

# Advent Review

## AND SABBATH HERALD.

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

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"I SAY UNTO ALL, WATCH."

Mark 13:37.

COULD Christians watch ten thousand years  
Before the Lord himself appears,  
Yet, as he then shall come at last,  
'Twere wise, through all the ages past,  
To have watched and waited, and have borne  
The scoffer's jest, the worldling's scorn.  
But those who watch not in the day  
Will surely sleep the night away.

Lord, make me at all hours awake,  
And self-denied thy cross to take,  
Robed for thy nuptial feast in white,  
With lamp in hand and burning bright;  
Nor lack of precious oil be mine  
When the loud cry, "Arise and shine!"  
Proclaims thee come in bridal state,  
And when preparing is too late!

—Selected.

### Our Contributors.

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

#### NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

##### THE MAINE CAMP-MEETING.

I ATTENDED the camp-meeting held at Waterville, Me., Sept. 6-11. Here, in my native State I met dear brethren and sisters whose interest has for years been identified with the cause and work of present truth; but some precious ones who ever met us with joy, and whose thoughtful care we have often experienced on the camp-ground, we shall meet no more in this world. Bro. Barker, who sleeps in Jesus, is one of these. His active, busy life is ended. He was a care-taker, a burden-bearer. He did not spare himself; he did not shirk responsibilities. We missed him upon the ground. I could deeply sympathize with Sr. Barker. Since we last met, we had each laid a companion in the grave. But we will not sorrow as those who have no hope. If we are faithful, when the Lifegiver comes we shall meet our loved ones again, never more to be separated. A brighter morning will dawn for all who by patient continuance in well doing seek for glory, honor, and immortality. If we are steadfast in the hour of trial, we shall at last win a crown of glory that will never pass away. This prospect should be to the people of God a sunbeam shining continually amid the darkness and dangers of these last days.

Sr. Umberhind, a faithful mother in Israel, has fallen. Her work is in one sense ended; yet her precious example, her deep interest in the truth, her words of hope and confidence and faith, will continue to live. Her works follow her. Three sisters, children of Sr. Umberhind, have fallen under the power of the fell destroyer; death has done his cruel work in these three families.

We here met our dear Sr. Temple, who has been bereaved of four of her children. We could scarcely wonder that the mother's heart was torn as branch after branch was broken from the family tree, or that the wound seemed to her almost incurable; but when we learned that her treasures had been laid away in hope,—that these dear ones had died loving the truth and trusting in Jesus,—we felt that in the mother's heart the bright beams of hope and joy should light up the dark night of sorrow.

The ways of Providence cannot always be read or traced; they appear inexplicable to the wounded, stricken heart. The words of Jesus, "What I do thou knowest not now, but thou shalt know hereafter," are applicable to these bereaved ones. If our loved ones have given their hearts to Jesus, there is cause for joy. It is impossible to tell what might be their future. Many families experience a grief that is worse than sorrow for the death of friends. When their children pursue a course that will bring shame upon their parents,—when they become impatient of restraint, break the ties which bind them to father and mother, and renounce the vows that held them in holy, happy allegiance to their Maker,—then there is sorrow indeed. "Write, Blessed are the dead which die in the Lord." Let the bereaved Rachels be comforted; for their children shall "come again from the land of the enemy."

I was much gratified to meet several of our brethren and sisters from Aroostook county. They strongly urged me to visit them, and had it not been for other camp-meetings that I felt it duty to attend, I should have been glad to comply with their request. I hope to be able to visit them at some future time.

We had some very precious seasons at this camp-meeting. Many cheering testimonies were borne; but there was not that thorough work which we greatly desired to have accomplished. My heart yearned to see some who were backslidden coming to the cross of Christ. These are not ignorant of the way. They have been wrought upon by the Spirit of Christ; they have become acquainted with the matchless charms which in my Saviour dwell; and now the voices once heard in praise and gratitude to God, are silent. Will these persons leave the blood-stained banner of Christ, and take their position under the black banner of Satan, and choose his service? In the soon-coming conflict, will they risk sharing the fate of the arch-deceiver? God forbid. Oh that these souls would heed the words of the inspired prophet: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

There were children of Sabbath-keeping parents who seemed to be indifferent. I could not see that they were moved, either by the presentation of truth or by appeals that were made by the messengers of God. There is a great lack somewhere, or these things would not be. If all were letting their light shine as Christ has enjoined upon his followers to do, it would be otherwise. It is not always an easy task to hold the fort when there are great odds against us.

Improvements can be made in our manner of conducting camp-meetings, so that all who attend may receive more direct labor. There are

some social meetings held in the large tent, where all assemble for worship; but these are so large that only a small number can take part, and many speak so low that but few can hear them. By districting the encampment, so that several meetings, each in charge of a leader, will be held in selected tents, all may be benefited. On the Maine camp-ground, some meetings of this character were very interesting and profitable; in others, much of the precious time was occupied by the leader in doing the talking himself, while the people had but little opportunity. In one tent the leader occupied all the time except ten minutes, and that meeting was a failure. Did this brother love his neighbor as himself? In some instances much time was devoted to singing. There was a long hymn before prayer, a long hymn after prayer, and much singing interspersed all through the meeting. Thus golden moments were used unwisely, and not one-half the good was done that might have been realized had these precious seasons been properly managed.

There should be Bible-readings in place of some of the regular discourses; even outsiders will be benefited by them. Our people, who are expecting such great and important events soon to transpire, should know the reasons of their faith, that they may be able to give an answer to every man that shall ask them a reason for the hope which is in them with meekness and fear. In his word, God has revealed truths that will benefit his church. As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of his priestly office, in fulfillment of the words of the angel to the prophet Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Our faith in reference to the messages of the first, second, and third angels was correct. The great way-marks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where he is interceding for his people.

There are large numbers of those who profess the truth in Maine who need a great work done for them. When I see how great this work is, my heart is drawn out in earnest prayer that for these precious souls the death of Christ may not have been in vain. Dear brethren and sisters, do not neglect this work of preparation too long, but take hold of it now, and lose not a moment more of probationary time. The want of genu-

ine faith in our churches is making them very weak. There is a kind of faith that takes it for granted that we have the truth; but the faith that takes God at his word, which works by love and purifies the heart, is very rare. All who profess the truth are not converted, although they may think they are. Some mistake transient emotions, ideas, and fancies, or resolutions formed in their own strength, for conversion. But faith is a living, abiding principle. Its object is truth,—divine, eternal, changeless truth. Genuine, saving faith is inseparable from repentance and conversion, and will manifest the fruits of the Spirit. It is a continual, conscious trust in Jesus. The sinner's only hope is in the merits of a crucified and risen Saviour. There is no resting in any efforts of our own, yet these efforts must be made.

We have a solemn message, and it is not entrusted to ministers alone. Men and women who will never be called to the ministry, may have a part to act in warning the world. They must let their light shine. There are young men in Maine whom God would accept to do work in his vineyard, but they feel no burden of responsibility. They have had light, they have had knowledge; but if they refuse to walk in the path of obedience, that precious light will become darkness to them. Let these children of Sabbath-keepers make haste to find a refuge from the storm which is soon to come upon our world. Satan has such a bewitching power upon their minds that they are beguiled from the faith; and unless there is an increase of zeal, a more intense love for Christ and for precious souls, on the part of experienced members of the church, they will themselves fail of the grace of God, and there is great danger that they will have their portion with unbelievers.

The lay members of the church must make effectual efforts for their children. Brethren and sisters, you may have the blessed satisfaction of seeing souls enter the school of Christ as learners and as laborers as the result of your earnest efforts. You cannot afford to be selfish, seeking merely to save your own souls, while you are indifferent in regard to other souls for whom Christ died; for through this indifference, you will fail to secure even your own salvation. But if the love of Christ be in you and abound, you will not be idlers in the vineyard of the Master, nor unfruitful branches of the living Vine. Go to work, you that have the light of truth, unselfishly, devotedly, earnestly, to show forth the praises of Him who hath called you out of darkness into his marvelous light.

#### THE UNCHANGEABLE LAW.

BY ELD. R. F. COTTRELL.

REASON would be sufficient to teach any one who has any just conception of the true and eternal God, that the requirements of his moral law must be as unchangeable as himself. The principles of his government must be in harmony with his eternal attributes, and, therefore, must be ever the same. Love to God and love to our fellow-men must ever hold the same claim upon men of all ages. The ten commandments explain and enforce these two great principles; consequently everything opposed to these principles is expressly forbidden. But the observance of negative precepts merely, can never satisfy the just claims of the divine Being. There must be something by which we can manifest, by our action, our loyalty to God. The Sabbath commandment is the only one of the ten which truly tests our allegiance to God. The keeping holy of the memorial of the creation is an acknowledgment of the Creator. This is not true of any one of the other nine.

Reason, we say, teaches that the law of God must ever be the same. Revelation teaches the same, "the law of the Lord is perfect." That which is perfect cannot be improved. Jesus said concerning the written law, extant in his time, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." The apostles teach in harmony with this, and all the

Scriptures agree with the declaration of God: "My covenant will I not break, nor alter the thing that is gone out of my lips."

But multitudes of professed believers teach that the law which came from the lips of the great Lawgiver at Sinai, has been abolished; others say, changed. Why do they teach thus? Every one who will reflect upon it will see that the only reason for this is on account of the Sabbath of the fourth commandment. No fault is found with any other. Now is it not exceedingly marvelous that the Sabbath, concerning which we have the positive declaration of the Spirit that it will be observed by all the people in the world to come, furnishes the only pretext for the abolition of the other nine moral precepts in the present world? The testimony alluded to is this: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

It would be preposterously absurd to believe that any one of the other nine will be violated in that "new earth wherein dwelleth righteousness;" but it is a remarkable fact that the rejected commandment is the only one of the ten the observance of which, in the world to come, is expressly foretold in prophecy.

#### SEEKING GOD.

BY ELD. M. C. WILCOX.

THE above heading does not have reference to seeking God as one would seek a famed city or noted country. Such a city or country could be easily found. God in his infinite wisdom, greatness, and power, is much more easily found. We see his wisdom in the tiny flower, slender grass-blade, and delicate shell,—in their adaptability to the end designed. We see his greatness, not only in the great and wonderful works of this world, but in the vast expanse and "unfenced fields" of the starry heavens. We see mighty power in the hurricane, the cyclone, the earthquake; and we know that that Being who controls the elements, who sends the suns and stars on their courses, has locked up in the unfathomable treasuries of his infinite might such power as mortals have never seen, even in their most extravagant dreamings. It is not seeking God this way; but seeking him in his purity, his love, and his infinite grace, and power and strength. It is to become connected with all the needed help which Heaven is so willing and ready to give. It is for this we are to seek God.

And, first, How shall we seek him? Half-heartedly, in the easiest way possible? No. Such service is not in accordance with our duty to God. He requires the whole heart. "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13. Again, see what the prophet says are the conditions upon which the Lord receives his people: "And they shall be my people, and I will be their God; for they shall return unto me with their whole heart." Jer. 24:7. The words of Moses, the mediator of the old covenant, and the words of Christ, the mediator of the new covenant, are, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5; Matt. 22:37. God requires all the heart. We cannot chase the phantom pleasure, and gather the flowers of sensual ease and enjoyment at will. We cannot hold on to the world with one hand, and with the other grasp the eternal realities of the kingdom of God. We must seek him with the whole heart. How shall we seek God? Earnestly, diligently. Seek as does the woman in the parable who lost the piece of money (Luke 15:8); as did Daniel who "set his face unto the Lord God to seek by prayer and fasting." Dan. 9:3. Have a fixed purpose, be immovable, established. Be in earnest, as was David. Ps. 42:1: "As the hart panteth after the water brooks, so panteth my

soul after thee, O God." Seek as instructed by the wise man in Prov. 2:2-9.

By what means shall we seek God? 1. By humility. The proud heart must be humbled the lofty spirit must stoop, before the Lord will grant help. "God resisteth the proud, but giveth grace unto the humble." Jas. 4:6. There must be a willing submission of the will to God before he can work for the individual. No wealth, nor honor, nor riches, nor moral character, nor esteem of fellow-men can buy grace at God's hand. He resisteth the proud, he despiseth worldly wisdom, and wealth, and opinion. High above all the nations and worlds, he must be acknowledged as the rightful Ruler and Sovereign of all. Having given his only begotten Son Jesus to die that sinful man might be saved, his plan must be acknowledged as the only plan, the name of Jesus as the only name. Acts 4:12. And if this is done, the great God will come and dwell with men. Read his gracious words in Isa. 57:15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Wonderful condescension! Who would not be humble if, in so being, he could entertain such a guest?

2. By meekness. A meek man is one who is not only a learner, but one who is willing and anxious to learn; not puffed up, not conceited, not hard-hearted; but one who is characterized by a "softness of temper," a tenderness of soul, forbearance under injuries. Such a man God will lead by his Spirit. "The meek will he guide in judgment; and the meek will he teach his way." Ps. 25:9. Precious grace! And the Lord is especially willing to grant us this precious treasure, else he would not admonish us to seek it so earnestly, nor base so much upon its possession. Zeph. 2:3: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Mark the application of the text. It refers to the last days, just "before the decree brings forth." This meekness is necessary to hide us "in the day of the Lord's anger." A meekness sufficient to be taught the unpopular Scriptural truths of these days is not enough; there must be that humble, submissive meekness that will lead to heart cleanliness, purity of life, and holy zeal for God; that will lead us to say, "And now, O Lord, thou art our Father; we are the clay, and thou our potter."

3. By faith. Faith that believes that God is; that believes God's word and truth; that believes his Son; that believes in the efficacy of the atonement, not simply in a general sense, but in an individual sense. Faith that believes God in darkness, in cloud, in tempest, in adversity, in affliction. Faith that believes God, though, like Daniel or Elijah, forsaken of all men.

"Faith that will not shrink  
Though pressed by many a foe."

When shall we seek God? After all the other duties of the day are done? after the pleasures of life are past, and pall upon the sense? No; but early in the day, early in life, first of all things. Ps. 63:1: "O God, thou art my God; early will I seek thee; my soul thirsteth for thee." Matt. 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." But we are nowhere told that the eternal and glorious things of God will be added if we seek first the things of this life. Reason says, seek the most important and valuable first; and can we halt a moment in our decision?

If we do this, if we seek God, how, and when, and by what means he has directed, we shall "understand righteousness, judgment, and equity; yea, every good path." Then discretion shall preserve us; understanding shall keep us. Prov. 2:11. May God help us to seek him aright.

Battle Creek, Nov. 21.

—The Christian's watchwords,—watch, pray, and work.

## SICKNESS.

BY ELIZA H. MORTON.

In weakness, faint with long-continued pain,  
I drop the pressing work of hand and brain,  
Not sure that I shall ever lift again  
Life's broken chain.

The autumn leaves, pale, withered leaves, lie low,  
Awaiting wintry blast and drifting snow.  
What future days may bring of weal or woe  
I do not know.

Ambition's dreams, false hopes, and doubting fears,  
Lie lost within the grave of passing years.  
A star I dimly see through blinding tears,  
Foretold by seers.

Sad heart, lift up thy voice, rejoice and sing;  
For gladness, hope, and love are on the wing.  
From sickness, health and light and life may spring;  
Rejoice and sing.

## FIRE-PROOF ARMOR.

BY A. SMITH.

1. "Clean hands." Ps. 24: 4. Not hands soiled with clay or soot in honest toil; but, as the hand is the instrument of labor, it is by metonymy used to express the entire acts or deeds of the body upon which judgment will be passed at the bar of God.

He who has clean hands in the sense of the text, is one whose works are morally right, one who keeps the law of God perfectly. But as the carnal mind cannot be subject to the law of God (Rom. 8: 7.), one with clean hands is a person soundly converted to God under the special truth by which he is tested. In a general sense, in Noah's day it was one who believed in, and made preparation for, the coming flood; at the first advent, one who believed in the incarnate Messiah of Nazareth; and in the present generation, one who looks and fully prepares for the glorious revelation of the Son of God in the near future.

