSOURI.

AMONG THE CHURCHES.—Sept. 7-17, I spent with the church at Rolla. This company has had but little ministerial help since it was first organized under the faithful labors of Eld. Geo. I. Butler, about eight years ago. Several have moved away; but a few faithful souls still remain who were much encouraged by my visit. There seemed to be some outside interest, but as most of our meetings were held in a private house, but few beside the members could be accommodated. Some very fine people, however, came and seemed to believe the word spoken. One was disfellowshipped from the church, and two were added by baptism. Some others said they were going to keep the Sabbath. We celebrated the ordinances of the Lord's house, and all felt that the Lord in mercy came very near.

Near Lawrenceburg, in Lawrence Co., also at Star Valley, in Dade Co., are a few who are trying to hold up the banner, and live out the truth. We trust they will be faithful to the end, and receive a crown of life.

Oct. 5, I met with Bro. D. T. Jones at Warrensburg, where Eld. Farnsworth and others labored some ten or eleven weeks last winter. We tried to set before them the necessity of holy living and practical duties. I baptized three. An elder and deacon were elected and ordained, and a company of ten organized. We expect two or three more will unite with them at the first opportunity. A few have moved away. The outside interest was poor indeed. I was told that many there had been convinced, but had closed their eyes and ears to God's truth.
J. G. WOOD.

OHIO.

INLAND, AKRON, AND NORTH BLOOMFIELD.—Our tent-meeting at Inland is closed, having continued for nearly six weeks. Bro. O. J. Mason and Sr. V. Null were good helpers through the entire effort. Bro. W. J. Stone was with us a few days, and spoke three times to acceptance. With this exception we had the preaching to do. The last two weeks cold storms, and the temperance question, which is stirring Ohio at this time, detracted somewhat from the interest in our meetings.

We disposed of about \$85.00 worth of our reading matter. Many have admitted the truth, but only three have fully decided to obey, although we expect several families will yet obey, but are waiting to hear on the other side. The ministers of the place have quieted the fears of some by making them "hope that they would confirm the word" after we were gone. After we had our new tent in running order, our expenses were but little through the kindness of friends. Especially shall we ever remember the kindness of Sr. Mason and family while at this place. We shall return to follow up the work after visiting several churches.

Oct. 6-8, we enjoyed an excellent meeting with the church at Akron. We were sorry that all were not present to attend the ordinance meeting; it was a precious season. One united with the church.

Oct. 13-14, we held a two days' meeting with the North Bloomfield church. At the close of the Sabbath meeting the Spirit of the Lord came very near, and all hearts were moved to tenderness. We called upon the youth to seek the Lord, and walk the shining path that leads to the immortal kingdom. Seven responded with brokenness of spirit. These were baptized the following day, and with two others who had previously been baptized, united with the church. This was one of the best meetings we have ever enjoyed with this dear people. Oh that we may bind the sacrifice with cords upon the altar.
R. A. UNDERWOOD.

THE ANNUAL MEETING OF CANADA.

This meeting was held in the new meeting-house at South Stukely, P. Q., Oct. 4-8, 1883. A hard storm, accompanied by a high wind and hail, came on just before the meeting, which hindered some from being present; yet the attendance was good. We had expected Bro. Haskell, and preachers from Vermont to be present; and as they did not come, at first we felt quite disappointed; but the Lord came to our help, and drew near to us by his Spirit, and the feeling of disappointment wore away. Several said that we had the best meeting they had ever attended.

Though I felt much worn by the constant pressure which had been upon me for a long time through the affliction in my family, yet the Lord granted unusual freedom in preaching the word. Bro. A. A. Cross and H. W. Pierce from Vermont were present, and spoke encouragingly on canvassing and doing missionary work. Bro. Pierce assisted in preaching, with good acceptance. In the social meetings all were ready to act their part, which seemed to inspire courage and confidence to press on in the good work. One new convert to the faith was buried with Christ in baptism.

On the occasion of dedicating our meeting-house, we dwelt on the messages of Rev. 14, especially on the advent and the Sabbath. This new building, which is well finished inside and out, has two stories. The first has an entry, and a main room, or chapel, which is seated with good chairs, and is where we hold our meetings. The second story has an entry and stairway, a front room used as a depository for books, and a rear room in which to store away tents, boxes, etc. All felt thankful that we had such a house.

Harmony seemed to prevail in all the business meetings. One more church was received under the care of the Conference. Two brethren received ministerial license, and colporter's license was granted to two other persons. A change was made in appointing a new set of directors for our T. and M. society, and a Sabbath-school Association for Canada was organized. Under the blessing of God we believe a new impetus will be given to the cause here. We were cheered in seeing the brethren and sisters manifest increased confidence in the gift of prophecy placed by the Spirit of God in the remnant church.

The parting season, Monday afternoon, was solemn, and all left feeling that they had been greatly benefited by the meeting.
A. C. BOURDEAU.

MINNESOTA.

GOOD THUNDER.—Held our last meeting with the friends at the Ballard school-house Sabbath, Sept. 22. We labored there about five weeks in all. Sold four copies of "Thoughts on Daniel and the Revelation," and obtained three subscribers for the REVIEW, and one for *Good Health*. Fourteen persons kept last Sabbath, and others are interested and may yet take their stand on the side of truth.

Eld. W. B. Hill was with us toward the close, and helped much in preaching, etc. We leave this work with him, and seek a field of labor farther north. We desire to be humble and faithful. Brethren, pray for us.
Sept. 28. M. H. GREGORY.
WM. SCHRAM.

AMONG THE CHURCHES.—Since I left home, Sept. 13, I have visited the churches at Kingston, Litchfield, Gilchrist, Lake Johanne, Artichoke, and Herman. Have been from two days to a week with each church, and have held as many meetings as circumstances would allow. I have been trying to show the people what holy claims the Lord and his cause have upon us, and the necessity of being in a condition where we could have his blessing. Have reason to believe that some good has been accomplished. Our new book, "Spiritual Experience," lately translated from Sr. White's works, is doing much good. My heart is full when I see old people reading with tears in their eyes what the Spirit of God has spoken about the glorious victory his faithful children soon will gain.