2. "A pure heart." Ps. 24: 4. The unrenewed heart is a fountain from which flow "evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies." Matt. 15: 19. From a pure heart proceed pure thoughts and right motives, as clear as the crystal stream. And since "out of the abundance of the heart the mouth speaketh" (Matt. 12: 34.), he that hath a pure heart will speak "the truth in his heart." Ps. 15: 2. A truth may be spoken by the lips, while in the heart it is a lie. Truth and falsehood assume various phases, and for base purposes may be used interchangeably. Napoleon I. deceived all Europe, as he intended to, by publicly declaring that he should cross the Alps with his army to subdue Italy. In his heart he intended to deceive. He who speaks the truth in his heart will not purposely put the best potatoes on the top of the bushel, or the best grain in the sack's mouth, or the best bag of grain on the top of the load, to deceive the grocer or miller. The best butter will not be placed in the top of the firkin. Remember, reader, that those who love a lie, as well as those who speak it, cannot enter the city of God. Rev. 22: 15. Those who enter the pearly gates will be not only such as speak the truth *in the heart*, but such also as experience no feeling of satisfaction when a lie is told by other lips, or practiced by other hands. "Blessed are the pure in heart; for they shall see God." Matt. 5: 8.

3. "Backbiteth not." Ps. 15: 3. The tongue is said to be full of deadly poison. Jas. 3: 8. Like a serpent, it attacks unawares, thus giving its victim no opportunity for self-defense from its venomous bite. It feeds upon the errors and mistakes of others, publishing them widely, but never dares to face its victim, whose penetrating gaze would cower it into abject submission. A brother to the backbiter is he who "taketh up a reproach against his neighbor." Ps. 15: 3. A neighbor may actually do wrong, or report a scandal; or he may be falsely accused of so doing. The backbiter carries it to neighbor "Seeing-it-is-you," who takes it up with gladness, and affirms it instead of meeting the backbiter according to instructions in Prov. 25: 23. Such can never enter heaven.

4. "Sweareth to his own hurt and changeth not." Ps. 15: 4. Enters into an agreement that entails unforeseen loss of time, money, or convenience, not involving moral wrong, and adheres to his compact; in other words, one whose word can be relied upon. Such must be the character of him who would "dwell with the devouring fire." Agreements that involve moral wrong should be broken; such as a compact to commit a theft, or murder; just as any other sin should be repented of and forsaken. It is a joy to be reproached for Christ's sake (1 Pet. 4: 14), but woe to him who utters or takes up such a reproach. In the day of consuming fire he will wish that he had not done it. Matt. 18: 7.

5. "Putteth not out his money to usury." Ps. 15: 5. The regulations on this subject that God imposed upon his ancient people cannot well be improved upon for the benefit of the Christian church. Deut. 23: 19, 20. In this time of greed for gain, it is a difficult matter for a man to acquire much property and be right with God. Some who have acquired property unjustly, upon becoming Christians are brought face to face with the principles of restoration, which, heeded, would reduce them to poverty, but unheeded, would debar them from heaven. See Ex. 22: 1-27, in the light of Rom. 15: 4.

6. "Stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33: 15. In this is implied a refusal to see or hear that which defiles the soul. Impure sights or sounds, the reading of vile or obscene literature, or attending places of worldly pleasures, where Christ or holy angels cannot bear company, are proscribed by this text. He who would "dwell on high," and to whom angels will supply bread and water in the time of the seven last plagues (verse 15), must close these avenues to the soul against all such evil, sometimes even literally placing his fingers in his ears or his hand upon the eyes to exclude sound or sight.

The conditions of eternal life are very strict. None out of Christ can compass them, but in Christ they are a possible attainment; and all who are finally saved will have become perfect on all these points, and every way without fault before the throne of God.

## A PREVALENT SIN.

BY JOHN F. BAHLER.

THE sin of not attending meetings has become so common that it is hardly considered a wrong. When members of the church are corrected in regard to this evil, they seem surprised that any one should even mention so slight a thing. The God who said, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2: 10), also said: "Consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. 10: 25.

Those who stay away from meeting cannot be provoked, or actuated, to works that pertain to glorifying God, and to the building up of themselves in the practical things of the truth. They also lose the earnest exhortations which they need so much the more as they see the day of the Lord approaching, and which they should have to sustain Christian life. Watch them; you will find they are comparatively dead; they have almost lost their interest, not only in the meetings, but also in reading the Scriptures and our beloved church paper. They are seldom found doing any missionary work; they may not, for awhile at least, break the Sabbath, but they are not as particular in regard to this as they were when they did not forsake the assembly of the saints; and usually it is not long before you find them transgressing the Sabbath. This sin of remaining away from meeting is like that of telling lies. The second, third, and fourth lie is much easier told than the first. Just so the forsaking of assembling ourselves together becomes much easier by repetition.

Such members are of little or no spiritual use to any church; they have nearly become dead

weights, and all on account of forsaking the assembling of themselves together, which is becoming an alarming evil among God's people. Some evils, such as whisperings, back-bitings and tale-bearings, might be, to a great extent, driven from among us, if the time thus spent were employed in searching the Scriptures, studying the Sabbath-school lessons, and going to meeting. Then there would not be so much time for this kind of work.

The churches need the help of the stay-aways, and they certainly need the strength of the church. It is usually found that their lack of interest has grown from neglecting the important command to not forsake the assembling of ourselves together. This command was written by the hand of inspiration, and is intended to be obeyed as much as anything else that is left on record by inspiration.

These transgressors seldom have any tithes or money for the cause. They ought to be treated according to the resolutions of the General Conference with regard to such delinquents, reported about three years ago. They are not only hurting themselves, but discouraging those who are faithful in the performance of their church duties.

This evil is well calculated to weaken and destroy churches. May God help us to heed the solemn warnings against forsaking the assembling of ourselves together.

Denison, Tex.

## "EVERYTHING."

BY MRS. M. J. EGGLESTON.

"What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
Oh, what peace we often forfeit!  
Oh, what needless pain we bear!  
All because we do not carry  
Everything to God in prayer."

THESE lines, so expressive, and so dear to me ever since I learned them, I never fully understood until God in mercy was pleased to restore my health in answer to prayer. For seven years I had been an invalid, and had suffered more than I can tell. Nothing seemed to reach my case, although I had been treated by a number of physicians. For the last two years of the time, I had a kind of an indistinct idea that sometime or somehow God would cause me to get well. I had become convinced that no human power could cure me, and I earnestly prayed to my dear heavenly Father to make me well. One night, while feeling more sad and despondent than usual, as I lay thinking it all over, and wondering why I must suffer so, and why I could not get well when I had prayed so earnestly, and knew others were doing the same, the thought came to me, What does the Bible teach concerning the sick? The words of James 5: 14 came to my mind, and oh, what peace came with them! I seemed to see it all so plain; I had not taken the right course, and I immediately resolved to do so. During the time we were planning to bring the elders together, the thought kept coming, I will not be discouraged if I am not healed at once, but will still pray, and trust in the Lord to work in his own good time. On the 14th of last April, at the close of the Sabbath, my case was laid before the Lord by Elds. I. D. Van Horn, St. John, Rupert, Underwood, and others. Precious hour! I can never forget it, though I cannot describe it. I felt no better until the next afternoon, when my bad feelings left me, and I felt like a new person. I was not entirely well, but so much better, and I gained right along. I have felt as well all summer as I ever did, although I had not as much strength; and I still kept gaining. This fall I am doing my housework alone. What a privilege it is, none can tell, save those who have been deprived of health.

I can now understand the full import of those lines. I know that the word "everything" means what it says; while before I only took it in a spiritual sense. I feel to praise the Lord every hour of the day for this great goodness to unworthy me. How many times I used to won-

der if I would ever sit upright in a common chair like others! Sometimes I would be better and could be around the house a little, and then again I could only sit up a few minutes at a time, in a reclining position, and was sometimes confined to my bed for days. I made a solemn promise to God that if he would restore my health, I would do my duty just as far as it was made known to me. I pray daily for grace and strength to do so. I write this, hoping that some poor sufferer may be encouraged to do likewise. Take *everything* to God in prayer.

#### LOOKING.

"LOOKING unto Jesus the author and finisher of our faith." Heb. 12:2.

Looking fixes the tendency of the mind. There is nothing stable in a divided sight; everything seems shifting, unfixed, fleeting, transitory. The eye is a mere instrument; the vision is in the mind. When the mind is unstable, how uncertain the vision!

The Great Teacher presents to our understanding a truth in a new dress, but as ancient as the seas: "The light of the body is the eye [or mind]; if therefore, thine eye [or mind] be single, thy whole body shall be full of light. But if thine eye [or mind], be evil, thy whole body shall be full of darkness." If there be one particle of force in this, it is that a holy man has a mind to look one way thoughtfully, earnestly, continually; and that an unholy man is double-minded, looking in as many directions as his carnal, covetous, proud, world-loving, godless heart can suggest as a source of any profit or income.

He that looks an hour at Christ, and two hours at the world or its wealth, to him Christ will look like nothing better than any other man, or like nothing better than a heap of gold. This accounts for that peculiar phase of human sight which makes Christ appear as the adorable object of many of earth's ambitious and avacious schemes, and allures the heart into the conviction that half-naked men and women riding horses, jumping through hoops, walking wires, or swinging through the air by their teeth, are only so many specimens of physical skill which glorify him; or more, that which leads whole Christian bodies to the full assurance that the great end to be attained in honoring and glorifying the Man of Calvary justifies whatever means or measures may be employed. And with this complex vision, Christ is seen in the fish-pond, grab-bag, ring-cake, rag-doll, calico necktie, and mock marriage. Like the mirage in the desert, Christ was not there; he only appeared to be.

No business man dares to hazard his hopes of success by such a course; he looks strictly to his business. He is at his place in the morning; stays until late at night; watches the market to see where he can buy the cheapest; keeps his eye open for quick sales; systematizes his business, so that every employé will know his place; takes care to make none but good, reliable accounts; lives within his means; knows nothing about his neighbor's affairs; keeps an eye open to his own business, and expects others to do the same. Such men succeed. Such were the great Rothschilds, A. T. Stewart, Gould, Vanderbilt, and others who have amassed such enormous fortunes. Their success was not because they were smarter than other men, but they looked only one way. Other men of better endowments than they, equipped with an extensive education, starting in the morning of life with plenty of means at their hand, have gone down to the silent world penniless paupers. The same old story is told of them,—they dabbled in too many things; they did not attend strictly to business.

How many fathers and mothers have been made to mourn over wayward sons and daughters, when it was revealed to them too late that they had not kept a single eye on their children. Young men and women go to college, and come home knowing as little as when they went. They had no fixed purpose when they entered school. Flippancy and flirtation, jocularly and

feigned laughter, conformity with the world, popular quotations, cunning witticisms, puns, and slang phrases, have been the chief aim. They graduate in these; nothing else. But in after years they bitterly repent. How often I have heard it said, "Father gave me a good chance, but I neglected to improve it!" What a thankless consolation!

Ministers, the most talented, who, like Satan, as represented by Milton, "would rather reign in hell than serve in heaven," have sealed their contract with the prince of darkness. Some of them have only an eye to business, not to the salvation of men. Proof: Because we see that after a ministry of ten or twenty years they cease to preach; that when they began they had nothing, and when they retired they were worth their thousands. What is the inference? They labored for the fleece, not for the flock. It is easy to see which way and at what they had been looking these many years; not unto Jesus, for had he been the focal point of their vision, they would not have been satisfied with anything short of their mind's treasure. No person who takes hold of the plow is worthy of the kingdom of heaven if he turns his eye backward, is the Saviour's view of the matter.

Christian people will find it a very difficult task to find in the whole range of sacred biography, one holy man called of God to the exalted office of priest, prophet, or apostle, that filled his office faithfully and left it with an honorable discharge, who, upon taking an invoice, found himself richly increased with goods. The only legacy granted these men was shame, privation, toil, hunger, thirst, nakedness, distress, crosses, poverty and persecution. These holy men died in obscurity, hated and unknown; if they were to die in this land, their place of rest would have been in the potter's field,—"God's Acre." Elisha, who believed that he would be translated, as was his master, said to his servant Gehazi as a reproof for his covetousness: "Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menservants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee and unto thy seed."

Here we are at the end of time; this is the day of translation, the coming of Christ, the end of the world. What are Seventh-day Adventists doing? Are they getting orchards, vineyards, houses, lands, sheep, oxen, gold, mortgages, notes, bonds; yea, more,—wrath against the day of wrath and the righteous judgment of God? Such deny the Lord God who bought them, How? They look not unto Jesus the finisher of their faith. Their faith is ended in earthly store, not in Christ. "The disciple is not above his master; but every one that is perfect shall be as his master." Luke 6:40. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they persecute me, they will persecute you." Thanks to Christ for this testimony. We know who are his; they are spending and being spent, but not striving to get rich; they are asking themselves this question daily, What can I do to save a soul?—not, How can I ease myself of burdens?

Eighteen hundred years ago men and women who were soon to be martyred and go to their doom in shame, forsook everything the least gratifying, for the work of the gospel. Now, when the world lies in great wickedness, with cars to convey us everywhere over the earth; when thousands of hands reach out to God for help, and a million voices half choked by heart-sobs are pleading for light; here in the last day while all heaven is at work, and the bells of Zion are tolling the death-knell of the world; here when the last message from heaven to a sin-sunken world is dying away in the east,—what are the people of God doing? When in the sun, moon, and stars, land and sea, church and State, family and community, are written the words of an infallible God, "Behold, I come quickly,"—here in this awful, fearful, soul-alarm-

ing time is a people whom God has called to do a most wonderful thing,—to sound an alarm in his holy mountain; to warn the world of its awful doom; to rescue mortals from the coming storm that lingers only for a moment; to teach the honest in heart how to escape the wrath to come; and to stand in the way and tell men fleeing from destruction the way to the city of refuge. And yet many are seeking wealth, ease, luxury, and riches. Ah, indeed, this may do for those whose only reward for their short lives of sin is the little comfort this world affords; but for men and women who have hopes of life eternal beyond, it is a denial of their faith in the gospel, of the times in which we live, of the coming of Christ, and the end of the world.

Every man and woman who desires to gain the crown, and reach the goal, must constantly look up to Jesus. To look in any other direction is to perish. Peter looked down, and he sank. Lot's wife looked back, and perished. "Remember Lot's wife."

The longer one looks in one direction, the farther he sees. I once stood with a brother in front of his house on the shore of Lake Michigan, looking out over its blue depths, trying to ascertain which of us might point out the greatest number of vessels. At first we saw but few; but the longer we looked, the farther the vision extended, until at length the lake seemed specked with sails, the brother pointing out still others after we had given up the effort. The reason for this lay in the simple fact that he had long been accustomed to look away over the deep for other strange sails, while commanding a vessel at sea.

The coming of the Lord, which at first looks a great way off, seems very near to him who is accustomed to look at the signs standing out in the heavens and the earth, the land and sea, church and State, family and community. No person will be able to see the nearness of Christ's coming while the vision is absorbed with the contemplation of other objects,—money-making, pleasure-seeking, ease-taking, or looking always at others' faults. I admit that the longer one looks after such things, the more he discovers; and I think this is the only truly satisfactory explanation to be given for the remarkable acuteness with which some seem to be so well endowed for making discoveries of the defects of others. Such people, like the vulture, perch high, but look no higher than they perch; their gaze is never up, but always down. Looking for prey, they never see a virtue, but are quick to spy a fault. Such will not know how lovely Christ is until they look up to him enthroned amidst the splendors of glory, with an ever ceaseless gaze. His invitation is, "Look unto me, all ye ends of the earth, and be ye saved." \* \* \*

—When God has a great work for any one to do in the world, he usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him, and sometimes it is so long continued that there seems to be but little time left for work.—*N. Y. Observer.*

—Mormon is a Greek word signifying a hideous she monster, used by nurses to frighten children, generally a bugbear. The book which the Mormons use as their Bible was written as a novel by Solomon Spaulding, and the ignorant people who used it did not know the meaning of the word.—*N. Y. Observer.*

—A swearing, drinking miner, who boasted that he believed neither in God nor man, was once imprisoned in a mine by coal that had caved in. In a moment his atheism left him, and he began to call upon God to deliver him. A Christian companion, who had been imprisoned along with him, once interrupted Bradlaw, while delivering an atheistical harangue, to tell this story. "So you see, Mr. Bradlaw," said the miner, as he sat down, "there's naething like a big chunk of coal for knocking the infidelity out of a man's head."

LABOR AND PAIN.