I now expect to go to Otter Tail Co., where, as far as I know, the truth never was preached in our language. My health has not been very good for about a week. I greatly desire the prayers of God's people that strength may be given me both in body and spirit to labor to the glory of God.
L. JOHNSON.

MICHIGAN.

CONVIS.—The quarterly meeting held at this place Oct. 6, was an interesting season. Members of the churches at Ceresco and Marshall were present. It was resolved, although with trembling, to re-establish the Sabbath-school, which has been discontinued for some time. Many present seemed anxious to return to the Lord with full purpose of heart.
H. VEYSEY, Sec.

SHELBY, OCEANA Co.—Our tent-meetings at Shelby closed Sept. 30, having continued eight weeks. The attendance was not large at any time, but good attention was given by those present, and the best of order prevailed. There was no open opposition, but secretly some worked against us. The brethren from Ferry met with us each Sabbath during our stay. Our Sabbath services were most excellent, often sixty or more heartfelt testimonies being borne in our social meetings. Several temperance meetings were held, and about twenty signed the teetotal pledge. Twenty-three have commenced to keep the Sabbath and walk in the light of present truth. Nearly all of these are starting for the first time in the cause of Christ. Oct. 6, Bro. Frank Carr was chosen and ordained to the office of church elder, N. L. Courter to that of deacon, and Sr. Mary Thayer was chosen clerk. Oct. 7, we went to Crystal Lake, a beautiful sheet of water three miles north, and seventeen dear souls were buried in baptism. In the evening the right hand of fellowship was extended to these and three others who had been observing the Sabbath for some time. The Lord's supper was then celebrated. Some have had quite a struggle with their tobacco, but perseverance, with God's blessing, brought deliverance from its slavery. These additions very much encourage and strengthen the church here. The brethren have borne all our expenses above donations during our stay among them. Next Sabbath (Oct. 20) we expect to baptize five or six more.
D. A. WELLMAN.
E. VAN DEUSEN.
MRS. E. B. LANE.

HILLSDALE AND NAPOLEON.—After our good camp-meeting at Battle Creek, I returned to Osseo, Hillsdale Co., with Bro. Lamson. Found the interested ones still anxious to hear more. Sixteen signed the covenant to keep the commandments of God. Sabbath, Oct. 6, three more were baptized and put their names to the covenant. We think others will decide soon, and take their stand in favor of the truth.

Oct. 13, 14, I was with the church at Napoleon. Sabbath was a good day for this church, and although it rained nearly all day, yet there was a good representation of the church present, some coming fourteen miles. This being their quarterly occasion, the brethren thought they must be there to share in the blessing, and truly the Spirit of the Lord was present, and hearts were melted to tenderness. While we celebrated the ordinances of the Lord's house, the sufferings of Christ were brought vividly to our minds, and great solemnity rested upon us. Five were added to their number. After this feast of tabernacles, we repaired to a beautiful lake, where three willing souls were buried with their Lord by baptism. I think there are better days for this church if they nourish the missionary spirit that seems to be reviving among them. Their situation is very favorable for this kind of work, they being within a radius of fourteen miles, giving ample room for all to work, and not interfere with each other's interests. May the Lord bless them in their work.

Dear brethren, I crave an interest in your prayers.
M. S. BURNHAM.

Oct. 15.

THE NEBRASKA CONFERENCE.

THE seventh annual session of the Nebraska Conference of Seventh-day Adventists was held at Crete, Sept. 18-26, 1883.

The first meeting was held as appointed Sept. 18, at 6 p. m., Eld. A. J. Cudney in the chair. The meeting opened with prayer. Reading of minutes of last session was waived. Twenty-five delegates presented credentials.

Upon motion the Sterns Prairie, Madison, and Ft. Calhoun churches were received into the Conference with their delegates. It was voted that the present Blair church retain its name, and that the church organized this year be named the Blair City church.

Voted, That the Blair City church be received into the Conference.

SECOND MEETING, SEPT. 19, AT 9 A. M. The minutes of last meeting read and approved. Minutes of last annual session also read and approved. It was voted that all elders from abroad be invited to participate in the deliberations of the Conference.

On motion, the Chair appointed the usual committees.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 20, AT 9 A. M.—The Committee on Resolutions submitted the following report, each resolution being acted upon separately:—

Resolved, That we express our gratitude to God for the success and blessings that have attended the cause in this Conference during the past year, and that we renew our zeal to labor for the dissemination of the truth.

Whereas, The work of getting present truth before our fellow-men is becoming more important and more extensive; and—

Whereas, It requires more means to carry on this work as it increases in magnitude; therefore—

Resolved, That we pledge ourselves to help carry on this work by faithfully and honestly paying our tithes, and by making donations as the cause may require.

Whereas, God has already blessed the efforts put forth to spread the truth among the Germans in our Conference; therefore—

Resolved, That we double our energies to bring the light of present truth to the many thousands of Germans who are still in ignorance of our doctrines.

Whereas, A portion of Sr. White's writings have been translated into the Danish language; and—

Whereas, The Scandinavians have passed the following resolutions at this camp-meeting; viz., "Resolved, That we, the Scandinavians at this camp-meeting, express our thanks to God because a portion of Sr. White's works has been published in our language." And, "Resolved, That we promise to read and heed God's testimony to the church to the best of our ability;" therefore—

Resolved, That we are glad to unite with our Scandinavian brethren in thanking God for this and many other blessings from his hand.

Resolved, That in our judgment all members of other conferences, living in and receiving spiritual benefits from, this Conference, ought to pay their tithes into the treasury of this Conference.

The report of the Committee on Nominations was as follows: For President, Eld. A. J. Cudney; Secretary, W. D. Chapman; Treasurer, J. C. Midaugh; Executive Committee, A. J. Cudney, Geo. B. Starr, H. Shultz.

SIXTH MEETING, SEPT. 24, AT 9 A. M.—The Committee on Resolutions reported further as follows, each resolution being separately considered and adopted:—

Whereas, Testimony No. 31 has greatly advanced the spiritual condition of our people, therefore—

Resolved, That we express our gratitude to God for its beneficial results, and that we pledge ourselves anew to heed the testimonies of the Spirit of God.

Whereas, The Signs canvass has been attended by good success; and—

Whereas, The canvass for "Thoughts on Daniel and the Revelation," and the Scandinavian "Home Handbook" is no longer an experiment, but a success; therefore—

Resolved, That in harmony with the testimony of the Spirit of God, we continue to select men and women of good address to act as colporters and canvassers,—but not to the neglect of other branches of the work,—who shall be paid by the Conference as they prove themselves efficient laborers.

Resolved, That it is the sense of this Conference that our ministers should pay more attention to the subject of health reform, and that they ought to study it in the light of the Bible, and to enforce it in our churches as an important element of Christianity.

Remarks were made upon this resolution by Sr. White, showing what health reform is, as well as what it is not. After further remarks by Eld. Van Horn, it was adopted.

SEVENTH MEETING, SEPT. 24, AT 4:30 P. M.—The treasurer's report was read as follows:—

To cash on hand at beginning of year,	\$ 210.22
Amount received during the year,	4570.36
Total,	\$4780.58
Cash paid out,	\$4960.63
Balance due Treasurer,	\$180.03

The report of the Committee on Credentials and Licenses being called for, it was submitted and adopted by considering each name separately. Credentials were renewed to the following ministers: A. J. Cudney, Geo. B. Starr, H. Shultz, Daniel Nettleton, and O. A. Johnson; colporter's license was given to G. S. Richard and G. L.

Diefenbach to labor among the Germans; to John Lortz and Jens Molgard, among the Scandinavians; and to C. B. Childs, E. D. Hurlburt, G. E. Langdon, L. A. Hoopes, J. P. Gardiner, Emma L. Mc Dowell, Cora E. Yale, Jennie M. Stilwell, Emma L. Hoopes, and Luella French.

Eld. Haskell gave some very interesting and instructive remarks upon the colporter's work.

On motion, A. J. Cudney and O. A. Johnson were chosen delegates to General Conference.

The Committee on Resolutions presented the following, which was unanimously adopted:—

Resolved, That we tender our thanks to the editor of *The State Journal* for publishing such graphic accounts of the proceedings of this camp-meeting.

Resolved, That this Conference thank Mr. Bickle for the use of his grounds, and for his many other favors to us at this meeting.

Resolved, That thanks be tendered the citizens of Crete for their many favors, and especially to Mr. C. G. Cone for kindly furnishing us with lumber for our use.

Resolved, That this Conference tender their thanks to the B. & M., U. P., C. St. P., and M., and O. railways for their many favors to us at this camp-meeting.

Adjourned *sine die*. A. J. CUDNEY, Pres.

W. D. CHAPMAN, Sec.

THE INDIANA CONFERENCE.

THE twelfth annual session of the Indiana Conference convened according to appointment on the camp-ground near Bunker Hill, Ind., Oct. 2, 1883, Eld. S. H. Lane presiding. The meeting was opened with prayer by Eld. J. P. Henderson. On a roll-call of the churches, eighteen delegates representing thirteen churches, responded. Minutes of last session read and approved.

Eld. J. P. Henderson presented the company at Jonesboro for consideration, and it was voted that it be received into the Conference. Eld. J. M. Rees presented the church company at Fowler, and Eld. Henderson presented that at Kokomo. On motion, both were accepted and delegates received. Eld. Lane presented the companies at Northfield and Farmersburg, both of which were taken into the Conference. Eld. Rees spoke of the work at Denver during the past summer, and on motion, it was voted that the name of the Deedville church be dropped from the list and that of Denver substituted for it. Eld. Henderson spoke of the work at Dunkirk and at Hartford City, before the conclusion of which the meeting adjourned to call of Chair.

SECOND MEETING, OCT. 3, AT 5 P. M.—Prayer by J. S. Shrock. Seven additional delegates representing as many churches, answered at roll-call. Minutes of last meeting read and accepted. Eld. Henderson again spoke in regard to the work at Hartford City. Brn. J. M. Rees and Wm. Covert presented their work at Young America, and Bro. D. H. Oberholtzer spoke of his and Bro. Thompson's work at Middletown, Vigo Co. On separate motions these companies were respectively taken under the watchcare of the Conference.

On motion the President appointed the usual committees.

Eld. I. D. Van Horn was invited to participate in the deliberations of this body.

Adjourned to call of Chair.

THIRD MEETING, OCT. 5, AT 9 A. M.—Prayer by Bro. D. H. Oberholtzer. Ten additional delegates were seated. Minutes of last meeting read and approved. Eld. Lane presented the little company at Pierceton, which, on motion, was taken under the watchcare of the Conference.

The Committee on Credentials and Licenses submitted a partial report, recommending that credentials be renewed to S. H. Lane, Wm. Covert, J. M. Rees, A. W. Bartlett, J. P. Henderson, and V. Thompson; that D. H. Oberholtzer and Dr. Wm. Hill be ordained and given credentials.

On motion, the report was adopted by considering each name separately.

W. C. White was invited to participate in the deliberations of this Conference.

The Committee on Resolutions submitted a partial report as follows:—

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

Whereas, It is with rejoicing that we see the prosperity of the cause of present truth in this Conference during the past year; therefore—

Resolved, That we will seek for a closer connection with God, that he may still further bless the efforts of our laborers.

Whereas, We believe the health reform to be an inseparable part of the third angel's message; therefore—

Resolved, That we continue steadfast in the principles of health reform and practice it more strictly in the churches throughout this Conference; and that we resist the tendency to backslide in this important Christian grace.

The first two resolutions, after discussion, were adopted.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 7, AT 4:30 P. M.—Prayer by Eld. J. M. Rees. Minutes of last meeting read and approved. Eld. S. N. Haskell was invited to take part in the deliberations. The third resolution was taken up, and after discussion by Elds. Haskell, Van Horn, and others, was adopted.

The Committee on Resolutions submitted a further report as follows:—

Whereas, We believe that the time has fully come when the truth should be carried to the large cities, that from them it may sound out through all the land; and—

Whereas, Indianapolis is one of the greatest railroad centers in the world, and in many respects is a favorable field for the missionary work; therefore—

Resolved, That we proceed immediately to establish a mission there similar to those conducted by our people in New York and San Francisco.