LABOR is living, and pain is living;  
 And labor and pain go hand in hand,  
 And peer in the windows across the land;  
 And so, wherever love is giving  
 Labor for pain, or pain for labor,  
 Each to the other is nearly neighbor.  
 Yea, these are the millstones of the heart,  
 Upper and nether, but never apart;  
 And the grist of the grinded grain goes down  
 In flaky showers from the kernels brown.  
 And labor is living, and pain is living;  
 And love goes onward, striving and giving;  
 And the wheels go round, and the sheaves are bound,  
 And the grist of the mill is grimly ground;  
 But therefrom cometh, when all is said,  
 The hope of the heart and the world's white bread.  
 —Rev. S. W. Duffield in S. S. Times.

Anniversary Meetings.

GENERAL CONFERENCE PROCEEDINGS.

(Concluded.)

TENTH MEETING, FRIDAY, NOV. 16, AT 10 A. M.—  
 The Committee on Resolutions presented the following for the consideration of the Conference:—

19. *Whereas*, Eld. J. N. Loughborough has been called from the English mission to labor in this country, therefore  
*Resolved*, That the General Conference Committee engage two suitable persons, as soon as they can decide upon the proper individuals, to enter upon the work in that mission.

20. *Resolved*, That it is our judgment, considering all the circumstances, that the time has not yet come for the erection of a building for the use of the mission in Bale, Suisse.

21. *Resolved*, That it is our judgment that Eld. B. L. Whitney for the present take editorial charge of *Les Signes des Temps* and all other papers that may be published at Bale, employing such assistance as may seem to him to be necessary.

22. *Resolved*, That the General Conference Committee, as soon as practicable, select a suitable person to go to the help of Eld. J. G. Matteson, in Christiana, Norway.

23. *Resolved*, That we are heartily in favor of opening reading-rooms in the leading cities of this country, as soon as proper persons can be found to engage in such enterprises.

24. *Resolved*, That it is our judgment that Eld. J. P. Rosqvist labor for some months to come with Eld. O. A. Olsen, the work of the former being especially to advance the cause among the Swedes of this country.

25. *Resolved*, That we express ourselves as highly gratified with the exercises in Bible-readings, conducted by Bro. Haskell and others at this Conference, and we recommend that such exercises be encouraged in all parts of the country; and the better to secure this end, we recommend the formation of a Bible-reading Bureau to take the oversight of the work, to be organized after the following plan: 1. There shall be a central committee of five who shall have charge of the work of publishing and distributing printed lessons to the members of the organization. 2. The conditions of membership shall be the payment of one dollar a year, and the furnishing of one or more original readings a month, to the committee. Those complying with these conditions shall receive from the committee a printed sheet monthly, containing one or more lessons for each week. 3. Those who do not choose to become members on the foregoing conditions, may secure the printed lessons by becoming subscribers at \$5 a year.

A full discussion of these recommendations ensued, after which they were adopted as the sense of the body.

The Committee on Credentials and Licenses then presented the following partial report: For credentials: J. G. Matteson, A. A. John, B. L. Whitney, Geo. I. Butler, S. N. Haskell, J. Fargo; Wm. F. Killen, of Georgia; L. P. Hodges and S. H. Kime, of North Carolina; for ship-missionary's license, Geo. R. Drew, of England; for license, Wm. M. Baird, of North Carolina; A. A. Meredith and Wm. Foggin, of West Virginia; J. R. Waite, of Alabama.

Each name of the above was considered, and the recommendations of the Committee adopted.

On motion, the Chair was empowered to appoint the central committee of the Bible-reading Bureau. This committee was afterward announced as follows: U. Smith, W. C. Sisley, W. H. Littlejohn, E. B. Miller, M. J. Chapman. It was also—

*Voted*, That the Chair appoint a committee of three to consider the matter of ministers' quarterly and annual reports. H. A. St. John, J. D. Rice, and R. M. Kilgore were named as this committee. Meeting adjourned to call of Chair.

ELEVENTH MEETING, 2:30 P. M.—The report of the financial standing of the General Conference

was presented at this meeting, and accepted. This report is as follows:—

TREASURER'S REPORT.

M. J. Chapman in account with the General Conference of S. D. Adventists:—	Dr.	
To cash on hand, Nov. 1, 1882,	\$8,038.42	
“ “ rec'd to Oct. 31, 1883,	5,871.91	
Total,		\$13,910.33
By cash paid out from Nov. 1, 1882, to Oct. 31, 1883, as per itemized statement rendered,	\$6,823.49	Cr.
Balance in Treasury, Oct. 31, 1883,	7,086.84	
Total,		\$13,910.33

The committee appointed to consider the wants of destitute fields, then made the following recommendations:—

a. That Eld. Wm. Ostrander, of Michigan, go to Colorado to assist Eld. B. R. Jones in that field of labor.

b. That Eld. J. N. Loughborough hold general meetings in New York, Pennsylvania, and Michigan during the winter and early spring, and then by April 1 proceed to California to assist in general work there.

c. That there be an interchange of laborers and a blending of interests between the New England and the Vermont Conferences.

d. That Eld. J. O. Corliss be allowed to select his own field of labor.

e. That Eld. S. H. Lane take an oversight of the work in Virginia, and labor some time there; that Bro. H. A. Rife labor with Bro. Lane, and afterward labor in connection with some experienced minister in Indiana.

f. That Eld. R. S. Owen labor with Eld. A. C. Bourdeau in the Canada Conference.

g. That Eld. R. Conradi, after having labored in Dakota and Kansas during the winter and spring, go to Pennsylvania to engage in tent labor the coming season among the Germans.

h. That the fields of Florida, Arkansas, and Alabama be referred to the General Conference Committee.

On motion, these recommendations were considered separately; feeling remarks were made in reference to the changes thus to be effected, showing a disposition to submit to the will of God and the judgment of the brethren in regard to these matters. The report of the committee was then, by vote, adopted.

Following this, the committee on credentials and licenses presented the name of D. T. Bourdeau for credentials. On motion, this recommendation was adopted.

The meeting then adjourned to call of Chair.

TWELFTH AND THIRTEENTH MEETINGS, NOV. 19.—It was voted that J. N. Loughborough receive credentials from the Conference for the coming year.

The report of the Nominating Committee was then presented as follows: For President, Geo. I. Butler; Secretary, U. Smith; Corresponding Secretary, Mrs. F. H. Sisley; Treasurer, A. R. Henry; Executive Committee, Geo. I. Butler, S. N. Haskell, W. C. White, J. Fargo, O. A. Olsen.

These names were acted upon separately, and the persons nominated were declared elected.

The Committee of ten appointed to consider the subject of the seven trumpets, then reported as follows:—

“Your committee appointed to consider a new exposition of the prophecy of the seven trumpets of Rev. 8 and 9, would respectfully report that they see no occasion to change from the views we have formerly entertained, especially as the proposed view is, in their judgment, unscriptural, and would unsettle some of the most important and fundamental points of our faith.”

On motion, the above was adopted as the sense of the Conference.

The committee to whom was referred the matter of suggesting a better plan for church and district quarterly meetings, submitted the following report:—

“The committee to whom was referred the subjects of quarterly and district meetings, having had the same under consideration, beg leave to submit the following for your consideration: Instead of holding the quarterly meeting the first Sabbath in the quarter, and the district quarterly meeting the Sabbath following, we recommend that they be so arranged in each district that they will follow each other in consecutive order, each one coming one week later, until each district has had its quarterly and district meeting; and we would further recommend that at the beginning of each Conference year, each State Conference committee proceed to arrange for carrying out this system, so that a complete round of these meetings can be held in each district in the State once in three months.  
 COMMITTEE.”

These recommendations were considered at some length, but as the plan presented was not considered a feasible one, the motion to adopt, on being put to vote, was lost.

The following recommendations from the Committee on Resolutions were then considered:—

26. *Whereas*, We, as students of prophecy, have for years anticipated the present Sunday movement, and understand that there is a conflict before us, the magnitude of which can scarcely be appreciated; and—

*Whereas*, Thousands of earnest Christians are laboring sincerely for the enforcement of the Sunday law, who would not do so if the claims of the true Sabbath were placed before them; therefore—

*Resolved*, That we remind our people of their duty to place the great light which God has given them upon the Sabbath question before others; and we urge that this be done before the leaders of this Sunday movement have opportunity to represent the issues of this question in a false light.

27. *Resolved*, That we need tracts, both large and small, upon the present issues of the Sunday movement.

28. *Whereas*, The ever-shifting front of this Sunday question calls constantly for new arguments, and the stealth of their movements calls for constant vigilance; therefore—

*Resolved*, That we recommend the publication of a four-page paper, the size of the REVIEW, monthly, whose mission shall be to oppose this Sunday law enforcement, this paper to be conducted by a committee of five, appointed by this Conference.

29. *Resolved*, That in our judgment it would be well for Eld. Haskell to accompany Eld. Butler in his visit to the European missions, and we recommend him to do so if consistent with other duties.

30. *Whereas*, There are important mission fields in the islands of the Pacific Ocean which should be entered as soon as practicable; therefore—

*Resolved*, That we invite men of means, who have experience in the truth, acting under the advice of their Conference committee, to visit or locate in these fields, that they may become acquainted with the customs of the people, learn the wants of the field, encourage and maintain colporteur work, and thus prepare the way for the more direct efforts of the missionary.

These resolutions called forth stirring remarks in their favor from many of the delegates present, showing a lively interest in the actions recommended. Each resolution was considered separately, and by vote adopted.

The Committee on Credentials and Licenses recommended that Mrs. E. G. White, J. P. Rosqvist, and O. A. Olsen, receive credentials from the Conference; and that W. C. White be ordained and receive credentials. On motion, this report was adopted.

Adjourned to call of Chair.

FOURTEENTH AND FIFTEENTH MEETINGS, NOV. 20.—The condition and wants of the cause among the Germans was the first subject introduced. Eld. R. Conradi gave a very interesting account of the rise and progress of the work of present truth among this nationality, the nature of the work, especially among the Mennonites, and the crying need of laborers in this tongue. Remarks were also made in the same direction by Bro. H. A. Rife, A. Snyder, O. A. Olsen, S. N. Haskell, and S. H. Lane; after which the following resolution was introduced and adopted:—

31. *Resolved*, That we recommend Bro. H. A. Rife and all our preachers who are able to labor in the German tongue, to devote their efforts to the interests of our cause among the German people; and we recommend that all who can speak the German language labor to spread the truth among that people in any and all the ways provided for by our different organizations.

The Committee on Resolutions then presented the following:—

32. *Whereas*, Some of the bound volumes of the “Testimonies to the Church” are out of print, so that full sets cannot be obtained at the Office; and—

*Whereas*, There is a constant and urgent call for the re-printing of these volumes; therefore—

*Resolved*, That we recommend their re-publication in such a form as to make four volumes of seven or eight hundred pages each.

33. *Whereas*, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and—

*Whereas*, We believe the light given by God to his servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed; therefore—

*Resolved*, That in the re-publication of these volumes such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought; and, further—

34. *Resolved*, That this body appoint a committee of five to take charge of the re-publication of these volumes according to the above preambles and resolutions.

35. *Resolved*, That we hereby express our thanks to the various railroads, especially the Michigan Central and Grand Trunk, for favors extended to the delegates to this meeting; and also to the papers of this city for the publication of reports.

36. *Resolved*, That we hereby express our appreciation of the kindness of the Battle Creek Church in entertaining those from abroad during the progress of the Bible-reading Institute and the General Conference.

The above were considered separately and adopted.

The committee of five to take charge of the republication of the testimonies provided for in the thirty-fourth resolution was announced as follows, the Chair having been empowered to select four persons besides himself for this purpose: W. C. White, Uriah Smith, J. H. Waggoner, S. N. Haskell, Geo. I. Butler.

On motion, the General Conference Committee was empowered to appoint the committee of five, who, according to the twenty-eighth resolution, are to conduct the paper to be issued on the subject of the Sunday law movement.

The committee on destitute fields then made its final report. It is recommended:—

i. That Eld. J. H. Cook, of Kansas, and Eld. A. J. Cudney, of Nebraska, interchange labor as far as practicable.

j. That Eld. A. O. Burrill, of Michigan, go to Vermont as soon as possible, and consider that State his field of labor.

k. That Eld. G. G. Rupert, of Ohio, go to Kentucky, and labor in connection with Eld. Osborn.

l. That Eld. J. P. Henderson, of Indiana, go to Ohio, to fill Eld. Rupert's place.

m. That Eld. H. A. St. John, of Ohio, on account of his health, go to California, to labor in the churches of Oakland and San Francisco, and such other places as those concerned may direct.

n. That other destitute fields be referred to the General Conference Committee.

Each item of the above was considered separately. The matter of sending Eld. J. P. Henderson to Ohio, was, by vote, referred to the General Conference Committee, with instructions to send some other laborer from Indiana to Ohio, provided the Committee does not see fit to send Bro. Henderson. With the exception of the above, the several items of the report were adopted.

The subject of organizing a city mission in Chicago was introduced, and interesting remarks relative to this were made. The brethren in Illinois have about \$3,000 ready to start this work, and probably more could be raised if the work were commenced.

On motion, the matter was referred to the General Conference Committee with instructions to take it into consideration before the committee should separate. The committee appointed to introduce a plan for ministers' quarterly and annual reports, made a verbal report; but as the time was too short to have the plan considered by the body, the matter was referred to the General Conference Committee for consideration.

The Committee on Credentials and Licenses recommended that credentials be granted to M. C. Wilcox, and that A. B. Oyen be ordained, and receive credentials. On motion, these recommendations were adopted. It was also—

*Voted*, That this Conference request that Sr. White's talks at the early morning meetings, and such other matter as may be considered advisable, be published.

Following remarks by Sr. White, the ordination service was held, Eld. Geo. I. Butler offering the prayer, and Eld. S. N. Haskell delivering the charge.

Adjourned *sine die*. GEO. I. BUTLER, *Pres.*  
A. B. OYEN, *Sec.*

#### MEETING OF THE S. D. A. PUBLISHING ASSOCIATION.

The stockholders of the S. D. A. Publishing Association met for their twenty-fourth annual session, at Battle Creek, Mich., according to appointment, Nov. 15, at 2 P. M. U. Smith opened the meeting by prayer. The names of the stockholders present being taken, it was ascertained that there were 103 present, representing 372 shares in person, and 596 by proxy. The reading of the minutes of the last meeting was waived.

As the first business, the Treasurer presented his report as follows:—

#### TREASURER'S REPORT.

A. R. Henry in account with the S. D. A. Publishing Association:—

Dr,  
To cash on hand Nov. 1, 1882, \$15,696.65

#### RECEIPTS.

To cash received on Mich. Conf. fund,	\$16,767.18
“ “ “ “ Gen. “ “	5,871.91
“ “ “ “ accounts,	253,190.86
“ “ “ “ sales,	50,902.19
“ “ “ “ job work,	34,957.01
“ “ “ “ bills receivable,	17,264.70
“ “ “ “ stock notes (conditional),	2,862.80
“ “ “ “ bills payable and deposits,	78,483.76
“ “ “ “ REVIEW,	12,354.26
“ “ “ “ Instructor,	6,129.35
“ “ “ “ Tidende,	1,506.13
“ “ “ “ Harviden,	546.54
“ “ “ “ Stimme,	626.47
“ “ “ “ shares,	6,092.50
“ “ “ “ donations and legacies,	1,136.78
“ “ “ “ rent,	508.02
“ “ “ “ fuel,	719.47
“ “ “ “ type,	30.42
“ “ “ “ machinery,	553.50
“ “ “ “ interest,	2,046.33
“ “ “ “ building and repairs,	11.90
“ “ “ “ labor,	41.75
“ “ “ “ incidentals,	157.80
“ “ “ “ stock,	917.19
“ “ “ “ discount,	343.75
“ “ “ “ Instructor cuts,	5.96
“ “ “ “ Office fixtures,	6.55
Total,	\$509,731.73

#### DISBURSEMENTS.

By am't paid to Mich. Conf. fund,	\$15,154.53
“ “ “ “ Gen. “ “	6,823.49
“ “ “ “ accounts,	255,920.30
“ “ “ “ bills receivable,	26,811.81
“ “ “ “ bills payable and deposits,	89,436.73
“ “ “ “ stock,	39,437.59
“ “ “ “ labor,	37,562.50
“ “ “ “ incidentals,	9,796.63
“ “ “ “ Office fixtures,	1,108.84
“ “ “ “ manuscript and royalties,	3,209.26
“ “ “ “ real estate,	5,078.41
“ “ “ “ machinery,	3,543.56
“ “ “ “ fuel,	4,396.09
“ “ “ “ type,	1,018.40
“ “ “ “ interest,	4,705.82
“ “ “ “ building and repairs,	305.83
“ “ “ “ job work,	46.20
“ “ “ “ Instructor cuts,	95.37
“ “ “ “ insurance,	674.05
“ “ “ “ discount,	21.51
Total expenditures,	\$505,146.92
Cash on hand to balance, Oct. 31, 1883,	4,584.81
Total,	\$509,731.73

#### STATEMENT OF FINANCIAL CONDITION OF THE S. D.

##### A. P. ASSOCIATION.

Real estate,	\$46,423.41	Bills payable,	\$69,974.39
Personal property,	72,842.34	Certificates,	20,620.30
Bills receivable,	32,622.52	Capital stock,	38,030.00
San. Knitting Co.,	13,375.51	Donations,	12,925.55
Due from banks,	13,540.03	Surplus,	73,722.00
Cash on hand,	4,584.81	Personal acc'ts,	13,785.74
Material on hand,	26,778.07	Gen. Conf.,	7,086.34
Books, pamphlets, tracts, etc.,	34,232.18	Mich. Conf.,	3,309.05
	\$244,454.37		\$244,454.37

##### RECAPITULATION.

Capital stock,	\$38,030.00
Donations,	12,925.55
Surplus,	73,722.00
Present worth,	\$129,677.55
Assets Nov. 1, 1882,	\$141,838.88
“ “ 1, 1883,	129,677.55
Decrease,*	\$12,161.33

Respectfully submitted,  
A. R. HENRY, *Treas.*

To which the Auditor appended his report as follows:—

This is to certify that I have examined the accounts of the S. D. A. Publishing Association, and find them correctly kept, and that the above report is a correct statement of its financial standing, according to my best knowledge and belief.