Whereas, In the Providence of God better success has attended the preaching of the word, especially in large places, where missionary labor has been put forth preceding the meeting; therefore—

Resolved, That, when tent-meetings, camp-meetings, or any special effort is to be made in cities or towns, it is the sense of this Conference that such efforts be preceded, if practical, by a thorough canvass for monthly subscribers to the *Signs of the Times*, and by Bible-readings and colporteur work.

Whereas, The holding of Bible-readings is an important part of the colporteur's work; and—

Whereas, A ten days' institute for instruction in this work is to be held in Battle Creek, Mich., just before the General Conference; therefore—

Resolved, That we recommend our preaching brethren, and those expecting to work as colporters, to attend this institute.

Whereas, "Thoughts on Daniel and the Revelation" should be in thousands of families where it is now unknown, therefore—

Resolved, That proper persons be recommended to prepare themselves for canvassing for this work.

Resolved, That we hereby express our gratitude to the General Conference for the laborers which they have sent to us at this meeting.

Resolved, That we hereby tender our thanks to the Wabash, St. Louis, and Pacific; Chicago, St. Louis, and Pittsburg; and Cincinnati, Wabash, and Michigan, rail-ways for favors granted those attending this meeting.

The resolutions were discussed separately, and adopted.

The Committee on Credentials and Licenses submitted an additional report, recommending that license be granted for the ensuing year to Brn. Edwin Marvin, J. W. Covert, W. A. Young, J. S. Shrock, J. T. Richards, Dr. Wm. L. Young, and M. G. Huffman.

The names were considered separately, and the report accepted.

The Committee on Nominations reported as follows: For President, Eld. S. H. Lane; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Executive Committee, S. H. Lane, Wm. Covert, and J. M. Rees; Delegates to General Conference, Elds. S. H. Lane and Wm. Covert; Camp-meeting Committee, A. Lynch, J. M. Rees, Frank Zirkle, Joel Yeager, and Beam Craig.

The report was accepted by considering the names separately.

TREASURER'S REPORT.

Cash on hand Oct. 9, 1882,	\$ 585.49
Received during the year,	2,883.52
Total,	\$3,169.01
Paid out during the year,	\$2,583.50
Cash on hand, Oct. 7, 1883,	585.51
Total,	\$3,169.01
	WM. HILL, <i>Treas.</i>
Adjourned <i>sine die</i> .	S. H. LANE, <i>Pres.</i>
W. A. YOUNG, <i>Sec.</i>	

THE CANADA CONFERENCE.

THE Canada Conference held its fourth annual session in the new meeting-house at South Stukely, Oct. 4-8. The first meeting was held Oct. 5, at 1 P. M., Eld. A. C. Bourdeau in the chair. Prayer by H. W. Pierce. Three churches were represented by delegates and two by letter. The Secretary being absent, S. A. Owen was chosen Secretary *pro tem*. The church at Belle-

ville was received under the watch-care of the Conference. Reading of the minutes of the last session was omitted.

Voted, That all the brethren present, in good standing, be invited to take part in the deliberations of the Conference.

The Chair, being authorized, appointed the usual Committees.

Adjourned to call of Chair.

SECOND MEETING, OCT. 7 AT 9 A. M.—Prayer by S. Martin. Minutes of the first meeting read and approved. The Committee on Nominations presented their report, recommending for President, A. C. Bourdeau; Secretary, Mrs. G. D. Taylor; Treasurer, A. C. Bourdeau; Executive Committee, A. C. Bourdeau, John Clayton, and Andrew Blake; Camp-meeting Committee, M. D. Cross, John S. Martin, and George W. Clark.

The above names were separately considered, and the nominees elected. The Committee on Resolutions submitted the following:—

Whereas, God in his infinite mercy sent us the light of truth, which if lived up to will prepare us for the coming of the Lord; and—

Whereas, We, the members of this Conference, wish to express our gratitude to him for the same, and our unbounded confidence in the work; therefore—

Resolved, That, to show our appreciation of God's goodness, we pledge ourselves to support the work by our hearty co-operation in its various branches, and by giving of our means as the Lord prospers us.

Whereas, Our beloved Bro., D. T. Bourdeau, whose labors we appreciate, has been called from among us to labor in a foreign field when a good field was opened in Ontario; therefore—

Resolved, That we request the General Conference to send us help to occupy that important field.

Resolved, That we feel to thank God for the gift of prophecy which he has placed in the church; and that as its office has always been to correct, reprove, exhort, and encourage, so we believe its office is at the present time; and that we accept it as such and will try to be benefited by it.

After remarks by several present, the resolutions were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, OCT. 7, AT 6 P. M.—The Committee on Credentials and Licenses presented their report, and accordingly credentials were renewed to A. C. Bourdeau, ministerial license was granted to J. H. Hammond and D. M. Wilson, and colporteur's license to G. W. Clark and B. E. Hammond.

Voted, That the money received on tithes be handed to Eld. A. C. Bourdeau.

Meeting adjourned *sine die*.

A. C. BOURDEAU, *Pres.*

S. A. OWEN, *Sec. pro tem.*

MAINE SABBATH-SCHOOL ASSOCIATION.

THE Maine Sabbath-school Association convened on the camp-ground at Waterville, Sept. 6, 1883, at 5 P. M. Meeting was called to order by the President. Prayer by Eld. J. B. Goodrich. Minutes of last meeting read and approved, also the report of the past year. On motion, the usual committees were appointed by the Chair.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 7, AT 5 P. M.—Prayer by R. S. Webber. Report of last meeting read and approved. The Nominating Committee reported, recommending the following persons as officers for the ensuing year: For President, S. J. Hersum, Deering, Me.; Secretary, A. K. Hersum, Deering, Me.; Executive Committee, S. J. Hersum, R. S. Webber, and J. E. Baker.

All the persons were duly elected.

After some remarks by Elds. J. B. Goodrich and R. S. Webber, the following family Sabbath-schools were added to the Association: Bethel, North Jay, Denmark, Cornville, and Norway.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 10, AT 5 P. M.—Prayer by Bro. Van Horn. Reading of minutes of last meeting was waived.

The Committee on Resolutions presented the following:—

Whereas, The Sabbath-school work among us as a people has become under God a strong power to restrain our children and youth from evil, and to instruct them in the truth for these last days; therefore—

Resolved, That we make earnest efforts to establish Sabbath-schools in every company of commandment-keepers, and in every Sabbath-keeping family in the State; and that we labor to so conduct these schools as to secure the one great object,—salvation of our children.

Resolved, That we adopt in every school and family, the lessons published in the *Instructor* and lesson-books; and that old and young, one and all, take especial pains to learn these lessons, and thus keep up their interest in the Sabbath-school work.

These resolutions were adopted.

Adjourned to call of Chair.

Sept. 8, at 9 A. M., the Sabbath-school was held, conducted by Bro. Boynton of N. Y. There were one hundred and thirty that took part in the school, seventy-six of whom had perfect lessons and were prepared to take part in the general exercises. Let us all remember the resolutions, and profit by them.

S. J. HERSUM, *Pres.*

A. K. HERSUM, *Sec.*

INDIANA SABBATH-SCHOOL ASSOCIATION.

THE sixth annual session of this Association was held in connection with the camp-meeting at Bunker Hill, Ind.

FIRST MEETING, OCT. 4, AT 9 A. M.—Called to order by the President. After singing and prayer, the minutes of the last annual session were read and approved. The Chair was authorized to appoint the usual committees. The Treasurer's annual report was read and accepted.

The Committee on Nominations reported as follows: For President, Eld. J. M. Rees; Secretary and Treasurer, Leanna Morrell; Executive Committee, J. M. Rees, W. R. Carpenter, and John W. Covert.

Each name was considered separately, and the report was accepted by a unanimous vote.

Adjourned to call of Chair.

SECOND MEETING, OCT. 8, AT 9 P. M.—Prayer by Eld. A. W. Bartlett. Minutes read and accepted. The following resolutions were introduced by the Committee, and after amendment, read as follows:—

Whereas, We have during the past year enjoyed much of the blessing of God in our Sabbath-school work, both by increase of numbers and good results obtained, and also of the special manifestation of God's approbation in this branch of our work; therefore—

Resolved, That we take this means of offering our heartfelt thanks to God for his past mercies and to implore his watchcare, his love, and his approving smiles in the year to come.

Whereas, We deem it necessary for the growth and future promulgation of the S. S. work, in Indiana that different schools should have more of the individual labor of our ministerial brethren, and especially that of the President; therefore—

Resolved, That the ministers be requested to devote more of their time to the S. S. work and that we urge the President to labor with the different schools in the State as far as consistent with his other duties.

Whereas, The earliest impressions made upon the minds of the children are the most lasting, and do the most to mould their future lives; therefore—

Resolved, That we as parents and teachers will do what lies in our power to bring the children, both of our own people and of those not of our faith, under the influence of the Sabbath-school as early as possible.

Whereas, We realize the importance of making our Sabbath-schools as interesting and instructive as possible; and—

Whereas, We have already seen the advantages obtained from lesson helps, such as maps, charts, etc.; therefore—

Resolved, That we urge all our schools to supply themselves with such aids as will be of the most benefit to their respective schools.

After interesting remarks had been made upon the last resolution by W. C. White, the report was adopted.

Adjourned *sine die*.

J. M. REES, *Pres.*

LEANNA MORRELL, *Sec.*

CANADA SABBATH-SCHOOL ASSOCIATION.

ON Monday, Oct. 8, at 11 A. M. a business meeting was held in the meeting-house at South Stukely, P. Q., Eld. A. C. Bourdeau in the Chair. Prayer by G. D. Taylor. Mina Libby was appointed Secretary *pro tem*.

Remarks were made by Eld. Bourdeau on the propriety of having a Sabbath-school Association for the Conference; whereupon it was voted that such an Association be formed as is usual in other Conferences, and that it be called "The Sabbath-school Association of the Dominion of Canada."

Five different Sabbath-schools were mentioned, and on motion, they were received one by one into the Association.

Voted, That Eld. A. C. Bourdeau be appointed President. Mina Libby was appointed Secretary and Treasurer, and G. W. Clark and R. McCormick

were elected as the remaining members of the Executive Committee.

Interesting remarks were made by H. W. Pierce and others on the importance of using maps in the Sabbath-schools and of having the usual quarterly reports appear promptly in the Instructor.

Meeting adjourned *sine die*.

A. C. BOURDEAU, Pres.

MINA LIBBY, Sec.

News of the Week.

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

FOR WEEK ENDING OCT. 20.

DOMESTIC.

—Work is to commence immediately on the Cape Cod canal, with five hundred men.

—To construct the Northern Pacific railroad cost an average of \$40,000 per mile.

—Four would-be train-wreckers were arrested by Pinkerton's detectives at Plymouth, Ind., Sunday.

—Snow to the depth of from three to five inches fell Friday in the region between North Platte, Nebraska, and Evanston, Wyoming, the greatest fall being at Denver.

—A. H. Leftwick's two tobacco factories and 200,000 pounds of tobacco burned Tuesday at Lynchburg, Va. Loss \$45,000, with \$30,000 insurance. Why not burn it all this way? it would be better for the nation.

—So severe is the drought in Mississippi that drinking water commands a premium in Vicksburg, and planters in that region state that cattle are dying by scores.

—Three men were killed while trying to drive across a railway track ahead of a train at Castalia, O., Oct. 14.

—A free fight occurred at Princeton, N. J., Monday night between students and citizens, the former being beaten off. One student, who sought safety in a church, had his collar-bone broken.

—Two freight trains on the East Tennessee, Virginia, and Georgia road collided Monday night near Cleveland, Tenn., killing three men instantly and wounding six others. A telegrapher's carelessness caused the disaster.

—A man who recently got drunk in an Eastern town where saloons are licensed, and was arrested and fined, appealed the case to the circuit court on the ground that a town has no right to fine a man for getting drunk after licensing saloons to sell liquor. He won the case.