WM. C. SISLEY, *Auditor.*

The Treasurer's and Auditor's reports were accepted.

The matter of appointing the usual committees having been by vote referred to the Chair, he made the following announcements:—

\* NOTE.—In justice to the foregoing report, a word of explanation should be given, showing why the present worth now appears less than it appeared last year. It comes simply from the fact that some portions of the property inventoried have been placed at a lower figure than that of last year, amounting, in the aggregate, to over twenty-three thousand dollars. Had the property been inventoried as in the report of 1882, there would have appeared a gain of over ten thousand dollars. But it has been thought best to make this change for two reasons: First, to avoid the possibility of carrying along any articles at a fictitious value; and, secondly, to place our book business on a more consistent basis. The greatest reduction has been made in this respect, and the change and the reasons for it may be briefly stated as follows: Heretofore the books which were placed on the shelves for sale have been inventoried at wholesale prices. Under this arrangement heavy sale of books would show no gain; and if reduced rates were given, it would appear as an actual loss. Now it has been thought best to rate the books on the shelves at manufacturer's cost, and let the profits appear on the sales. Hence a large part of the reduction shown in the accompanying report, will come back to the Office when the books are sold.

For Nominating Committee: S. H. Lane, I. D. Van Horn, R. M. Kilgore.

For Committee on Resolutions: W. C. White, U. Smith, H. A. St. John.

The meeting then adjourned to call of Chair.

SECOND MEETING, Nov. 19, AT 2:30 P. M.—Prayer by Eld. S. N. Haskell. Minutes of previous meeting read and approved.

The Nominating Committee reported, recommending that the following persons be chosen to the offices named: For President, Geo. I. Butler; Vice-president, H. W. Kellogg; Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Auditor, W. C. Sisley; Publishing Committee, Geo. I. Butler, U. Smith, Geo. W. Amadon.

These persons were then formally nominated by ballot, and afterward, by vote, declared unanimously elected.

The Committee on Resolutions then reported the following:—

*Whereas*, The General Conference has recommended the publication of certain works in the foreign languages, and the translation of others, that they may be ready for publication as soon as called for; therefore—

*Resolved*, That this Association shall carry out these recommendations, and we request the trustees to put these plans into immediate execution.

*Whereas*, Our State Tract Societies feel that it is a hardship to pay the same price for tracts as they receive from the districts, and thus lose the cost of transportation; therefore—

*Resolved*, That we recommend the trustees to fix the discount on tracts to State Tract Societies at fifty-five per cent instead of fifty per cent as heretofore.

After brief discussion, these resolutions were unanimously adopted.

The committee appointed at the last annual meeting of this Association to suggest at this meeting changes in our Constitution, reported, recommending that the following changes be made:—

1. Amend Section 14 of Article II. to read as follows: “It shall be the duty of the Treasurer to keep a Stock Certificate Book, a Transfer Book, and a Stock Ledger.”

2. Add a new section to Article IV. to stand as Section 3, the same to read as follows: “All transfers of stock shall be made by written assignment on the Treasurer's Transfer Book, subscribed by the assignor, or his duly authorized attorney, accompanied by a surrender of the certificate granted for the stock.”

3. Repeal Section 5 of Article IX., which reads: “The President and Secretary may vote according to the number of shares they hold respectively, or may be proxy for others, and in case of a tie the President may have a decisive vote.”

4. Amend Section 8 of Article IX. to read as follows: “The form of proxy shall be as follows:—

“PROXY.

“Know all men by these presents: That I ——— owning ——— share . . . of capital stock in the Seventh-day Adventist Publishing Association of Battle Creek, Michigan, do hereby appoint ——— of ———, my attorney for me and in my stead, to vote for me as my proxy, upon all questions that may come before any meeting of the stockholders of said Association, according to the number of votes I should be entitled to cast if then personally present.

“This proxy shall be in force until it is revoked in writing.

“Witness my signature this ——— day of ——— 188—.

5. Repeal Section 9 of Article IX., which reads: “When such writing shall have been acknowledged before some person authorized to take acknowledgment of deeds, and shall have attached to it his certificate stating that the person named in the writing executed the same, the member named in said writing who appears at the meeting of the Association, bearing said writing, shall be fully empowered to vote as proxy.”

6. Amend the existing by-law on the subject of meetings of the Board of Trustees to read as follows: “Meetings of the Board may be held at any time on the written call of any two members thereof, by a personal notice to said trustees, or by a written notice left at the residence of said trustees; but in case any trustee is a non-resident of the city of Battle Creek, it shall not be necessary to give any notice, written or personal, to such trustee; provided always that a majority of the Board are notified.

“Upon the delivery of the written call to the Secretary, it shall be his duty to notify the trustees of such meeting.”

The next business being the election of editors for the REVIEW AND HERALD, U. Smith was elected editor for the coming year, and J. H. Waggoner and G. I. Butler corresponding editors.

On motion that the Chair appoint a committee to issue a new edition of our Constitution and By-laws with all revisions to date, U. Smith, G. W. Amadon, and A. R. Henry were appointed as said committee.

Adjourned to call of Chair.

GEO. I. BUTLER, Pres.

M. J. CHAPMAN, Sec.

## The Sabbath-School.

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

### LESSON FOR THE SECOND SABBATH IN DECEMBER.

(See Instructor of Nov. 28, 1883.)

#### NOTES, CRITICAL AND PRACTICAL.

(2 Cor. 1:2; 3; 4:1-10.)

**THE TIME AND PLACE OF WRITING.**—It is generally agreed that this epistle was written about a year after the first epistle to the Corinthians, which would fix the date at 57 or 58 A. D. The internal evidence, which we will not stop to examine, seems to support this view. The place of writing was probably Phillippi, Macedonia. It was written when Timothy was with him. Chap. 1:1. Compare with Acts 20:3, 4, 6.

**Chap. 1:5. Sufferings of Christ.**—As the church of Christ is represented by his body, so the sufferings they endure for his sake are his sufferings. "In all their affliction, he was afflicted. Isa. 63:9. Our consolation also aboundeth.—That is, however great were his sufferings, the consolation and comfort were equal, so that the heaviest trials were as easily borne as the lightest. His consolation abounded as his suffering abounded. Truly, the Lord's treasure-house is not limited.

**Ver. 12. Our conversation.**—On this word Clarke observes: "We have conducted ourselves. The word [*anastrophemēn*] properly refers to the whole tenor of a man's life,—all that he does, says, and intends, and the object or end he has in view; and in reference to which he speaks, acts, and thinks; and is so used by the best Greek writers. The verb *anastropho* is compounded of *ana*, again, and *stropho*, to turn; a continual coming back again to the point from which he set out; a circulation; beginning, continuing, and ending everything to the glory of God." The primitive meaning of *conversation* is similar to the Greek; but is rarely used in that sense at the present time.

**Ver. 22. The earnest of the Spirit.**—The Greek term *arrhabon*, here translated "earnest," is the Greek form of the Hebrew word *erabon*, translated "pledge" in Gen. 38:17, 18, 20. Webster gives as one definition of pledge, "Something given by the buyer to the seller, by way of token or pledge to bind the bargain and prove the sale." Just so God has given his children the "earnest" of his Spirit, a pledge of the glorious resurrection and immortalization that awaits them at his coming. If the pledge be lost by the seller, he has no evidence by which he can prove his right to the remainder of the price. So with the Christian; if he lose the pledge, the earnest of the Spirit, he has no assurance of the promised inheritance. But the retaining of this pledge by earnest, faithful living is a security that all God's promises, relative to grace and eternal life, will be fulfilled.

**Chap 2:6. Sufficient to such a man is this punishment, etc.**—Evident reference is made to the wrong-doer mentioned in the apostle's first letter. 1 Cor. 5. The church had carried out the advice recommended by the apostle in the chapter above referred to (see notes on lesson in REVIEW of Nov. 6), and this description had wrought the necessary repentance. In view of this, Paul advises them to forgive him, and cherish a spirit of tenderness toward him, "lest Satan should get an advantage" over them in this respect, as he had in their too lenient course previously pursued.

**Chap. 3:3. Not in tables of stone, etc.**—Evident reference is made to the tables upon which the ten commandments were written. The apostle does not contrast the two dispensations, but compares them to show the excellency of the latter. As the commandments, engraved on stone, were proof of the divine mission of Moses, so the work

of grace upon the hearts of these Corinthian disciples was the evidence of the divine mission of Paul.

**Ver. 6. Not of the letter but of the Spirit.**—That is, not of the letter of the New Testament, but the spirit of the New Testament. The construction of the language requires this. Both dispensations had the letter and the spirit. The unbelieving Jews trusted in the letter, or mere outward observance of the laws, rites and ceremonies of the Mosaic dispensation, and consequently rejected Christ; while they who had the spirit, as well as the letter, received Christ, and with him life. So with the New Testament; it had its letter in its outward forms and ceremonies as the Lord's supper, baptism, etc. Seeking to live by the letter alone would bring death; but the spirit of God's truth gives life always, in all dispensations.

**Ver. 7. But if the ministration of death, written and engraven in stone.**—The apostle again compares the two dispensations, or the priests of the Mosaic with the ministers of the Christian, and does not, as some would affirm, contrast the law with the gospel. A ministration is a service, or ministry. By that which was "engraved in stone," the apostle evidently means the moral law, the rule of conduct, the reprobator and condemner of sin. It would have given life by obedience to its precepts. It condemns to death by their transgressions. In and of itself the Levitical dispensation could not give life; it depended on the antitypical or Christian. The priests who served in that dispensation served or ministered unto death, if there had been no dispensation to follow. Heb. 10:4; 9:15; 1 Cor. 15:16-18. Was glorious.—Truly it was glorious. It opened in a glorious way. The great God descending upon the mount, gave his glorious law, called Moses, the representative priest, unto his presence and talked with him face to face, reflecting upon him such glory that the children of Israel could not look thereupon. Which glory was to be done away.—Not the glory of God's law, but the glory of the Levitical priesthood as represented by the shining of Moses' face. This interpretation, we believe, will harmonize all the expressions in this chapter.

The Levitical dispensation was "glorious;" the Christian, "rather glorious," "much more glorious," and "possessed the glory that excelleth." The Levitical was abolished, as it must be, when type meets antitype. And why is not the Christian dispensation more, yes, *much* more glorious? It was opened, not by Moses, but by the Son of God himself; it closes, not with type meeting antitype by the manifestation of Christ in weakness, but by the revelation of our Lord from heaven, the resurrection of the righteous to immortality, the ripening up of the faithful to everlasting glory.

**Ver. 13. Put a veil over his face.**—No doubt typical of the obscurity which, to a great extent, rested upon the Jewish nation.

**Ver. 14. Minds were blinded.**—By resting in the letter, and not looking forward to Christ. They thought that the bare promise made by God unto their fathers, and the rigid observance of the traditions and ceremonies were sufficient. In consequence of this their minds were blinded and hearts hardened.

**Ver. 18. Beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.**—The above contains a truth which is demonstrated in all the different phases of human life. By beholding we become changed. It is as true in an evil sense as in a good one. By continually allowing the mind to dwell upon evil thoughts, by mingling with evil associates, however pure may be the intentions at first, the heart and its motives gradually and surely become changed. 1 Cor. 15:33. By dwelling upon the gloomy, foreboding side of life, the mind becomes gloomy, the heart discouraged. And by dwelling upon the compassion, love, purity, and loveliness of Christ, we grow at last to reflect his image, and "are changed from glory to glory." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, . . . think on these things." Phil. 4:8.

**Chap. 4:8, 9. We are troubled on every side, yet not distressed, etc.**—On this passage Dr. A. Clarke says that these four expressions,—1. Troubled on every side, yet not distressed; 2. perplexed, but not in despair; 3. persecuted, but not forsaken; 4. cast down, but not destroyed,—are taken from the customs of the ancient games celebrated in

Corinth; the first two and last referring to wrestling, and the third to running. The word rendered "troubled" means to be pressed down, or brought to distress; unable to get out of his adversary's hands. The word from which "perplexed" is translated was used in reference to a master who, puzzled by his opponent's skill, knew not what to do; yet, says the apostle, "not in despair." "Persecuted, but not forsaken," might be rendered, *pursued, but not outstripped*, or outgone. The antagonist follows hard behind, but is not able to outstrip. This expression belongs to the race. "Cast down" has reference to wrestling. Although for the time seemingly overcome and cast down by the enemy, the Christian rises again in the strength of God. Micah 7:8; Ps. 37:24. Here are words of courage and hope. Downcast disciple, appropriate them.

## Choice Selections.

—Far out of sight, while yet the flesh enfolds us,  
Lies the far country where our hearts abide,  
And of its bliss is naught more wondrous told us  
Than these few words, "Thou shalt be satisfied."

### THE GROWTH OF NEW YORK.

In 1870 New York had 4,382,759 inhabitants; in 1880 it had 5,082,871. The growth of our cities is very rapid. Twenty-five of them contained 2,519,935 inhabitants in 1880, or almost half of the population of the State, and one-fourth of the entire city population of the United States. But agriculturally, New York is ranking second only to Illinois in the value of its farm products, \$178,025,695. It is the greatest fruit-growing State, its \$8,409,794 worth of fruit having been one-sixth of the country's entire fruit-crop in 1880. It is also the great dairy State, producing nearly one-third of the nation's cheese, and more than one-seventh of its butter. It is much the greatest manufacturing State, its \$1,680,694,569 worth of manufactured products having been more than one-fifth of the manufactured products of the entire country in 1880. The assessed valuation of New York in that year was \$2,951,900,006, or equal to that of the six New England States together.—Mail.

### BRAIN OVERWORK.

UNQUESTIONABLY there is such a thing as overwork of the brain; but it is by no means so common a thing as is claimed or supposed, especially in a grown person; with children the danger is more imminent. A little worry in connection with a small amount of work in one of mature years, is far more likely to overtax the brain, or to break down the worker, than a great deal of work without worry. And if a man taxes his brain with alcohol or tobacco, it is of no use for him to lay his brain troubles to any legitimate work of the brain; nor is it right for the friends of such a man, when he has broken down, to talk of his failure as occasioned by overwork of his brain. Moreover, there is a great deal less danger from hard and steady brain-work, than from brain indolence or from irregular work of the brain. The *Medical Record* quotes, in this line, from a recent issue of the *British Medical Journal*, saying: "Overwork, properly so called, is not as likely to occur, or if it occur, to do mischief, as irregular or disorderly activity." And again: "Desultory and insufficient work is more to be feared by far than 'overwork,' because the brain, like every other part of the organism, grows as it feeds, and it can only feed as it works." All statistics go to show that the larger percentage of insane patients are from classes in the community doing the least brain-work; and that those whose brains are worked most steadily and severely, live longest, as a class, in comparison with other classes. Men who are afraid of dying from overwork of their brains, would commonly improve their prospects of a long life, if they would work their brains more, and worry less about them.—S. S. Times.