—The Mormons are building a temple at Logan, Utah, for which the sum of \$515,000 has been raised. The donations for the temple at Manti amount to \$476,000. The temple at St. George was completed several years ago. Work on the temple at Salt Lake City still progresses. Thirty missionaries left Salt Lake City for the east in a Pullman palace car Oct. 16.

—One-eighteenth part of Dakota has been set apart for educational purposes. These lands cannot be sold for less than \$10 per acre, and large tracts, it is thought, will bring more. They aggregate 5,500,000 acres, and are valued at \$82,500,000. There will be no excuse for ignorance in the great wheat-land of the future.

—Jacob Nelling confessed at Oxford, Ind., Tuesday, that he murdered Ada Atkinson and had no accomplices. He claims to have been seized with an irresistible thirst for blood, and entering the house, told the girl of his purpose. He first cut her throat and then inflicted the various stabs throughout her body, but offered no violation of her person. A lynching is imminent.

—Henry Gwinner, President of the National Railroad Publication Company, committed suicide Friday evening at New York.

—The business failures for the week numbered 180, increasing last week's record by fourteen, and being fourteen more than for the corresponding week in 1882.

—Wednesday the lower house of the Washington Territory Legislature, by a vote of 14 to 7, passed a bill giving women the right of suffrage on an equality with men.

—The late Judge Black owed much of his force of language to his familiarity with the Old Testament.

—A New York court imposed a fine of \$300 for giving tobacco to a giraffe, and fined a bartender \$5 for selling whisky to children. So much are giraffes more valued than the children of men.

—Mrs. Jane Grey Swisshelm has hunted the dictionary through, forward and back, but is unable to find words of a caliber suited to her horror of tight-lacing. She manages to say, however, that a woman who subjects herself to tight-lacing is unfit for anything but to flop on a sofa and nurse small dogs. She thinks that not one in a thousand breathes below the diaphragm.

—Before the Senate Labor Investigating Committee at Boston, Friday, Charles T. Chance testified that he had seen the tanned skins of several women, and that the business had been carried on for at least eighteen years, but lately has been increasing. He designated the tanneries where the human "hides" had been perfected, and stated the proprietors themselves did most of the work on them.

—Perhaps some of our tea-drinking brethren and sisters can derive comfort from the following from the *Inter Ocean*: "Few of our readers, while engaged in strengthening their nerves with a cup of tea, imagine they are swallowing pulverized charcoal, bone-black, clay, terra alba, pulverized soapstone, talc, Prussian blue, gravel, and other undesirable commodities. Such is the stuff scientific experts employed by the New York Board of Health have found in the green teas sold in that city."

—The reported losses by fire in this country during the last eight years aggregate \$593,447,000 making an annual average of \$74,180,000. This would very nearly pay interest at 3½ per cent upon the whole national debt, and the tax is constantly increasing. In 1875 it was \$78,000,000, but in 1876 it fell to \$64,000,000, and then began an increase to \$81,000,000 in 1881 and \$84,500,000 in 1882. The insurance companies pay about 55 per cent of the whole, and of course thereby merely distribute the loss to that extent and add a further heavy charge.

FOREIGN.

—Violent storms on the English coast have resulted in many wrecks and loss of life.

—After hearing the prison physician's opinion and seeing O'Donnell, the committee of justices refused that he be permitted to use tobacco.

—American capital has constructed in Mexico 1,600 miles of railroad, Mexican capital 635 miles, and English capital, 353 miles.

—The anniversary of the discovery of America was celebrated with great spirit in the opera house at Madrid, where three hundred guests participated in a banquet, and a statue of Columbus was unveiled.

—Another terrific earthquake occurred the past week, and this time in Syria on the southern coast of the Gulf of Smyrna. Six villages were totally destroyed and others badly wrecked. One thousand people perished. The survivors are suffering fearful privations. Most of the houses collapsed at the first shock.

—Three thousand armed peasants assembled in the province of Minho, Portugal, and raised cries for a republic. A state of unrest prevails everywhere.

—Trichinosis, or pork-worm disease, is spreading in Saxony. Twenty cases have thus far proved fatal. At Ermsleben 180 are sick and four have died.

—Two suspicious men were arrested at Halifax, N. S., Oct. 17, having in their possession three loaded revolvers, a quantity of dynamite cartridges, and 100 pounds of dynamite.

—The tallest princess in the world is the Crown Princess of Denmark.

—A blast-shot caused an explosion in a Yorkshire mine, Friday, resulting in the death of twenty men. Five escaped.

—The flood in the Severn tunnel, Thursday, caused a panic among the workmen, two being killed in the rush for life.

—Since the arrest of Holmes and Bracken, the alleged dynamiters, at Halifax, the six British war ships in the harbor are carefully guarded, particularly at night, when boats, well manned, are placed around the ships.

—Twelve brigands were sentenced to death Friday, at Palermo, Italy, and eleven others received life sentences. They infested the Amaro district, and have murdered fourteen persons in the past six years.

—In the town of Altata, Mexico, yellow fever deaths have numbered twenty a day for two weeks. In addition to this horror, a hurricane struck the town on the 3d inst., literally blowing it to pieces, the inhabitants seeking shelter in the mountains. The depot and machine sheds are the only buildings now standing.

—Hand-bills are being distributed throughout China, calculated to instigate a massacre of "outside barbarians whose steamboats have many a time offended the Spirit of the Sea." The missionaries come in for a share of the abuse, and are referred to as "false barbarians, disciples of their religion." Not a word is said about Denis Kearney.

Obituary Notices.

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

CASTLE.—Died of typhoid pneumonia, Oct. 17, 1883, in Fremont, Mich., my dear father, Giles Castle, in the seventieth year of his age. I trust he sleeps in Jesus.
W. B. CASTLE.

MUNRO.—Died, near Cheboygan, Mich., March 9, 1883, Hugh S., only child of G. D. and B. E. Munro, aged two months and six days.
E. H. H.

GRUBER.—Died of congestion of the brain, Aug. 30, 1883, Anna, daughter of Catharine and Samuel S. Gruber, aged four years and one month. "Of such is the kingdom of heaven."
H. A. RIFE.

SLYTER.—Died of inflammation of the lungs, near Eugene City, Oregon, May 13, 1883, Lawrence P., infant son of Mary A. and A. P. Slyter, aged two years and one

day. He will soon be brought from the land of the enemy.

Also Sept. 23, 1883, Dora Edith, infant daughter of E. A. and J. Slyter, aged eleven months and thirteen days. Her death was caused from swallowing a small peach-pit. We mourn not as those who have no hope.
E. SPRAGUE.

STONE.—Died of brain fever, near Southmayd, Texas, Oct. 3, 1883, our dear little Cora May, aged seven years, ten months, and three days. After two weeks of great suffering, we laid her away to await the resurrection of the just, when we hope to meet her again.
D. C. AND AMANDA STONE.

GRUBER.—Died of consumption, at Fleetwood, Berke Co., Pa., Sept. 17, 1883, Catharine, wife of Bro. Samuel S. Gruber, aged thirty-one years and fifteen days. Sr. Gruber embraced the truth in 1880, under the labors of Eld. Sanborn. She died rejoicing in the blessed hope of a glorious resurrection. Funeral services conducted by Eld. Musselman (Menonite).

"Receive, O earth, the faded form,
In thy calm bosom let it lie;
Safe let it rest from every storm,
Soon will it rise no more to die."

H. A. RIFE.

BARDEN.—Died of paralysis, in Brewer, Me., Sept. 19, 1883, Hannah J., wife of John Barden, aged seventy-one years. Sr. Barden embraced the first angel's message in 1842, also the third angel's message in 1850 under the labors of Eld. Bates. Although it was her lot to live isolated from those of like precious faith the most of the time, yet she remained firm in the truth until she laid down her burdens, and went to rest for a little while, until Jesus comes to call his children home. She leaves a husband and two adopted daughters, also one brother and three sisters, to mourn their loss. May God help them to live out the truth, and have a blessed reunion in the kingdom of God.
J. B. GOODRICH.

FIELD.—Died of Bright's disease, in Brewer, Me., Aug. 5, 1883, Hattie F. wife of the late Geo. W. Field, and daughter of Wm. T. and D. S. Hanaford, aged forty-five years, two months, and seventeen days. She was brought up and ever continued in the Adventist faith. She gave her heart to Christ in early life, and was baptized by Eld. E. L. Barr. Her last illness was long and protracted, and her sufferings beyond description; yet as they grew more intense, she drew nearer the Lord. She leaves the bright evidence for the consolation of her friends that she sleeps in Jesus, to awake in his likeness when he shall come.
Three children and a large circle of friends mourn their loss. May God bless the fatherless and motherless children.
J. B. GOODRICH.

POTTER.—Died of consumption, in Battle Creek, Mich., Sept. 17, 1883, Eliza J. Potter, wife of Wm. P. Potter of this city, aged forty-nine years, lacking twenty-one days. The entire religious experience of Sr. Potter, commencing in 1857 or 1858, was in connection with the S. D. Adventist people; and her sympathy with, and love for, the cause in all its departments, and all features of the faith, was firm and unwavering to the close. Five years ago she became a member of the Battle Creek church. After a protracted sickness covering the preceding spring and summer, she is laid away with the four children who are sleeping in the tomb. Four children still remain, to mourn with the father their great bereavement, but they look forward with hope to the approaching resurrection of the just. A large and sympathizing congregation attended the funeral services, Sept. 19.
U. S.

KEEFER.—Died of malarial fever in Hillsdale, Mich., Sept. 25, 1883, aged seventy-three years, eleven months, and one day, our dear mother, Mrs. Eliza Keefer. She was an earnest Christian, and a firm believer and lover of the truth. She was the first to obey when Bro. M. E. Cornell and Bro. J. H. Waggoner held tent-meetings in Hillsdale in 1856. She had been an invalid for years; but her faith was unshaken in the promises of God. How earnest were her prayers that we might be an unbroken family in the kingdom! We laid her peacefully to rest with our father, in the vault in Oak Grove cemetery, to await the return of the Life-giver, who will burst the fetters of the tomb, and raise them to immortality. We mourn her loss, but not as those without hope; for we shall meet again in a little while. One tie less to bind us to earth; one more to bind us to the better world. We mean to be faithful and meet her in that glad morning when the day of eternity breaks and the shadows flee away.
ANDREW L. KEEFER.

EMMERSON.—Died, at Grove Lake, Minn., Oct. 1, 1883, Mary M., wife of Bro. John Emerson, aged forty-two years and eighteen days. Sister E. embraced the truth under the labors of Elds. Hill and Dimmick, in the autumn of 1873. The nature of her disease caused great suffering, which was borne with patience. She was willing to die, believing she could have part in the first resurrection. A husband and four children mourn, but not without hope. Remarks, by the writer, to a large and attentive audience.
J. FULTON.

Appointments.

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

POTTERVILLE, Mich., Oct. 27, 11 A. M. and 7 P. M.
Dimondale, " 28, " " " " " "
Bill Wood school-house, " 29, " " " " " "

F. D. STARR.

God willing, I will be at Burlington, Mich., next Sabbath Oct. 27. H. VEYSEY.

THE Lord willing, expect to meet with the church in Coldwater Sabbath and Sunday, Oct. 27, 28. C. J. LAMSON.

THE next annual meeting of the International Tract Society will be held in connection with the next General Conference of S. D. Adventists, commencing Nov. 8, 1883. S. N. HASKELL, Pres.

We will join Brn. Wales and Kunz in their labors at Crystal Lake, Montcalm Co., Oct. 27, 28. There will be an opportunity for baptism. Would be pleased to have the brethren from surrounding churches meet with us at this time. M. B. MILLER.

We shall be happy to meet the brethren of Convis, Marshall, Partello, and any others who can come, at Convis, Sabbath, Oct. 27. U. SMITH.

It becomes necessary to withdraw the appointment for Eagle Lake, Minn., Nov. 3, 4, till immediately after the General Conference, so as to give opportunity to attend the Institute commencing Oct. 30. O. A. OLSEN.