Work while it is day.

## The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 27, 1883.

URIAH SMITH, Editor.

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

### THE CONFERENCE.

ANOTHER Conference is past. Its pleasant associations, its cheerful greetings, its days of mutual encouragement, its thrilling meetings, are gone; not so, however, its influence and its pleasant memories.

Looking back over the whole occasion, and seeking to note its leading characteristics, the first thing one feels impelled to say is, that the friends of the cause came together and were blessed; they sought the Lord, and he graciously revealed himself unto them. The meeting was one of great spiritual profit. Clouds broke away, brotherly kindness, love and union were quickened unto new life. The stamp of the new commandment seemed to be impressed afresh on many hearts. And God will ever deign to be present where love, the chief of all the heavenly graces, is made an honored guest.

We have had good and blessed Conferences in the past. We have nothing to abate from the report of any previous meeting. Yet some who have known the best of all former occasions of this kind, pronounced this better than any of them. Sr. White was greatly strengthened and blessed throughout the meeting. We mention as a matter of interest to the reader, as it was to all present at the closing morning meeting, Tuesday, the 20th, her statement then made, that this had been the best meeting that she had ever enjoyed. We do not know that any one left with other than feelings of courage and good cheer. The outlook is more hopeful than ever before. The deliberations and doings of the various associations were such as to inspire confidence in every heart. The work is on a firmer basis, the obstacles to its progress, financial and otherwise, are growing less, and the prospect of new activity all along the line, (and with new activity, new success,) was never more flattering.

The movements which are in immediate prospect may be gathered from the published proceedings of the various organizations. Elds. Butler and Haskell will soon visit the European field. Eld. Oyen goes to Norway specially to do some important work in translating into the Danish-Norwegian language. Eld. E. G. Olsen goes to assist Bro. Matteson in the Scandinavian work. A Bible-reading Bureau has been instituted, which will get the work in hand soon. The committee appointed to superintend the publication of a paper to meet the advancing Sunday issue, intend to enter upon the work at once. The only drawback in all this is that more work has been laid out to be done, than there are persons provided to do it. But all will do the best they can. It will be noticed also that it is intended to put the College on a better financial basis by raising an endowment and aid fund, an enterprise which we hope will receive the hearty support of all.

Tuesday evening Bro. W. C. White and A. B. Oyen were set apart to the work of the gospel ministry by the usual ordination services. A portion of the evening was occupied by Sr. White, who spoke with great freedom and power.

With the ordination above mentioned the session of the Conference closed. Our minds were carried forward to the time when they who have turned many to righteousness shall shine as the stars forever and ever, when the crown of everlasting joy shall be given to the overcomer, the

glittering stars of which shall forever testify to faithfulness in the service of the Master. To the work of the ministry these dear brethren were welcomed, to its toils and labors, joys and sorrows, conflicts and triumphs here, and to the grand recognition above when the faithful minister shall enter into the presence of his Redeemer to go no more out forever; to which blessed estate may God bring us each and all through the merits of his dear Son, our Lord and Saviour.

### THE AMERICAN COMPROMISE.

(Continued.)

THERE is another feature of the work pointed out in the prophecy of Rev. 13, closely allied to that which we presented last week. This beast with two horns

*Causes the earth, and its inhabitants, to worship the first beast.* Among church writers there has been much query as to what constituted "the mark of the beast." When we were connected with the Baptist church, we were instructed that it was the institution of infant baptism, or the practice of sprinkling for baptism, these being papal innovations. We believe now as strongly as ever we did that these are indeed unauthorized by the Scriptures, and that they have no higher origin than the papal power, and are upheld by tradition. But we do not believe they constitute the mark of the beast. Last week we gave the testimony of the church itself that the Sunday institution as a Christian festival or Christian Sabbath is regarded as the strong evidence of *the power of the church*, even as the Sabbath of the Lord, the seventh day, is given in the Scriptures as the memorial or sign of *the power of God as Creator*. We shall now give other reasons for holding that the Sunday festival, the church's rival of the Sabbath of the Lord, is the prominent subject of this prophecy.

Verse 12 says, he "causeth the earth and them which dwell therein to worship the first beast." There are many ways in which the dwellers upon the earth may do homage to the beast, but not many ways in which *the earth*, in distinction from its inhabitants, can be made to worship that power. Granting that sprinkling and infant baptism are of human origin, and rest solely upon papal authority, then they who practice them honor the power which established them in the church. But while a part, and only a part, of the Protestant world do homage to the beast in that manner, it cannot be said that the earth itself is made to worship the beast by the same means. We have heard it advanced also, that the adoption of church creeds, which are too often made substitutes for the Bible, was the worship of the beast here spoken of; but that is open to the same objection which stands against the other theory. In that the earth does not worship.

There is but one thing in which this can be fulfilled. It is that institution which the papal power presents as the strongest evidence of the authority of the church, namely, the Sunday-Sabbath. As a popular Catholic writer says: "The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church." God commanded that man should rest upon the Sabbath, in seed-time and in harvest. But now, according to an ordinance of "the church," the land must be neither sowed nor reaped on the Sunday. The earth must thus do homage to the papal power. In this, and in this alone, can the prophecy be fulfilled. No other institution of Catholic appointment can meet the case. We may reasonably ask two things of those who dissent from this: 1. Show that the Sunday is to be observed by divine appointment. 2. Produce some institution, or something, wherein the earth, as well as them that

dwell therein, is caused to worship that power. Here we have a most important prophecy, coming home to every one of us, in process of fulfillment by the enforcement of the Sunday-Sabbath, in Protestant-Republican America. True, it is mild and lamb-like yet, even in this; but the dragon spirit is fast asserting itself wherever the issue is made.

And this is the only institution of man incorporated into the religious belief of the world which, *by general consent*, can be enforced *by the civil power*. Infant baptism is only partially accepted, and by those who accept it, it is not proposed as a subject of legislation. And this is true of every innovation in the church, except of the so-called "Christian Sabbath." Without a particle of Bible proof to sustain it; with the confession of its ablest advocates that there is no specific requirement in the Scriptures that it shall be observed; upheld by inferences weaker than many advanced in favor of rejected Catholic dogmas; it is yet declared to be the very "foundation of our holy religion," and fairly elevated to the highest place of adoration by those who cannot at all agree upon the reason for doing so! And it is not only accepted by nearly the entire religious world as an important part of their faith and practice, but it is singled out from all other points of religion as an institution to be upheld and enforced by human law. And the rulers and politicians stand ready to do the bidding of the churches, and inflict penalties upon all who dare to have a conscience for themselves; whose religious convictions lead them to accept the commandment just as Jehovah spoke it.

The prophecy points out a persecution on this subject. But here we are met with a disclaimer on the part of those who clamor for laws to enforce the Sunday upon those who keep the seventh day. They say that there is no persecution intended; that no wrong can grow out of such laws; and that no one can have any *just* right to complain of their operations. But of all fallacies ever put forth by prejudiced or bigoted men, this seems the shallowest. Thus, in the report of a meeting in Minnesota, published in the *Christian Statesman*, the meeting being held by an agent of the Religious Amendment Association, it is said: "The discussion was made doubly interesting by the opposition of a Seventh-day Adventist." Hence the issue between the parties was in the mind of the writer of the report. He says:—

"In reply to the objection that this movement, if successful, would oppress all who keep the seventh day as the Sabbath, it was lamented that any society of people bearing the Christian name should ally themselves with infidels in opposing Sabbath laws; that as they are not persecuted now by the operation of our statute laws on the Sabbath, neither would they be if those laws were secured by constitutional amendment; and that while the vast majority of Christian people observe the first day of the week as the Sabbath, that must be the day recognized by law, and any disadvantage suffered by those who keep the seventh day arises from the peculiarity of position, and not from any injustice in the law."

Now notice the spirit already manifested by this people.

1. They who obey the law of God just as he gave it, are classed with infidels as opposers of Sabbath laws! Surely, this is a modern definition of infidelity, for this is the amount of the charge. To oppose the law of man when it conflicts with the law of God, is infidelity; to set aside the law of God and substitute for it the law of man, and *compel* others to do the same, is loyal and Christian! In this manner the nation is to be Christianized.

2. They who observe the seventh day would

not be persecuted if the Sunday laws were upheld by constitutional amendment; why? because they are not now. But the complaint of that party is that these Sunday laws are not now enforced; that they need constitutional authority for their enforcement; and that the present laws allow exemption in favor of those who keep the seventh day, which they say is wrong and demoralizing. And further, the *Christian Statesman* has explicitly declared that, when this amendment shall be procured, no one who does not keep the Sunday shall be permitted to hold any office under the Government! Here they contemplate an entire change in the structure of the Government, of turning it into a religious sectarian machine, and then affirm that there will be no persecution when that change is made, and for proof of their affirmation offer the fact that there is no persecution now, when the structure of the Government will not permit it! People who expect us to accept such reasoning, are blind and bigoted enough to do anything.

3. When all is accomplished for which they are now asking, and those who keep the seventh day are by human law compelled to observe Sunday also, there will be no injustice done to them by the law; they will suffer by reason of the peculiarity of their position!!! Reader, note that passage in the above extract. The law under which John Huss was burned was not an unjust law. If you doubt this statement, ask "the church." The law was not calculated to hurt anybody; *he suffered because of the peculiarity of his position!* It was solely through his own obduracy that John Rogers was burned at the stake. They who caused him to be burned were pious people; loving Christians, zealous for the glory of God; they would not have injured a hair of his head if he had only changed his position! Why will not Seventh-day Adventists learn a lesson from history, and change their peculiar position so that the church will not be compelled to teach them as Gideon taught the men of Succoth? Judges 8:16.

If such is the blindness, the bigotry, the spirit already manifested among these "National Reformers," what may not be expected of them when they get the power in their hands? when the courts are compelled by the Constitution to decide religious questions according to the bidding of "the church"? When these things come,—and come they surely will, for the current of public opinion is setting heavily in that direction,—let all take notice that we have done our duty in warning the country of their coming, and of the consequences of uniting church and State by amending our National Constitution in such a manner as to make persecution possible.

One point more in the symbols of the prophecy we will notice, and then make our application on the compromise. When the image is formed, and the mark is enforced, it says the mark is received *in the forehead, or in the right hand.* The forehead is used to represent the intellect of man, as *hand* is used to represent power. The psalmist says he was delivered from *the hand* of the grave. There is no doubt about the use of these figures. This point in the prophecy brings to view two classes of Sunday-keepers: One composed of those who regard it as a religious institution; who observe it from their own convictions or profession of faith. The other, of those who keep it because the law, the civil power, commands them to do so. Intellectually, or as far as their own convictions are concerned, they care nothing about it. The former may well be represented in this system of symbols as receiving this mark—this distinctive feature of papal worship—in their foreheads; the latter, in their hands. It is with them a question of power solely; not at all of conviction or of worship. And the present agitation of the ques-

tion of "Sunday in politics" is bringing the public mind up to the point where it will not be difficult for the people to take their stand; it is preparing them to act in conformity with this unrighteous decree whenever the time comes when it shall be enacted.

It will be noticed in Rev. 7:1-4, that a certain number are said to have the seal of God in their foreheads. And this, too, is received just before the day of wrath. Also in Rev. 14:1, the same number are said to have the Father's name written in their foreheads. These are triumphant with the Lamb on Mount Sion. And yet again the victorious company, saved from the seven last plagues, Rev. 15, are said to have gotten the victory over the beast, and over his image, *and over his mark*, and over the number of his name. *This* is the company of those who keep the commandments of God, and the faith of Jesus; who do not worship the beast and his image, nor receive his mark in their foreheads or in their hands. Rev. 14:9-12. It is to be noticed that *God's servants are sealed only in their foreheads.* But they who set aside the commandments of God are quite well satisfied if men receive *the mark in their hands.* Nominal worship of a human institution is, to them, preferable to spiritual worship in obedience to the institution of Jehovah. So it was when the beast power had the supremacy; they who *presumed* to follow the plain reading of the Bible in preference to the teachings and ordinances of the church were considered guilty of the vilest heresy. And this kind of religion is being revived in the last days. "History repeats itself." An infidel who keeps Sunday is to be preferred to the most conscientious Christian who keeps the seventh day because God commands it! Reader, you *know* we are speaking truth to you. It is being demonstrated in every State; and soon it will be in every neighborhood. Next week we will take a brief survey of the whole ground, and give additional reasons for expecting to see soon a compromise of all interests in favor of Sunday.—*J. H. W. in Signs of Times.*

#### NO CHURCH MANUAL.

THE writer was requested by the recent General Conference to make a brief statement through the REVIEW of the action taken in reference to the proposed Church Manual. For four or five years past, there has been with some of our brethren a desire to have some manual of directions for the use of young ministers and church officers, etc. It was thought that this would lead to uniformity in all parts of the field, and afford means of instruction to those who were inexperienced, and be very convenient in many respects. Steps were taken several years ago to prepare a manual, but for a time it was left unfinished. Last year, at the Rome Conference, the matter came up for consideration, and three brethren were appointed a committee to prepare a manual, and submit it to the Conference this year for its approval or rejection. During the past summer the matter they have prepared has appeared in the REVIEW, and has doubtless been well considered by its readers.

At the recent Conference a committee of thirteen leading brethren were appointed to consider the whole subject, and report. They did so, and unanimously recommended to the Conference that it was not advisable to have a church manual. Their reasons were briefly given in the report of Conference proceedings given in last week's REVIEW. The Conference acted upon this recommendation, and quite unanimously decided against having any manual. In doing so, they did not intend any disrespect to the worthy brethren who had labored diligently to prepare such a work. They had presented much excellent matter, and given many valuable directions concerning church

ordinances, holding business meetings, and many other important questions, and had done as well, no doubt, as any others would have done in their place. The reasons underlying this action of the Conference were of a broader character. They relate to the desirability of any manual whatever.

The Bible contains our creed and discipline. It thoroughly furnishes the man of God unto all good works. What it has not revealed relative to church organization and management, the duties of officers and ministers, and kindred subjects, should not be strictly defined and drawn out into minute specifications for the sake of uniformity, but rather be left to individual judgment under the guidance of the Holy Spirit. Had it been best to have a book of directions of this sort, the Spirit would doubtless have gone further, and left one on record with the stamp of inspiration upon it. Man cannot safely supplement this matter with his weak judgment. All attempts to do it in the past have proved lamentable failures. A variation of circumstances requires variation in action. God requires us to study important principles which he reveals in his word, but the minutiae in carrying them out he leaves to individual judgment, promising heavenly wisdom in times of need. His ministers are constantly placed where they must feel their helplessness, and their need of seeking God for light, rather than to go to any church manual for specific directions, placed therein by other uninspired men. Minute, specific directions tend to weakness, rather than power. They lead to dependence rather than self-reliance. Better make some mistakes and learn profitable lessons thereby, than to have our way all marked out for us by others, and the judgment have but a small field in which to reason and consider.

While brethren who have favored a manual have ever contended that such a work was not to be anything like a creed or a discipline, or to have authority to settle disputed points, but was only to be considered as a book containing hints for the help of those of little experience, yet it must be evident that such a work, issued under the auspices of the General Conference, would at once carry with it much weight of authority, and would be consulted by most of our younger ministers. It would gradually shape and mold the whole body; and those who did not follow it would be considered out of harmony with established principles of church order. And, really, is this not the object of the manual? And what would be the use of one if not to accomplish such a result? But would this result, on the whole, be a benefit? Would our ministers be broader, more original, more self-reliant men? Could they be better depended on in great emergencies? Would their spiritual experiences likely be deeper and their judgment more reliable? We think the tendency all the other way.

The religious movement in which we are engaged has the same influences to meet which all genuine reformations have had to cope with. After reaching a certain magnitude, they have seen the need of uniformity, and to attain to it they have tried to prepare directions to guide the inexperienced. These have grown in number and authority till, accepted by all, they really become authoritative. There seems to be no logical stopping-place, when once started upon this road, till this result is reached. Their history is before us; we have no desire to follow it. Hence we stop without a church manual before we get started. Our brethren who have favored such a work, we presume never anticipated such a conclusion as we have indicated. Very likely those in other denominations did not at first. The Conference thought best not to give even the appearance of such a thing.