MICHIGAN STATE QUARTERLY TRACT AND MISSIONARY MEETING.

THE State quarterly meeting of the Michigan Tract Society will be held at Battle Creek, Nov. 4-8, 1883. At this time a large number, if not all, of the officers and workers of our State Society, will be in attendance at the meeting for instruction in Bible-readings. Therefore we think it the most favorable time for the quarterly meeting. Let all the officers be present if possible. J. FARGO, Pres.

THE PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association will hold its twenty-fourth annual session at Battle Creek, Mich., Nov. 15, 1883, at 2 P. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

- Geo. I. BUTLER,
 - U. SMITH,
 - M. J. CHAPMAN,
 - H. W. KELLOGG,
 - W. C. SISLEY,
 - A. R. HENRY,
 - G. W. AMADON,
- } Board of Trustees.

S. D. A. EDUCATIONAL SOCIETY.

THE ninth annual session of the stock-holders of the seventh-day Adventist Educational Society will be held in Battle Creek Mich., Wednesday, Nov. 14, 1883, at 9 A. M., for the purpose of electing a Board of Trustees and transacting such other business pertaining to the interests of the Society, as may come before the body. Stockholders who cannot be present, but who wish to be represented in the meeting, should designate their proxies, using the blanks sent out for that purpose. In behalf of the Board of Trustees, A. B. OYEN, Sec.

HEALTH REFORM INSTITUTE.

THE stockholders of the Health Reform Institute will hold their seventeenth annual meeting at Battle Creek, Mich., Nov. 15, 9 A. M., 1883, for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

- S. N. HASKELL,
 - J. H. KELLOGG,
 - W. H. HALL,
 - Geo. H. MURPHY,
 - L. M. HALL,
 - A. R. HENRY,
 - J. FARGO,
- } Board of Directors.

Publishers' Department

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

My address will be, Leslie, Oct. 20, 21; Eaton Rapids, Oct. 27, 28; Battle Creek, Oct. 30 to Nov. 15. G. K. OWEN.

CHANGE OF P. O. ADDRESS.—THE P. O. address of the Secretary of the Dakota T. & M. Society, is Alice Beaumont, Howard, Miner Co., D. T., and not Parker, as heretofore. O. A. OLSEN.

HAVING purchased a home in Charlotte, Mich., the permanent address of Eld. I. D. and Mrs. A. P. Van Horn will from this time be Charlotte, Eaton Co., Mich.

BUSINESS NOTES.

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

WANTED, A SITUATION.—A young man aged twenty years would like work in office, store, mill, Sanitarium or Publishing House. Good references. Address, John Spencer, St. Mary's, Anglaize Co., Ohio.

A good Seventh-day Adventist blacksmith will learn the particulars of a good opening for his business by addressing L. T. Finley, Postmaster, Beauford, Blue Earth Co., Minn.

NOTICE.—I have two boys aged ten and twelve, who would like to find homes among good Seventh-day Adventists where they can attend Sabbath-school. Address, James H. Brisbin, Weston, Wood Co., Ohio.

WANTED.—I will give employment to from three to five Sabbath-keeping broom-makers the year round. Good wages paid. One of the best shops in the State. Apply at once to C. S. Veeder, Hillsdale, Mich.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

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Books Sent by Express.—James Sawyer 15.00, Allie Robinson 5.40.

Cash Rec'd on Account.—Albert Weeks \$39.17, A. O. Tait 5.00, M. Conference, Mrs. Sarah Pharris tithe 1.45, Minn. T. & M. Society per Nettie G. White 76.28, J. W. Covert per O. C. Godsmark 15.00, Am. H. & T. Association per Mich. H. & T. Association 25c.

Shares in S. D. A. P. Association.—H. E. Robinson \$30.00, Louisa M. Foster 10.00, C. Bradley 10.00, Emma Green 10.00, J. M. Gallimore 50.00, Alonzo Somers 20.00.

Gen. Conf. Fund.—Calverton, Md. Bal. tithe for quarter ending Oct. 7, per J. O. Corliss 5.85.

Mich. Conf. Fund.—Hickory Corners per Geo. A. Risley 87.50, Napoleon per L. A. Moulton 24.23, Wright per C. Buck 175.85, Mt. Pleasant per Marcus Grinnell 37.20, Coldwater per Loesa Sheldon 13.80, Sheridan per A. S. Haynes 3.98, Memphis per M. F. Mullin 1.24, Vergennes, I. G. Evans 50c, Hanover per Emily J. Fleetwood 16 85, Fremont Center per Amos McCrea 22.20, Sherman City per Ellen A. Tinker 20.00.

Mich. T. & M. Society.—Dist 5 per J. S. Wicks 24.10, Dist 6 25c, Dist 9 per M. F. Mullin 19.77, Dist 11 per Emma Ashdon 61c, Alonzo Ford 1.60.

Mich. T. & M. Reserve Fund.—Dist 5 Mary L. Palmiter 10.00, Dist 5 E. B. Ginley 3.00, Dist 9 Stella Weldon 2.00, Mrs. A. Weldon 1.00, M. F. Mullin Dist 9 1.00, Mrs. A. Gurney Dist 9 25c, Mrs. Martha Welstead Dist 9 2.00.

Mich. Camp-meeting Fund.—Cash per L. Graves 35.23.

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The Review and Herald.

BATTLE CREEK, MICH., OCT. 23, 1883.

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A telegram from Bale, Switzerland, dated Oct. 21, brings intelligence which, though not altogether unexpected, is none the less painful, that Bro. J. N. Andrews is dead. Particulars hereafter.

TO THE LIBRARIANS IN OHIO.

Will each librarian in the State please send me immediately the exact membership of his society, as I desire to have an exact report to send to the International Tract Society. Don't fail to send immediately. MRS. IDA GATES, Sec.

Clyde, Oct. 19.

DELEGATES TO THE GENERAL CONFERENCE.

The following conferences 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.
New England, Eld. D. A. Robinson and J. Tucker.
Kansas, Elds. J. H. Cook and Oscar Hill.
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Missouri, Elds. D. T. Jones and J. G. Wood.
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