Thus far we have got along well with our simple organization without a manual. Union pre-

vails throughout the body. The difficulties before us, so far as organization is concerned, are far less than those we have had in the past. We have preserved simplicity, and have prospered in so doing. It is best to let well enough alone. For these and other reasons, the church manual was rejected. It is probable it will never be brought forward again.

GEO. I. BUTLER.

#### THE LATE GENERAL CONFERENCE.

THIS most important meeting closed Tuesday night, Nov. 20. Many of our leading brethren remarked that it was by far the best General Conference they ever attended. The writer can say this emphatically. Its excellence was manifest in many respects: Union and brotherly love prevailed; the Spirit of God was present to a wonderful degree; many who came cold and discouraged, went home with hearts filled with gratitude that God had met with them; the instruction given by Sr. White in the early morning meetings was most excellent; some in the ministry whose hearts had been estranged from each other were sweetly united in the bonds of Christian love; the business meetings were seasons of much interest; mutual respect for the feelings of others was shown, though free discussion was the privilege of all; important moves were made to advance the cause; and the brethren went home to their fields of labor with courage and hope.

We shall be greatly disappointed if we do not see much more done in the year to come than we have ever seen in any year past. There was never so general a representation of our brethren from all parts of the field before; and never did our leading brethren feel the importance of making advance movements in the dissemination of the light as at the present time. The ministry are aroused to redouble their efforts, to carry the truth to "regions beyond." New fields are being opened up. Men who have met with good success in bringing up the cause where they have abored, were chosen to go into fields where it is languishing, that a measure of their spirit may be imparted to those who are discouraged. Several were selected to go to foreign lands to help forward the work. Four new papers are to be started in the Old World the coming season. The General Conference felt determined that the means so generously subscribed the past season by our brethren, to the amount of between forty and fifty thousand dollars, shall be used as the donors intended, to advance the work of God in the dark regions of the earth where the light of present truth has not shone.

The missionary work in its various departments,—canvassing, colporter work, Bible-readings, and laboring by personal effort to reach the souls of our fellow-men,—received very much attention. We expect to see a great increase in the circulation of the *Signs of the Times*, *Good Health*, and our other periodicals, the coming year. Our brethren and sisters are waking up on this subject, and the presidents of our Conferences and tract societies also. The past year we have sold more reading matter than any year before, but we expect to see much more done the coming year. "Thoughts on Daniel and the Revelation" has already met with a large sale. Over ten thousand volumes have been sold. But we can do far more than we have done when the people arise in their might and take hold of the work in earnest. Our new illustrated work, "Sunshine at Home," will meet a large demand. Already hundreds of copies have been taken, and the first edition will soon be sold out. It will surely meet with a large sale in all parts of the country.

For the blessings of this series of anniversary meetings, we thank God and take courage. Our ministering brethren have gone home, and have

appointed general meetings in their several Conferences, where the spirit of this Conference will be isseminated in their several fields of labor, and the brethren will take hold in earnest to lift in the work; and so the good work will spread.

Our last meeting, Tuesday night, was one of deep interest. After the business of the Conference was finished, Sr. White made some excellent closing remarks to ministers and people, full of courage and faith, exhorting to faithfulness and devotion to the work of God; after which W. C. White and A. B. Oyen were ordained to the ministry by the laying on of hands and solemn prayer. The Spirit of the Lord was present, and many were in tears. It was good to be there. Then came the farewell, and the brethren separated for another year of labor in the Master's cause.

GEO. I. BUTLER.

### Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

#### THE INSPIRATION OF THE BIBLE.\*

(Concluded.)

"But," says one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require divine inspiration to write a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of divinity. A skeptic will tell you what a race of old sinners we read about in the Bible! Noah got drunk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold him for thirty pieces of silver; all these people that the Bible talks to us so much about are a pretty set of men! Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else ever get drunk? Peter cursed and swore. Are there not men about here who ever curse and swear? Judas, an apostle, sold his Lord, who said he had chosen twelve, and one of them was a devil. Do you not sometimes find a Judas in the church even now-a-days? One in twelve was a thief and a traitor then; and we need not be surprised if we find about the same average now. But you seem to think that when you read about a man in the Bible, he is sure to be free from all kinds of errors, frailties, faults, and sins. You have formed this idea of men from reading in Sunday-school books about good children, who usually die young; or perusing excellent biographies, which, as you read them, cause you to exclaim, "I wish I could be as good a man as he was; but I never shall." If you knew the whole story about that man you might not feel so deeply on the subject.

Do you suppose that if the Bible had been revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Jacob's cheating, of Paul and Barnabas quarreling, or of Peter lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the cause." [Applause.] If a committee of such emi-

\* A lecture by H. L. Hastings, before the Massachusetts annual convention of Y. M. C. A. Associations, at Spencer, October 13, 1881.

nent divines had prepared the Bible, you would have got a biography of men whose characters were patterns of piety and propriety, instead of poor sinners as they were. Sometimes a man writes his own diary, and happens to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; and you read the pages filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life, he tells the truth about him; and there are not many who would want their lives printed if the Almighty wrote them.

Suppose a young man goes, say from here down to Boston. Perhaps he is a rich man's son, who has had more money than was good for him at home, and who comes to the city to see the sights. He sails around the Black Sea, and slips into various ports that are not exactly safe, and the next morning finds himself hauled up before his Honor in the police court. You get the morning paper, and you expect to find the full particulars of the case. You do, do you? You find a paragraph on this wise: "A certain young man from the rural districts came to town yesterday, sailed around in different parts of the city, and fell into rather bad company. This morning he was brought up before his Honor, who admonished him to be careful in the future, and he departed a sadder and a wiser man." This is the kind of paragraph you will find in the papers when a rich man's son comes to the city, goes on a spree, and has his head smashed and his eye banged in a fight; you don't get many particulars. But if he is a poor vagabond, without a second shirt to his back, you can get his name, and perhaps his genealogy for generations, and all the particulars of his case. This is the way men write history; but when the Lord undertakes to tell his story of a sinful man, he does not select a poor, miserable beggar, and show him up; he does not give even the name of the guilty woman who bathes the Saviour's feet with her tears; but he takes King David from the throne, and sets him down in sackcloth and ashes, and wrings from his heart the cry, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out all my transgressions." And then when he is pardoned, forgiven, cleansed, and made whiter than snow, the pen of inspiration writes down the dark, damning record of his crimes, and the king on his throne has not power or wealth or influence enough to blot the page; and it goes into history for infidels to scoff at for three thousand years. Who wrote that? [Continued applause.]

You find a man who will tell the truth about kings, warriors, princes, and presidents to-day, and you may be quite sure that he has within him the power of the Holy Ghost. And a book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults and failings and sins, and among all the men described in that book, every man whose life is recorded has some defect, some blot, save one, and that is "the man Christ Jesus."

Now we have to discuss this subject from all points of view, but mainly from the direction of objections. Men love objections, and so they say there are difficulties and absurdities and errors and contradictions in the Bible. You have all heard such assertions. After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty

miles across, and they were two cubits deep on the ground, and the Israelites ate them for about a month. I have in my possession an infidel paper which was published in Boston, in which there is about a column of arguments and figures on this "quail story;" giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the six million Israelites, each Jew would have 2,888,643 bushels of quails, which they were to eat during the month, giving each poor Israelite 69,620 bushels of quail to eat at each meal during the month; and therefore the Bible was not true! [Great laughter and applause.] That is the sort of food our skeptical friends love to eat. That is the meat on which these Cæsars grow so wondrous great.

I said to this gentleman, "The Bible does not say any such thing!" He replied that it certainly did; but I answered that it did not say any such thing. He insisted that it did. "Well," said I, "find it!" And when you ask an infidel to find anything in the Bible, you generally have him. He could not find the place; so I turned over to the eleventh chapter of Numbers, and there read that instead of the birds being packed like cord-wood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp as it were "two cubits high," or about three feet high upon or above the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose. And this skeptical friend had got the birds packed solid, three feet deep, over a territory forty miles across! As if some one should say that a flock of geese flew as high as Bunker Hill Monument, and we should insist that they were packed solid from the ground up, two hundred and twenty-one feet high! This is a sample of the kind of arguments which infidels bring to prove that the Bible is not true!

The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This book foretells things. You cannot do that. You cannot tell what will be next year, or next week. "The spirits" cannot tell who will be the next president. They may tell a great many things which are past. They may tell you who your grandmother was, and may copy the inscriptions on your grandfather's grave-stone, and may tell things which were written in the family record. They may reveal many things in the past,—for the devil knows about the past,—but they cannot foretell the future. I did hear of one spiritual medium who foretold her own death, and she died within a few hours; but when they got the stomach-pump, they pumped out of her stomach poison enough to kill two or three; but that kind of prophecy requires no omniscient foresight.

Years ago I talked with an infidel in Plymouth, and he wanted me to give him some evidence that the Bible was true. After some conversation, I loaned him a little volume, an abridgement of "Keith, on Prophecy." Some ten years after, as I took my seat in a railway train, he came and sat down beside me, and began to talk, and said: "If you want that book, you can have it; but no one else can have it at any price." It had knocked his infidelity so high that you could not find a fragment of it, and he was a believer in Christ, and a member of his church.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long

as the great empires of the world march on in their predicted course,—just so long we have proof that one omniscient Mind dictated that book, and "prophecy came not in old time by the will of man."

We call this Bible a book, but here are sixty-six different books, written by thirty or forty different men. A man may say, "I do not believe in the book of Esther." Well, what of that? We have sixty-five others left. What will you do with them? A man says, "I find fault with this chapter or that." Suppose you do? If you were on trial for murder, and had sixty-six witnesses against you, suppose you impeach one of them, there are sixty-five left; impeach another, and you still have sixty-four; impeach another, and you have sixty-three—enough to hang you up if you are guilty. Do you not see that you cannot impeach this book unless you do it in detail? Each book bears its own witness, and stands by itself on its own merits; and yet each book is linked with all the rest. Blot out one, if you can. I am inclined to think it would be difficult to do this. This book is built to stay together; it is inspired by one Spirit.

The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, and in shepherds' tents, in "green pastures" and beside "still waters." Among its authors we find the fisherman, the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges—men of every grade and class. The authorship of this book is wonderful beyond all other books.

And what a book it is—filled with law, ethics, prophecy, poetry, history, genealogy, medicine, sanitary science, political economy. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homeopathy, hydropathy, and all the other opathies, bind them all together, and then undertake to doctor a man according to that book! [Laughter.] What man would be fool enough to risk the results of practicing such a system of medicine? Or, suppose you get thirty-five editors at work writing treatises on politics, or thirty-five ministers writing books on theology, and then see if you can find any leather strong enough to hold the books together when they have got through.

But again, it required fifteen hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old; but this book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each State, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who had never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming

from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.

Again, I conclude that this book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography and mathematics; but did you ever hear a man say, "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth; but since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more"? Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics, or geology?

But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was broken-hearted and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that book!" And he will tell you the very word which fastened on his soul. It may be it was, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" perhaps it was, "Behold the Lamb of God, which taketh away the sin of the world;" it may have been, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He can tell you what the very word was which saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this book has done the work. [Amens.]

Now, this book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, for heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book will do the work, we propose to use it until we can get something better.

What we most need is the book itself. It is its own best witness and defender. Christians sometimes try to defend the word of God. It seems like half a dozen poodle dogs trying to defend a lion in his cage; the best thing for us to do is to slip the bars and let the lion out, and he will defend himself! And the best thing for us to do is to bring out the word of God, and let "the sword of the Spirit" prove its own power, as it pierces "even to the dividing asunder of soul and spirit."

Suppose, for example, all the good people of this town should try the Bible, say for a single year. Suppose you start to-night, and say, "We have heard about that book, and now we will begin and

practice its teachings just one year." What would be the result? There would be no lying, no stealing, no selling rum, no getting drunk, no tattling, no mischief-making, no gossiping, no vice or debauchery. Every man would be a good man, every woman a good woman; every man would be a good husband, father, or brother; every woman a good wife, mother, or sister; every one in the community would be peaceable; there would be no brawls, no quarrels, no fights, no lawsuits; lawyers would almost starve to death; doctors would have light practice, and plenty of time to hoe their gardens; courts would be useless, jails and lockups empty, almshouses cleared out of their inmates, except a few old stagers left over from the past generation; taxes would be reduced three-fourths, hard times would trouble nobody—all would be well-dressed and well cared for; and presently the news would go abroad, and we should hear in Boston, "What wonderful times they are having up there in old Spencer. The people have all gone to living according to the Bible."

The news would get into all the local papers, the Springfield papers, the Boston papers, the New York papers. The telegraph wires would be kept hot with the news; they would hear of it in Cleveland, in Cincinnati, in Chicago, in St. Louis, in New Bedford and Fall River and Portland; and the reporters would start off to investigate. One would be inquiring, "Are there any houses to let in Spencer? any to sell? any building lots? any farms for sale?" Capitalists would come here. One man from Boston would say, "I am going to move to Spencer. I am sick of the noise and hurry of the city, and I want a place where I can bring up my children, and not have them go to perdition." There would be a general rush from all quarters to Spencer. It would raise the price of real estate twenty-five per cent in six months; taxes would come down, property would go up, and good people from far and near would want to move into town, and nobody who was worth having there would want to move out. And this would be the direct result of reading and obeying *this book*. Now, if a book will do that for a community, what kind of a book is it? Is such a book the Lord's book or the devil's book? It seems to me that a book which will do such work as that, must be the book of God, inspired by the very breath of the Almighty.

The book is its own witness. It bears its own fruits and tells its own story. The great trouble with us is, we do not read this book, we do not use it, we do not know it. It is a sorrowful fact that you can hardly go into a prayer-meeting but you are likely to hear a quotation from Scripture that is not in the Bible and never was. You may hear, "In the midst of life we are in death," from the prayer-book; "He tempers the wind to the shorn lamb," from an old romance; "God unchangeably ordains whatsoever comes to pass," from the catechism; accompanied by passages misquoted, misunderstood, and misapplied, which show that the people do not read their Bibles and do not understand them; and the worst thing about it is, one-half the people who go to meeting do not seem to know the difference. We need to read the Bible, to search it, study it, believe it, and obey it, and we shall find that it is filled with sanctifying power to our own souls, and that it is the word of salvation to the lost and perishing.

But, says one, "I do not understand the Bible. I read it, but I cannot make anything of it. Somehow it is obscure, and my mind does not take hold of it." "How do you read your Bible?" "Oh, I read a chapter now and then; I read it here and there." Suppose your boy comes home from school and says, "I can't make anything of this arithmetic; it is all dark to me." You say to him, "How did you study it?" Oh, I read a lit-

tle at the beginning, and then I turned to the middle and read a little here and there, and skipped backward and forward. But I do not understand it; I can't see into it."

You say to him, "My son, that is not the way to understand arithmetic. You must begin at the beginning, with the simplest elements, and master every principle, learn every rule, solve every problem, and perform every example, and then the whole book will open to you, as you go on."

When you read a novel, do you begin in the middle, and read a page here and a line there, and skip about hither and thither, and say, "I can't make anything of this book"? No; you begin at the beginning, where, "A solitary horseman was seen, one dark, tempestuous night, riding along upon the margin of a swollen stream which wound about the base of a lofty mountain, on which stood an ancient castle," etc., etc. There is where you begin; and then you read every line and every page of the book until you get to the end. Sometimes they print a column or two of a story in a paper, and go and scatter it through the town, and at the end of it you will read, "The remainder of this thrilling story will be found in the columns of the *Weekly Blazing Comet*;" and then you start off down to the news-room, and buy the *Blazing Comet* to find out how the story ends! Why will you not take the Bible and read it in the same way? Why will you not give as much attention to the faithful words of the living God, as you will to a pack of lies spun out by some sinful man? Why will you not take the Bible, and read it from beginning to end, and see how it comes out? You will find it the grandest and most thrilling story the world has ever known. Sometimes, when you have not time to read a novel through, you read the first chapter or two, to find out who the hero is, and then skim through the pages and read the closing chapters, and find out who was murdered, who was hung, and who was married; and then you can guess the rest, for there is usually about so much sawdust put in the middle for stuffing.

Why will you not do as much as this for the Bible? Begin at the beginning, and read until you find out who is the hero of the story. You will find that the presence of one Person pervades the whole book. If you go into a British navy-yard, or on board a British vessel, and pick up a piece of rope, you will find that there is one little colored thread which runs through the whole of it,—through every foot of cordage which belongs to the British government, so, if a piece of rope is stolen, it may be cut into inch pieces, but every piece has the mark which tells where it belongs. It is so with the Bible. You may separate it into a thousand parts, and yet you will find one thought,—one great fact,—running through the whole of it. You will find it constantly pointing and referring to one great Personage—"the seed of the woman," that shall crush the serpent's head; the seed of Abraham, in whom all the nations of the earth shall be blessed; the seed of David, who shall sit on David's throne, and reign forevermore; the despised and rejected sufferer, the "man of sorrows," "the Christ of God," born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all forever. Around this one mighty personage this whole book revolves. "To him give all the prophets witness;" and this book, which predicts his coming in its earliest pages, which foreshadows his person and his ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendors which shall crown and consummate his mighty work.

God's word declares the end from the beginning. It is not only the chart which guides each weary

wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made and the church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow, no sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse; but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a book which unfolds the divine purpose, and reveals not only the way of salvation, but it marks the pathway of the people of God through this wilderness, and reveals the destiny of the world which he has made and the church which he has redeemed.

When we look at these facts, we see that this is no man's book. When Columbus discovered the river Orinoco, some one said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love, and grace. It is the transcript of the Divine Mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord. [Amen from audience.]

—Queen Caroline wrote with a diamond on the window of her palace: "Lord, make others great; keep me innocent."

—Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them,—above them, to the steady and good Hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that Hand they will be brought.—*Jeremy Taylor*.

—In thine own cheerful spirit live,  
Nor seek the calm that others give;  
For thou thyself erect must stand,  
Not held upright by other's hand.

—*Lydia M. Millard*.

## FAITH.

I WILL not doubt, though all my ships at sea  
Come drifting home with broken masts and sails;  
I will believe the Hand which never fails,  
From seeming evil, worketh good for me.  
And though I weep because those sails are tattered,  
Still will I cry, while my best hopes lie shattered,  
"I trust in Thee."

I will not doubt, though all my prayers return  
Unanswered from the still, white realm above.  
I will believe it is an all-wise love  
Which has refused these things for which I yearn.  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,  
And troubles swarm like bees about a hive,  
I will believe the highs for which I strive  
Are only reached by anguish and by pain;  
And though I groan and writhe beneath my crosses,  
I yet shall see through my severest losses,  
The greater gain.

I will not doubt. Well anchored in this faith,  
Like some staunch ship, my soul braves every gale;  
So strong its courage that it will not quit,  
To breast the mighty, unknown sea of death.  
Oh, may I cry, when body parts with spirit,  
"I do not doubt," so listening worlds may hear it,  
With my last breath.

—Selected.

## Progress of the Cause.

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

## NEBRASKA.

CRETE, SALINE Co.—Further encouraging reports have been received from this place, from Brn. Hoopes, and Langdon. Three more persons have decided to obey the truth. The efforts of a couple of ministers to oppose the word of truth is being met by distributing tracts that answer their arguments, and by holding Bible-readings with interested persons both in and out of their congregations. May God still bless the work in this place, and lead and guide those who have espoused his cause.  
GEO. B. STARR.

## ARKANSAS.

AMONG THE CHURCHES.—Eld. J. N. Bunch from Oakland, Cal., has been holding a few meetings at Casa, Perry Co., and at Ola, Yell Co. Two have commenced keeping the Sabbath, and another is apparently convinced of his duty in this respect. The people here are poor. They have but about half crops of corn and cotton, and these are too commonly under mortgage. Whisky, tobacco and coffee are used quite generally. Even women and children use tobacco. Bro. Bunch and I have spoken some twelve times; but he is about to return to South West City, Mo. Bro. J. H. James may stay in this vicinity and hold some meetings. We need help. We think God has some people even in Arkansas. Brn. Bunch and J. A. Smith of Magnolia, Iowa, if so encouraged, seem led by God's Spirit to be willing to engage in work in this field.  
N. W. VINCENT.

Nov. 4.

## KANSAS.

OSWEGO, HALLOWELL SNOW HILL, ETC.—Since the middle of October, in company with Eld. L. D. Santee, have visited the churches at Oswego, Hallowell, and Snow Hill. At the latter place, quite an interest is manifested in the missionary work. Three more joined the T. and M. society. About all of the friends here are young in the cause, but are learning the way more perfectly, and seem to be glad to walk therein.

Nov. 8-12 I was with the Timber Hill church, and held nine meetings with them. The Lord came very near to us, and all seemed to be encouraged to press on. Ten new converts were buried in baptism on Monday.

During the month past, have sold \$15.00 worth of books, and obtained one new subscriber for the REVIEW and one for the Signs. Some have signed the teetotal pledge, and others have decided to leave long-cherished idols.  
R. F. BARTON.

Nov. 15.

## NEW YORK.

PLESSIS, JEFF. Co.—I am still laboring at this place. Bro. Plumb is not with me at present, having returned home for a time. Some acknowl-

edge the truth, and we hope that there are those who will obey. There is some opposition, but the truth is mighty and will prevail. Pray for us.  
H. H. WILCOX.

Nov. 19.

TURIN, LEWIS Co.—I returned to this place Nov. 1, and found the little company that we left to go to camp-meeting still clinging to the truth. Their faith and courage are good, but they begin to realize that the words of Paul are true: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Soon after we had taken down the tent, the M. E. minister attempted to prove to this people that it was not necessary to keep the seventh-day as the Sabbath; and that furthermore, the world was so round that we could not. Bro. E. W. Whitney, being present, reviewed him in the afternoon with the usual results.

I have commenced a course of lectures in a school-house about five miles from here, with a fair interest. I expect Bro. J. F. Stureman will be with me to assist in the work after the Institute which is to be held at Rome. I am seeking for that preparation that is needed to carry this important message.  
W. S. HYATT.

Nov. 19.

## MISSOURI.

SOUTH WEST CITY, Nov. 15.—We commenced meetings at this place Nov. 9. We are having good attendance, and a good interest is manifested. We hope to accomplish some good. There are some nine Sabbath-keepers in this vicinity. We hope to remain as long as the interest demands. We ask all the faithful to pray for us and the cause in Southern Missouri.

JOHN N. BUNCH.  
W. JONES.

AULLVILLE, Nov. 13.—Have closed my labors in this place for the present, and expect to start for home in the morning, having been absent over six months. I leave a little company of ten here, with prospects of others taking hold with them soon. This is where Bro. Watt and myself labored for about two months before our camp-meeting. If the Lord will, I shall return to this field after spending a few weeks at home.

R. S. DONNELL.

## MINNESOTA.

EUNICE, BECKER Co.—I am yet laboring at this place, teaching the people what belongs to the kingdom of God. Eight persons, or more, have promised by the grace of God to walk in all his commandments, and they are much astonished that his word contains so many great truths which have been hid from them so long. But while some receive the truth with joy, others work against it. Yesterday (Sunday) they had engaged a Lutheran priest to come and speak to them. He told them several times that he had been educated to be a priest in Stockholm, and spoke against the truth in such a manner that the most of the people were disgusted with it. After meeting there was considerable uproar; some of the people wanted to hear me on the same subject, but the priest and some of his friends would hinder it. In the evening, I spoke to a very interested audience. Dear brethren, pray for the prosperity of the cause of God here.  
Nov. 19.

L. JOHNSON.

OTTER TAIL Co.—Since coming to this county, I have visited the friends at New York Mills, and in the town of Maine, and am now laboring in a neighborhood near Frazee City. I spoke twice to the friends at New York Mills, and took four orders for "Thoughts on Daniel and the Revelation," and one for *Good Health*. To the friends in Maine we spoke twice, and sold some books. One of these brethren, who lives near Battle Lake (a railroad station), thinks there is an opening for labor there.

In the neighborhood near Frazee City, have spoken seven times. Eight persons are keeping the Sabbath, four of whom have signed the covenant since we began our meetings. Among the latter is my father. We have also organized a Sabbath-school of seventeen members with a club of *Instructors*, etc. God willing, I shall stay here a while longer, and hope good will be the result. Will God's people pray for us and the work here?  
Nov. 12.

WM. SCHRAM.

## Special Notices.

The matter given in our Minister's Department this week is from a tract published by H. L. Hastings, 47 Cornhill, Boston, Mass. It can be obtained of him for general circulation at the following low rates: By the dozen, 50 cts.; by the hundred, \$3; by the thousand, for gratuitous distribution, \$10.

## JUSTIFICATION BY FAITH.

SUCH is the title of a new pamphlet by Eld. Waggoner, just issued at the Signs Office, in California. It is the substance of a discourse delivered at the General Conference in Rome, N. Y., in 1882, repeated in Greenville, Mich., and unanimously desired, by those who heard it, for publication. As those who listened were impressed with the beauty, strength and importance of this subject, so will be those who read. Price, post-paid, 5 cts. May be had of REVIEW AND HERALD, Battle Creek, Mich., or *Signs of the Times*, Oakland, Cal.

## THE COMING YEAR-BOOK.

WE hope to have our Year Book for 1884 ready to fill orders in about three weeks. Any suggestions from our brethren in regard to make-up and contents will be thankfully received and duly considered. The book will contain much of interest which the one of last year did not. Those sending suggestions, etc., will please do so at once.

COMMITTEE ON PREPARATION.

## STATE QUARTERLY MEETING OF N. Y. TRACT SOCIETY.

THE State quarterly meeting of the New York Tract and Missionary Society will be held in connection with the general meeting at Rome, Dec. 11-17. As we are to have at this meeting the labors of Brn. Haskell and Loughborough, we feel very anxious that it shall be largely attended, and especially by all who desire to labor in any way in the cause. All should be present during the entire meeting, so that none of the valuable instruction shall be lost by any. All the officers of the Society should come to remain until the morning of the 18th, as important matters are to come up which will require consultation at the close of the meeting.  
E. W. WHITNEY, Pres.

## A GOOD EXAMPLE.

"NOTHING succeeds like success." Several persons have been trying "Sunshine at Home" as a canvassing book. One brother here at Battle Creek spent one day canvassing for it, and took fifteen orders. Over half of these were taken from those not of our faith. Indeed it was easier to sell to them than to our own people. Another brother went outside the city limits, and sold five in half a day. The retail price is \$1.50. Where a quantity are sold, a special rate of discount is given to the agent above our ordinary book rates of 30 per cent. Profit might be made, and a good work done also. With a little experience, others might do as well or even better in some localities. We expect great success will attend this canvass between now and Christmas.  
GEO. I. BUTLER.

## OHIO.—GENERAL MEETING.

WE now expect to hold two general meetings in Ohio, before acting upon the recommendation of the General Conference, directing us to a distant field.

1. Yellow Springs, Dec. 1-5. Dedication services on Sunday as appointed. Hope for a good attendance from that part of the State. Come

prepared to care for yourselves in a measure, and to work for the good of souls.

Clyde, Dec. 6-9. This will be an important meeting. Persons desiring to engage in canvassing or colporter work, and who feel that they need instruction, would do well to attend this meeting. Let all who can, come prepared to partly care for themselves. Eld. U. Smith will be with us Sabbath and Sunday, nothing hindering. The message is rising, and we need to be up and doing while the day lasts. We expect the help and blessing of God. H. A. ST. JOHN.

#### IMPORTANT MEETINGS IN IOWA.

WE design holding several important meetings in Iowa, commencing with our State meeting to be held at Winterset, Nov. 30 to Dec. 3. We are not able at this time to appoint many of these meetings. We venture, however, to appoint one at Logan, Dec. 6 to 10, and at Smithland, Dec. 13 to 17. We desire that these meetings shall be of great spiritual benefit to the brethren; but we shall try to make them instructive meetings, as well. We shall give instruction in canvassing for "Thoughts on Daniel and the Revelation," and for the *Signs*. We shall also give instruction in reference to everything that pertains to the T. and M. work. If Providence permits, the Secretary of the Tract and Missionary Society will be with us to give instruction in this part of the work. Bro. L. T. Nicola, who is a practical canvasser, will take charge of the instruction in canvassing. Bro. H. Nicola will also accompany me.

It will be readily seen by all, that these will be important meetings. We shall give a good many Bible-readings, that our people may also be instructed in this branch of the work. Now, brethren and sisters, shall we not all come? Shall we not all make a great effort to be there? We all need instruction in these various parts of the work, and we need a great reviving in Iowa. We need to draw near to God that he may greatly bless us. Our laboreers have had but little success the past summer, and there seems to be a dearth in our State. Shall we not, dear brethren, seek God with all our hearts.

We earnestly desire to see every district secretary and every librarian. We wish also to see every one who can possibly devote a part or all of their time to the canvassing work. We want all the backsliders there; we want the children and your neighbors and friends, also; bring them all.

It will be noticed that these meetings will begin Thursday evening; we should be glad to continue them through the following Monday, and we shall endeavor to fill up the time. We shall have a large assortment of our publications with us. We should be glad to hear what our leading brethren in other parts of the State have to say in reference to other meetings in their localities. We ought to hear soon, so that proper arrangements can be made. E. W. FARNSWORTH.

## News of the Week.

"Tidings of these things came."—Acts. 11:12.

FOR WEEK ENDING NOV. 24.

#### DOMESTIC.

—President Arthur, Friday, appointed Robert Murray to be Surgeon General of the army.

—New York is making grand preparations for the centennial celebration of Evacuation Day next Monday.

—An explosion of gas in the Peanut Mine at Streator, Ill., Monday morning, killed one man and injured five.

—Morning fogs compel the close of navigation on the St. Lawrence, and boats have gone into winter quarters.

—Wm. H. Vanderbilt owns \$47,050,000 in United States registered 4 per cent bonds, a draft for the interest on which is mailed to him quarterly from the Treasury.

The interest on these bonds amounts as follows: Per annum, \$1,882,000; per quarter, \$470,500; per month, \$156,833.33; per day, \$5,156.16; per hour, \$214.84; per minute, \$3.58.

—On Wednesday night, Nov. 21, near Jackson, Mich., four persons were chloroformed while sleeping, and murdered for money.

—Wednesday was the darkest day ever known at St. Louis. Heavy rain fell continuously, and gaslight was necessary in stores and dwellings.

—Oregon County, Missouri, was swept by a cyclone Tuesday evening. Telegraphic communication is broken, and but meager details of the disaster are known.

—The Mormon elder, Morgan, with eighty Southern proselytes of the most ignorant class, passed through Kansas City, Nov. 17, en route to Utah.

—Two passenger trains on the Illinois Central were in collision Saturday, near Bradford Station, Tenn. Three men were killed, several passengers wounded, and five cars consumed.

—The boilers of the tug Erie Belle exploded at Kincardine, Ont., Wednesday, tearing the boat to atoms, killing four men, and blowing eight others into the lake, whence they were rescued.

—Bradstreet reports 228 business failures in the United States the past week, an increase of twenty-eight over the previous week, and fifty-seven more than the corresponding period last year.

—The new standard of time was generally adopted throughout the country Nov. 17. The government clocks will not be changed, by decision of the Attorney General, until authority is furnished by act of Congress.

—Melbourne, Ark., was wrecked by a cyclone early Wednesday morning. The court-house, stores, churches, and residences were blown to pieces. Four persons were killed and many injured. A number of structures at Coal Hill were also demolished.

—The Mississippi River steamer S. H. Parisot, was burned near Natchez, Sunday morning, Nov. 18. The boat and cargo, valued at \$250,000, are a total loss. A deck-hand jumped into the river and was drowned, and it is feared two or three of the passengers perished in the flames.

—The *Inter Ocean* reports the corn crop of the United States for 1883 at 1,271,208,098 bushels, or 350,000,000 bushels less than last year, and remarks that "a large proportion of this year's crop bids fair to be unmerchandiseable and will never be marketed, and grave doubts are expressed in regard to a sufficient supply of seed corn for 1884.

The New Orleans *Times-Democrat's* expedition through the Florida Everglades reached Lake Okeechobee Nov. 1, and discovered that eight large rivers emptied into it. They found a district covered with grass ten feet high, nothing but mud and marsh—impassable alike with boat or boot. They were within half a mile of the great saw grass region, when fire broke out, and for miles nothing was visible but smoke and flames. If the expedition has not already perished, the members must stand in imminent danger.

—The following interesting facts are gleaned from the annual report of the Commissioner of Education for 1881:—

Total school population of the United States, 15,879,506; number enrolled in the public schools, 9,860,333; average daily attendance, 5,663,356, or but little more than half of the total enrollment. The total expenditures for public school purposes were \$85,111,442, or about one-eleventh part of the total amount paid for the spirits and fermented liquors drunk that year.

#### FOREIGN.

—It is reported that the Vatican has agreed to appoint a Nuncio to the United States.

—The Paris *Temps* says the False Prophet's forces were organized by a Frenchman named Soulier.

—By the collision of two steamers on Lake Geneva Thursday, twenty persons were drowned.

—Marquis Tseng has informed Earl Granville, British Foreign Secretary, that war between China and France is certain.

—The Nihilist organ states political prisoners in the Peter and Paul fortress, both men and women, are driven to insanity by barbarous treatment, and often kill themselves.

—It is reported that the Egyptian army under Gen. Hicks, consisting of about 10,000 men, was completely annihilated by the forces of El Mahdi, the False Prophet, in an engagement lasting from the 3d to the 5th inst.

—The German Crown Prince reached Madrid at noon Friday and met with a warm reception. In the evening the Spanish Royal family and the Prince attended the opera. Madrid newspapers oppose an alliance between Spain and Germany.

—Edward Wolfe, a socialist, was arrested at London for having infernal machines and explosives in his residence, with which, it is alleged, he intended to destroy the German Embassy. Among his documents was a threatening letter to Count Von Munster, the German Ambassador. Wolfe was remanded until Thursday.

—Hicks Pasha is reported as surrounded by the False Prophet's forces. At Toka the Egyptians fled in terror before the insurgents, leaving eighty-six men and two officers dead. Moncrieff, the English commander, was last seen defending himself with a revolver.

—A drunken ex-member of the Salvation Army caused a riot at a meeting of the latter in Kingston, Ont., Sunday night. Four policemen who came to remove the disturber were roughly handled, and retreated in bad order while in the *melee* officers of the army were kicked and pounded unmercifully.

—The dykes in the region of Wolfville, N. S., have been badly broken by fierce storms and unusually high tides, and hundreds of acres of land are under water.

—By the wreck of the steamers Condor and Hymethus Saturday night, Nov. 17, forty sailors perished. The boilers of the Condor exploded before she went down, killing two engineers. The loss on both boats and their cargoes is about \$375,000.

—The London *Times* says: "We cannot believe that Premier Gladstone will willfully and blindly persist in weakening the small British force now in Egypt. The broad highway of the Nile Valley is now open to the victorious fanatics, and what is there to prevent the garrisons and populations at the advanced posts from yielding to the temptations of El Mahdi? Gladstone and his colleagues must understand that England will hold them answerable, if, by further errors of judgment, Egypt is allowed to lapse into anarchy, aggravated by the passions of religious fanaticism, and the maddening influences of an invasion by the barbarians of the interior of Africa."

## Obituary Notices.

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

—We nightly die ourselves to sleep;  
Then wherefore fear we death?  
'Tis but a slumber still more deep,  
And undisturbed by breath.  
We daily waken to the light,  
When Morning walks her way;  
Then wherefore doubt death's longer night  
Will bring a brighter day?  
—T. Buchanan Read.

KINNEY.—Died, near Smithland, Ia., Nov. 10, 1883, Eva A., wife of James Kinney, aged nineteen years, and five days. Sr. Kinney embraced present truth about one year ago, and firmly adhered to it to the last. Her last exhortation to her many friends was to accept the precious truth. She leaves a husband, one child, and many relatives and friends to mourn their loss. Words of comfort from Job 14: 14 were spoken by the writer, in the S. D. A. church at Smithland, to a very large and attentive congregation. J. M. WILLOUGHBY.

## Appointments.

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

No providence preventing, we will hold meetings with the brethren in Ceresco, Sabbath and Sunday, Dec. 1 and 2. Their new house of worship will be dedicated Sunday, at 2 p. m. Brethren from adjoining churches are invited to attend. Provision will be made for teams. U. SMITH.

THERE will be a meeting of the Minn. S. S. Association held in connection with the General meeting at Eagle Lake, Dec. 21-23. We hope all our workers will be present, and ready to take hold in this important branch of our work. As Bible-readings will be one important feature of this meeting, we hope our brethren will not forget to bring their Bibles. J. FULTON, Pres.

THERE will be a general three days' meeting at Alma, Mich., commencing Thursday evening, Dec. 13, and at Bushnell, Mich., commencing Thursday evening, Dec. 20. These will be important meetings for Dist. No. 6 and 7. All T. and M. workers, and especially those who expect to canvass, are requested to be present, as instructions in canvassing and all branches of the missionary work will be given. Bible-readings will also be held in connection with this meeting. WM. C. SISLEY.

#### APPOINTMENT CHANGED.

THE quarterly meeting for Dist. No. 8 at Vassar, Mich., is delayed just one week in order to secure the attendance of Eld. Fargo. The meeting will now begin on Thursday evening, Dec. 6. WM. OSTRANDER. E. S. GRIGGS.

#### TEXAS MEETINGS.

I WILL meet with the workers in Dist. No. 3, at Savoy, Dec. 15, 16; in Dist. No. 1, at Dallas, Dec. 22, 23; in Dist. No. 2, at Peoria, Dec. 29, 30. We trust we shall meet all the librarians, canvassers, and other workers in these respective localities. If it is necessary, I can remain a day or two longer at each place. Come brethren, and let us plan for a more extended work in our broad State. R. M. KILGORE.

Publishers' Department

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

Will all Seventh-day Adventists in Emmet and adjoining counties please open correspondence with me at Petoskey, Mich? J. L. Howe.

The V. M. society at West Union, Minn., is in need of names to which to send the Signs and other reading matter. If any know of individuals who would be likely to become interested readers, they would confer a favor by sending their names to Byron Tripp, West Union, Todd Co., Minn.

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.

Books Sent by Freight.—W C Shannon \$6.55, E E Miles 41.90, Mary Heleson 161.98.

Books Sent by Express.—I P Anderson \$4.90.

Cash Rec'd on Account.—F S Porter per A S Hutchins \$10.00, Penn T & M Society per D B Oviatt 300.00, J H Durland 1.60, A P Bunp 2.20, N E T & M Society by cash from Vt T & M Reserve Fund 50.00, Ill T & M Society per T S Campbell 15.00, Ind T & M Society per S H Lane 64.82, Ind Tent Fund per S H L 33.40, Ind T & M Reserve Fund Child's Donation 10c, Marcus Adams 50.00.

Gen. Conf. Fund.—Penn Conf tithes \$95.50, O A Olson, tithe 20.00, Col Conf tithe 75.00, Mich Conf tithes 1,480.00.

Shares in S. D. A. P. Association.—Calphernia & Mary Stillman \$103.00, L M Griggs 10.00, E P Daniels 20.00.

Donations to S. D. A. P. Association.—Mrs B Wilcox \$5.00.

Mich. Conf. Fund.—Vergennes, I G Evans \$2.00, Hickory Corners Andrew Allen 10.00, J H Jaquith 75.00, Matherton per Almira Dexter 33.12, Hillsdale per J R Stone 34.97, Auburn, Ellis Margerson 16.00, Otsego per T S Parmelee 1.70, Estella per John Harvey 12.50, Cedar Lake per Charlotte Webster 57.75, Theford Center per Nettie Reynolds 8.02, Jackson per L A Bramhall 4.00.

Inter. T. & M. Society.—Elizabeth Kinne \$5.00, Mrs B Wilcox 10.00, Helen L Clay 5.00, Samuel Fulton, donation 25.00, Mrs J P Hunt 50c, Andrew Erskine, L M 10.00, Calphernia & Mary Stillman 100.00.

S. D. A. E. Society.—Mrs E B Lane 1 share \$10.00.

European Mission.—Elizabeth Kinne \$5.00, Mrs B Wilcox 5.00, Mrs E B Lane 10.00, "L L" 1.00, Eldorado Martin 5.00, Dr Wm Hill per S H L 50.00, Mrs J P Hunt 50c, Calphernia & Mary Stillman 200.00.

English Mission.—Elizabeth Kinne \$5.00, Mrs B Wilcox 5.00, Mrs E B Lane 10.00, Mrs J P Hunt 50c, Calphernia & Mary Stillman 100.00.

Scandinavian Mission.—Elizabeth Kinne \$5.00, Helen L Clay 4.00, Mrs J P Hunt 50c.

Swedish Mission.—J P Stenbom \$2.50, Lovisa A Ericson 12.50.

BOOKS FOR BIBLE STUDENTS.

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

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\* Stops only on signal. Where no time is given, train does not stop. All Trains are run by Central Meridian Time. Nos. 1, 2, 4, 5, 7 and 8 run daily except Sundays. Nos. 3 and 6 run daily. No. 4 runs from Detroit via D. G. H. & M. Ry., leaving Detroit at 8.32 a.m. No. 5 runs to Detroit via D. G. H. & M. Ry., arriving at 6.25 a.m.

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# The Review and Herald.

BATTLE CREEK, MICH., NOV. 27, 1883.

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## FIFTY THOUSAND DOLLARS' WORTH.

The item marked "sales" in the financial report of the Publishing Association, is made up principally of the books, pamphlets, and tracts published at this Office. The figures show that the sales the past year have amounted to over nine thousand dollars more than those of any previous year in our history, the highest figure heretofore reached being \$41,251 82, in 1881, while this year it is \$50,902.19. This increase and this amount show a very encouraging state of things in this direction. Especially when we compare the report with that of the years 1857 and 8, in which our entire book sales from November 1857 to May 1858 amounted to only \$400.82, it shows a growth pleasant to contemplate. As, however, the Christian sings, "But what I feel is just a taste, and makes me long for more," so the friends of the truth, stimulated by what has been done, will strike for larger results in the future, and not rest satisfied till the whole earth is lightened with the glory of this message.

## COLLEGE ITEMS.

SINCE the founding of Battle Creek College, over one hundred ministers have received instruction within its walls. Some of these have been qualified almost wholly for their present usefulness by that which they have learned at this institution. Among the latter are found several of the most promising young ministers of our denomination. In view of these facts, and in view of the future which is still before our College, is there a man among us who can regret for a moment that we have such an institution?

At the recent session of the S. D. A. Educational Society, recently held in this city, it was voted that \$75,000 should be raised for College purposes; \$25,000 to be devoted to the erection of suitable buildings for boarding-house and manual labor purposes, and \$50,000 to the establishment of a fund for the education of those who wish to fit themselves for the work of God, but who are unable to do so on account of a lack of the neces-

sary means. These amounts are to be raised by donations, and subscriptions to the capital stock of the College.

The College is indebted to S. H. Field for some beautiful specimens of quartz crystals from Crystal Mt., also a specimen known as "Hot Springs Diamond," from a creek near Crystal Mt., about forty miles west of Hot Springs, Arkansas. We value these specimens very highly, and shall give them a prominent place in the College Cabinet.

W. H. L.

## ROME STILL THE SAME.

THE following, dated Rome, Nov. 14, clipped from the Watertown, N. Y., *Daily Times*, is significant, as showing that the purposes of the papacy are still the same. While we do not believe that the United States will ever accede to the demand as regards the Roman Catholic Church in particular, the designs of the papacy are the same as when kings prostrated themselves in the dust at the feet of popes. Here is the item:—

"The American Catholic bishops have held their first meeting at the college of the propaganda. All the cardinals of the propaganda were present. The principal question discussed was that of addressing a demand to the government of the United States that the relations between the church and State shall be placed upon canon law."

M. C. W.

## CHANGES IN FIELDS OF LABOR.

AT the recent General Conference, several changes of this kind were recommended. It was voted that Eld. Ostrander of Michigan go to Colorado as soon as he can leave his present field of labor without loss to the cause; that Eld. Lane of Indiana labor several months in Virginia, and perhaps other portions of the South, though still retaining his present position as President of the Indiana Conference; that Eld. Burrill, of Michigan take Vermont as his field of labor; that Eld. Owen, of Vermont, labor in Canada as soon as he can close up his work in his present field without detriment to the cause; that Eld. Rupert, of Ohio, labor in Kentucky as soon as consistent, and that some other laborer from the Indiana Conference labor in Ohio; that Eld. St. John, President of the Ohio Conference, labor on the Pacific coast, hoping that that climate will be favorable to his health, and that he may be a special blessing to the cause in the important missionary fields adjacent to the San Francisco and Oakland churches.

It was also recommended that the Presidents of the Kansas and Nebraska Conferences exchange labor with each other in their Conferences; that the Vermont and New England Conferences also exchange laborers as much as would be for their mutual interests.

Bro. A. B. Oyen was ordained at this General Conference, and was recommended to go to Christiana, Norway, to labor in connection with the publishing work there; and to obtain all the help possible in translating the important works which it was advised by the Conference to translate into the Danish language. Several other cases were referred to the General Conference Committee. This committee, after the close of the Conference, considered some of them. They advised that Elds. M. C. Wilcox, of New York, and J. H. Durland, of Iowa, arrange to go to England to labor, and that Eld. E. G. Olsen, of Iowa, go to help Eld. Matteson in labor in Norway.

In all these cases it is hoped these brethren may consistently arrange their affairs within a reasonable length of time to carry into effect these recommendations. These are not to be considered in the light of commands, but as being the best judgment of the Conference, with the facts they had before them. GEO. I. BUTLER.

## THE COMING CANVASS.

THE spirit of doing something has been greatly awakened during our recent meetings in Battle Creek; and our leading men are determined to make far greater efforts than ever before to get our most valuable reading matter out among the people. Bro. Wm. J. Boynton gave instruction in canvassing for our periodicals, especially the *Signs of the Times*, and Bro. Geo. A. King gave the same kind of instruction concerning the canvass for some of our books, especially "Thoughts on Daniel and the Revelation." They had large classes, from fifty to one hundred, time after time. We expect this will bear fruit. Our Conferences will all take hold of this work with new energy, we are sure, and do their best to make it a success the coming winter. We believe it possible to make the circulation of the *Signs* reach 50,000 the present year, if it is taken hold of in earnest by people generally; and we hope to make the sale of "Thoughts" as large. Why should it not be done?

We have not at present a corps of canvassers sufficient to accomplish this; but there are many of our people who might make good workers in this line if their talent were properly developed. If they would break the ice and overcome the dread of talking to their fellow-men about our reading matter, it would not be found half as hard as they now imagine. Practice makes perfect, and if they would learn how to do it, they would be very glad they had found a way to be useful. The REVIEW Office has recently published a book which can easily be sold in large numbers. And learners could take it and sell it almost anywhere, and thus overcome their dislike and dread of meeting the people.

## SUNSHINE AT HOME

is a beautiful book; just what thousands of people want for a holiday gift for their children and young friends. We feel sure there is no book in the market of the kind which will compare with this in worth or selling qualities. Book-sellers, not of our faith, speak of it in the highest terms. The American Tract Society had a book something like this, but not as attractive, of which they sold upwards of 100,000 copies, and the price was fifty cents higher. Much of it was simply stories, and not such substantial and instructive reading as this book. The reading matter of "Sunshine at Home," is the purest and best. It will interest and profit its readers. Its illustrations, some 150 in number, are beautiful and touching, and many contain important moral lessons. We predict for this work a large sale. Hundreds are being ordered for sale before Christmas. Almost any one of good address could sell a hundred copies in a short time. At the rate of discount given to those who sell a quantity of them, it would be profitable, pecuniarily, to those who engage in it, and would be the means of doing much good. It would favorably impress the people who read it and they would think better of the Publishing House which issued it and of the people who circulated it.

Here in Michigan, steps are being taken to sell many of these. Old Michigan is waking up. This Conference, which is about three times as strong as any other, is now arousing to take hold in all branches of the work, especially the canvassing work. An energetic agent has been appointed, who means to see something done. When Michigan moves in earnest, something will be done. No Conference contains a larger per cent. of solid, sensible and able men, who have been ever true to the cause. We are all encouraged to see this grand old Conference, the very center of our work, taking hold in earnest in the canvassing enterprise. GEO. I. BUTLER.